

Taiji 37



Nanpai Taijiquan

Dr. Shen Hongxun

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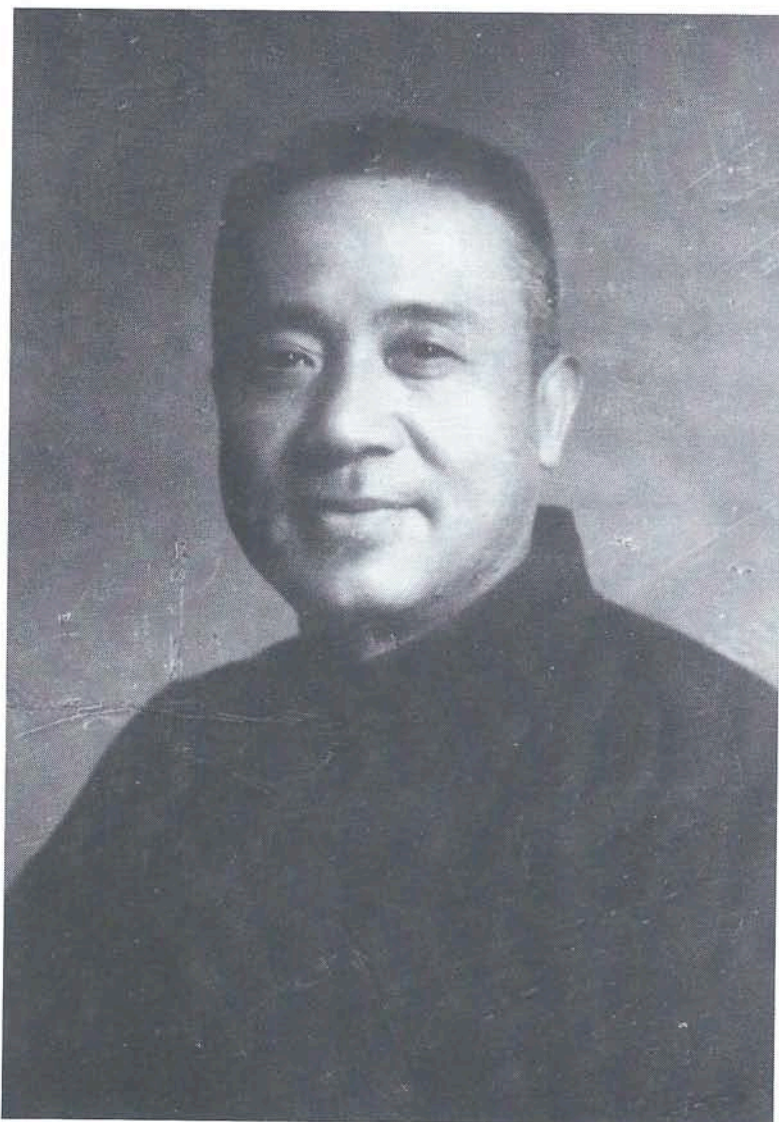
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Taiji 37

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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 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 practise 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, while I do not?" When I ask them: "How do you practise taijiquan?" they always answer with stories of how often they practise 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 the taijiquan practise. I think that many people have read in books that taijiquan begins with the study of standing postures. It is true that the traditional way of teaching taijiquan was to use standing postures to develop taijijin. In *The Tao of Tai Chi Chuan*, Jou Tsung Hwa gives a description of this traditional way: 'The course of study would begin with the horse stance, which teaches solidity and rooting in the legs, for at least one month, and often for at least 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 13 postures would be studied by itself, and all its means of applications explored.

However, because these secrets were often only taught to family members, or family students, this method was not widely known. As a result this teaching method and the knowledge of taijijin has almost become lost.

As a family student of important masters, such as Master Yao HuanZi, Tian ChaoLin and Yu JiFu, all of whom practised different styles from the Northern School, I was very fortunate to receive this original teaching. 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.)

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.

