



**NANPAI TAIJQUAN**

**TAIJI 37**

**Dr. Shen Hongxun**

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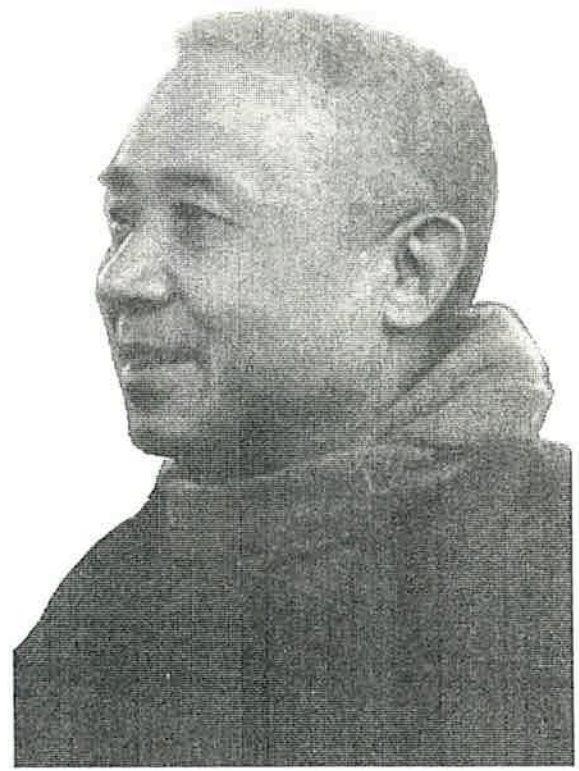
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Professor Yao Huanzhi



Dr. Shen Hongxun

## Foreword

One day a teacher from a school for autistic people brought a young man to meet me. During our conversation the subject turned to *Taijiquan* and the teacher asked the young man to demonstrate the *Taijiquan* form. The boy's movements were soft and resembled *Taijiquan* as done by most people and showed that *Taijiquan* has become widespread within society.

It is a tribute to the effort of many *Taiji* Masters that *Taijiquan* has spread throughout the world. Grandmaster *Yang Chenfu* had a saying that every student should have at least one student for this was the only way that *Taijiquan* could develop. The popularity of *Taijiquan* today shows that this has been achieved. Lots of people have been practising *Taijiquan* for many years, in the West as well as the East, some for as long as forty or fifty years. People know various forms, weapons forms, pushing hands, *Taiji* partner exercises, some people even practice the form backwards or as a mirror image.

Even though people know many aspects of *Taijiquan* I am still asked: 'Why do you have such a strong internal and external force and I do not?' When I ask them: 'How do you practise *Taijiquan*?', they always answer with stories of how often they practice and for how many years, but they never mention *Taijijin*. When I ask them: 'Do you know *Taijijin*?', they are often confused, because their study of *Taijiquan* has never been linked to *Taijijin*.

*Taijijin* are different kinds of forces (internal as well as external) that result from the practise of *Taijiquan*. They keep you healthy, can be used for fighting and for healing patients, but, whatever you want to use them for, you have to practise to develop these *Taijijin* and the best way to achieve this is by following the traditional methods of *Taijiquan* practise.

I think that many people have read in books that *Taijiquan* begins with the study of standing postures<sup>1</sup>. It is true that the traditional way of teaching *Taijiquan* was to use standing postures to develop *Taijijin*, but because these 'secrets' were often only taught to family members, or family students, this method was not widely known. As a result over the generations this teaching method and the knowledge of *Taijijin* has become almost lost. As a family student of important masters, such as Master Yao Huanzhi<sup>2</sup>, Tian Zhaolin and Yu Jifu, all of whom practised different styles from the Northern School, I was very fortunate to have received this original teaching<sup>3</sup>.

However, I did not only study with masters from the Northern School and I consider myself very lucky to have met master *Xia Zixin* thirty years ago who belonged to the Southern School. With him I learned *Taiji 37*. *Taiji 37* is a system which specifically uses standing postures to produce spontaneous movement reactions which are then controlled in order to develop different kinds of *Taiji* forces. In my opinion and from my experience, the *Taiji 37* method is the most effective method for developing *Taijijin*.

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<sup>1</sup> "The course of study would begin with Horse Stance, which teaches solidity and rooting in the legs, for at least one month and often for as long as one year. After students had learned to stand firm, they would progress to the posture Lift Hands, which was practised for at least one month to learn how to empty one leg and root the other. After demonstrating they could use both of these postures effectively each of the thirteen postures would be studied by itself and all its means of application explored." See 'The Tao of *Tai Chi Chuan*' by Jou Tsung Hwa page 215.

