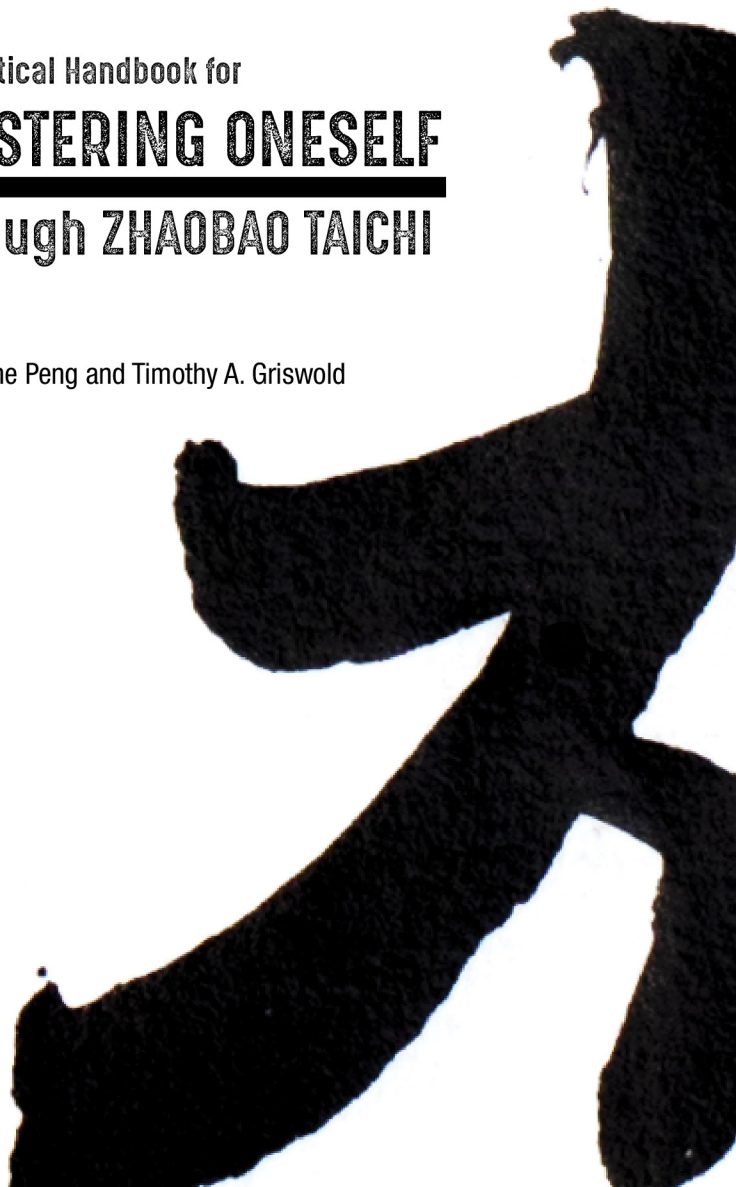


A Practical Handbook for

# **MASTERING ONESELF**

**Through ZHAOBAO TAICHI**

By Wayne Peng and Timothy A. Griswold



# ZHAO BAO TAICHI KUNGFU

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**A Practical Handbook for Mastering  
Oneself Through the Art of Zhao Bao  
Tai Chi**

**WAYNE PENG AND TIMOTHY A. GRISWOLD**

## Through the Art of Zhao Bao Tai Chi

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For detailed explanations of the movements in the Zhao Bao Tai Chi forms, as well as other important philosophical aspects of Zhao Bao Tai Chi, see “Zhao Bao Tai Chi Kung Fu” by Wayne Peng and Cindy Peng, published in 2019 by the USA Taichi Culture Association and available on Amazon

# Table of Contents

About the Authors.....	1
Forward .....	3
Chapter 1: A Broad Overview of Tai Chi.....	5
1. What Chi is in a Practical Sense .....	5
2. The Flight, Fight, and Freeze Responses .....	11
3. The Mind-Body Connection: The Chicken and the Egg.....	13
4. The Importance of Nurturing Chi Daily .....	15
5. How Tai Chi Works .....	17
6. Health Benefits of Proper Tai Chi Training.....	20
7. Tai Chi Can Be Practiced almost Anywhere with No Need for Equipment .....	21
8. Tai Chi Can Also Be a Highly Effective Martial Art.....	21
Chapter 2: The Three Primary Exercises of Zhao Bao Tai Chi.....	24
1. The Standing Exercises.....	25
a. The Purpose and Energetic Principles Behind Zhàn Zhuāng.....	25
b. The General Physical Principles Behind Zhàn Zhuāng.....	31

c.	How to Incorporate Zhàn Zhuāng into One's Daily Practice of Cultivating Chi .....	34
d.	The Twelve Routine Zhàn Zhuāng Postures	42
i.	1 <sup>st</sup> Zhàn Zhuāng Posture (picture) .....	43
ii.	2 <sup>nd</sup> & 12 <sup>th</sup> Zhàn Zhuāng Posture (picture).....	44
iii.	3 <sup>rd</sup> & 9 <sup>th</sup> Zhàn Zhuāng Posture (picture) .....	45
iv.	4 <sup>th</sup> , 8 <sup>th</sup> & 10 <sup>th</sup> Zhàn Zhuāng Posture (picture)	46
v.	5 <sup>th</sup> Zhàn Zhuāng Posture (picture) .....	47
vi.	6 <sup>th</sup> Zhàn Zhuāng Posture (picture) .....	48
vii.	7 <sup>th</sup> Zhàn Zhuāng Posture (picture) .....	49
viii.	11 <sup>th</sup> Zhàn Zhuāng Posture (picture) .....	50
2.	Tai Chi Forms .....	51
a.	Abstract Principles.....	51
b.	Concrete Principles .....	56
c.	Zhao Bao Tai Chi Builds Proficiency Systematically Through Its Multiple Empty-Hand Forms, a Sword Form, and a Staff Form.....	60
i.	Purpose of Zhao Bao Tai Chi's First Empty-Hand 24-Movement Form: Learning to Relax and to Feel Chi.....	65
ii.	Purpose of Zhao Bao Tai Chi's Other Four Empty-Hand Forms, as Well as the Sword and Staff Forms .....	66
iii.	Zhao Bao Tai Chi Forms Incorporate all Necessary Movements for Practice Purposes	69

3. Push Hands .....	71
a. The Goal of Push Hands.....	71
b. The Categories of Push Hands .....	73
c. The Principles Behind Push Hands .....	74
Chapter 3: The Practice of Qínná .....	79
Chapter 4: The Five Primary Elements and the Eight body Maneuvers of Zhao Bao Tai Chi.....	81
1. Introduction .....	81
2. Explanation of Zhao Bao Tai Chi Maneuvers .....	82
Chapter 5: A Brief History of Tai Chi .....	88
Chapter 6: Zhao Bao Tai Chi's Origins .....	90
1. The Lineage of Zhao Bao Tai Chi .....	93
2. Zheng Wuqing Practicing Zhàn Zhuāng .....	95



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Tim began learning internal martial arts at the age of 14. At the age of 19, he earned a black belt in Chen Juan Kung Fu, which is an “external” Kungfu style. He later became disillusioned with the limitations of hard styles when he had a chance encounter with an internal martial arts master possessing amazing skills. After that, he searched for a qualified internal martial arts master everywhere he moved (which was a lot of places) but couldn’t find one until he was fortunate enough to meet Master Peng. He has studied with Master Peng since 2014. In 2017, Tim was the grand champion of the international “Push Hands King” competition co-sponsored by Tigerclaw and the IWSD for their joint anniversary celebration. He was featured on the back cover of Kung Fu Tai Chi Magazine for this achievement. Tim speaks and reads Chinese Mandarin fluently, has served in the military for over 20 years, and is currently a Lieutenant Colonel in the US Air Force Reserves. He is also a veteran of Operation Iraqi Freedom (2003-2004) and is a lawyer licensed to practice in both California and Texas.

## **Forward**

The traditional method of learning Tai Chi in China typically involves doing the exercises the master teaches without asking too many questions. If one proves their dedication over time, the master will slowly share their insights with the student.

In the past, this type of training likely made a lot of sense as society was more conducive to such pedagogical methods. People didn't move around as much and there weren't as many distractions. The pace of life was also inevitably slower. Of course, there are also a lot of differences between Oriental and Occidental cultures that make this traditional type of teaching method difficult to transplant without adaptation to the West.

Perhaps the biggest hurdle among Western audiences is the largely unknown nature of Tai Chi in its traditional form. Despite the existence of numerous books about Tai Chi and internal martial arts in general, the information in such, while often voluminous, can often seem arcane and esoteric, with little or no practical or inspirational value to the reader.

In fact, most people seem to have the impression that Tai Chi is an ineffectual martial art confined to simple, slow exercises practiced only by the elderly in parks.

This handbook was written with the above issues in mind. It is intended to explain the underlying philosophies and methodologies of Zhao Bao Tai Chi as practically as possible by providing insight into why we do the exercises we do, and how such exercises adapt the body and mind to feel, cultivate, and apply Chi. It also describes the associated emotional, health, and martial benefits of Tai Chi practice.

It is the hope of the authors that by openly providing straightforward and practical guidance on this topic, the many benefits of Zhao Bao Tai Chi can be understood and enjoyed by as wide an audience as possible.

We sincerely hope that you will take the time to read and absorb the information in this handbook, and that ultimately you will benefit as much from this art as we have.

# Chapter 1

## A Broad Overview of Tai Chi

When asked about Tai Chi, most people would likely say it is an exercise with slow movements. Many might call it a moving meditation and explain how it helps people maintain mobility and balance into old age. But few people truly understand the profound nature of the authentic practice of Tai Chi and the myriad ways it can improve people's lives.

Perhaps the primary benefit of Tai Chi is the ability its high-level practitioners cultivate to maintain equanimity in all situations. A second important aspect is the health benefits that consistent practice can engender. A third major benefit, and perhaps the least important of the three, is its ability to be a highly effective martial art at high levels of attainment.

Although all authentic Tai Chi styles can aid practitioners attain these benefits, this book explains the practice of Zhao Bao Tai Chi in particular.

### **1. What Chi is in a Practical Sense**

The above-described benefits all come from the cultivation of internal energy, or “Chi,” as the Chinese call it.

All “Internal” styles of martial arts focus on cultivating Chi. “External” styles, in contrast, primarily focus on the development of muscle-based force. Martial arts in these two categories are also commonly referred to as “soft” and “hard” styles.