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 Europe and America. 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 Taiji 37 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 2000

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STANCES

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

Mabu

Xiao Mabu

Wuji ZhanZhuang

Taiji ZhanZhuang

Da Mabu

ShiZi Shou

Yun Shou A

Yun Shou B

Bingbu

Yun Shou A

Yun Shou B

Gongbu

Xiao Gongbu

LanZhayi An

LanZhayi Peng

LanZhayi Ji

LouXi AoBu

Ban Lan Chui A

ZaiChui

ZhiDang Chui

ShungFeng GuanEr

BaoHu Guishan

Da Gongbu

DanBian

Shan TongBei

Yema FenZhong

XieFei

Zuo Bu

Daonian Hou B

Lan Zhayi Lu

Danbian Xiashi

Zhongting bu

RuFeng Sibi

Wangong She Hu

Xianren Bu

Baihe Liangchi

Gao TanMa

QiXing Chui

Baishe Tuxin

Haidi Zhen

Chuan Zhuang

Zhoudi Chui

Zhan bu

Shouhuy Pipa

Tishou

Duli Bu

Jinji Duli

Daonian Hou A

Shizi Tui

Fen Jiao

Deng Jiao

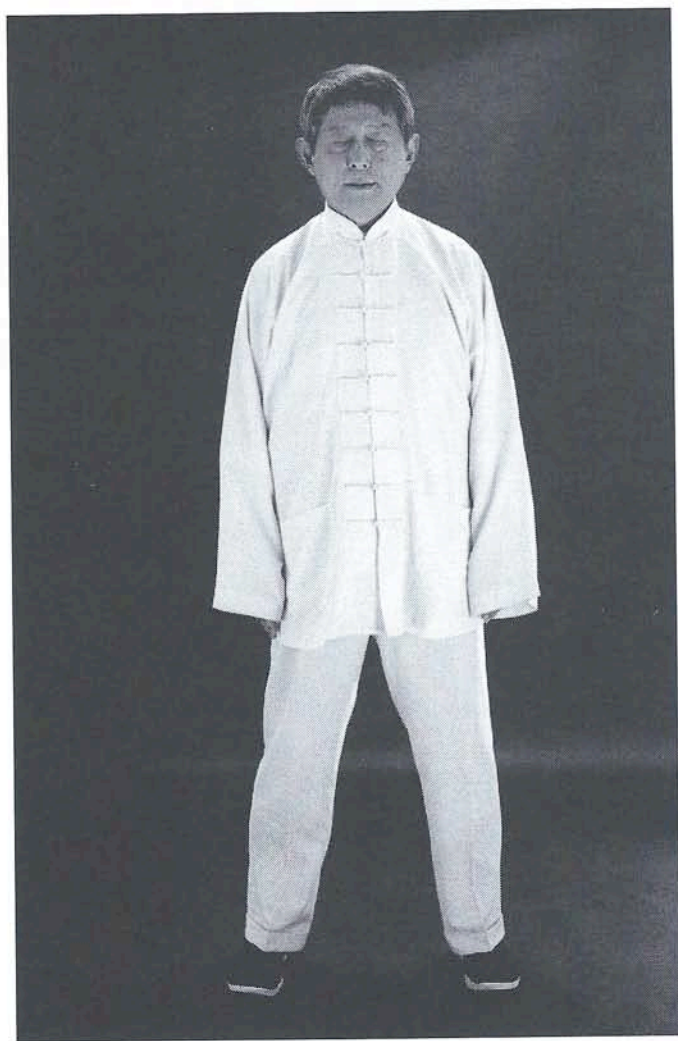
Bailian Tui

Yuji Bu

Ban Lan Chui B

Yunu Bu

Yunu ChuanSuo



Wuji stance

WuJi ZhanZhuan

Legs and Feet

The distance between the feet corresponds with the distance between the shoulders; the feet are slightly directed outwards; the knees are slightly bent.

Torso

In the beginning stretch the back until there is no tension left in the body. Then relax to a natural position.

Arms and Hands

The arms and the hands hang naturally along the body. The palms of the hands are also open in a natural way.

Eyes

Relax the eyelids deeply. Because of the relaxation of the eyelids, the eyes will close naturally.

Mind

Bring your mind into a position between sleeping and waking; more specifically, at the moment when one just starts to wake up.

If you find the middle you will become more and more sensitive to everything that surrounds you. This is a method for developing your sensing function.

A still deeper relaxation will mean that the brain cannot control the eyelids. Like that, if someone called your name it would take an effort to open your eyes.