Glossary

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| Active QiGong | Also called dynamic QiGong. QiGong techniques that include movement, contrasted with meditative or passive QiGong. |
| Bai Hui | “The hundred meetings” Acupuncture point number twenty on the Governor Channel, at the crown of the head. Qi is directed at this point during some internal meditations and while absorbing qi from nature. |
| Chen Style Taijiquan | The Chen family style, originally Chen-Style Boxing, is the oldest and is the parent form of the five main Taijiquan Styles. It originated in the Chen Village (Chenjiagou) in Henan Province. Chen style is characterized by low stances, overtly visible coiling and distinctive power releases or fa-jing. |
| Chi (Qi) | The primordial energy which is the basis for the universe and everything in it. It is the matrix out of which matter and energy are formed, and is expressed as the life force in all living things. Different from Spirit (Shen), it is an energy field that permeates and nourishes all living things. Breathe of Life. |
| Chi Kung (Qigong) | Exercises designed to coordinate, develop and/or increase Chi. |
| Chin Na | Seize and hold. The Chinese art of bone and joint locking. This art of grappling and controlling an opponent’s limbs, usually by manipulating the joints or muscles, is present in many styles of Kung Fu. |
| Chi Sau | A two-person exercise that teaches the student how to stick to their opponent. There are three Chi Sau exercises taught at Dragon Studios: Sticky Touch, where the students try to softly touch their opponent and avoid their opponent’s touch; sticky push, where the students attempt to execute a simple push while staying attached to their opponent; and sticky strike, where the students attempt to gently strike their opponent while being adhered. |
| Chinese Medicine | Includes acupuncture, moxibustion, herbalism, dietetics, massage and qigong. |
| Chuan (Quan) | Fist. Most often used to identify a fighting style. e.g.: Taijiquan, BaGuaquan, etc. |
| Cultivation | Spiritual development and cultivation of character |
| Dan-tian | Field of Cinnabar. A Daoist term referring to a center of energy located midway between the navel and the pubic bone, inside the lower abdomen. The Dan-Tien is important as a balance focal point as the center of balance in all people is located at a point that is at 40% of their height, which for nearly every person equates to their Dan-Tien point. |
| Daoyin | floor based qigong |
| Eight Trigrams | In Chinese: Bagua, The Bagua are the basis of the book Classic of Changes, or I Ching. Each of the trigrams, consisting of a pattern of 6 broken and solid lines, represents an element or natural force. Generally, the solid or hard lines represent yang, while the broken or soft lines represent yin. In Taijiquan, the eight trigrams are assigned to the eight directions and the eight hand techniques. |
| External | In Chinese: Wai Referring to the use of muscular force or mechanical energy in the physical body. |
|  | Extraordinary vessels-8 internal energies of the body |
|  | * central channel-taiji pole |
|  | * belt channel |
|  | * water channel |
|  | * fire channel |
|  | * yin arm channel |
|  | * yang arm channel |
|  | * yin heel channel |
|  | * yang heel channel |
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| Fa-jing | Expression of Power. The explosive release of strength or power which was previously stored. Especially emphasized in the martial aspects of Taiji Chuan, fa-jing is classified as the use of internal strength to produce a powerful strike, whip, or push. |
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| Five Elements | In Chinese: Wuxing |
|  | A system in Chinese philosophy based on the observations of the interacting processes of the natural world. In the Five Element system, distinctions can be made between five dynamic processes, functions and characteristics: Water, Fire, Wood, Metal and Earth. In Taijiquan the five elements correspond to the five movements, advance, retreat, look left, look right and central equilibrium. |
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| Gong-fu (Kung Fu) | Skill from Hard Work. A common generic term for any Martial Art that originated in China. Kung Fu is a comparatively modern term—it has only been used in the 20th century. The classical Chinese terms for Martial Arts include wushu, wuyi, chuan-fa and chuan-shu. |
| Intention | In Chinese: Yi Everything one holds in one’s mind. In Taijiquan, intention can refer to the appropriate state of mind when performing the form and can also refer to holding too much in your mind while pushing hands or sparring. |
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| Ichuan-intention fist |  |
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| Iliqchuan-Mental Physical[strength] Fist) |  |
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| Internal | In Chinese: Nei Referring to intrinsic power generated by the Chi or life force energy contained in the body. In the internal Martial Arts (Neijia), the use of Internal Strength is of utmost importance. |
| Jing Essence | Jing stands for the substance that gives humans their tangible form, and is also assigned to the substances that nourish the tangible form such as food and liquids. Jing is also understood as the male and female sexual fluids. In Taoism, Jing, Qi, and Shen (spirit) form the three treasures. In Taijiquan the three treasures are maintained by the development of naturalness. |
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| Kwoon (Guan, Wu Guan) | The school or gym where one is instructed in the Chinese Martial Arts. |
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| Meridians | 12 external energy channels of the body |
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| Neigung | internal work with mostly internal movement |
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| Peng | The power of bringing internal strength from the legs and waist to the hands or point of contact with an opponent, usually from the Taijiquan posture known as Ward Off, as an upward force. |
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| Qi | Energy, particularly the energy that animates a living creature; bioenergy (Barrett 248). |