Chi could be considered bioelectrical energy, but this description is itself not quite accurate. The simplified Chinese character for Chi “气,<sup>1</sup>” spelled “qi” in Standard Chinese Mandarin Pinyin, is literally translated as “vapor,” “breath,” or “air.” It is better translated in the context of internal martial arts, however, as “vital energy,” “vital force,” or “life force.”

Without Chi there is no life.

The quality and nature of the internal energy we possess can vary greatly depending on the state of our bodies and minds. In certain specific states, we more readily absorb Chi through the principle of resonance, akin to tuning into a specific radio station instead of listening to static.

In fact, our emotional state has a large influence on the quality and amount of Chi we possess daily.

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<sup>1</sup> The character “Chi” as explained above is not the same character in the word “Tai Chi.” The full name of Tai Chi in Chinese Pinyin is actually “Tàijíquán,” which is defined in later chapters.

For instance, how much energy do you usually have when you are depressed? Or anxious? Or filled with shame? It's obvious that in such states our energy is often very low.

What about when you feel angry? There can be considerable energy produced from intense anger, at least in the short term. But an angry person is often called "hot-headed" for a good reason. In this state, a person's "Chi" usually rises in the body. When angry, a person's head tends to become hot, red, and perhaps damp with sweat. The rest of the body, from the neck down, however, is often cold.

The energy that wells up from intense anger is typically short-lived. After it passes, it conversely leaves a person depleted and even feeling dejected. Chronic low-level anger can also cause some significant health problems as well. The same can be said about individuals chronically harboring feelings of jealousy, envy, resentment, and contempt, among other negative states of mind.

What about the type of energy associated with traits on the opposite spectrum, though? Such as, love, gratitude, compassion, forgiveness, empathy, and patience?

Individuals who exude these traits long-term, in their true form<sup>2</sup> are typically filled with warm energy throughout their bodies. In these states, a person's energy sinks downward and expands throughout the body. This also enables a sense of equilibrium both physically and spiritually<sup>3</sup>. This type of energy has long-term positive health consequences. People who cultivate such traits as a natural state often have little or no anxiety. They typically also have clear memories, sharp minds, and are beloved by others.

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<sup>2</sup> Such traits in their true form are based on an internal sense of equanimity and completeness. They do not come from the need to prove oneself to others due to a fundamental lack of self-regard, which will, conversely, ultimately lead to being depleted of energy.

For instance, true love should manifest as an unconditional desire for the wellbeing of the loved one. It is not the conditional type of feeling that quickly turns to hatred if the "loved" one doesn't meet up to a person's expectations. This latter form of "love," instead, derives from a lack of true love for oneself.

Likewise, forgiveness is about self-mastery – for unloading the negative emotional baggage from one's heart -- not about giving somebody who has wronged us a pass on their bad behavior.

In fact, guarding oneself from being exploited while also sharing positive emotions from abundance is very similar to the lessons described in the Push Hands' section of this book.

<sup>3</sup>In Chinese parlance, this state describes an internal state of central equilibrium in body and mind between Yin and Yang forces, which are said to be united in stillness.



In fact, the very language we use reflects, at least on a subconscious level, our awareness of Chi.

Specifically, imagine the feeling of somebody who constantly exudes kindness. We often refer to those type of people as “warm.” It’s no coincidence that they are also often warm to the touch.

What about “cold” people, though? They are often self-centered, callous, and mean-spirited. They feel cold from both a touch and a sixth-sense perspective.

In short, without getting into the exact scientific nature of Chi, it is something that all of us feel. It is the life energy we cultivate, or damage, daily, by the way we choose to think, speak, and act.

This naturally leads to another observation. Why would anybody need to practice Tai Chi if Chi can be cultivated simply by virtuous thoughts, speech, and action?

The mind and body are intimately connected. If we can change the quality of our minds, our bodies should feel better, that’s true. Additionally, if we can somehow always naturally maintain an internal state of equilibrium, despite life’s many stressors, we would never need to incorporate a practice like Tai Chi into our lives...that’s also true.

The problem is that maintaining such a state is often extremely difficult, if not impossible, for those of us who possess, by nature, nurture, or both, habitual negative thoughts and their associated consequences arising from our *reactions*<sup>4</sup> to life's stressors.

As described in subsequent sections, chronic negative reactions to life's abundant stressors can cause the enormous stress created by such reactions to overflow onto the body, resulting in a host of physical issues.

This can also cause a negative downward spiral of emotions, as stress and its associated physical and emotional pain fundamentally distort how we see the world.

The more stress we feel, the more distorted the world often appears to us, and the more significant and extreme our reactions can be due to such distorted perceptions. It's not the world that changes; just our perceptions of it.

These types of reactions are often subconscious in nature. People often aren't aware of why they think or react in a certain way unless they begin turning inward and analyzing these reactions from a calm center. Doing this often requires

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<sup>4</sup> The stress that we feel mostly comes from how we relate or react to life's events, not from the events themselves.

a significant period of change. Consistent practice of Tai Chi naturally leads to such internal change.

## **2. Flight, Fight, and Freeze Responses**

Nature hardwired us to have heightened responses to dangerous situations. As stress occurs due to such situations, adrenaline and noradrenaline are produced and pumped throughout the body. The body and brain typically gear up rapidly to either fight the source of danger or flee the situation. Another common reaction is to freeze with fear.

In this state, the amygdala, which are two almond-shape nodes located deep within the temporal lobes of the brain and which facilitate emotional responses, such as fear, anxiety, aggression, etc., take over functions from the pre-frontal cortex, which is the area of the brain that facilitates logic, long-term planning, and in general, the ability to see the “big picture” of things. One can even say while in flight, fight, or freeze states, the amygdala hijacks the pre-frontal cortex, shutting down, or at least severely limiting, its functions.

When the amygdala takes over, it works with the hypothalamus to cause the sympathetic nervous system to go into overdrive. The sympathetic nervous system produces the “stress response,” which, among other effects, increases one’s

breath, heart rate and blood pressure, tenses the muscles, and provides a short-term burst of energy.

The stress response is the body's primitive instinct, which evolved to help us, and other forms of life survive dangerous situations.

After being exposed to situations that induce such reactions, it often takes a while to return to a normal state. If danger is ever present, though, and the stress from our natural flight, fight, and freeze responses becomes chronic, it can seem like a herculean task to return to a normal state.

In the past, chronic stressors were often the product of constant warfare, famine, and the general difficulties involved with simply surviving. Today, however, we are constantly bombarded by stressors from social media, the news, traffic jams, societal pressure to become hyper efficient and always on call, and internal pressure to always “keep up with the Joneses,” among numerous other phenomena.

Oddly, from a material perspective, we are better off than we have ever been. We have more “creature comforts” than we've ever had, and with modern technology we are more efficient than ever before in history. Still, we often feel great pressure from society, which we mostly self-enforce, to continue working and producing in an ever-more-efficient

manner, regardless of the progress we've already made. To accomplish this, we often adapt by working longer hours and making ourselves constantly available. At the same time, our daily range of motion is often severely limited as most of us work in jobs that require very little movement throughout the day.

In short, society has evolved faster than our bodies, the products of millions of years of evolution, have been able to adapt. To our bodies, the demanding text from a boss to complete something asap can evoke the same type of flight, fight, or freeze responses that being attacked by a lion would cause. This is especially problematic when constantly bombarded with such stressors without ever taking meaningful time to relax.

### **3. The Mind-Body Connection: The Chicken and the Egg**

Because of the mind-body connection, over a long period of exposure to stressors, the mind can be overloaded. If the mind can't handle all the stressors thrown at it, especially when the stressors are chronic in nature, the excessive stress is often placed in the subconscious as an overflow measure, via knotted muscles in the body. This frees up the conscious mind somewhat to focus on other issues and attempt to cope with the stress bombardment.

Stress that accumulates in our bodies long term, however, can cause numerous ills, such as, among many other issues, extreme muscle tension, bad posture, poor memory, high-blood pressure, clogged arteries, bad eyesight, obesity, etc. It can also cause the amygdala to go into long-term overdrive, leading to chronic negativity, anxiety, anger, hypertension, and addiction. Not incidentally, such stress also blocks the meridians through which Chi flows.

Succinctly stated, because of the mind-body connection, sometimes the only way to break the negative thoughts of the mind is to improve the physical state of the body. This typically takes a long period of time, with systematic energy exercises specifically designed to relax the body and the mind, and to re-open meridians blocked by stress. Once this happens, Chi begins to accumulate and flow much better.

From then on, to avoid repeating such issues, we must live in a way in which we can mitigate daily stressors and increase our ability to handle them.<sup>5</sup>

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<sup>5</sup> To provide balance to this topic, it should be noted that a certain level of stress in our lives can be beneficial. Just like a guitar string, if it's too loose it can't even play a note; if it's too tight, however, it can break. If our goal is to be optimally efficient in both work and play, we need just the right amount of stress, at a level that pushes

#### 4. The Importance of Nurturing Chi Daily

Although practices like Tai Chi can heal a body and mind ravaged by chronic stress, it is best to prevent such issues from happening in the first place.

Through the daily practice of Tai Chi, our reserve of life energy can grow and our awareness can be enhanced. This allows us to avoid, or at least reduce, stressors before they ever have a chance to overload our minds and bodies. The energy produced through Tai Chi can also help us naturally let go of the negative emotions caused by such stressors.

These flight or fight reactions can also be said to arise from an out-of-balance internal state of Yin and Yang. Over a long period of diligent and correct Tai Chi practice, however, one should naturally become more centered and gain the ability to observe issues from a greater perspective of calm neutrality. Once this happens, the body's instinctual flight, fight, and freeze reactions will slowly become replaced with what Buddhist's call the "the calm-abiding mind." Tai Chi practitioners often refer to this as being in a state of central equilibrium – or in Chinese, being "zhōng dìng" (中定).

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us to reach our potential, but not so much that we will break. This is the "middle way" at the heart of effective Tai Chi practice.

In this state, Yin and Yang are said to be united and balanced.

From a scientific perspective, the prefrontal cortex, as well as the parasympathetic nervous system, which controls relaxation, will slowly become dominant, causing the amygdala and the sympathetic nervous system to take a back seat in potentially dangerous situations.

Once life's myriad issues can be seen from a consistent calm and centered perspective, we can observe the true nature of these issues with much greater clarity. The unimportant issues can be disregarded as random noise, and the important issues can be handled much more efficiently and appropriately.

