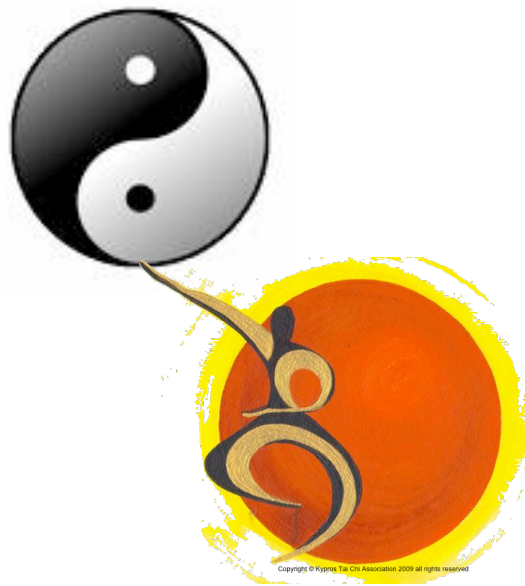




Student Handbook



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Kypros Tai Chi Chuan Association

Introduction

Welcome

Obviously I am unable to teach you everything I know about Tai Chi and Qi Gong in a single lesson, but my focus will be to ensure that you have a wonderful class of knowing and opening boundaries from within yourself. However the most important thing is that at the end of each lesson, your heart will be truly opened and in touch with all those that have walked before you and those that stand at your side now.

We have so much to learn and some of it you will remember and some of it you will forget, but what you take with you is what matters the most.

This journey is not about how far you can go, but instead of how far you have come. I hope you will find peace, happiness, understanding and are able to listen to your heart beat sounding out to all those around you.

We all want to love and be loved, yet most of us fail to have a single definition of love. Instead we create many versions of love for all the different people and things that we know. We only have one heart, capable of connecting with all other hearts and your heart only knows one love, all other emotions hide the true heart.

With all of my heart, I hope you are able to free yours by working together, as my heart will be lifted from burden and be at peace with my spirit and my soul as I hope yours will be too.

We are all here for a purpose unknown to us and this is how it should be left. Have no desire to know your destination and the outcome, only consider the journey in hand and the wonderful people you will meet along the way.

My only ambition in life is to become a better human being, is there is no greater path to walk upon?

Master Vasilious

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Qi Gong the Beginning

Qi Gong means internal exercise. The exercises are normally used to warm up before doing the form and are mostly used for health and relaxation. There are many levels of Qi Gong, which are either followed by normal progression, or a level is studied for a various reason.

If you think of Qi Gong as a means to cleanse, revitalize and store your energy, then the forms of Tai Chi are a means to express your energy. Our energy needs both in order for us to develop, physically and spiritually.

The wonderful aspect of Qi Gong is that one may practice purely for health benefits, yet one may also follow a path of spiritual growth if desired. The exercises are also called mediation both static and in movement.

The Qi Gong exercises work and restore health to the body. Our spine is the centre of our body structure. The entire nervous system, organs and Qi energy channels spring from the spine, therefore when practicing Qi Gong we are gently massaging the spine. Over a period of prolonged practice of Qi Gong, our injuries will heal, we will become physically stronger and regenerate our levels of energy.

The slow practice of Qi Gong allows a student to relax and remove the tension from the body. When the body is relaxed the mind becomes clear of clutter and energy is no longer wasted, instead energy is stored and used by the body to heal, strengthen and enhance the bodies abilities.

As a student progresses through the various levels of Qi Gong, a greater feeling of relaxation is achieved. Only through achieving this relaxation can we see our lives in the real form...how we have been living up to now.

Do not waste your life by hiding from it, instead live your life to the full. How do we do this, by practicing Tai Chi. There is no need to follow your heart, instead become your heart and feel all that it feels. Embrace your heart beat, your own personal sound within the cosmos.

Master Vasilious

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The history of Qi Gong (Chi Kung) has been an important part of Eastern history and culture since ancient times. The history of Qi Gong can be traced back some 5,000 years to the dance of Yin Kong. This was an early documented dance to aid illnesses such as arthritis prevention and healing designed to release stagnant energy caused by high humidity in China at that time.

Somehow we know when we are not well, or going to become ill, there is a feeling that is unique and instantly causes us to react or not to react as in most cases. Illness, poor health, not feeling good, is often associated with lack of movement. In other words to be non moving internally and externally and without exercise creates a level of stagnation, which in turn creates illness. To move is to breed new life into our bodies and spirits, hence the true meaning of dance. Movement creates and changes the quality of our Qi in all of our bodies. The changes are associated with releases from the Qi channels of old and blocked energy, also associated with mental and physical patterns from the past and present which lay the patterns of our futures. When we are within this cycle, we become emotionally unsettled and the five major organs are affected in the body. The practice of Qi Gong allows one to release, replace and renew their zest for life.