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| QiGong | (ex. Qigong, chi kung, or chi gung) (ex. simplified Chinese: 气功; traditional Chinese: 氣功; pinyin: qìgōng; Wade–Giles: chi4 gong1; literally "Life Energy Cultivation") (ex. This is a practice of aligning breath, movement, and awareness for exercise, healing, and meditation.[1] With roots in Chinese medicine, martial arts, and philosophy, qigong is traditionally viewed as a practice to cultivate and balance qi (chi) or what has been translated as "intrinsic life energy".[2] Typically a qigong practice involves rhythmic breathing coordinated with slow stylized repetition of fluid movement, a calm mindful state, and visualization of guiding qi through the body.[3] Qigong is now practiced throughout China and worldwide, and is considered by some to be exercise, and by others to be a type of alternative medicine or meditative practice.[4] From a philosophical perspective qigong is believed to help develop human potential, allow access to higher realms of awareness, and awaken one's "true nature".[5] Life Energy Cultivation. Qigong is traditionally viewed as a practice to cultivate and balance qi (chi) or what has been translated as "intrinsic life energy". Typically a qigong practice involves rhythmic breathing coordinated with slow stylized repetition of fluid movement, a calm mindful state, and visualization of guiding qi through the body. Qigong is now practiced throughout China and worldwide, and is considered by some to be exercise and by others to be a type of alternative medicine. From a philosophical perspective qigong is believed to help develop human potential, allow access to higher realms of awareness, and awaken one's "true nature". |
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| Root | A term common to many Kung Fu styles and other martial arts, rooting is the skill or quality of aligning the feet and body so force is transferred efficiently into the ground, allowing for maximum stability and balance. |
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| Sung | The quality of suppleness and ease of motion which accompanies proper movement in the internal martial arts. Not to be confused with limpness, sung describes a quality of relaxed coordination of the entire body in movement. |
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| Shen | Spirit. The essence of a being that is not their physical form (jing), nor their inner energy (qi). Ultimately, the art of Taijiquan should cultivate Shen for the practitioner. |
| Triple Burner (San Jiao) | The triple burner is not an organ per se, but rather it is a grouping of organs by function and location. The triple burner is paired with the pericardium in a yin/yang relationship. The primary function of the triple burner organs is water metabolism, and the organs are grouped as follows: |
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| Upper Burner | Comprising the heart and lungs, the upper burner is described as a "fog" or "mist." It disperses the essence of food and qi throughout the body. Illness usually attacks this burner first, then it proceeds to the middle and lower burners. |
| Middle Burner | The spleen and stomach function together as the middle burner, acting as a "foam." Metabolism in this burner involves churning food and water into a digestible, souplike consistency. Digestive disorders are often described as middle burner imbalances. |
| Lower Burner | The lower burner encompasses the organs below the navel: the intestines, kidneys, and bladder. It is considered a "swamp," since it is the sewage system of the body, excreting waste. |
| The Extra or "Curious" Organs | The curious organs are so named because their existence can be confirmed through observation, but they don't fall into any particular category. They are the marrow, bones, blood vessels, brain, uterus, and gallbladder. |
|  | Although the gallbladder is classified as a yang organ, it is also considered a curious organ since it is the only yang organ that stores a vital substance (bile). The marrow is a vital essence stored by the kidneys. It is related to growth and development and nourishes the brain. The functions of the other organs parallel their Western counterparts. |
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| Tao or Taoism (pronounced Dao or Daoism) | A Chinese philosophical and spiritual system, founded on the principles of the Tao Te Ching (pronounced Dao De Jing), written by Lao Tzu. The verses written in the Tao Te Ching can be applied as equally to Taijiquan practice as they can be to daily life. Therefore the prinicipals of Taijiquan are based on the principles of the Tao. |
| Dao . | literally means the Way |
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| T’ai Chi | The workings of the Yin and the Yang. Which is represented as a circle divided between a dark and a light half, the Taiji symbol represents two mutually complementary forces in nature: Yin, the force characterized as dark, cold, stillness, passiveness and potential; and Yang, the force characterized as light, warmth, action, aggressiveness and expression. |
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| Taiji underlies the practical Taijiquan (T’ai Chi Ch’uan) | A Chinese internal martial art based on the principles of Yin and Yang and Taoist philosophy, and devoted to internal energetic and physical training. Taijiquan is represented by five family styles: Chen, Sun, Yang, Wu(Hao), and Wu (NQA {Meeting}). |
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| Taijito | The Yin and Yang symbol. |
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| Tui Shou | Push Hands. A two-person exercise used to teach students the martial aspects of the Taiji principles. Push Hands practice begins using simple, pre-defined sets of movements to teach coordination. Over time, more complex movement patterns are added and constraints removed until Push Hands becomes the Taiji equivalent of free sparring. |
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| Yang Style Taijiquan | The most widely known style of Taiji in the world. |
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| Wui-Wei | Non-Acting. Not interfering, nor acting against one’s naturalness. By following the Wu-Wei, one’s actions conform to the principles of the cosmos. In Taijiquan, the art of relaxing and moving with and away from force, is the action of Wu-Wei. Wuji is the word for Non-Action, which literally means doing nothing. This is different from Non-Acting as described above. |

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