At this stage, the realization often dawns that it was not the issues themselves that caused the problems, but our own reactions to such issues. We, ourselves, are often our own greatest enemies, not others or outside factors!

Once we gain this level of understanding, we tend to become much more conscious of how our thoughts, words, and deeds affect us and those around us.



## 5. How Tai Chi Works

Tai Chi certainly does not have a monopoly on helping to achieve this. Other things, such as Yoga, prayer, the pursuit of spiritual practices, etc., can also cultivate Chi, as well as greater self-awareness.

In fact, it seems to be of no coincidence that two long-running cultures with histories of inward introspection and meditation – namely, India and China – both independently developed exercises that foster mindfulness and cultivate internal energy.

Tai Chi, like Yoga, works through a series of systematic energy exercises that enable diligent practitioners to become ever more aware of how the mind affects the physical states of our bodies, and, likewise, how the stress hardcoded into our bodies affects the emotional states of our minds.

After practicing Tai Chi with the correct methodologies, one should start to feel a sense of well-being. Awareness of the energies in our bodies will slowly grow as our internal energy itself grows.

Understanding consciously how thoughts and behavior affect energy, the ardent Tai Chi student will strive to avoid negative thoughts, speech, and actions, and to cultivate their

positive equivalents. As the parasympathetic nervous system becomes ever more dominant and the amygdala begins to take a back seat, we also learn how to better handle negative thoughts, speech, and actions directed at us from others. A daily practice routine helps us stay on the right path like guideposts placed along a road.

In a sense, our bodies are like batteries hooked to circuits - our “meridians.” While still alive, our bodies store the vital energy of life just like batteries store electricity. Some people naturally store more energy, some people naturally store less. Everybody can increase their capacity to store and utilize this energy, however, through the correct exercises and the increased mindfulness that these exercises facilitate.

The daily goal of Tai Chi practice, in fact, should be to store more life energy than one uses daily. In other words, one should cultivate more Chi through positive thoughts, speech, and actions than one depletes through the negative equivalents of such. At the same time, we must also learn how to protect our Chi from being depleted by the negativity of others.

The practice of Tai Chi has been likened to placing a drop of water in a bucket each day. Protecting the contents of the bucket from our own and other’s negativity is like preventing the water in it from evaporating.

To achieve this goal, simply practicing an hour each day is not sufficient. We must additionally adopt an overall lifestyle conducive to nurturing and protecting our Chi on an ongoing basis. This requires minimizing conflict, avoiding harm to others, mastering ourselves to prevent self-sabotage, and learning how to effectively handle those who constantly strive to invade our boundaries, take advantage of us, or unduly project negativity onto us, while also being a force for good in the world.

In a large sense, the overall philosophy of Zhao Bao Tai Chi, embodied in its exercises, mirrors life. Only when we learn to avoid self-sabotage when remaining static (i.e., we can stand, without moving, in a balanced and relaxed manner,) can we begin maintaining a balanced and relaxed manner within ourselves when moving.

At this stage, our internal energy will begin to circulate properly throughout our bodies via our meridians during form practice, which will, in turn, nourish our internal organs and reduce external pain. As the Chinese saying goes: “tōng zé bú tòng” (通则不痛), or “when one’s meridians are open, one will be free of pain.”

It is only when we have learned how to move in a balanced and relaxed manner with no outside forces assailing

us that we can slowly gain the skills to effectively deal with the panoply of chaos in life that constantly strives to push us off balance.

## **6. Health Benefits of Proper Tai Chi Training**

Physically, most people should be able to perform the basic movements of the Zhao Bao Tai Chi forms, even if some might have to slightly adapt the deeper sinking movements to fit the current limitations of their bodies.

If practiced correctly, the movements of the Zhao Bao Tai Chi forms should not only not hurt, but should, conversely, make our bodies feel better.

The combination of the energy produced by the standing exercises, the large range of unique physical movements within the forms, the enhanced flow of blood and energy while performing the forms, and the overall adoption of a calm, centered mindset should lead to numerous health benefits.

To name a few specific health benefits, Tai Chi has been scientifically proven to reduce the risk of cardiovascular disease, stroke, and damage related to elderly falls. One's balance and agility should also improve. One's memory and clarity of thought should be enhanced. One's eyesight should

improve. Much, if not all, of the body's pain should go away or at least be significantly lessened. One's sleep quality should markedly improve. One's energy, stamina, and strength should increase. And finally, but far from exhaustively, one's immune system should be much improved.

### **7. Tai Chi Can Be Practiced almost Anywhere with No Need for Equipment**

Another major benefit of practicing Zhao Bao Tai Chi is that there is no need for a special place in which to exercise or for any type of equipment. All we need is a pair of good shoes.

In fact, if you find yourself confined to a small place, Zhao Bao Tai Chi can be practiced in an area the size in which a “cow can lay down.”

### **8. Tai Chi Can Also Be a Highly Effective Martial Art**

As an added benefit, by studying a Tai Chi style that has maintained fidelity to its traditional roots as a martial art and embodies the true philosophy of Tai Chi, as Zhao Bao Tai Chi has, one can also become a highly skilled martial artist if so inclined and if one trains properly and diligently.

In fact, the proper name for Tai Chi in Chinese Mandarin is “Tàijíquán” (太极拳), which reveals its martial origin.

These characters are often translated as “supreme, ultimate fist.” “Tài” (太) literally means “too,” or “excessive.” “Jí” (极) means “extreme,” “extremity” or “end point:” i.e., “ultimate.” “Quán” (拳) literally means “fist,” but can be interpreted in this context as “martial art style.”

One who only practices a physical style, but never masters Chi, will find themselves becoming less and less effective with age, as their muscles and speed inevitably decline. True Tai Chi masters, however, grow more formidable with age as their Chi becomes ever more abundant in stride with the deepening of understanding and wisdom. At that stage, extreme softness can lead to extreme hardness. This enables true masters to produce great amounts of power in very subtle ways.

These principles are stated succinctly in the Chinese Mandarin saying: “liàn quán bú liàn gōng, dào lǎo yì chǎng kōng” (练拳不练功，到老一场空.) Or, “if one only ever trains the fist, but never trains the cultivation and application of Chi, one will be devoid of substance their entire life.”

Once an inward state of “central equilibrium” can consistently be maintained regardless of the chaos occurring externally, this is when Tai Chi practitioners can attain relatively high levels of achievement in the martial aspect of Tai Chi as well. Constantly maintaining a state of “central

equilibrium,” however, is the real purpose behind why we should liàn gōng (练功) and is the true reward in and of itself.

## Chapter 2

### The Three Primary Exercises of Zhao Bao Tai Chi

Zhao Bao Tai Chi has three primary categories of exercises: namely, standing exercises, called “Zhàn Zhuāng” in Chinese Mandarin; moving exercises or “forms,” which are often referred to as “moving meditations;” and “Push Hands,” which is an exercise in which an opponent tries to push you off balance, all while you seek to maintain your own balance and push your opponent off balance.

To master Zhao Bao Tai Chi, one must practice all three exercises in a largely iterative manner. Just like a baby, however, we must first learn to stand before we can start walking; and we must learn to walk without falling before we can maintain balance when someone is actively attempting to push us off balance.

From this simple truism, the initial emphasis on training should become clear. The most important exercises, at first, are the standing exercises. After that, we should master the moving exercises. Push Hands, in turn, tests how well we have mastered the forms, as well as the extent to which we have grasped the underlying principles of Tai Chi in general.



## 1. The Standing Exercises - Zhàn Zhuāng

### a. The Purpose and Energetic Principles Behind Zhàn Zhuāng

The goal of “Zhàn Zhuāng” (站桩), roughly translated as “standing like a pole,” is to learn how to stand in a relaxed and balanced manner while maintaining the correct postures. In Zhao Bao Tai Chi, there are eight distinct static Zhàn Zhuāng positions, which are found within the basic 24-movement form. There are 12 stances in total found throughout this form as some repeat one or more times.

Zhàn Zhuāng is the most important exercise that to focus on when beginning to learn Zhao Bao Tai Chi.

Learning how to stand in a balanced and relaxed manner while maintaining the correct postures is much easier said than done. Even though Zhàn Zhuāng consists of static training with no movements, one will inevitably find when beginning such training that they are up against their greatest enemy: themselves and their self-sabotaging emotions.

Zhàn Zhuāng helps the body generate Chi. It also opens and expands the body’s “meridians,” which are the pathways in the body through which Chi flows. As mentioned earlier in this book, throughout an average person’s life, one’s

meridians typically become blocked due to the inability to effectively deal with life's chronic stressors. In fact, most people's meridians are never fully opened. It's like having water hoses filled with clay and gunk throughout the body. No water can flow through hoses like this.

Zhàn Zhuāng helps to slowly unblock the body's meridians. When performing these static postures, you should systematically monitor your body, and while maintaining the correct postures, slowly and consciously attempt to relax your body's unnecessary muscles, from the top of your head to the bottom of your feet. The "unnecessary" muscles are the muscles that are not required to maintain the correct postures.

The more your muscles relax the more your Chi will sink down to your feet.

Due to the mind-body connection mentioned previously, performing the static Zhàn Zhuāng postures should be very difficult when first starting out when maintaining correct postures. If it is not difficult at first, this indicates that one is not standing correctly.

When beginning, it is very common for people's legs and arms to shake, sometimes violently. The body also often heats up unevenly. A sense of discomfort and uneasiness can start

creeping through one's mind in a subtle, subconscious way. This can cause some to give up almost immediately.

Tai Chi practitioners often refer to the reactive, untrained mind as the “monkey mind.” The monkey mind is responsible for our primitive flight, fight, and freeze instincts, so this concept is the same as the phenomena described previously relating to the amygdala and the sympathetic nervous system. The key to mastering Tai Chi is to retrain these primitive instincts and instead foster a “calm abiding mind:” i.e., a mind in which the pre-frontal cortex and the parasympathetic nervous system are dominant.

Those who tend to give up easily at first usually have very strong “monkey minds.” In other words, they are the ones who need this practice the most.

Whatever emotional pain that has been tucked away in the subconscious, often manifesting as knotted muscles, will inevitably start to come out over long periods of standing still. The shaking and uneven heat is a natural result of these emotions being let go. The practitioner must persist through this difficult stage to break through it. Such emotions can be slowly processed through long periods of standing and will eventually clear out.

When we finally start processing our subconsciously suppressed negative emotions, we can slowly start relaxing further during these exercises and sink deeper into the postures. At this stage, the practitioner will no longer shake when standing.

