

Winter / Spring Living Tao Essential Tai Ji Series — Session Three (April 2025)
~ Study Materials ~



*Hope Springs for the Future ~Xi Wang Jiang Lai 希望將來 ; and
New Growth /Creativity Replaces the Wilted / Decayed ~Xin Cheng Dai Xie 新成代謝*

Master Huang’s teaching encourages a holistic approach to Body, Heart/Mind & Spirit study through the practice of the Living Tao philosophy, metaphors, and forms. Over the course of this Series, while reviewing Tai Ji essentials, Master Huang will introduce new material in the following practice areas:

- * Classics, Culture & Music: **(Session Three: Yin Yang Pairs Inhale/Exhale, Take/Release, Collect/Shoot Out, Coming/Going, Exit/Enter); (Session Three: 春曉 Chūn Xiǎo Spring Dawn);** Tao Te Ching 道德經 (Dao De Jing) of Lao Zi 老子 81 verses Wisdom **(Session Three: Verses 66 & 77);** (Session One: Verses 77 & 78) (Session Two: Verse 64); (Session One: Handel, Hallelujah Chorus, Jon Baptiste Beethoven Blues, & Marvin Gaye, What’s Going On); (Session Two: Zen/Tao sayings, “Spring comes, grass grow by itself” & “Chop Wood, Carry Water”); I Ching 易經 (Yi Jing) The Book of Change and Transformation (Session Two: Hexagram #3 and #24); **(Session Three: Hexagram #13)**
- * Related Calligraphy & Metaphors (Session One: Chūn / Spring, Series themes), (Session Two: Coming Back to Practice Again); **(Session Three: Embrace Tiger, Return to Mountain);** and
- * Continued Articulation & Development of the Tai Ji Forms (Session One: Wu Xing, Five Moving Forces); (Session Two: Tai Ji Ritual); **(Session Three: 3rd Circle Motifs).**

YIN YANG PAIRS



Xi / Inhale



Hu / Exhale



Fang / Release



Na / Take



Fa / Shoot out



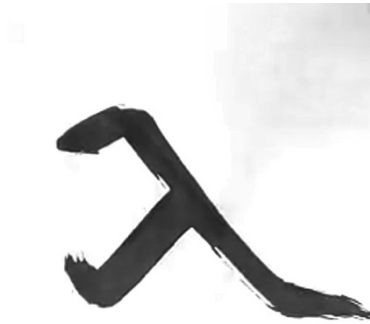
Sho / Collect



Qu / Going



Lai / Coming



Ru / In - Enter



Chu / Out - Exit

EMBRACE TIGER, RETURN TO MOUNTAIN
BAO HU GUI SHAN



Bao / Embrace



Hu / Tiger



Gui /Return



Shan / Mountain

HONORING JANE GOODALL



POETRY

春曉 Chūn Xiǎo / Spring Dawn by 孟浩然 Meng Hao-ran

春眠不覺曉
處處聞啼鳥
夜來風雨聲
花落知多少

Chūn mián bù jué xiǎo,
chùchù wén tí niǎo,
Yè lái fēngyǔ shēng,
Huā luò zhī duōshǎo.

Spring Slumber, Not quite awakening, Everywhere, hear birds chirping, During the night recalling sound of wind and rain, wondering how many petals had fallen ~ Meng Hao-ren

HEXAGRAM #13 CHUN
Tong Ren - Fellowship with Humanity



Tong

Ren

Trigrams Qian 乾 Above and Li 離 below

It is the Fire/light to shine upward to Heaven above, symbolizing the concept of fellowship and love.

TAO TE CHING 道德經 (DAO DE JING)

Verse 66

Putting One's Self Last

Legge's Translation

Putting One's Self Last

1 That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;--it is thus that they are the kings of them all.

2 So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.

3 In this way though he has his place above them, men do not feel his weight, nor though he

Susuki's Translation

Putting Oneself Behind

That rivers and oceans can of the hundred valleys be kings is due to their excelling in lowliness. Thus they can of the hundred valleys be the kings.

Therefore the holy man, when anxious to be above the people, must in his words keep underneath them. When anxious to lead the people, he must with his person keep behind them.

Therefore the holy man dwells above, but the people are not burdened. He is ahead, but the people suffer no harm.

Goddard's Translation

To Subordinate Self

The reason rivers and seas are called the kings of the valley is because they keep below them.

Therefore the wise man desiring to be above his people must in his demeanor keep below them; wishing to benefit his people, he must ever keep himself out of sight.

The wise man dwells above, yet the people do not feel the burden; he is the leader and the people suffer no harm.

has his place before them, do
they feel it an injury to them.

Therefore the world rejoices to
exalt him and never wearies of
him.

Therefore all in the world delight
to exalt him and do not weary of
him. Because he does not strive,
no one finds it possible to strive
with him.

Therefore the world rejoices in
exalting him and does not tire.
Because he strives not, no one in
the world will strive with him.

Because he will not quarrel with
anyone, no one can quarrel with
him.

Verse 77 The Way of Heaven

Legge's Translation

The Way of Heaven

May not the Way (or Dao) of Heaven
be compared to the (method of)
bending a bow? The (part of the bow)
which was high is brought low, and
what was low is raised up.

(So Heaven) diminishes where there
is superabundance, and supplements
where there is deficiency.

It is the Way of Heaven to diminish
superabundance, and to supplement
deficiency. It is not so with the way
of man. He takes away from those
who have not enough to add to his
own superabundance.

Who can take his own
superabundance and therewith serve
all under heaven? Only he who is in
possession of the Dao!

Therefore the (ruling) sage acts
without claiming the results as his; he
achieves his merit and does not rest
(arrogantly) in it:--he does not wish to
display his superiority.

Susuki's Translation

Heaven's Reason

Is not Heaven's Reason truly
like stretching a bow? The high
it brings down, the lowly it lifts
up. Those who have abundance
it depleteth; those who are
deficient it augmenteth.

Such is Heaven's Reason. It
depleteth those who have
abundance but completeth the
deficient.

Man's Reason is not so. He
depleteth the deficient in order
to serve those who have
abundance.

Where is he who would have
abundance for serving the
world?

Indeed, it is the holy man who
acts but claims not; merit he
acquires but he does not dwell
upon it, and does he ever show
any anxiety to display his
excellence?

Goddard's Translation

Dao Of Heaven

Tao of heaven resembles the
stretching of a bow. The
mighty it humbles, the lowly it
exalts. They who have
abundance it diminishes and
gives to them who have need.

That is Dao of heaven; it
depletes those who abound,
and completes those who lack.

The human way is not so. Men
take from those who lack to
give to those who already
abound.

Where is the man who by his
abundance can best serve the
world?

The wise man makes but
claims not, he accomplishes
merit, yet is not attached to it,
neither does he display his
excellence. Is it not so?

3rd CIRCLE MOTIFS

Cloud Hands

雲 Yún 手 Shǒu

High Pat on Horse

高探馬 Gāo Tàn Mǎ

SUPPLEMENTAL REFERENCES

Link for Jane Goodall Institute
<https://janegoodall.org/>

Link for *Moving Joy: Chungliang Al Huang* Documentary
<https://movingjoyfilm.com>

I Ching, Translated and Edited by John Blofeld