<sup>2</sup> Forty five years ago I began the study of *Taijiquan* and met Grandmaster *Yao Huanzhi*. He began by teaching me to stand in some of the *Taijiquan* postures and during these exercises I began to get spontaneous movements. This spontaneous movement force would make me move in the same way as the movements of the *Taijiquan* form. It was in this manner that I studied traditional *Yang* style *Taijiquan* and *Li* style *Taijiquan* moving on to push hands and free fighting. Because Grandmaster *Yao* did not teach weapons forms I also studied with Grandmaster *Tian Zhaolin*. During the early morning Grandmaster *Tian* would get all of his students to practise the *Yang* style *Xiao Jia*(short stance form), followed by weapons training and then pushing hands in the park, but he also told students that it was very important to practice standing postures.

<sup>3</sup> Although in China students usually cannot afford to study with many different masters, I was fortunate enough to be able to do this as it improved my knowledge immeasurably. Although it is sometimes suggested that studying more than one system can lead to problems, this was never my experience.

Since 1989 I have taught the *Taiji 37* three times a year for five days with the whole system spread over three years and it has now been taught in Holland, America, Norway and England. As many of my students practise the *Yang* style, I have applied the main points of *Taiji 37* to the traditional *Yang* style postures, but *Taiji 37* can be applied to help students of any style. Moreover, a thorough understanding of the *Taiji 37* positions can highlight the artistic aspect of the form, leading to positions that are inherently correct and beautiful.

I would like people to practise *Taiji 37* and prove through their own practise the contribution that *Taijijin* can make to good health and artistic expression. There is even more. *Taijijin* can be integrated into different martial arts or into healing where they can become healing forces, not only to be used in energy healing, but also adding a new dimension to acupuncture, shiatsu and massage, etc.

However, one can never forget that developing these *Taiji* forces via *Taiji 37* is the result of repeated sensing, thinking and practising.

This book was first published in Dutch in 1991 and republished in English in 1992 with both editions only available to students on the *Taiji 37* courses. This new edition has been completely revised with many changes and additions to the original text.

I hope that through this book I can help to continue the work of those early masters who helped to popularise *Taijiquan* throughout the world by introducing the ancient 'secret' knowledge of *Taiji37* and that it will give greater insight to this aspect of *Taijiquan* as well as answering the question regarding the development of my own *Taijijin*.

Shen Hongxun, June 1996

## STANCES

In the 37 postures of *Taiji 37* there are different stances for the feet and the legs.

<b>Mabu</b>	<b>Zuo Bu</b>
<b>Xiao Mabu</b>	<i>Daonian Hou B</i>
<i>Wuji Zhanzhuang</i>	<i>Lan Zhayi Lu</i>
<i>Taiji Zhanzhuang</i>	<i>Danbian Xiashi</i>
<b>Da Mabu</b>	<b>Zhongting bu</b>
<i>Shizishou</i>	<i>Rufengsibi</i>
<i>Yun Shou A</i>	<i>Wangong Se Hu</i>
<i>Yun Shou B</i>	<b>Xianren Bu</b>
<b>Bingbu</b>	<i>Baihe Liangchi</i>
<i>Yun Shou A</i>	<i>Kuahu</i>
<i>Yun Shou B</i>	<i>Gao Tanma</i>
<b>Gongbu</b>	<i>Qiching Chui</i>
<b>Xiao Gongbu</b>	<i>Baishe Tuxin</i>
<i>Lanzhayi An</i>	<i>Haidi Zhen</i>
<i>Lanzhayi Peng</i>	<i>Chuan Zhuang</i>
<i>Lanzhayi Ji</i>	<i>Zhoudi Chui</i>
<i>Louxi Aobu</i>	<b>Zhan bu</b>
<i>Ban Lan Chui A</i>	<i>Shouhui Pipa</i>
<i>Zaichui</i>	<i>Tishou</i>
<i>Zhidang Chui</i>	<b>Duli Bu</b>
<i>Shungfeng Guaner</i>	<i>Jinji Duli</i>
<i>Baohu Guishan</i>	<i>Daonian Hou A</i>
<b>Da Gongbu</b>	<i>Shizi Tui</i>
<i>Danbian</i>	<i>Fen Jiao</i>
<i>Ping Danbian</i>	<i>Deng Jiao</i>
<i>Shan Tongbei</i>	<i>Bailian Tui</i>
<i>Yema Fenzhong</i>	<b>Yuji Bu</b>
<i>Xiefei</i>	<i>Ban Lan Chui B</i>
	<b>Yunu Bu</b>
	<i>Yunu Chuansuo</i>



# WUJI ZHANZHUANG

## Legs and Feet

The feet are shoulder width apart and parallel. The knees are slightly bent.

## Torso

Start by stretching the back until there is no tension left in the body. Then relax into a natural position.

## Arms and Hands

Allow the arms and hands to hang naturally along the sides of the body. The palms of the hands are open naturally.

## Eyes

Completely relax the eyelids which will in turn cause the eyes to close naturally.

## Mind

Bring your mind into a position between 'sleeping' and 'waking', more specifically, to the point where you just begin to wake up. If you can find the 'middle' you will become more and more sensitive to everything around you. This is a method for developing your 'sensing' function. If you are able to relax even more your brain will be unable to control your eyelids to the extent that if someone was to call your name it would be an effort to open your eyes.