When we can finally start relaxing our unnecessary muscles when standing correctly, the body begins to produce energy, or “Chi.” Such energy runs down the meridians, at almost a trickle at first, until hitting into the inevitable blockages in our meridians. Through consistent effort, the energy persistently hits against those blockages, one drop at a time, until it eventually breaks through them.

At that point, Zhàn Zhuāng becomes an enjoyable experience. Performed daily and correctly, Zhàn Zhuāng will, itself, provide the practitioner with a sense of well-being.

After such a breakthrough, energy will begin filling the body after standing for only a short period. The muscles will increasingly continue to relax as one’s body is supported ever more by Chi. The body will still heat up and one will still sweat, but it will be of an even, sustainable nature. This will feel good as the negative emotions from recent stress clear out. The level of heat and sweat will typically depend on the amount of extra stress that has accumulated through recent experiences.

The key to the effectiveness of Tai Chi practice is to slowly release old hardcoded or suppressed stress and its associated emotions and to learn to effectively deal with new sources of stress, while also adopting an overall well-balanced lifestyle from a physical, spiritual, and emotional perspective.

Zhàn Zhuāng is an extremely important exercise for mastering Tai Chi, precisely because it generates Chi, unblocks the body's clogged meridians, and helps practitioners learn to sink and stretch their Chi, which is important for correctly practicing the forms and push hands.

If Tai Chi practitioners only ever work on the forms, however, without first training in Qigong exercises like Zhàn Zhuāng, their meridians will inevitably remain “gunked:” i.e., no Chi can flow during their movements. If no Chi flows, it can be very difficult or even impossible to know if one is practicing the movements correctly.

If one practices incorrect movements long enough, they can, and often do, develop very bad habits, which can be extremely difficult to correct later. To continue the hose analogy mentioned previously, in this scenario, the hose is typically both blocked and kinked. After practicing with kinked movements long enough, that will become the body's ingrained habit.

While moving is better than not moving, practicing “Tai Chi” with blocked and kinked meridians, even for 20 twenty years, will not lead to measurable gains in the cultivation and usage of Chi. Plus, as will be discussed in greater depth later, for exercise purposes it would be better to do other exercises like swimming, running, or lifting weights than practicing “bad” Tai Chi like this.

If one cannot even stand while maintaining the proper postures in a balanced and relaxed manner, it should come as no surprise, after all, that one will not possess the ability to move in a balanced and relaxed manner.

When Chi can be generated and felt throughout the entire body when standing, Chi can also flow throughout the body when performing the correct movements. When the movements are incorrect, or not of a proper holistic nature, though, Chi will instantly be cut off, just like water stops flowing in a kinked hose.

Therefore, the feeling, or lack thereof, of Chi flowing through the body can, itself, help the practitioner self-adjust their movements until they are properly holistic.

When the forms are performed correctly, Chi should be felt flowing in a continuous, spiraling manner from start to finish throughout the forms. This phenomenon is often

referred to as “bone breathing,” as the feeling is somehow analogous to air and warmth passing through the bones.

In summary, Zhàn Zhuāng training should be emphasized for all Tai Chi practitioners, but especially at the beginning. Beginners should concentrate on Zhàn Zhuāng training until their meridians are properly opened and they begin to feel Chi throughout their bodies when standing. If they do not do so, they will not be able to learn or perform the forms correctly, which means Chi will not circulate properly.

#### **b. The General Physical Principles Behind Zhàn Zhuāng**

There are a few essential principles to focus on when standing. Your head and the body should be straight and upright. No matter the posture, your center of gravity should be thought of as stemming from your dāntián, which is located approximately three inches below the naval, straight down. In other words, you should never think about the weight on one leg being different than the weight on the other leg: i.e., 70% on the right; 30% on the left, etc.

Your chin should be slightly tucked in with the tongue resting on the roof of your mouth. You should breathe through your nose if possible. To help with this you can imagine a golden rope attached to the crest of your head (i.e.,

the “bǎihui” point), which gently stretches into the air, but only enough to keep your head upright and straight; you should not imagine any strain. Your legs should feel as if they are deeply rooted in the ground, which is a product of sinking your Chi. The hands should be held straight as if they were knives, which also extends Chi into your hands.

When standing, it is often helpful to imagine balloons under your arms or legs, supporting your weight. You can further visualize a rope wrapping behind your neck and extending to and hooked into your arms. This rope should be visualized as being stretched taut and supporting the weight of your arms. It can also be beneficial to imagine a gentle, warm rain washing over and through your body, taking away tension as it flows downward and ultimately away from your body. Such visualizations can aid in further relaxing your muscles. As everyone is different, however, this may be unnecessary depending on the way you prefer to learn.

Your arms in general should also be stretched so that your ligaments are taut. It is a common tenet in internal martial arts that, for the purpose of increasing power, speed, and agility, stretching the ligaments one centimeter is preferable to growing the muscles by two centimeters.

Other than the above visualizations, it is best not to think about anything in particular when standing. The thoughts that



come unbidden should be allowed to pass away like clouds floating through the air and disappearing. Your breathing should also be natural and not forced in any way. The natural energy cultivated during the standing exercises can be maximized in a relaxed, calm state, in which you simply focused on being.

Although Zhàn Zhuāng and Tai Chi form training can heal the body and the mind as a natural byproduct of the energy it produces, it is best not to train when one is in a state of high emotional agitation. A calm mind is the most conducive to Chi cultivation. If one is in an overly emotional state, however, one's energy can conversely be depleted through training. In such a state, it's best to simply take a walk or find a support group or close friends in whom one can confide to regain a sense of equilibrium.

In terms of stance depth, when first beginning Zhàn Zhuāng training, or when overly tired, it is advisable to keep a relatively high stance, bending the knees only slightly. The knees should never be straight or locked, as doing so can block blood and Chi flow, and can lead to one passing out.

The knees also should never extend past the toes, as doing this can damage them.

As one becomes more skilled and would like to train power and strength, one should start practicing in lower postures and hold the Zhàn Zhuāng positions for longer periods, as described in following discussions. The same principles, however, still apply. As one should avoid extending the knees past the toes, your stance must be wider if you maintain a lower posture.

### **c. How to Incorporate Zhàn Zhuāng into One's Daily Practice of Cultivating Chi**

As mentioned previously, there are eight standard Zhàn Zhuāng postures in Zhao Bao Tai Chi, which are all taken from movements found in the first 24-movement form.

The regular practice regimen consists of standing in such eight postures in a set sequence. As some of these eight postures repeat one or more times, practitioners rotate through a total of 12 postures when practicing the regular practice regimen.

This routine is what the teacher should lead the student through in class. The primary benefit of following the teacher in a set routine in class is to not only continue perfecting one's movements by careful observation of the teacher, but also to learn the correct rhythm and flow of the forms, which

correspond to the proper ebb and flow of Chi throughout such movements.

When practicing the set routine taught in class on one's own, each of the 12 postures should ideally be held for one to three minutes. Typically, during class, however, due to limited time, such postures will be held one to one and a half minutes each.

The Zhàn Zhuāng posture found in the 4th, 8th, and 10th positions of the routine 12-posture sequence is the most important from an energy perspective, which is why it is repeated the most throughout the regular routine. The other postures also repeated throughout the form are also relatively more important than those not repeated.

As it can take a long time to learn the forms correctly, at first the great majority of individual practice should be devoted to Zhàn Zhuāng training, followed by the incomplete movements in the form(s) you have learned up to that point.

In time, however, after you begin to feel comfortable with one or more forms, and most importantly, begin to feel Chi flow throughout such forms, your routine can be varied with more or less time spent devoted to Zhàn Zhuāng training depending on how you feel on a given day.

Some days, Chi can be cultivated better by moving. Other days, Zhàn Zhuāng training alone can best cultivate Chi.

As emphasized throughout this guide, you should never simply rush through a practice routine without consciously striving to cultivate Chi. Practicing one movement continuously that cultivates Chi, or even practicing no movements at all (i.e., simply practicing Zhàn Zhuāng,) which cultivates Chi, is far better than forcing yourself through a practice regimen that fails to cultivate Chi.

In this same vein, studies have shown that constantly varying one's sequence and emphasis of practice when acquiring new skills can help one retain and master such skills much more efficiently than always sticking with the same practice regimen.

If you always practices the exact same routine, after all, such will inevitably become monotonous and will result in a lack of focus. Also, just like with weightlifting, the body often adapts to the same repetitive training. In such a scenario, you will inevitably not progress as quickly as you could potentially progress by constantly varying your routines and pushing past your comfort zones.

In the end, to truly master the art of Zhao Bao Tai Chi, you must take the exercises and forms you have learned and

make them your own... while at the same time maintaining fidelity to the traditional movements, which were carefully designed to promote the cultivation and utilization of Chi, and which have been closely guarded and faithfully passed down for hundreds of years.

This principle should be foot stomped. If you practice Zhao Bao Tai Chi to the point of mastery, you should feel Chi flow in each movement and through-out the forms. The Zhao Bao Tai Chi movements have been specifically and carefully designed to allow Chi to flow throughout. In other words, they perfectly incorporate the Three External Harmonies, described in detail in a later section, from beginning to end.

Also, if one has truly mastered the Zhao Bao Tai Chi forms, inventing anything else seems completely unnecessary, as everything needed is already incorporated into these forms. There is nothing lacking and there is also nothing superfluous in the Zhao Bao Tai Chi forms.

Conversely, if one who has studied Zhao Bao Tai Chi but who has not mastered the forms decides to make up their own forms, such forms will inevitably not be properly holistic, spherical, or conducive to proper Chi flow. After all, if one cannot properly feel Chi throughout the form movements,

one cannot possibly make up a new form that would be effective.

As an aside, this phenomenon is exactly why Tai Chi has gotten so watered down over the years and has garnered a reputation that it is only an exercise meant for elderly individuals to practice in parks. The true heart of the traditional origin of such styles has typically either been lost in translation by significant dilution, or “new styles” have been propagated by individuals who did not first master a traditional style.

With all the above in mind, you should feel free and encouraged to deviate from the set routine you practice in class when engaging in daily individual practice. For example, you may want to vary the mixture and duration of static Zhàn Zhuāng postures, the sequence of the forms, the number of forms, and the movements within the forms that you practice on any given day. Again, the emphasis of such training should always be on the cultivation of Chi.

To provide a specific example, it can be highly beneficial to choose three or four of the eight Zhàn Zhuāng postures and stand in each posture for relatively longer periods on any given day, such as five minutes each.