With time and an adoption to their approach of Qi Gong, practitioners from the early days developed their deeper understanding of their knowledge regarding the flow of energy through the body and the Qi that exists outside the body. This knowledge was eventually documented, though crudely, but with the best media at their disposal at the time.

Of course with the discovery of Qi, came the desire to learn how Qi is formed and mobilized around the body, which led them into the development and understanding of Ying and Yang. Ying and Yang as we presently know form the basis of our universal law of expansion and contraction and all other opposites people have associated this principal with. Eventually it was discovered that Qi moves in an endless cycle and can be classed into five forms, which are contained within the Law of the five elements. These five forms or cycles can be found and are associated with the five major organs of the body, which are affected by diet, life style and weather, (seasonal changes).

As our knowledge of the origin, function, purpose and flow of Qi developed, so have our ways of working with energy evolved from dance to more specific methods of movement, breathing, and mental concentration. Now days we enjoy good postures in stillness and movement, remembering that the understanding of Qi developed from nothing and returns to nothing. In addition to this, we employ the correct use of breathing, posture and movement of the body to stimulate our Qi and assist it to flow through our body correctly.

There is no greater healer of our bodies than ourselves, we know ourselves, we understand ourselves, we are Qi expressed through our actions from the elixir of life to the physical body. Along the journey of transmuting Qi into solid matter we focus on remaining pure at heart and in spirit.

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Qi Gong the benefits

Health - A Balanced Flow Of Qi:

The health of our body and mind is dependent upon a clear, strong and balanced flow of Qi. Since Qi gong practice accomplishes just this, it should come as no surprise that the benefits of Qi gong (also spelled "Chi Kung") practice extend to every physical system of our bodies, as well as to the mental, emotional and spiritual aspects of our Being.

Physical Benefits Of Qi gong Practice:

Qi gong practice makes the body strong and supple. It improves balance, stamina and flexibility. It has positive effects on the cardiovascular, respiratory, digestive, endocrine, immune and central nervous systems. It tends to create smooth skin, and a pleasant feeling of deep warmth within the body. It increases sexual vitality, and allows our sleep-time to be more deep and restorative. Over time, Qi gong practice can reduce or eliminate chronic pain. It also has the power to reverse the aging process, and restore youthfulness.







Emotional Benefits:

The smooth and balanced flow of Qi created by Qi gong practice shows itself as a joyful, relaxed, optimistic and energized state of mind. While the emotional energies of anger, fear, anxiety or grief still may arise, they will be much less "sticky" - and be held and then dissolved within the larger field of joy, gratitude and acceptance.

Mental & Spiritual Benefits Of Qi gong:

The abundance of clarified energy and mental stillness generated by Qi gong practice supports great mental clarity, and nourishes both intuition and creativity. As our intelligence becomes rooted in a connection to the inner body, it widens and deepens in increasingly wonderful ways.

Levels of Qi Gong taught at the Kypros Tai Chi chuan school

-  Level 1 to 3 - Health maintenance and smoothing the flow of Qi.
-  Yi Jin Jing - Tendon and muscle changing classic
-  8 Piece Brocade - central meridian massage
-  Liu Zi Jiu - Six healing sounds
-  Xi Sui Jing - Bone marrow and brain washing
-  Internal system - Chinese Yoga

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Practice your Qi Gong daily for around twenty minutes in the morning and evening. Do not stretch beyond your own limitations. Eventually you will be able to stretch within a much wider circle.

If necessary take a short break and sit down, do not force anything as this creates stress in the mind and defeats the object of relaxation and in turn creates dullness.

Don't forget to breathe at any point while doing the exercises. Breathing is important but should not be forced or over exaggerated. Try to relax and breathe normally, let your breathe find its own rhythm.







Each exercise needs to be carried out 10 times on each side. Gradually build this up to 30. If you are tired then reduce the amount accordingly.

We all can be easily disrupted, but view this as your time. Putting time aside for yourself is the best thing you can do. After all what use are we to our loved ones, if we are not feeling good. If you persevere they will understand and respect your time.

