

Movement Introduction

Chen-Style 13-Form Tai Chi

Contents

- 
- 
- 
- 1、Qishi (Opening Form) —3
 - 2、Jin Gang Dao Dui
(Buddha's Warrior Attendant Pounds the Mortar) ——5
 - 3、Lan Zha Yi (Lazily Tying Coat) ——7
 - 4、liu feng si bi (Six sealings and four closings) ——9
 - 5、dan bian (Single Whip) ——11
 - 6、que di long (Dragon on the ground) ——13
 - 7、jin ji du li (Golden Rooster Stands on One Leg) ——15
 - 8、dao juan gong (Step Back and Whirl Arms) ——17
 - 9、bai he liang chi (White Crane Spreads Wings)——19
 - 10、xie xing (Walking Obliquely)——21
 - 11、yan shou gong quan (Hidden Hand Punch)——23
 - 12、zhuan shen bai lian (Turn body and Wave Lotus)——25
 - 13、dangtou pao (Cannon Overhead)——27
 - 14、jin gang dao dui
(Buddha's Warrior Pounds the Mortar)——29
 - 15、shou shi (Closing Form)——30

Lesson1: Qishi (Opening Form)

Stand upright with feet shoulder-width apart. Raise and lower both arms — this movement is known as Qì Shì (Opening Form).

Qì Shì is the very first form in Tai Chi Chuan and serves as the technical foundation and energetic gateway for the entire routine.

This movement is rooted in the Taoist cosmological principle of "Wu Ji generates Tai Ji" (无极生太极), symbolizing the emergence of duality from primordial stillness. The opening of the stance represents the alignment of Heaven, Earth, and Humanity — the Three Powers (San Cai).

Through the guidance of the Dantian (energy center in the lower abdomen), internal energy (Qi) is directed along the Ren and Du meridians — the two primary vessels in the body's energy system. Coordinated with the breath, the rise and fall of the arms initiates a circulating Qi flow that nourishes the body, fulfilling Tai Chi' s health-preserving purpose.

Moreover, the lifting and lowering of the arms reflect the Yin-Yang interplay, embodying the traditional Chinese philosophical concept of dynamic balance between movement and stillness (Dong Jing Xiang Sheng).



Lesson1: Qishi (Opening Form)

In traditional Chinese medicine theory, stepping out with the left foot stimulates the circulation of Liver Blood, while the right foot, as the supporting leg, regulates the ascending and descending movement of Lung Qi. This coordination of stepping techniques helps achieve a balance between Qi and Blood, harmonizing their circulation and embodying the principle of integration of practice and nourishment (Liàn Yǎng Hé Yì).

Through the contraction and expansion of the Dantian, internal Qi is guided into flow.

In our course, we emphasize that while performing this movement, one should visualize oneself as a baby in the mother's womb — a state of complete safety and comfort. This sense of deep calm activates the body's self-healing mechanisms, thus achieving the goal of health cultivation.

From a martial arts perspective, the stance with both feet opened forms a six-directional defense structure, allowing rapid transition into offensive or defensive actions.



Lesson 2: Jin Gang Dao Dui(Buddha's Warrior Attendant Pounds the Mortar)

As the right fist strikes the left palm with a stamping foot, this movement embodies the signature characteristic of "Jīngāng Dǎo Duì" (Vajra Pounds the Mortar), the second posture in Chen-style Tai Chi Chuan.

The name "Jīngāng Dǎo Duì" is drawn from mythological symbolism. In Buddhist lore, the Jīngāng Shen (Vajra Deity) represents refined cultivation and supreme power, wielding a vajra pestle to subdue demons. In this posture, the right fist, clenched like a pestle, and the curved left palm, shaped like a mortar, symbolize the act of pounding — the right fist drops powerfully into the center of the left palm, resembling a pestle striking a mortar. The name is thus pictographic and symbolic.

This movement fully embodies the distinctive qualities of Chen-style Tai Chi: a balance of lightness and heaviness, spiral energy transformation, interplay of softness and hardness, curved continuity, waist-centered control, body-led arm movement, and sequential force transmission.

Practicing this posture should evoke a sense of majestic power. Especially at the moment when the foot stamps and the right fist strikes the left palm, one should express the thunderous momentum of a force like ten thousand pounds unleashed.