Ideally, you should ultimately strive to be able to stand in one to three postures for up to 20 minutes each without undue shaking or sweating. The greatest energy breakthroughs typically happen after being able to comfortably stand for at least this amount of time in each posture. This can take several months or even years of diligent practice to accomplish.

During training, you should slowly strive to push past your comfort zones and stand for ever longer periods of time until reaching this benchmark: i.e., first strive for five minutes each with one to three postures, rotating through each posture, then strive to hold such postures for ten minutes each, etc.

The postures that hurt the most at first are typically the postures the body needs the most; accordingly, such should be emphasized in training.

When speaking about pain, though, the pain or discomfort mentioned here should be of a muscular / emotional type. There should not be any knee pain if the postures are held correctly. If knee pain is present, your posture should be adjusted as it is invariably incorrect.

Also, when pushing past your comfort zone, you must be aware of the energies in your body. While it's highly beneficial to gently push past your limits, standing for too long when

one is not yet capable of such can be detrimental. In other words, you should understand your limits, gently probe them and extend past them, but also understand that it is most beneficial for internal growth to be of a slow and incremental nature.

Likewise, in terms of frequency, it is better to train a short duration each day than to train longer durations fewer times per week.

Ideally, you should strive to train for at least one hour per day. But if one is pressed for time, even a relatively short duration of training each day is preferable to skipping days.

To provide an example of this, 30 minutes per day with Chi cultivation emphasized is preferable to a four-hour training session only one day per week.

This is because the body and mind can only handle so much on a given day. Also, stress can be better moderated if addressed routinely before knots can set it.

When weather permits, it's also preferable from an energy-cultivation perspective to train outside in the fresh air, preferably close to large trees. Morning times, with vibrant sunlight, can also often be the most invigorating for the cultivation of Chi.



These are not hard and fast rules, however, as everyone is different. Some people are solar-powered and beam with energy in the morning. Others may be stiff and grumpy in the morning and have the most energy at night.

Ultimately, the practitioner should be conscious of what time of day best works for them as individuals from an energy perspective.

If practicing indoors due to inclement weather or other factors, it's best to open a window and get fresh air if possible.

When training, you can listen to music, or not; that again is a personal preference. Again, however, you should understand what type of practice leads to the optimal cultivation of Chi for yourself as an individual. This very well may vary based on your mood on any given day.

As the great general Sun Tzu once so aptly noted: “if one knows oneself and knows one’s enemy, in a hundred battles one need not feel fear.”

Or, said in Chinese Mandarin: “Zhī jǐ zhī bǐ bǎi zhàn bù dài” (知己知彼百战不殆.)

In the context of Tai Chi training, the “enemy” is training that does not lead to the proper cultivation of Chi.

#### **d. The Twelve Routine Zhàn Zhuāng Postures**

The following are pictures of the eight distinct Zhàn Zhuāng postures in the 24-movement Zhao Bao Tai Chi form, along with the corresponding number in which they are sequentially found among the 12 overall postures in the typical practice regimen.



i. 1st Zhàn Zhuāng Posture



2nd & 12th Zhàn Zhuāng Postures



3rd & 9th Zhàn Zhuāng Postures



4th, 8th, and 10th Zhàn Zhuāng Postures



5th Zhàn Zhuāng Posture



6th Zhàn Zhuāng Posture





7th Zhàn Zhuāng Posture



11th Zhàn Zhuāng Posture

## **2. Tai Chi Forms**

### **a. Abstract Principles**

The Zhao Bao Tai Chi forms, at their core, are intended to train correct body mechanics when moving. Because of this, the emphasis is not on the specific function of each movement, but on how to correctly move in general.

In other words, the practitioner should not be fixated on the specific function of any particular movement. That said, each movement must be learned and practiced correctly, or Chi will not flow properly (i.e., the hose will be kinked.)

When practiced properly, each movement is inherently connected with the following movement in such a way that it is often difficult to determine where one movement ends and the other begins. This first takes mastery of each movement individually and then requires enough practice that all movements meld together seamlessly.

The power in Zhao Bao Tai Chi comes from training the body to the point that holistic physical movements become second nature. Moving holistically involves the entire body moving as a whole unit, with each body part moving in perfect coordination and harmony with the other body parts.

Once one can naturally move in this manner, one can employ movements against opponents in a natural, dynamic way, without advanced thought. Ideally, doing so should involve primarily using the opponent's own energy against them.

The Chinese internal martial arts have two major tenets related to movements: these are known in Chinese as “Sān Wài Hé” (三外和), or “the Three External Harmonies;” and “Sān Nèi Hé” (三内和), or “the Three Internal Harmonies.”

The Three External Harmonies require the shoulders to move in harmony with the waist, the elbows to move in harmony with the knees, and the wrists to move in harmony with the ankles.

The Three Internal Harmonies require the mind to be in harmony with intention of movement, intention of movement to be in harmony with Chi, and Chi to be in harmony with physical power.

The Zhao Bao Tai Chi forms, along with the practice of Zhàn Zhuāng, train both the Three External Harmonies and the Three Internal Harmonies.

Holistic movement is not the natural way most people move. It takes a long time to replace the natural instinct to move the

various parts of the body separately, and rely on the local power of such separate body parts. Instinctual holistic movement, therefore, typically only comes about through first mastering the forms, and then practicing the forms so many times that such movements become second nature.

To foot stomp this point, even after the lengthy period required to master the forms – meaning one is finally able to move in a holistic manner with Chi flowing continuously throughout their entire body – if one truly intends to master the art of Zhao Bao Tai Chi, they are just at the beginning of their true journey at this point!

From then on, after knowing how to move properly, one must then cause that knowledge to become ingrained into the body to the extent that it becomes the body's new instinctual way of moving. This takes a considerable amount of time coupled with diligent and correct practice!

The movements themselves are not sufficient either for true mastery. As mentioned above, regarding the Three Internal Harmonies, one must also master the mind and the use of intention.

This point is succinctly stated in the following Chinese saying:

“Yòng lì zé duàn; yòng qì zé zhì; yòng yì zé huó” (用力则断，用气则滞，用意则活).

This is roughly translated as follows: “If one relies solely on power, such will break; if one relies solely on Chi, such will stagnate; by focusing on the use of intention, however, one will be lively.”

In other words, one’s intention will naturally lead to power and Chi being employed effectively. Said yet another way, the emphasis of movement should be on the intention behind such movement, not on the physical power or Chi that can be produced by such movements.

When properly using intent, Chi should naturally flow at the same pace as the body’s physical momentum, which greatly increases one’s power; even relatively slow movements can have great power when using the proper intent in this way.

If one focuses solely on physical power, however, Chi will typically lag behind one’s physical momentum, causing one’s force to break and, therefore, be of a much weaker nature. Also of no small consequence, pure physical force will also often rebound back into the body of the wielder, resulting in pain.

Finally, if one solely attempts to use Chi, one's Chi will be "stagnant," as Chi must be coupled with physical movement to be effective, no matter how subtle such may be with advanced practitioners. "Stagnant," as in the common usage of this term, means that one's Chi is not flowing properly.

Zhàn Zhuāng is the most efficient way to generate Chi and cause such Chi to fill the body, which itself has great health benefits, but Chi is mostly stagnant when only standing.

The forms make Chi flow in conjunction with the body's increased blood flow, which provides essential benefits to the body's organs and can also heal the nerves to a greater extent than only Zhàn Zhuāng training in isolation can do. Properly flowing Chi can also greatly augment one's power, provided such is in sync with one's physical movements based on the proper use of intent, as described above.

Over time, as one learns how Chi moves through the body in general, the same Chi flow can be achieved with ever smaller movements.

With correct training, one should also gain ever greater understanding of themselves, as well as greater sensitivity in understanding the intentions and weaknesses of their opponents.

## **b. Concrete Principles**

All movements in the Zhao Bao Tai Chi forms are done at 45-degree angles. All movements are also spherical in nature, with the body constantly rotating around the lower “dāntián,” which is the energetic center of the body. “Dāntián” in Chinese Mandarin (i.e., 丹田) literally means the “crimson field.” It is located roughly two finger widths, or about three centimeters, below the naval.

The rotation around the dāntián while performing the forms is like a wheel moving around an axle, only in three dimensions as the movements in Zhao Bao Tai Chi are spherical in nature, not circular.

Each movement of the Zhao Bao Tai Chi forms is intentionally aimed at keeping the meridians open and allowing Chi to flow from one movement to the next continuously throughout the forms.

Each part of the body is inherently connected in each move and throughout each form in accordance with the Three External Harmonies mentioned previously. Throughout each form, the body, and Chi along with it, continuously move in undulating waves, up and down and side to side, as well as at 45-degree spherical angles, with Chi always passing in and out of the dāntián.



As with Zhàn Zhuāng, the body and head should always be straight and upright when performing the forms. This allows one's movements to be even, light, quick, soft, and lively. The body's center of gravity, from a left-to-right, front-to-back perspective, should always be thought of as from the dāntián downward. In other words, again like Zhàn Zhuāng, one should never think in terms of weight being distributed differently on one leg versus another.

The hands should be straight like a knife unless one is performing grasping movements. This is unique to Zhao Bao style Tai Chi. The purpose of doing so is to cause Chi to better extend into the hands, which ultimately increases one's power.

The body should move like a river flowing smoothly, or clouds drifting lightly, moving up and down, twisting and turning in various 45-degree directions.

The knees should never extend past the toes, as mentioned regarding the standing exercises.

When moving, one's breath should be natural, ebbing and flowing in sync with the natural undulation of movements. This takes some time to get right, but it comes naturally, so it should not be forced. Breathing should just take place in the

background when performing the forms, without conscious focus on such.

If the forms are performed correctly, at the end, one's body should be warm and one should be sweating, sometimes profusely, but one's breath should be relaxed and natural.

When not moving, the entire body should be completely still. When moving, the entire body should move in perfect harmony.

As mentioned above with the Three Externalities, the shoulders should always move in harmony with the waist, the elbows should always move in harmony with the knees, and the wrists should always move in harmony with the ankles.

When the body pivots, all other body parts should pivot along with it. "Local power" (i.e., force or power that only comes from an arm or a leg) should never be employed. All power should come from the entire body moving as a whole unit.

The movements of Zhao Bao Tai Chi are designed to appear soft, natural, and fluid. None of the movements should hurt the body, but instead, over time, should make the body feel better. One should move in a centered, balanced,

and spherical manner. One's movements should also be relaxed, serene, and smooth throughout.