If you have any questions please contact me by email: yaf4@mac.com







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Principals

	Relaxation	This is achieved by softening and opening the mind and body so that all the tension and strength from the upper body is allowed to sink to the soles of the feet, resulting in a firm rooting to the ground to one of the feet at all times. Doing the postures slowly is a help to the beginner in understanding relaxation.
	Natural Breathing	The student gradually brings their breathing to the same natural state as the breathing of a baby, using the abdomen (diaphragm) to breathe instead of the chest. A natural posture allows their mind and chi (meaning internal energy which has potential for concentration and circulation throughout the body) to settle in the Tan Tien (area just below and behind the navel). This automatically regulates the breathing in the correct way. Eventually the breathing will become so soft and subtle it can only be compared to that of a baby.
	Flexible Waist	The waist is the foundation of all bodily movements in Tai Chi. It can be linked to a wheel, turning round the erect spine. The oil enabling that wheel to move freely is supplied by the mind.
	Circular Movements	Because all movements start from the waist they are circular. This give the movements economy and efficiency. Initially you are taught to make large circles, under guidance these circles become smaller, till eventually they become invisible, with the circles taking place in the mind. This efficiency, in daily life and self defence, enables one to deal with energies arising in any situation in such a way that ones mind, spirit and body is undisturbed.
	Lower Back	When the lower vertebrae are held erect, the spirit of vitality rises to the top of the head. When the top of the head is held as if suspended by a single thread, the whole of the body feels light and agile. This is the joining of the upper and lower body or the two sides of the mind becoming one. From a health aspect, the correct positioning of the lower back allows the energy to travel freely up and down through the legs, which in turn feeds our root and heart.
	Knees	Always during practice, try to keep your knees slightly bent, but only to where you feel comfortable. After a short while the student will be able to practice a low stance in Tai Chi, mainly used to strengthen the legs and back.

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Principals continued

	<p>Relaxation</p>	<p>This is achieved by softening and opening the mind and body so that all the tension and strength from the upper body is allowed to sink to the soles of the feet, resulting in a firm rooting to the ground to one of the feet always. Doing the postures slowly is a help to the beginner in understanding relaxation.</p>
	<p>Natural Breathing</p>	<p>The student gradually brings their breathing to the same natural state as the breathing of a baby, using the abdomen (diaphragm) to breathe instead of the chest. A natural posture allows his mind and chi (meaning internal energy which has potential for concentration and circulation throughout the body) to settle in the Tan Tien (area just below and behind the navel). This automatically regulates the breathing in the correct way. Eventually the breathing will become so soft and subtle it can only be compared to that of a baby.</p>
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The Qi Gong exercises levels 1 to 3 exercises

1. Preparation.
2. Turning the waist
3. Turning the waist with the heel
4. Turning the waist with the ball of the foot
5. Circle of life
6. Turn shoulders left and right side
7. Moving forward and backwards
8. Moving forward and backwards with step
9. Open hands
10. Waiving hands
11. Heart energizer
12. Looking left, right, up and down
13. Open side of the heart
14. Open front of the heart
15. Open top of the heart
16. Heart enter the root
17. Turning the leg
18. Big bear turns knees
19. Bend backwards and forward
20. Shaking the Qi from the heavens
21. Raising and sinking the breath of Qi
22. Brining the Qi to the heart
23. Holding the emotions
24. Standing like a tree

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The Qi Gong exercises 8 Piece Brocade

The 8 piece brocade (Ba Duan Jin) is part of what they call the original set of the Qi Gong system. These exercises were discovered, drawn on bamboo scrolls in an early Chinese tomb. They remained hidden for many years until they again surfaced and are now taught by a few teachers around the world. The benefits are immense, not only for health but for the emotional and spiritual growth, which one feels when practicing these unique exercises.

All exercises should be carried out with softness and relaxed breathing.

Preparation.

1. Pressing the heavens
2. Separate the heaven and the earth
3. Wise owl looks back
4. Punch forward with angry gaze
5. Firing the ancestral arrows into the heavens
6. Big Bear looks left and right
7. Bend backwards and forward
8. Bouncing on toes

These exercise form part of the closing set and should always be carried out after completing the 8 Piece Brocade.

1. Shaking the Qi from the heavens
2. Raising and sinking the breath of Qi
3. Brining the Qi to the heart
4. Holding the emotions
5. Standing like a tree level two

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The Qi Gong exercises Yi Jin Jing

Yi Jin Jing. These twelve exercise are learnt to develop and clean the muscles and tendons. It is important that these exercises are carried with softness and relaxed breathing. At no time should you over stretch. If you are in doubt, under medication or have bodily restriction, then please consult with your teacher before commencing the exercises.

