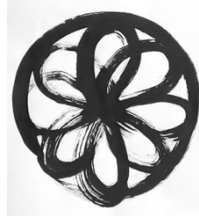


Autumn Living Tao Essential Tai Ji Series — Session Two (October 2024)
~ Study Materials ~



- Master Huang’s teaching encourages a holistic approach to Body, Heart/Mind & Spirit study through the practice of Living Tao philosophy, metaphors, and forms. Over the course of this Series, Master Huang will introduce new material in the following practice areas:
- * Classics, Culture & Music: (Session One: *Tao Te Ching* 道德經 (Dao De Jing) of Lao Zi 老子’s 81 verses - Comparative translations); (Session One: Introduction to 易經 Yi Jing / I Ching Wisdom Book of Change and Transformation Hexagram One Qian, (Session Two: *Tao Te Ching* 道德經 (Dao De Jing) # 64 (Session Two: 易經 Yi Jing / I Ching Hexagram 24 - Fu) (Session Two: “Song of Ch’in”, Bach Cantate BWV 82, “Both Sides Now”);
 - * Related Calligraphy & Metaphors: (Session One: *Jīn Huā*/Golden Flower, *Mǐ*/Rice, *Mí*/Lost, *Mí*/Riddle, *Jù Jīng*, *Yǎng Qì*, *Huì Shén*, *Xué Xì*) (Session Two: *Shou & Shen varied dynamics*); and
 - * Continued Articulation & Development of the Tai Ji Forms.

REVIEW OF SUMMER SEMINAR / SEPTEMBER ONLINE SESSION CALLIGRAPHY
(see Study Materials from September 20204)



Golden Flower / Jīn Huā



Rice / Mǐ

VARIED DYNAMICS OF SHOU / HAND and SHEN / BODY



Shou / Hand

Shen / Body



Qie / Cut down

Kan / Slice across

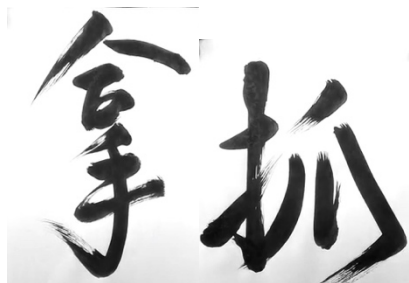


Na / Pick up
(Take it)

Fang / Release
(Let it go)



Zhua / Grasp Fa / Shoot out
(from palm)



Na / Pick up

Zhua / Grasp

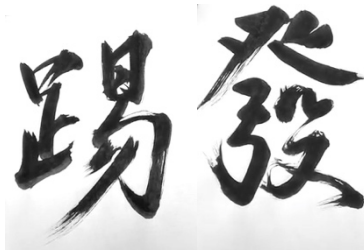


Fang / Let go Fa / Shoot out

(from palm)



Zhou / Elbow Jian / Shoulder



Ti / Toe Kick Deng / Heel Kick (Stomp)

TAO TE CHING 道德經 (DAO DE JING) #64

“A tree of a person’s embrace is wide, and grows out of a tiny shoot...”

合抱之木生於毫末

Legge's Translation

Guarding the Minute

That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed.

Action should be taken before a thing has made its appearance; order should be secured before disorder has begun. The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.

Susuki's Translation

Mind the Insignificant

What is still at rest is easily kept quiet. What has not as yet appeared is easily prevented. What is still feeble is easily broken. What is still scant is easily dispersed.

Treat things before they exist. Regulate things before disorder begins. The stout tree has originated from a tiny rootlet. A tower of nine stories is raised by heaping up [bricks of] clay. A thousand miles' journey begins with a foot.

Goddard's Translation

Consider the Insignificant

That which is at rest is easily restrained, that which has not yet appeared is easily prevented. The weak is easily broken, the scanty is easily scattered.

Consider a difficulty before it arises, and administer affairs before they become disorganized. A tree that it takes both arms to encircle grew from a tiny rootlet. A pagoda of nine stories was erected by placing small bricks. A journey of three thousand miles begins with one step.

He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act (so), and therefore
3 does no harm; he does not lay hold (so), and therefore does not lose his hold. (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success.

If they were careful at the end, as
4 (they should be) at the beginning, they would not so ruin them.

Therefore the sage desires what (other men) do not desire, and does not prize things difficult to
5 get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by.

Thus he helps the natural
6 development of all things, and does not dare to act (with an ulterior purpose of his own).

He that makes mars. He that grasps loses. The holy man does not make; therefore he mars not. He does not grasp; therefore he loses not. The people when undertaking an enterprise are always near completion, and yet they fail.