When practicing the forms, one's mind should be focused and one's energy should be calm, as if nothing is happening. This allows the body's internal energy reserves to gradually increase, benefiting the organs and the nerves. Likewise, the body should move lightly so the shoulders can be relaxed. There is also a certain rhythm to the forms, relating to the correct flow of Chi, which should be mastered naturally over time when practicing correctly by following a skilled teacher.

If energy is displayed openly, on the surface, when moving, however, such energy will not only dissipate much more readily, without providing the same level of internal health benefits, but it can also be sensed by opponents when engaged in training or combat. To maximize effectiveness in such engagements, Tai Chi practitioners must learn to be low-key and "hide the mountain." This begins with proper form training.

With the above principles in mind, during form practice, one should train as if opponents are always present. But when faced with opponents, one should engage with them as if nobody is there.

**c. Zhao Bao Tai Chi Builds Proficiency Systematically Through Its Multiple Empty-Hand Forms, a Sword Form, and a Staff Form**

Traditional Zhao Bao Tai Chi has five empty hand forms, a staff form, and a sword form. Each empty-hand form builds on the principles of the form before it, allowing students to master the application of Chi in carefully designed stages, from basic to advanced.

Each form should be mastered before moving onto the next form, as the skills learned from each form are building blocks for the next form(s). In other words, the student should not expect to advance until they learn each previous form with sufficient proficiency to enable them to learn and apply the principles of the next form.

This can be very frustrating for students who do not sufficiently emphasize the daily cultivation of Chi. No matter what their level, cultivating Chi should always be the student's primary focus.

A student who cultivates and nourishes their Chi daily with Zhàn Zhuāng and the first 24-movement form, will be far more advanced from an energy perspective than a student who insists on rushing through all the forms without cultivating Chi.

This is something that happens quite frequently too. Our modern culture typically emphasizes quantity over quality. Because of this, it is perhaps natural to want to learn things as quickly as possible. But for the student who succumbs to the desire to learn new forms without being ready, it's like building a house out of cards. One swift breeze can knock everything over.

There's even a specific name in Chinese for the type of Tai Chi practiced by such students: "Tàijí cāo" (太极操), or "Tai Chi gymnastics." Tai Chi gymnastics involves one basically performing the Tai Chi movements, but with such movements being invariably sloppy, not holistic in nature, not in accordance with the correct rhythm of movement, and not involving the generation and flow of Chi.

If only moving like this, without Chi being generated, present, and flowing throughout, it would be better to participate in some other traditional type of exercise, like running or swimming, as those would be more beneficial than Tai Chi gymnastics from an exercise perspective.

From the beginning, it's important to be honest with oneself about one's goals. If one is studying because they desire to cultivate and learn how to use Chi, and also reap its associated health and martial benefits, then one should be

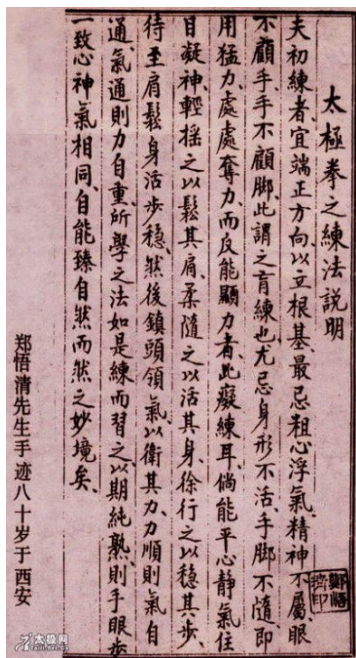
patient and learn in a systematic way with the daily focus almost exclusively on the cultivation of Chi.

Ironically, if students do such, they will correctly learn the forms much more quickly than others. As the say-ing in Chinese Mandarin goes: “Yù sù zé bù dá” (欲速则不达), or “if one desires speed, one will conversely not be able to achieve it.”

The tenth-generation Zhao Bao Tai Chi successor, Grandmaster Zheng Wuqing, succinctly described the distinction between “Tai Chi gymnastics” and correct Tai Chi practice in a scroll that has been translated on the following pages.

“Tàijíquán practitioners should maintain upright postures, move in correct directions, and have rooted stances. The biggest mistakes beginning practitioners make, which should

be avoided the most, is to move with a careless, floating manner, possessing an un-concentrated spirit, with one’s eyes not in harmony with one’s hands and with one’s hands not coordinated with one’s feet. This is called blind practice and leads to especially unwanted effects. It causes one’s body and forms to be un lively, one’s feet and hands to move in discordant directions, and for one to use brute force with each move to attempt to overpower one’s opponents. In doing so, such



Scroll by Zhao Bao Tai Chi Tenth-  
Generation Successor,  
Grandmaster Zheng Wuqing

practitioners are ironically unable to display true power.

This type of practice is very foolish.

If practitioners can remain calm and tranquil, concentrate their spirits, relax their shoulders while lightly pivoting, move their bodies in a gentle, flowing manner, and stabilize their steps when moving obliquely, however, over time, their shoulders will naturally relax, their bodies will move in lively fashions, and their steps will become stable. Following such practice, one's mind will begin to exert conscious control over one's body, and one will begin to defend one's power.

When power is smooth, Chi naturally flows; when Chi flows, power is naturally strong. The correct method to practice is as follows: to become proficient, practice and study concurrently; make one's hands, eyes, and steps work together in unanimity; combine one's mind, spirit, and Chi energy as one. This will allow one to attain marvelous abilities naturally.”



#### **d. The Purpose of Each Form**

Given the above explanations, we will next turn to the purpose of each form.

##### **i. Purpose of Zhao Bao Tai Chi's First Empty-Hand 24-Movement Form: Learning to Relax and to Feel Chi**

The first of Zhao Bao Tai Chi's forms has 24 movements. The purpose of this form is to enable practitioners to relax and begin to feel Chi flow. As mentioned previously, Zhao Bao Tai Chi's version of Zhàn Zhuāng consists of various static postures throughout this first form. This builds the framework to allow practitioners to step into the correct postures at key points while performing the forms. These Zhàn Zhuāng exercises are also major contributors in achieving the goals of relaxation and Chi generation and flow.

Zhao Bao Tai Chi's 24-movement form, as performed by Master Wayne Peng, can be viewed at the link below:

<https://youtu.be/9LKuFOqjuBY>

**ii. Purpose of Zhao Bao Tai Chi's Other Four Empty-Hand Forms, as Well as the Sword and Staff Forms**

**36 and 43 Movement Forms**

The goal of both the 36 and 43 movement forms is to smooth the practitioner's Chi flow. While the 36 and 43 movement forms have the same overarching purpose, the 43-movement form adds significant complexity, which typically takes some time for the practitioner to properly perform: specifically, deep sinking movements that rely on the dāntián for support.

Zhao Bao Tai Chi's 36-movement and 43-movement forms, as performed by Master Wayne Peng, can be viewed respectively at the links below:

Zhao Bao Tai Chi's 36-Movement Form:

<https://youtu.be/CkWdr5BXCUI>

Zhao Bao Tai Chi's 43-Movement Form:

<https://youtu.be/ezvGPY3ICmk>

## **56 Movement Form**

The 56-movement form is designed for the practitioners to learn how to sink their Chi into the ground and to stabilize their movements.

Zhao Bao Tai Chi's 56-movement form, as performed by Master Wayne Peng, can be viewed at the link below:

<https://youtu.be/2OROneP5jso>

## **75 Movement Form**

The final empty-hand form, with 75 movements, teaches practitioners how to use Chi like a precise weapon.

Zhao Bao Tai Chi's 75-movement form, as performed by Master Wayne Peng, can be viewed at the link below:

<https://youtu.be/wZcYyLULhBo>

As can be seen in these videos, the various forms have many commonalities, but also progressively incorporate newly added dimensions. As emphasized earlier, if one doesn't master the previous forms, it's not only pointless, but it is even detrimental to progress to the next form.

## **Staff and Sword Forms**

Zhao Bao Tai Chi's staff and sword form both involve learning how to extend the Chi of the body into outside objects (i.e., the staff and sword), such that they become a natural extension of the body.

Zhao Bao Tai Chi's staff form, as performed by Master Wayne Peng, can be viewed at the link below:

<https://youtu.be/N5gt7kJ5zQ0>

Zhao Bao Tai Chi's sword form, as performed by Master Wayne Peng, can be viewed at the link below:

<https://youtu.be/nmxcQYg8D8>

### **iii. Zhao Bao Tai Chi Forms Incorporate all Necessary Movements for Practice Purposes**

All the necessary movements to properly cultivate and utilize Chi, as well as to master the martial tenets of Zhao Bao Tai Chi are found within the forms.

Said differently, while the movements in the Zhao Bao Tai Chi forms can and frequently are practiced in isolation, no movements outside the Zhao Bao Tai Chi forms are necessary to cultivate or master the application of Chi.

That is not necessarily so with other styles. For instance, Chen style Tai Chi practitioners often practice individual Qigong exercises like “silk reeling,” which are not found in their forms.

When asked about the reason behind such, the eleventh-generation Zhao Bao Tai Chi successor, Grandmaster Song Yunhua, likened this to the lack of need to buy apples from a farmer’s market when one already has an organic apple orchard in their back yard. It’s easier, cheaper, and healthier just to go back and pluck an apple off one’s own apple tree.

To name another difference between styles, Chen style Tai Chi practitioners often incorporate the principle of “fājìn” (发劲) into their forms. This is fairly unique to Chen style Tai

Chi as it is not often seen in other styles.

“Fājìn” literally means “the emission of force or energy.” When watching practitioners performing forms that incorporate this concept, they will be flowing along smoothly, and then suddenly explode out with an elbow or a fist.

Practicing fājìn is said to be for the purpose of learning how to use explosive force. While this makes sense, in practice, if such is done too often, it has the effect of depleting the practitioner’s Chi.

Fājìn, therefore, goes counter to the goal of the daily cultivation of Chi and is the reason that Zhao Bao Tai Chi practitioners have never incorporated explosive movements into their form practice.

It is also unnecessary to practice such movements to gain power in one’s strikes and kicks. As one practices correctly, cultivating more Chi than they expend daily, one will naturally feel their internal strength grow to the point that they inherently feel the latent energy at their disposal to employ, if one so chooses, through powerful strikes and kicks.

Most practitioners will seldom, if ever, however, encounter the need for such if they have the correct spiritual focus. If anything, advanced practitioners often find that they must

hold their power back when engaging others in sports matches, etc., to avoid hurting others.