Preparation.

1. Presenting the Pestle (Form One)
2. Presenting the Pestle (Form Two)
3. Presenting the Pestle (Form Three)
4. Displaying claws and spreading wings
5. Plucking stars in exchange of the big dipper
6. Pulling nine cows by their tails
7. Nine ghost drawing sabers
8. Three sections of body sinking to the ground
9. Blue dragon extends claws
10. Tiger springing on its prey
11. Beating the heavenly drum and bowing down in salutation
12. Tiger wags its tail

These exercise form part of the closing set and should always be carried out after completing the 8 Piece Brocade.

1. Shaking the Qi from the heavens
2. Raising and sinking the breath of Qi
3. Brining the Qi to the heart
4. Holding the emotions
5. Standing like a tree level three

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About Tai Chi

Tai Chi is an ancient Chinese exercise derived from Taoist philosophy with roots 4,000 years old. It is a complete training, starting with the mind which the body naturally follows. It is also known as meditation in movement. We strive to become still first, then achieve stillness in movement.

During Tai Chi we work hard to gain the benefits from the exercises, however our actions and habits that we have become accustomed to and dependent on, gently fall away and one is left in a natural state. In this natural state one is able to respond to each situation as it comes, unhindered by emotions of the past and conceptions of the future, since everything is present. We are all unique, so one works daily; solo practice, to understand ones own energy and duo to begin to understand energy from other people, both ways contain enlightenment with form and without form. Simply it is necessary to do only two things:



Start Tai Chi

Continue Tai Chi

Meaning of Tai Chi Chuan

Tai Chi Chuan is the Chinese name for a particular kind of moving meditation.

Tai	means Supreme
Chi	means Ultimate
Chuan	means Way or Method or Fist
Tai Chi	a Taoist (Chinese) philosophical term with a deeper meaning than its component words.

Tai Chi may be translated as "A vehicle for practicing the highest form of philosophy, which beyond there is no other philosophy"

Why study Tai Chi Chuan

We study Tai Chi to achieve union with nature and attain a state of harmony with ones self. We strive to make changes in our lives to become more healthy, more responsive and gain a sense of well being. Life is precious so we should ensure that we live as long as we possibly can and during this time we enjoy a level of purpose and spread our newly found energy to our family and friends.

Since peace is the true essence of happiness we try to bring this about by the practice of Tai Chi. By working the mind, through natural movements of the body we learn to understand relaxation and to understand energy and to apply our knowledge to everyday life.

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Internal Principals

Effortless. In Tai Chi we try to make the most efficient use of energy. Use just enough energy to deal with your present situation. Use of too much energy is called use of force. This is bad for health, and regarding work with others does not allow proper utilising of another's energy through yielding, i.e. one cannot interpret their energy and we reveal our intentions to them so they can interpret our energy. A coarse example of this is the use of "unnecessary energy", such as putting energy in the hands when one is walking, obviously here energy is dissipated and the action we wish to complete is not helped.

Mental Control. Our movements must in the first place be brought under conscious mental control. All our movements have some kind of intention preceding them. Our aim is to make this intention completely clear and precise so it can be effective. It is important to think of using the mind rather than simply using energy. This means that in the practice of Tai Chi the intention of the mind in making the movement is given priority over the movement itself.

After a sufficient length of practice this conscious mental control of our movements becomes unconscious, so that we can respond naturally in any situation, when up till now a conscious mental process came between the stimulus and response, thereby, slightly slowing the response. This means that the response is spontaneous, no intermediate mental process between the stimulus and the response. The response is as quick as it can be, and thereby as effective as it can be. To reach this stage requires instruction from a qualified teacher over a number of years. So the beginner should concentrate on the use of the mind in the movement rather than the movement itself. They should direct the relaxation of their body from their mind and use just enough energy to support themselves while keeping sufficiently alert to enable them to concentrate enough to practice their mental control.

Slow. Practicing Tai Chi slowly is an aid to relaxation for beginners. It also enables you to make correct movements and acquire correct habits. It also aids the acquisition of mental control (conscious and unconscious) over our movements. This relaxation and control is the foundation for interpretation of energy from outside. To begin with this interpretation is brought about through the medium of touch, so initially our hands and arms touch the source of that energy; then the whole body is brought into play. Eventually you can dispense with touch and interpret energy even more effectively. Interpretation of energy plus unconscious mental control result in natural and spontaneous reaction to any stimulus, no matter how quickly that stimulus is applied. Speed on our part, without that unconscious mental control and interpretation of energy, is often not effective in dealing with outside stimuli.