Lesson 2: Jin Gang Dao Dui(Buddha's Warrior Attendant Pounds the Mortar)

"Jīngāng Dǎo Duì" (Vajra Pounds the Mortar) integrates a wide range of dynamic techniques — including entwining elbows and shoulders, spiraling advances and retreats, feints above and attacks below, locking, sealing, and piercing, evasive footwork and sudden shifts, coordinated movement of legs and arms, and the transformation of softness into explosive power. Together, these train the entire body's muscles and joints, enhancing both strength and flexibility.

As the second form in the Chen-style Tai Chi sequence, Jīngāng Dǎo Duì serves to calm the mind and elevate the spirit, setting the tone for the rest of the routine.

If the first posture, Qǐ Shì (Opening Posture), is like laying a foundation, then a shaky start will lead to instability in all subsequent movements. By contrast, Jīngāng Dǎo Duì is the touchstone that tests your ability to mobilize internal force and transition between offense and defense.



Lesson 3: Lan Zha Yi (Lazily Tying Coat)

With the right palm upright in front and the left hand placed at the waist, this posture is known as “Lǎn Zhā Yī” (Lazily Tying Coat), the third movement in Chen-style Tai Chi Chuan.

It follows Jīngāng Dǎo Duì (Buddha's Warrior Attendant Pounds the Mortar) and precedes Liù Fēng Sì Bì (Six sealings and four closings), forming a key transitional and representative posture in the Chen-style sequence.

The name “Lǎn Zhā Yī” originates from the Ming Dynasty martial practice of lifting the robe in preparation for combat. Historical records show that during the Ming era, long garments were cinched at the waist. Before engaging in martial drills, practitioners had to roll up the lower part of their robes and tuck them into their belts to allow for free movement, especially in kicking and stepping techniques. The movement — left hand mimicking the gesture of tucking cloth behind the waist, right fist drawn horizontally backward, and gaze fixed to the left front — conveys a sense of calm readiness and battle preparation. This posture was later integrated into Tai Chi by Chen Wangting in the late Ming period and has been passed down ever since.

Lǎn Zhā Yī emphasizes softness with embedded hardness. Through the use of silk-reeling energy (chán sī jìn) spiraling through the waist and spine, the practitioner transitions through the key energies of Péng (ward-off), Lǚ (rollback), Jǐ (press), and Àn (push).

The movement stresses full-body coordination: when one part moves, the entire body follows; when still, the whole body is at rest — producing a flowing rhythm like clouds drifting and water streaming.



Lesson 3:lan zha yi (Lazily Tying Coat)

In Chen-style Tai Chi Chuan, “Lǎn Zhā Yī” (Lazy Tie the Coat) is a fundamental and core posture, traditionally regarded as one of the “mother forms” in classical Tai Chi theory. Its key elements integrate body methods (shēn fǎ), footwork (bù fǎ), hand techniques (shǒu fǎ), and Tai Chi breathing, making it highly beneficial for multiple physiological systems from a health cultivation perspective.

As shown in the course screenshot below, this movement incorporates horse stance (mǎ bù), side horse stance (piān mǎ bù), and bow stance (gōng bù). Through the coordination of upper and lower limbs, it provides a full-body workout, especially targeting the wrists, shoulders, and neck.

Practicing this posture helps to strengthen the quadriceps, hamstrings, and calf muscles, while improving the elasticity of ligaments around the knee joints. It is particularly beneficial for middle-aged and elderly individuals in alleviating issues such as lower limb weakness and declining balance.



Lesson 4: liu feng si bi (Six sealings and four closings)

With both hands drawing a circular motion in front of the chest, as if embracing a balloon, this movement embodies the soft, yielding power characteristic of Tai Chi. This is the fourth movement in Chen-style Tai Chi Chuan, known as “Liù Fēng Sì Bì” (Six Sealing and Four Closing).

The name of this posture derives from its deep martial and energetic meanings.

“Six Sealing (Liù Fēng)” refers to using silk-reeling energy (chán sī jīn) to seal or neutralize attacks aimed at six key points: the hands, feet, elbows, knees, shoulders, and hips, thereby disrupting the opponent’s structural integrity and coordination.

“Four Closing (Sì Bì)” emphasizes the internal aspect — closing off the eyes, ears, nose, and mouth, guiding the Qi inward to the Dantian and promoting a unified state of internal focus and energy consolidation. This posture trains the practitioner to maintain a balance of offense and defense, where attack is hidden in defense, and defense lies within attack.

The movement fully expresses Tai Chi’s principle of Yin and Yang transformation, where emptiness and solidity continually shift and convert into one another.