### **3. Push Hands**

#### **a. The Goal of Push Hands**

Push Hands is an exercise that “tests” the forms. In other words, through the practice of Push Hands one can assess whether they are correctly performing their forms and have grasped the underlying principles of Tai Chi on an innate level.

Push Hands is an exercise with a partner. When engaged in Push Hands, each person continuously probes and tests the other’s defenses, while concurrently maintaining their own defenses. In practice, Push Hands should be gentle. The true goal of Push Hands is to increase one’s sensitivity towards their opponent’s movements by first mastering one-self. This goal will not be achieved if one acts aggressively in practice. Any aggression should be feigned as described subsequently in a more detailed manner. Likewise, as described above, one’s true power should be kept hidden.

Over time, one should gain ever greater sensitivity towards the intentions of their opponents and the weaknesses in their defenses. If the opponent is not maintaining the middle

ground, either through under extension or overextension, both can be exploited.

If the opponent underextends themselves, one can progress forward into their boundaries and knock them off balance. Doing this helps the opponent learn how to maintain proper boundaries.

If the opponent is overly aggressive to the point of almost losing their balance, one can gently aid the opponent along their intended course. This again ultimately aids the Push Hands' opponent in learning how to maintain the middle ground.

It should not be difficult to redirect an opponent's unbalanced aggression if one has learned how to stay relaxed and balanced when faced with aggression, and has also innately learned how to move holistically and spherically. This is what Grandmaster Zheng Wuqing referred to in his writing, shared above, as "defending one's power."

One should practice Push Hands with as many people as possible, as each person has their own unique feel, intentions, and style. One's ability to sense the intention and weaknesses of various opponents, and to adapt to different styles can be greatly enhanced by pushing with a wide range of different people.



## **b. The Categories of Push Hands**

There are two categories of Push Hands: Moving Step and Fixed Step. Each are as they sound.

With Moving Step Push Hands, the opponents continuously make contact with each other, rotating their arms in conjunction with one another, with each side constantly assessing the other's weaknesses while also staying on guard against potential aggression.

With Fixed Step, the front legs of both opponents cross each other in a small circle in the middle of a much larger concentric circle. Neither participant's front legs can move. Whoever moves their front legs will lose a point. The back legs can move somewhat but typically cannot cross an imaginary 180-degree plane separating the two participants.

In both Moving Step and Fixed Step Push Hands, the goals in competition are the same. One tries to either knock their opponent on the ground or else push the opponent out of a large outside circle, while also preventing the opponent from knocking them on the ground or pushing them out of the circle.

### **c. The Principles Behind Push Hands**

Competitions can get quite aggressive, but if one wants to increase their chances of winning, the same principles at play during the forms should be used in Push Hands. That is, one should remain calm and focused, sinking their Chi and rooting their weight into the ground.

In addition to these vital principles, the effectiveness of Tai Chi comes from moving closely into one's opponent. From this position one can employ the techniques incorporated in the forms, as well as the numerous derivations available, based on the techniques within the forms.

When engaging with the opponent, one should constantly assess the opponent's weaknesses and try to dispatch the opponent with as little force as possible, going into the opponent when the opponent is underextended and utilizing the opponent's own force when they are over extended.

In either practice or in competitions, one should employ pushing or pulling to generally test the opponent's balance or attempt to first provoke and then redirect the opponent's aggression. One should never, however, use their own "force" to overpower the opponent. This is against the principles of Tai Chi and will inevitably lead to one losing the Push Hands'

match, especially if facing multiple opponents on the same day.

Likewise, one should not over-extend themselves when probing in this manner, either, but instead should always strive to maintain their center of gravity in the middle ground, where it's much easier to continuously shift between offense and defense.

In Chinese Mandarin, a common expression to describe the dangers of overextension is: “wù jí bì fǎn” (物极必反), which means “anything that goes to one extreme must inevitably end up at the other extreme.”

Maintaining “the middle way” in competitions, and in life, avoids this from happening.

Zhao Bao Tai Chi has very profound philosophical principles. The symbol of Zhao Bao Tai Chi is a Yin Yang symbol that, unlike the traditional Yin Yang symbol, has a small white circle in the middle. In any action or movement in Zhao Bao Tai Chi, as the symbol shows, one should always strive to stay in the center of that circle. Since the Zhao Bao Tai Chi movements are spherical in nature that symbol should be thought about in 3-D.

As mentioned above, the goal of practicing Push Hands in general should be to develop ever greater sensitivity towards one's opponent's intentions and movements. To do this, one must first get themselves "out of the way."

After all, if one, themselves, has a lot of tension in their bodies and overreacts to every push or feign by the opponent, one will never be able to sense an opponent's true intentions or movements, as they are invariable still too caught up in themselves, their own emotions, and their own ego.

Incidentally, as mentioned above, this is also very similar to the dynamic that plays out in life in general.

We are all our own greatest enemies. To be able to sense and utilize another person's intentions and force, we must first master ourselves, which will enable us to utilize movements and energy in a soft, calm, and highly controlled manner. If we cannot first master ourselves, we will never be able to truly understand our opponents.

As succinctly stated in Chinese Mandarin, one of the central principles of Push Hands (and again, life in general) is to learn to "shě jǐ cóng rén" (舍己从人), or to "abandon ourselves and follow others." In so doing, we are truly the ones in control.

These principles bear repeating. There is an incredible amount of power present when the whole body moves in perfect coordination and is also supported by Chi. Most of the power used against an opponent, however, should come directly from the opponent. Through an emphasis on spherical, holistic movements, the middle way, and removing our own ego from the equation, one should be able to easily respond to an opponent's energy by readily redirecting such back to the opponent.

Additionally, if one always maintains a calm center, opponents will often subconsciously also naturally lower their defenses, energy, and level of aggression. In this way, Push Hands again mirrors life. After all, it is difficult to continue raging at one who is calm and respectful back.

Employing the above principles in competition requires mental, emotional, and spiritual focus, which is the result of long-term training.

A demonstration of Zhao Bao Tai Chi Push Hands, as displayed by Master Wayne Peng and one of his students, can be viewed at the link below:

## **Zhao Bao Tai Chi Push Hands**

Zhao Bao Tai Chi Push Hands Demonstration:

<https://youtu.be/wZcYyLULhBo>

## Chapter 3

### The Practice of Qínná



*Zhao Bao Tai Chi Tenth-Generation Successor,  
Grandmaster Zheng Wuqing, teaching Push Hands /  
Qínná to a Student*

“Qínná” (擒拿) is roughly translated into English as “grappling.” This translation, however, doesn’t do the concept of Qínná justice.

Qínná is an extremely effective method of taking an opponent down if one is capable of doing so. Few are. One cannot simply learn Qínná techniques and apply them immediately. Far from it. It takes a considerable amount of time after mastering the forms and their underlying principles before one can apply Qínná techniques effectively, especially in combat.

Through the long-term cultivation of Chi and the use of spherical movements through which Chi flows, however, masters of Zhao Bao Tai Chi can take that energy and condense it into extremely small points, which causes intense pain in an opponent when employed. This is somewhat akin to how magnifying glasses can take the heat of the sun and concentrate its energy into extremely powerful and dense rays.

Using Qínná, an advanced Zhao Bao Tai Chi practitioner can bring opponents to the ground with a slight touch that seems to use no outside energy. Much of that energy, however, comes from the opponents themselves and bounces back into the opponents.

Qínná can be very effective in Push Hands, but it's typically not allowed in competitions, unless one is able to perform it in a very subtle manner. Of course, it is primarily an excellent defense technique in combat.



## Chapter 4

### The Five Primary Elements and the Eight Body Maneuvers of Zhao Bao Tai Chi

#### 1. Introduction

As mentioned previously, over time the correct, holistic way of moving should become natural to the practitioner. Over a lengthy period of correct standing and form practice, as well as Push Hands practice with numerous partners, one's sensitivity and ability to spontaneously adapt to a wide array of opponents' intentions should become second nature.

In Tai Chi it is commonly said that ten thousand changes can come about from one position.

Because of such, one should not become overly fixated on the explanations below or frustrated if one cannot perform such movements in Push Hands practice right away.

It is invariably the exceedingly rare student who will, for example, declare or think to themselves: "I should perform "Suǒ" (鎖) right now." Instead, the advanced practitioner will naturally just do it.

Because of such, the below explanations are intended only to provide an idea of the general principles and types of movements available, which practitioners should learn naturally over time. It also shows how obsessed some Tai Chi practitioners have become about Tai Chi over the years, even going to the length of naming each individual subtle movement.

## 2. Explanation of Zhao Bao Tai Chi Maneuvers

Zhao Bao Tai Chi refers to its five basic fighting techniques as the five primary elements. They are zhān (粘), rào, (繞), bēi (背), jìn (進), and jī (擊). Applying these five primary elements is the fundamental principle of combat strategy.

1) Zhān (粘) means to glue. One glues oneself and one's energy to their opponent's energy through the hands and brings oneself close to the opponent. Tai Chi is an art form of close combat, so engaging directly with the opponent brings an advantage.

2) Rào (繞) means spiraling. In combat, after one connects their energy to their opponent and he or she strikes you, one spirals their energy to escape, or one spirals their opponent's energy in a circle to make him or her to lose balance.

3) Bēi (背) means shouldering or carrying something on one's back. After one connects one's energy with their opponent's, one moves his or her center of gravity to their shoulder and makes their opponent lose balance, and then twists the opponent's forearm to disable the opponent. This technique is commonly used by Zhao Bao Tai Chi practitioners.

4) Jìn (進) means stepping. Without careful stepping, one cannot properly keep one's energy glued to one's opponent, which would make it difficult for one to strike. Stepping makes striking easier.

5) Jī (擊) is striking. In combat, one may strike one's opponent with one's hand, fist, foot, knee, hip, elbow, or shoulder. If one is close enough to one's opponent, one may strike their opponent with one's knee or elbow. If one is more distant, then one should strike him or her with one's foot or hand.

What Zhao Bao Tai Chi Kungfu traditionally refers to as the eight body maneuvers are actually three sets of eight maneuvers each, for a total of 24. They are:

1) yǐn (引) , lǐng (領) , suǒ (鎖) ,

2) kòu (扣) , lāo (撈) , guà (掛) , lóu (摟) , fān (翻) ;

2) tūn (吞) , tǔ (吐) , kāi (開) , hé (合) , xuán (旋) , bǎi (擺) , zòng (縱) , héng (橫) ; and 3) chán (纏) , guì (跪) , tiǎo (挑) , liào (撈) , tiē (貼) , cuò (挫) , dèng (蹬) , chuài (踹) .