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At this highest level one's ego is so reduced that one becomes one with the Tao. This means that one becomes the source of that outside stimulus: e.g. one becomes the opponent, so that when an intention to move is formed in their mind, one knows it, and when they have reached the stage where they are committed to move and cannot retract themselves from that commitment, we are enabled to move first by picking on that exact time to move. This is the highest form of yielding. You allow the other person to start, i.e. you yield the initiative to them, but get there first. This is yielding the mind, yielding internally. There is no external manifestation of yielding, just the effect of that yielding, i.e. defeat of your opponent.

This direction of egolessness is the direction we move in and the fruits come about as the natural result of correct instruction over a certain period of time, depending on the talent and application of the student. This state of egolessness can be called "The Void' or 'Emptiness' or' the in-differentiated absolute".

Evenness. Evenness means the same speed throughout the movements: no changes of speed during the solo exercise, and simply following your partner during the duo exercise. The continuous flow of movements has been likened to the continuous flow of a long river. But if you think in terms of movements alone, the achievement of this flow is attempted in the wrong way and the postures are blurred together, so that you get a false flow. The long river is really the river of the mind. Each movement is distinct, and thus separated from the next movement. Although practice reduces this separation to a minimum. It is always there. These 'broken' movements are present in both solo and pairs work. Each movement is joined to the next by the mind. Thus the movements are 'pleated' upon each other like the folds in a pleated skirt. It does not look completely smooth to the onlooker, it is actually joined by the continuation of the length of cloth, i.e. the mind. It is the same when you gently break a lotus root: it is surely broken but remains joined by the fibers. Thus the beginner is advised to proceed with their movements as if pulling silk from a cocoon. The cocoon is first heated (movements activated by the mind) in warm water, and the end of the thread is pulled evenly. Any uneven movement causes the thread to break. Proper use of the mind enables the thread to be pulled completely free and without a break.

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Roundness. Roundness comes from natural use of the mind, which translates energy from the foot to any part of the body through the waist. The waist is the axis of the body and when the hands, elbows, shoulders, waist, knees, feet etc. move, they are bound to move in a circular fashion since the energy is centrifugal (originating from the centre of a wheel). Thus an oncoming force is first touched, attacked and then thrown off by one of your wheels as you yield; i.e. you do not use blind force against force, which has to rely on your force being greater than the oncoming force to succeed. Of course this is often not the case and fails as a result. Thus yielding, relying on weakness (just 4oz) is always successful, since you can always guarantee to be weaker than the oncoming force, because you decide to use only 4oz of energy.

As you can see then, the application of energy from you can be likened to issuing energy from one spot on the circumference of one of your circles. The oncoming force is sent off at a tangent to that circle by centrifugal energy, i.e. by the use of circular energy applied against it. Roundness derived from the waist can thus be used by any part of the body to yield and deflect any oncoming force.

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Full and Empty, (Yang and Yin) Full and empty must be clearly differentiated. This is done by keeping the mind in one place at a time. This is called a 'single weighted mind' and is manifested in all parts of the body at one time, or in the whole body when considered as one unit. It must be coupled with 'central equilibrium' at all times in order to conform to the principles of Tai Chi. Thus when considering 'Brush left knee and push' posture; 70% of weight is on the left foot, which is considered full, and 30% on the right foot, which is considered empty. Because of the cross-balance of energy between the upper and lower bodies, the left hand is considered empty and the right hand is considered full. When central equilibrium is maintained the line of gravity passes down from the suspended head through the body, passing through the centre of gravity (in the Tan-tien). The legs and waist must be adjusted to give a firm foundation for this central equilibrium. Before taking a step the single weightedness must be complete, i.e. the line of gravity must pass into the foot so that the weight must be completely there while you maintain central equilibrium. Thus there is a root developed in the foot and a step can be taken in a completely balanced and active way. This means that an active tendency is maintained. But full contains empty and empty contains full. This means that the mind is aware of the relationship between full and empty in such a way as to have continually overcome that moment of inertia which prevents quick, responsive movement. Thus you can change your steps or yield any part of your body at will. This is an internal, not external phenomenon.

Thus in yielding, it is not enough to move the body backwards so that the legs are single-weighted at first glance, because the upper body is double weighted since the mind is double weighted. The result in this case is clumsiness and inability to change from full to empty and vice versa; with the result that you expose your centre and line of gravity, and cannot protect them from the oncoming energy, and so lose balance.