Remain careful to the end as in the beginning and you will not fail in your enterprise.

Therefore the holy man desires to be desireless, and does not prize articles difficult to obtain. He learns, not to be learned, and seeks a home where multitudes of people pass by.

He assists the ten thousand things in their natural development, but he does not venture to interfere.

If one tries to improve a thing, he mars it; if he seizes it, he loses it. The wise man, therefore, not attempting to form things does not mar them, and not grasping after things he does not lose them. The people in their rush for business are ever approaching success but continually failing.

One must be as careful to the end as at the beginning if he is to succeed.

Therefore the wise man desires to be free from desire, he does not value the things that are difficult of attainment.

He learns to be unlearned, he returns to that which all others ignore. In that spirit he helps all things toward their natural development, but dares not interfere.

易經 YI JING / I CHING WISDOM BOOK OF CHANGE AND TRANSFORMATION

HEXAGRAM # 24 FU - Return or Turning Point



Yi Jing #24 - FU



Hexagram #24 - Fu

SUPPLEMENTAL REFERENCES

MUSIC:

- Shanghai Quartet, "Song of the Ch'in" by Zhou Long—from Spirit Murmur CD (Alan Hovhaness)
- Cantate BWV 82 - "Ich habe genug / It is enough"; Dietrich Fischer Dieskau, Bass/Baritone

1 Aria B

Ich habe genug,
Ich habe den Heiland, das Hoffen der Frommen,
Auf meine begierigen Arme genommen;
Ich habe genug!

Ich hab ihn erblickt,
Mein Glaube hat Jesum ans Herze gedrückt;
Nun wünsch ich, noch heute mit Freuden
Von hinnen zu scheiden.

2 Recitativo B

Ich habe genug.
Mein Trost ist nur allein,
Dass Jesus mein und ich sein eigen möchte sein.
Im Glauben halt ich ihn,
Da seh ich auch mit Simeon
Die Freude jenes Lebens schon.
Laßt uns mit diesem Manne ziehn!
Ach! möchte mich von meines Leibes Ketten
Der Herr erretten;
Ach! wäre doch mein Abschied hier,
Mit Freuden sagt ich, Welt, zu dir:
Ich habe genug.

3 Aria B

Schlummert ein, ihr matten Augen,
Fallet sanft und selig zu!

Welt, ich bleibe nicht mehr hier,
Hab ich doch kein Teil an dir,
Das der Seele könnte taugen.

Hier muss ich das Elend bauen,
Aber dort, dort werd ich schauen
Süßen Friede, stille Ruh.

1 Song

It is enough.
I have held the Savior, the hope of all peoples,
In the warm embrace of my arms.
It is enough.

I have seen him,
My faith has impressed Jesus on my heart;
Now I wish this very day
To depart from here with joy.

2 Recitation

It is enough.
My one consolation is this:
That I am Jesus' beloved and he is mine.
In faith, I hold him.
For in Simeon, I already see
The joy of life to come.
Let us go forth with Simeon!
Ah! if only the Lord
Would free me from my body's enslavement;
Ah! if indeed my liberation were soon,
With joy I would say to you, O World,
It is enough.

3 Song

Slumber, my weary eyes,
Fall softly and close in contentment.

O World, I will linger here no more.
For indeed, I find nothing in you
Pleasing to my soul.

Here I am resigned to misery,
But there, there I shall feel
Sweet peace and quiet rest.

- [Judy Collins - Both Sides Now \(Official Audio\) - YouTube](#)
(Written by Joni Mitchell)

I CHING (YI JING) SOURCES:

- *I Ching*, Translated and Edited by John Blofeld
- *The Original I Ching Oracle or The Book of Changes: The Eranos I Ching Project* by Rudolf Ritsema (The Eranos I Ching is the ultimate product of fifty years of I Ching studies by Rudolf Ritsema and of ten years of experiential I Ching work in the Eranos Round Table in Ascona, Switzerland)
- *The Portable Dragon: Western Man's Guide to the I Ching*—by R.G.H. Siu (M.I.T.Press 1971)

TAO TE CHING (DAO DE JING) SOURCES:

- *Thus Spoke Laozi: Dao De Jing* by Charles Wu (Foreign Language Teaching and Research Series, Beijing)
- *The Way of Life: According to Lao Tzu* by Witter Bynner (Capricorn Books)
- *Lao Tzu Tao Te Ching: A Book about The Way and the Power of The Way*— translated by Ursula K. Le Guin (Shambhala Publications)