Lesson4: liu feng si bi (Six sealings and four closings)

In the course screenshot on the right, you can clearly see that the movement “Liù Fēng Sì Bì” (Six Sealing and Four Closing) involves spiraling and folding of the limbs, which, when coordinated with breath control, leads to rhythmic changes in thoracic pressure. This enhances venous return to the heart, thereby increasing cardiac output.

Studies have shown that Tai Chi practitioners experience a 15%–20% increase in microcirculatory blood flow velocity compared to non-practitioners. This effect, often referred to as “internal massage”, improves systemic Qi and blood perfusion, helping to alleviate symptoms caused by Qi and blood deficiency, such as fatigue and cold hands and feet.



Lesson 5: dan bian (Single Whip)

With the right arm extended, the right hand forming a hook, and the left arm open with the palm upright, the movement you see in the course screenshot on the right is the fifth posture in Chen-style Tai Chi Chuan, known as “Dān Biān” (Single Whip).

The motion of Single Whip imitates the posture of a charioteer controlling a horse-drawn carriage — the left hand represents holding a long whip, swinging it in a wide arc to strike outward. The body is extended yet grounded, expressing a sense of openness and stability, much like mounting a horse and raising the whip. This dynamic imagery is the origin of the name “Single Whip.”



Lesson 5: dan bian (Single Whip)

Consistent practice of the Single Whip posture can effectively improve conditions related to Qi and blood deficiency or poor circulation. For individuals who often experience fatigue or cold hands and feet, this movement helps stimulate the flow of Qi and blood, ensuring that all organs and tissues receive adequate nourishment. As a result, the body becomes more vitalized and energetic.

When Qi and blood are abundant, the complexion becomes rosy and radiant, like a blooming flower. Mental clarity and overall vitality also improve significantly — you'll feel less drowsy or exhausted, and become more focused and energized in both work and study.



Lesson 6: que di long (Dragon on the ground)

"Què Dì Lóng" (Dragon on the ground) is the sixth movement in Chen-style Tai Chi's Thirteen Postures, as shown in the course screenshot on the right. In this posture, the right fist is held above, the left fist below, and the gaze is directed to the left.

The name "Què Dì Lóng" is rich in imagery and meaning, closely tied to its physical form, martial intent, and traditional cultural symbolism.

The term "Què" (Sparrow) does not refer to the modern bird, but rather evokes the image of the "Golden Sparrow" in traditional martial arts — such as the ancient weapon "Golden Claw Sparrow" — symbolizing a swift, pecking hand technique, sharp and precise like a bird's beak.

The term "Dì Lóng" (Earth Dragon) refers to a dragon lurking close to the ground, representing movements that are low, concealed, and capable of explosive power from a crouched or sunken position.

When Chen Wangting created Tai Chi, he incorporated elements from ancient Daoist practices, including guiding and stretching techniques (dǎo yǐn), breath control (tǔ nà), and classical martial methods. According to historical accounts, "Què Dì Lóng" may have evolved from the spear technique known as "Pū Bù Chuān Zhǎng" (low stance with piercing palm), later adapted into this distinctive Tai Chi form.



Lesson 6: que di long (Dragon on the ground)

This movement requires the coordinated action of multiple joints, including the hip, knee, and ankle, providing a thorough stretch for the ligaments and muscles of the legs and hips. It helps to increase joint range of motion and enhance overall flexibility.

In particular, it delivers a noticeable stretching effect on the hamstrings, inner thighs, and gluteal muscles and ligaments, thereby improving the body's agility, flexibility, and coordination.



Lesson 7: jin ji du li (Golden Rooster Stands on One Leg)

As shown in the course screenshot on the right, with the right hand raised, the left hand lowered, and the body balanced on one leg, this posture is called “Jīn Jī Dú Lǐ” (Golden Rooster Stands on One Leg), the seventh movement in Chen-style Tai Chi’ s Thirteen Postures.

Ancient martial artists observed that roosters possess remarkable stability, especially when standing on one leg, maintaining extraordinary balance. Inspired by this, they developed the Golden Rooster posture to train and enhance balance and stability.

In modern times, this movement has even been adopted by aerospace research centers as a training method to help astronauts improve balance and strengthen the vestibular system.



Lesson 7: jin ji du li (Golden Rooster Stands on One Leg)

By gently closing your eyes while performing "Golden Rooster Stands on One Leg", you train your body to maintain balance not through visual cues, but by engaging the brain's neural pathways to regulate equilibrium across all internal systems. With regular practice, this method can restore and improve balance.