The foundation for differentiation between full and empty is laid in practicing the solo form. In the solo form single weightedness shows its importance most clearly in the taking of steps. Unless the weight is mainly on one foot (i.e. unless there is single-weightedness) you cannot step without making an initial adjustment of weight. This wasteful division of weight on both legs is called double weightedness. Thus to take a step the mind (weight) must be totally in one place so that the empty foot is completely free to move where directed. This differentiation is also developed through practice of the solo form plus practice with partners: both aspects are necessary, and even your solo form will not develop beyond a certain point without practice in pairs. To know full and empty, and to use that knowledge to deal with energy from sources outside oneself is called interpretation of energy. The beginner must proceed according to the right method, from one stage to the next without trying to leap any intervening stage. Then, in time success inevitably comes about of its own accord. One is successful (attains the Tao) without "trying". It is making haste slowly.

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Breathing. The beginner must bring his breath to a natural way. Thus it is important to learn correct postures and how to use the mind like a long river which does not break. Holding the body correctly will enable the chest and abdomen to be relaxed, so that the breath can sink to the Tan-tien when the mind is focused without force. The breathing, with the movements (which are slow, even and effortless), is slow and spontaneous, even, long and quiet. Practice develops all these characteristics. As the diaphragm strengthens it exerts a stronger downwards pull on the lungs, so their volume is increased, without particularly increasing the rate of respiration as external exercise tends to (with its consequent extra burden on the heart, lungs and whole system). When the mind is at the same time used to direct the chi naturally to the Tan-tien, the resultant lowering of the diaphragm means that the body's centre of gravity is also lowered and the stability of the body is thereby increased. Thus for the breathing to be deep and spontaneous the mind must be peaceful, the chi controlled, the spirit at rest and no force exerted. Sufficient practice will bring about co-ordination of breath and movement, slowness being an aid to beginners. Then the breath follows open (yielding) and close (attack): inhaling on open; exhaling on close; inhaling while raising the body (as in "white crane" posture); exhaling while lowering the body (as in "squatting single whip" posture); inhaling while sinking (weight on one foot, as in first half of "play guitar" posture); exhaling while releasing (e.g. weight from one foot as you step or jump).

Thus you do not pant and do not excessively perspire. To this end the beginner is advised not to try to force the development of breathing nor to use intellectual processes to calculate (e.g. open and close, depth etc.) but to have faith in correct teaching and practice and to let the development come naturally in its own time.

Try to breathe like the mythical turtle, so purely, finely and softly that one breath is sufficient to last a thousand years.

Body as one unit. The body is regarded as one unit. There is no local movement of part of the body, no movement of a part that is independent of all other parts. The body is rooted in the feet, from there the energy passes up the leg and into the hands from the spine, under the direction of the waist, which is the axis of all bodily movements. Thus in order to develop the waist as master of the body's movements one must develop a root, by sufficient practice of Tai Chi. The hands and other parts of the body may therefore be seen to move, but it is only as an expression of the body as a whole, under the direction of the mind. Correct Tai Chi has this unmistakable flavour; when one part moves, every part moves, when one part stops, every part stops. All in cohesive harmony so the body flows like that of a snake.

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Fluidity

Moving without effort is the ultimate when practicing Tai Chi forms. To say that we are doing the form without truly understanding what the word form means, is just practice without substance.

With all of your training and practicing Tai Chi, you have cleansed and rejuvenated your body and your mind. Slowly changing the energy in your body day by day. Becoming softer and supple with the feeling of returning to childhood, moving without thought...just to move.

The word form means to form matter into life, to bring all of your energy together and let it be expressed through movement, not only of the body but the mind as well, allowing your spirit to rise.

When you ask yourself why you practice the form, simply think of perfecting your energy. A cultivation and binding of all things that exist within and without of you.

Each posture must be joined to the next without pause or break and is achieved by not allowing your concentration to lapse during the transition of the postures.

Focus not on the stars but the journey ahead of you, it is along this journey we find enlightenment, all destinations are the same, they allow us to rest before the next journey begins.

Tread carefully, breath wisely and move like water. A single drop of water can change an entire ocean.

Master Vasilious 2011

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Tai Chi forms

There are many forms, which exist in Tai Chi today and especially regarding the most popular form, which is the Yang style short form. This form has been reduced from 73, postures to 37 to 24 and then to date 16, depending on who you study with and what your preference of learning is. At the Kypros Tai Chi Chuan Association the original Yang Style form is taught, without modification as my preference is to teach authentic Tai Chi in line with the great ancestors of Tai Chi.