1) Eight hand maneuvers:

- Yǐn (引) means one glues one's energy to their opponent's energy, and at the same time one drives the opponent's energy into a disadvantageous position.
- Lǐng (領) means one glues one's energy through their hand to their opponent's energy, and at the same time drives the opponent's energy into a disadvantageous position.
- Suǒ (鎖) means one grasps the energy in their opponent's hand or arm with one's hand.
- Kòu (扣) means one locks their opponent's forearm or weapon with one's hand, making him or her unable to escape for an instant so that one may immediately strike him or her.

- Lāo (撈) means one puts one hand's palm down on their opponent's wrist and the other hand's palm up on his or her elbow, and then lifts the elbow up.
- Guà (掛) means one hooks one's hand on their opponent's forearm to grasp him or her.
- Lóu (樓) means one grasps their opponent's waist with one's hands, with one's thumbs in the up or down position.
- Fān (翻) means one lifts up one's opponent's arm with both hands, and combines the energy of both hands.

## 2) Eight hip maneuvers:

- Tūn (吞) means one twists one's hips in a figure eight pattern to disperse their opponent's energy as it comes towards them.
- Tǔ (吐) means one strikes one's opponent with one's hips upwards at a 45° angle to make their opponent lose balance.
- Kāi (開) means one takes a wide open step and divides their energy into two directions to trap their opponent's energy inside one's energy.

- Hé (合) means one keeps one's steps close and drops their center of gravity to defend themselves.
- Xuán (旋) means one turns their hips to force their opponent in front of one's chest.
- Bǎi (擺) means one twists one's hips to the left or right to strike the center of their opponent's body.
- Zòng (縱) means one moves from their hips when striking their opponent, going straight towards him or her before they take him or her down.
- Héng (橫) means one moves with their hips to strike their opponent who is coming towards one from one's side.

### 3) Eight leg or foot maneuvers:

- Chán (纏) means one pulls one's leg inward to twist their opponent's front leg.
- Guì (跪) means one uses their knee to drive their opponent's front leg down.
- Tiǎo (挑) means one walks straight towards their opponent and uses their front foot to hook and twist the opponent's front ankle outwards.

- Liào (擡) means one strikes their opponent with their thigh and raises his or her feet up off the ground.
- Tiē (貼) means one connects to the opponent's thigh with one's thigh by twisting one's hip.
- Cuò (挫) means one thrusts one's leg sideways so one's foot forces their opponent's calf or knee downward, outward, and then upward. Or one curls one's toes to grip the ground so one keeps one's balance.
- Dèng (蹬) means one strikes one's opponent with their heel aimed straight towards him or her.
- Chuài (踹) means one strikes one's opponent at one's side using the sole or side of their foot, with their head down and one leg up.

## Chapter 5

### A Brief History of Tai Chi

In the central years of the Ming Dynasty (1400 A.D.) there lived a Daoist priest of the Wu Dang monastery named Zhang San Feng. According to legend, this revered ascetic often ventured deep into the wilds of the mountains to gather apothecary herbs. During one of his journeys, he chanced upon a fight between a white crane and a snake, and the combat of the two beasts struck him with inspiration.

Combining concepts from the Book of Changes (I Ching) with the Doctrine of the Mean and Neo-Confucian thought, Zhang San Feng united these philosophies with the traditional forms of Chinese martial skill to create a new style of martial art - a style that could be practiced by all ages, which would strengthen the body and would teach self-defense. After his epiphany, Zhang San Feng left the monastery and gave his new martial art the name of " Tàijíquán " (Tai Chi for short) - a name that continues to be used by generations today.

Later, Tàijíquán was passed on to the Shanxi native Wang Zong Yue who perfected the theory of Tai Chi in the Treatise on Tàijíquán. This volume, which he penned for posterity, has since become known as the Tàijíquán "bible."



Wang Zong Yue was also responsible for spreading the art of Tàijíquán into the plains of central China when he taught his skills to Master Jiang Fa of the town of Zhao Bao in the Henan province.

The quintessential objective of Tai Chi is to become as "hard as iron, soft as cotton, slippery as a fish, and tenacious as glue," and its stances express these ideals with an understated elegance that makes it one of the most beautiful martial arts in the world.

Tai Chi movements are natural and unforced. They seek to emulate the grace of passing clouds and flowing water: drifting apart and then gathering together again with quiet finesse. But its philosophy of attack and defense draws inspiration from the sudden and deceptive nature of ocean waves, emphasizing change and malleability to attack at the most unexpected moment to leave an opponent senseless.

Over time, the original style of Tai Chi has since evolved and branched into six major schools: Zhao Bao-style Tai Chi, Chen-style Tai Chi, Yang-style Tai Chi, Wu-style Tai Chi, another Wu-style Tai Chi, and Sun-style Tai Chi. Although all originated from the same source, each has developed its own unique fighting flair as Tai Chi practitioners have spread around the globe.

## Chapter 6

### Zhao Bao Tai Chi's Origins

The Zhao Bao style of Tai Chi originated from the town of Zhao Bao in the sixteenth century. Located fourteen kilometers east of the county of Wen in the central Chinese province of Henan, Zhao Bao is known for its idyllic atmosphere. The town looks south over the Yellow River's northern banks, and gazes north into the Taihang foothills, turning east into the capital, and extending west toward Luo Yi.

Since antiquity, this propitious location has made Zhao Bao a center of travel and trade. According to legend, Zhao Bao was once the elaborate Jin Yin Zhong burial grounds of the soldiers of the Zhao Dynasty during the Warring States Period (500 B.C.-221 B.C.); thus, earning the town the title of "Zhao Bao" or "Zhao's stronghold," a name which has continued into usage today.

In the closing years of the Ming Dynasty (1368-1644), the town's name became well-known in the world of martial arts when a Zhao Bao native named Jiang Fa studied Tai Chi under Shan Xi master Wang Zong Yue. Jiang Fa later chose fellow townsmen Xing Xihuai as a worthy disciple to whom

to pass on his own skills, and thus began an illustrious new tradition of martial arts in Zhao Bao village. During the Kangxi Dynasty (1654 A.D.--1722 A.D.), the later emperor Yong Zheng visited Zhao Bao and admired the Tai Chi grandmasters so much that he gifted a handwritten inscription to the local Temple of Guandi to commend the martial prowess of the Zhao Bao Tai Chi masters.

The tenets of Zhao Bao Tai Chi emphasize simplicity, stressing that one should be as "hard as iron, soft as cotton, slippery as a fish, and tenacious as glue." Its philosophy is expressed in the composition of its stances, in movements that harmonize and flow with the anatomy of the human body.

Its aesthetic draws inspiration from nature with the goal of achieving movement as light as a cloud and as fluid as water. Its art of attack and defense emulates the inscrutable shifting of clouds as well as the deceptively smooth pull of powerful ocean waves, attacking at the most unexpected to leave an opponent senseless.

Zhao Ba Tai Chi is still evolving in the long river of history. For seven generations Zhao Bao's conservative leaders kept the art exclusively within the clan, giving rise to the saying that, "Zhao Bao Tai Chi would never leave its village." Towards the end of the nineteenth century, however,

this direct line of descent was broken, and many new practitioners entered the school. Then, in the 1930s, tenth generation Zhao Bao Tai Chi grandmasters Zheng Wuqing (1895-1984) and Zheng Boying (1906-1961) both left Zhao Bao, and brought a definitive end to the axiom that "Zhao Ba Tai Chi would never leave its village."

The two Grandmasters both settled in the nearby city of Xi'an and dedicated their lives to cultivating and promoting the art of Tai Chi to the greater public. In the 1990s, Zhao Bao Tai Chi's eleventh generation Grandmaster Song Yun-Hua and Master Wayne Peng, the twelfth-generation successor of Zhao Bao Tai Chi, took the reach of Zhao Bao Tai Chi even further - to Hong Kong as well as overseas. Their work has received worldwide acclaim.

## 1. The Lineage of Zhao Bao Tai Chi



1<sup>st</sup> Jiang Fa

蔣發



2<sup>nd</sup> Xing Xi Huai

邢喜懷



3<sup>rd</sup> Zhang Chu Chen

張楚臣



4<sup>th</sup> Chen Jing Bo

陳敬伯



5<sup>th</sup> Zhang Zong Yu

張宗禹



6<sup>th</sup> Zhang Yan

張彥



7<sup>th</sup> Chen Qing Ping

陳清平



8<sup>th</sup> He Zhao Yuan

和兆元



9<sup>th</sup> He Qing Xi

和慶喜



10<sup>th</sup> Zheng Wu Qing

鄭悟清



11<sup>th</sup> Song Yun Hua

宋蘊華



12<sup>th</sup> Wayne Peng

彭文

## 赵堡太极拳历代传人传承表

### Lineage of Zhao Bao Tai Chi

太极拳创始人	Legendary Founder
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張三丰祖师	Zhang San-Feng
-------	----------------



太极拳理论集大成者	The Tai Chi Theorist
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王宗岳宗师	Wang Zong-Yue
-------	---------------



第一代	蒋 发	1 <sup>st</sup> Generation	Jiang Fa
第二代	邢希怀	2 <sup>nd</sup> Generation	Xing Xi-Huai
第三代	张楚臣	3 <sup>rd</sup> Generation	Zhang ChuChen
第四代	陈敬伯	4 <sup>th</sup> Generation	Chen Jing-Bo
第五代	张宗禹	5 <sup>th</sup> Generation	Zhang Zong-Yu
第六代	张 彦	6 <sup>th</sup> Generation	Zhang Yan
第七代	陈清平	7 <sup>th</sup> Generation	Chen Qing-Ping
第八代	和兆元	8 <sup>th</sup> Generation	He Zhao-Yuan
第九代	和庆喜	9 <sup>th</sup> Generation	He Qing-Xi
第十代	郑悟清	10 <sup>th</sup> Generation	Zheng Wu-Qing
第十一代	宋蕴华	11 <sup>th</sup> Generation	Song Yun-Hua
第十二代	彭 文	12 <sup>th</sup> Generation	Wayne Peng

**2. Tenth-Generation Zhao Bao Tai Chi Successor,  
Grandmaster Zheng Wuqing, Standing in Zhao Bao  
Tai Chi's 4th, 8th and 10th Zhàn Zhuāng Postures**