This approach enhances mental focus and directs Qi and blood flow toward the soles of the feet, producing immediate benefits for conditions such as hypertension, diabetes, and cervical and lumbar spine disorders. It is also known to be effective in treating cerebellar atrophy, and in preventing disorders like Ménière's disease, gout, and others.

For those suffering from cold feet syndrome, this method has shown remarkable results, as it addresses the root cause of imbalance. Consequently, it can rapidly boost the body's immune system and enhance overall resilience.



Lesson 8: dao juan gong (Step Back and Whirl Arms)

“Dǎo Juǎn Gōng” (Reversing the Arm) is the eighth movement in Chen-style Tai Chi Chuan, and is regarded as a classic defensive counterattack technique.

During the development of Chen-style Tai Chi, the structure of Dǎo Juǎn Gōng incorporated the Ming Dynasty martial strategy of "striking later but arriving first," emphasizing principles such as advancing through retreat and redirecting force through yielding. The movement's trajectory shares similarities with defensive withdrawal techniques used in handling traditional weapons like the spear or broadsword.

This posture not only embodies the Chen-style philosophy of balancing hardness with softness, but also demonstrates how scientific movement design can unify health cultivation with combat functionality. It is a classic representation of traditional martial arts' ideal of being both offensive and defensive, and nurturing both the internal and external aspects of the practitioner.



Lesson 8: dao juan gong (Step Back and Whirl Arms)

On the right is an image from our instructional video demonstrating the “Dǎo Juǎn Gōng” (Step Back and Whirl Arms) movement.

As you can see, the backward rolling motion of the shoulders and arms effectively stretches the rotator cuff muscles and upper back muscles, such as the rhomboids and trapezius, helping to relieve stiffness in the neck and shoulders commonly caused by prolonged desk work.

The twisting of the waist activates core muscles, including the obliques and erector spinae, which enhances lumbar stability and helps to alleviate lower back strain.

Throughout the movement, the spine maintains its natural physiological curvature, promoting thoracic spine flexibility and helping to prevent or reduce kyphosis (hunchback posture).



Lesson 9: bai he liang chi (White Crane Spreads Wings)

"Bái Hè Liàng Chì" (White Crane Spreads Wings) is the ninth movement in Chen-style Tai Chi Chuan. In this posture, one hand lifts upward in a supportive arc — like the raised head of a crane — while the other hand presses downward, resembling the sinking tail. With both arms extended gracefully like unfolding wings, the movement vividly reflects its name: White Crane Spreads Its Wings.

In traditional Chinese culture, the white crane symbolizes longevity and auspiciousness. The ancient text Zhuangzi even records that "a crane turns gray after a thousand years," highlighting its association with long life.

The naming of this movement embodies the Tai Chi principle of "guiding Qi through form, nurturing life through imagery," seamlessly integrating natural symbolism with the goal of health preservation.



Lesson 9, bai he liang chi (White Crane Spreads Wings)

During the splitting palm movement in White Crane Spreads Its Wings, the chest-expanding motion increases thoracic volume, training the diaphragm and intercostal muscles, which helps improve lung capacity and offers supportive benefits for those with chronic bronchitis.

The coordinated effort between waist rotation and arm extension compresses the thoracic and abdominal cavities, assisting the heart's pumping function and promoting better circulation of Qi and blood to the head and limbs. This helps alleviate symptoms such as cold extremities and insufficient cerebral blood flow.

According to traditional Chinese medicine, this movement also helps regulate the Hand's Three Yin Meridians (Lung, Heart, and Pericardium) and the Hand's Three Yang Meridians (Large Intestine, Small Intestine, and Sanjiao), thereby contributing to the balance and function of internal organs.



Lesson 10: xie xing (Walking Obliquely)

With the body leaning to the left, the right hand moves in coordination, and the left hand is placed near the knee, this movement is called “Xié Xíng” (Walking Obliquely), the tenth posture in Chen-style Tai Chi Chuan.

Xié Xíng exemplifies the Tai Chi principle of “using the diagonal to break the direct” and “overcoming force with skill”. Its origins trace back to the early Qing Dynasty, during the period when Chen Wangting was refining Tai Chi by adapting battlefield techniques into a more sophisticated martial system.

Chen Wangting combined military strategy with the Taoist philosophy of indirect victory, embedding the concept of “roundabout tactics” into Tai Chi’s core principle of “adhering, sticking, and following” (zhān, nián, liǎn, suí). As a result, Xié Xíng evolved from a simple evasive maneuver into a compound technique that integrates both neutralization and counterattack.