The form is a series of individual postures joined as woven strands of silk, each one independent, yet joined in such a way, our spiritual cloth remains strong, flexible and yielding.

We start from a standing position and then journey through a series of movements containing all the essential postures of Tai Chi. The form allows us to express our energy and has many names such as 'dancing with the Tao' 'meditation in movement' 'Qi Gong in movement'

The form to me represents many centuries of hard work and specialist knowledge applied to health, self defence and energy. In essence the movements allow our energy (QI) to flow through our meridians and provide us with good health and to establish our root, our connection with the ground.

We capture the spirit of the form by moving through the postures with an imaginary opponent. By working like this, we can express ourselves to the full. Our imaginary opponent can be gentle and contain more yielding than ourselves, ensuring that we never experience victory, we instead learn to yield and improve our Tai Chi through softness and understanding.

At each weekly class you will be shown a new posture, which requires you to perform solo practice at home. This is very important as finding quite time for your self to practice on your own, requires concentration, dedication and will also prepare you for your next class.

During the course of the form, revision classes will be held to ensure that you have learnt each posture well. After you have completed learning the form, the classes will continue until a level of quality has been achieved, through your QI, movement and understanding of the form.

My journey is long, my work is hard, my suffering is never ending, but my spirit is alive and I am full of energy flowing in all directions. Which ever way the wind shall caress me, I will yield and not resist. My journey is with the wind, my path is laid clearly upon the skin of mother earth and my light comes from within. I will dance through life, stopping only to rest, waiting for the next wind.

Master Vasiliou 2011

Kypros Tai Chi Chuan Association

Tai Chi beginners level 16 step form, posture

1. Preparation
2. Waterfall
3. Ward off left
4. Ward of right
5. Roll back
6. Press
7. Double push
8. Single whip
9. Turn step and push with left hand
10. High pat on the horses head
11. Thrusting palm
12. Step back and repulse monkey right
13. Kick with right heel
14. Deflect, intercept and punch
15. Withdraw and double push
16. Crossing hands and close

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Tai Chi intermediate short form, posture list.

1. Preparation
2. Waterfall
3. Ward off left
4. Ward off right
5. Roll Back
6. Press
7. Push
8. Single whip
9. Lifting hands
10. Pull down left side
11. Shoulder stroke
12. White crane spreads wings
13. Brush left knee and push
14. Play guitar
15. Brush left knee and push
16. Step forward, deflect downward, intercept, punch
17. Withdraw and push
18. Crossing hands
19. Embrace tiger, return to mountain
20. Roll back
21. Press
22. Push
23. Diagonal Single Whip
24. Strike with Crane
25. Punch under elbow
26. Step back to repulse monkey (R)
27. Step back to repulse monkey (L)
28. Step back to repulse monkey (R)
29. Diagonal flying
30. Waving hands in clouds (R)
31. Waving hands in clouds (L)
32. Waving hands in clouds (R)
33. Waving hands in clouds (L)
34. Waving hands in clouds (R)
35. Waving hands in clouds (L)
36. Single whip
37. Squatting single whip
38. Golden rooster stands on one leg (L)
39. Golden rooster stands on one leg (R)
40. Separate right foot
41. Separate left foot
42. Brush left knee and push
43. Needles at sea bottom
44. Iron fan penetrates back
45. Turn body, chop and push
46. Step forward, deflect downward, intercept, punch
47. Kick with heel (R)
48. Brush right knee and push
49. Brush left knee and punch downwards
50. Ward off right
51. Roll Back
52. Press
53. Push
54. Single whip
55. Fair lady weaves shuttles (L)
56. Fair lady weaves shuttles (R)
57. Fair lady weaves shuttles (L)
58. Fair lady weaves shuttles (R)
59. Ward Off Left
60. Ward Off Right
61. Roll Back
62. Press
63. Push
64. Single whip
65. Squatting single whip
66. Step forward to the seven stars
67. Step back to ride tiger
68. Turn body and sweep lotus with leg
69. Bend bow to shoot tiger
70. Step forward, deflect downward, intercept, punch
71. Withdraw and push
72. Crossing hands
73. Conclusion
74. Attention

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Tai Chi advanced long form, posture list.

1	Attention	39	Needles at sea bottom
2	Preparation	40	Iron fan penetrates back
3	Waterfall	41	Turn body, chop and push
4	Ward off left	42	Step forward, deflect downward, intercept and punch
5	Ward off right	43	Flat fist and cut (L)
6	Roll Back	44	Ward off left
7	Press	45	Ward off right
8	Push	46	Roll Back
9	Single whip	47	Press
10	Lifting hands	48	Push
11	Shoulder stroke	49	Single whip
12	White crane spreads wings	50	Waving hands in clouds (R)
13	Brush left knee and push	51	Waving hands in clouds (L)
14	Play guitar	52	Waving hands in clouds (R)
15	Brush left knee and push	53	Waving hands in clouds (L)
16	Brush right knee and push	54	Waving hands in clouds (R)
17	Brush left knee and push	55	Waving hands in clouds (L)
18	Play guitar	56	Single whip
19	Brush left knee and push	57	High pat on horse
20	Step forward, deflect downward, intercept and punch	58	Separate right foot
21	Withdraw and push	59	Separate left foot
22	Crossing hands	60	Turn round and kick with heel (L)
23	Embrace tiger, return to mountain	61	Brush left knee and push
24	Roll back	62	Brush right knee and push
25	Press	63	Brush left knee and punch down
26	Push	64	Turn body, chop and push
27	Diagonal Single Whip	65	Step forward, deflect downward, intercept and punch
28	Punch under elbow	66	Kick upwards (R)
29	Step back to repulse monkey (R)	67	Strike tiger (L)
30	Step back to repulse monkey (L)	68	Strike tiger (R)
31	Step back to repulse monkey (R)	69	Kick upwards (R)
32	Step back to repulse monkey (L)	70	Strike tiger's ears
33	Step back to repulse monkey (R)	71	Kick with heel (L)
34	Diagonal flying	72	Turn and kick with heel (R)
35	Lifting hands	73	Step forward, deflect downward, intercept and punch
36	Shoulder stroke	74	Withdraw and push
37	White crane spreads wings	75	Crossing hands
38	Brush left knee and push	76	Embrace tiger, return to mountain

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77	Roll back	123	Elbow strike
78	Press	124	Shoulder stroke
79	Push	125	White crane spreads wings
80	Diagonal Single Whip	126	Brush left knee and push
81	Parting wild horses mane (R)	127	Needles at sea bottom
82	Parting wild horses mane (L)	128	Iron fan penetrates back
83	Parting wild horses mane (R)	129	Turn body, white snake puts out tongue, push
84	Parting wild horses mane (L)	130	Step forward, deflect downward, intercept and punch
85	Parting wild horses mane (R)	131	Flat fist and cut
86	Cup elbow and horizontal split	132	Ward Off Left
87	Ward Off Left	133	Ward Off Right
88	Ward Off Right	134	Roll Back
89	Roll Back	135	Press
90	Press	136	Push
91	Push	137	Single whip
92	Single whip	138	Waving hands in clouds (R)
93	Fair lady weaves shuttles (L)	139	Waving hands in clouds (L)
94	Fair lady weaves shuttles (R)	140	Waving hands in clouds (R)
95	Fair lady weaves shuttles (L)	141	Waving hands in clouds (L)
96	Fair lady weaves shuttles (R)	142	Waving hands in clouds (R)
97	Ward Off Left	143	Waving hands in clouds (L)
98	Ward Off Right	144	Single whip
99	Roll Back	145	High pat on horse
100	Press	146	Thrusting palm
101	Push	147	Turn and kick with heel (R)
102	Single whip	148	Parry, brush left knee, punch to groin
103	Waving hands in clouds (R)	149	Flat fist and cut
104	Waving hands in clouds (L)	150	Ward Off Left
105	Waving hands in clouds (R)	151	Ward Off Right
106	Waving hands in clouds (L)	152	Roll Back
107	Waving hands in clouds (R)	153	Press
108	Waving hands in clouds (L)	154	Push
109	Single whip	155	Single whip
110	Squatting single whip	156	Squatting single whip
111	Golden rooster stands on one leg (L)	157	Step forward to the seven stars
112	Golden rooster stands on one leg (R)	158	Step back to ride tiger
113	Step back to repulse monkey (R)	159	Turn body and sweep lotus with leg
114	Step back to repulse monkey (L)	160	Bend bow to shoot tiger
115	Step back to repulse monkey (R)	161	Step forward, deflect downward, intercept and punch
116	Step back to repulse monkey (L)	162	Withdraw and push
117	Step back to repulse monkey (R)	163	Crossing hands
118	Diagonal flying	164	Conclusion
119	Lifting hands	165	Attention
120	Shoulder stroke		
121	Hammer		
122	Lifting hands		