Lesson 10: xie xing (Walking Obliquely)

The “Xié Xíng” (Walking Obliquely) posture, with its diagonal body rotation and spiral force generation, offers significant health benefits across multiple body systems:

During diagonal movement, deep hip muscles such as the gluteus medius and piriformis are actively engaged, which helps improve hip joint mobility and prevent gluteal amnesia caused by prolonged sitting.

The knees remain slightly bent, activating both the quadriceps and hamstrings in coordination. This enhances knee stability and helps alleviate symptoms of degenerative joint disease.

The foot arch is stimulated during diagonal weight transfer, which increases the elasticity of the plantar fascia, helping to improve conditions like flat feet and heel pain.



Lesson 11: yan shou gong quan (Hidden Hand Punch)

As shown in the course screenshot on the right, the right fist is coiled with stored power and then explosively struck forward, while the left hand rests at the waist. This movement is called “Yǎn Shǒu Gōng Quán” (Hidden Hand Punch), the eleventh posture in the Chen-style Thirteen Postures. Like Liù Fēng Sì Bì (Six Sealing and Four Closing), it is named descriptively based on the body’s positioning.

Chen Wangting, a descendant of Ming Dynasty military officers, transformed the “twisting power generation” found in spear and saber techniques (such as the spear’s spiral force) into the “Gōng Quán” (Elbow Fist) in his fist methods, enhancing the penetrative power of strikes. Meanwhile, the “Yǎn Shǒu” (Hidden Hand) represents Yin (defense), and the “Gōng Quán” (Punch) represents Yang (attack), embodying the Taoist concept of Yin-Yang transformation.

From a martial perspective, Yǎn Shǒu Gōng Quán is characterized by its speed and power, striking fast, precise, and without hesitation. It is versatile in application, effective in both close-range rapid strikes and long-range attacks.



Lesson 11: yan shou gong quan (Hidden Hand Punch)

Practicing Yǎn Shǒu Gōng Quán (Hidden Hand Punch) not only enhances explosive power but also improves the lumbar spine curvature, helping to relieve lower back strain caused by prolonged sitting.

During practice, the alternating contraction of the biceps brachii and triceps brachii (with the arm flexed during energy storage and extended during release) increases the flexibility of the elbow joint, helping to prevent conditions like tennis elbow and golfer's elbow.

The spiraling wrist rotation (following the silk-reeling principle) during fist formation trains the coordination of the wrist flexor and extensor muscles, providing rehabilitative benefits for mouse hand (repetitive strain injury) and tenosynovitis.



Lesson 12: zhuan shen bai lian (Turn body and Wave Lotus)

Turning the body and delivering a swift kick, this classic leg technique known as “Zhuǎn Shēn Bǎi Lián” (Turn body and Wave Lotus) is the twelfth movement in Chen-style Tai Chi Chuan.

The arc-shaped trajectory of the Swing Lotus kick imitates the graceful unfolding of a lotus flower. As recorded in the Tai Chi manual:

“The swing of the lotus is like a blooming flower, the rotation akin to the movement of stars.”

This poetic imagery integrates natural symbolism with martial technique, embodying the Taoist philosophy of the unity of Heaven and Man (Tiān Rén Hé Yī).

Chen Wangting refined Ming Dynasty military general Qi Jiguang’s leg techniques such as the “Yuānyāng Jiǎo” (Mandarin Duck Foot) and “Guāizi Jiǎo” (Crutch Foot) from his Manual of Martial Arts. By incorporating Tai Chi’s signature spiral silk-reeling energy (chán sī jìn), the Swing Lotus kick evolved from a purely strength-based strike into a Tai Chi method that emphasizes force following a circular path and overcoming strength with skill.



Lesson 12: zhuan shen bai lian (Turn body and Wave Lotus)

The Turn body and Wave Lotus movement has a high level of difficulty, but it also offers significant health benefits. During the external leg swing:

The large-range rotation of the hip joint (from internal to external rotation) stretches the gluteus medius and piriformis muscles, helping to relieve hip stiffness caused by prolonged sitting and serving as a preventive measure against femoral head necrosis.

The slight bend in the knee during the leg swing reduces pressure on the patella while enhancing the coordination between the quadriceps and hamstrings, which helps prevent knee osteoarthritis.

When the dorsum of the foot is extended and swept horizontally, the ankle undergoes alternating dorsiflexion and plantarflexion, strengthening the elasticity of the plantar fascia and improving conditions such as flat feet and plantar fasciitis.



Lesson 13: dangtou pao (Cannon Overhead)

With both hands coiled to the right side of the body and then explosively struck forward, this is the thirteenth movement in Chen-style Tai Chi Chuan, known as “Dāng Tóu Pào” (Cannon Overhead), as shown in the course screenshot on the right.

This is one of the most offensive techniques in Chen-style Tai Chi. Chen Wangting incorporated the arm vibration technique from the Song Dynasty military manual Wǔ Jīng Zǒng Yào’ s “Biān Jiǎn Pò Jiǎ” (Whip Mace Armor Breaking) into the fist form, transforming the punch from a simple forceful strike into a compound attack driven by spiral silk-reeling energy (chán sī jìn), combining penetrative power with flexibility.

Dāng Tóu Pào not only represents the offensive prowess of Chen-style Tai Chi but also achieves the health goals of strengthening tendons and bones, harmonizing Qi and blood, and calming the mind through its scientifically designed sequence of waist rotation, explosive punch, and balance recovery. It is a classic embodiment of traditional martial arts philosophy that integrates hardness and softness as well as attack and defense.



Lesson 13: dangtou pao (Cannon Overhead)

Dāng Tóu Pào (Cannon at the Head) is far more than a simple straight punch; it embodies scientifically grounded body mechanics and offers significant health benefits.

During the waist rotation and punch execution, the latissimus dorsi, rhomboids, and other upper back muscles engage continuously, helping to correct a rounded upper back posture and alleviate neck and shoulder stiffness caused by prolonged desk work.

The shoulder joint undergoes a complex internal-external rotation—initially internally rotating to store power, then externally rotating to release it—effectively stretching the rotator cuff muscles and preventing conditions such as frozen shoulder (adhesive capsulitis) and shoulder impingement syndrome.

The core muscles, including the rectus abdominis and obliques, contract synergistically during waist rotation, enhancing lumbar spine stability and helping to prevent lumbar muscle strain and herniated discs.



Lesson 14: jin gang dao dui (Buddha's Warrior Pounds the Mortar)

This is the second occurrence of “Jīngāng Dǎo Duì” (Buddha's Warrior Pounds the Mortar) in Chen-style Tai Chi Chuan, identical to the second movement you've seen earlier.

For Tai Chi practitioners, repeating “Jīngāng Dǎo Duì” helps deepen their understanding and mastery of the movement. The first appearance introduces beginners to the fundamental mechanics and basic chán sī jìn (silk-reeling energy). The second appearance, building on that foundation, serves to reinforce and refine the technique.

By performing the movement in different transitional contexts and with subtle variations, learners gain a more nuanced experience of how “Jīngāng Dǎo Duì” can be applied under varying conditions. This repetition enhances one's grasp of both the martial applications and the internal principles of Tai Chi.



Lesson 15: shou shì (Closing Form)

With both hands placed gently at the sides of the body, standing upright with relaxed shoulders—this movement, as shown on the right, is called “Shōu Shì” (Closing Form).

In Chen-style Tai Chi Chuan, Shōu Shì is the final posture of the Thirteen Postures, symbolizing the return from motion to stillness and the sinking of Qi to the Dāntián, completing the energetic cycle.

Its essence lies in the extension of the limbs combined with the inward gathering of internal energy, achieving a state where the cultivated energy remains centered and undispersed (gōng bì qì bù sàn). This posture embodies the Tai Chi philosophy of “beginning in Wújí (formlessness), returning to Wújí”, and lays the foundation for post-practice recovery and integration.



Lesson 15: shou shi (Closing Form)

Shōu Shì (Closing Form) is not merely an “ending” posture. The sinking and squatting motion, accompanied by the descent of Qi, subtly embodies a state of potential readiness—an instinctive defensive awareness, storing energy for possible immediate action. At the same time, the gathering of breath and energy facilitates rapid physical recovery, preserving strength for any subsequent movement or emergency response.

Through practicing Shōu Shì, the practitioner fully experiences the philosophical arc of Chen-style Tai Chi: “emerging from Wújí, moving through Tàijí, and returning to Wújí.” It completes the kinetic loop of the body, while also achieving the internal convergence of Qi and Shen (mind-spirit). As the final movement of the form, it represents the ultimate unification of form, energy, and spirit—the culmination of the entire Taijiquan sequence.



Thank you for watching

