

Tai Ji Glossary



¹ Image of Bagua

Compiled in collaboration by:

Students at the Evergreen State College and Zhejiang University

Tai Ji Philosophy and Practice

Summer 2020

Hirsh Diamant

¹By Pakua_with_name.svg: 2006-09-23T21:16:47Z BenduKiwi 547x547 (101558 Bytes)derivative work: Machine Elf 1735 (talk) - Pakua_with_name.svg, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=10843551>

Qì 气 air; material force

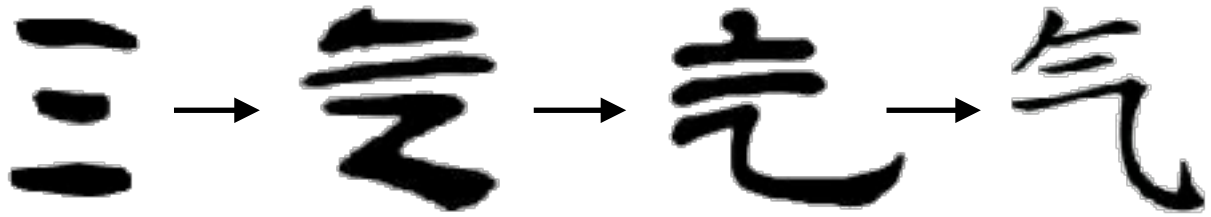
Meanings of Qi:

- (1) Objects that do not have a certain shape and volume, and can be freely distributed. For example , 气体(qì tǐ) is the word for gas.
- (2) (In Chinese philosophy) Qi generally refers to matter, and is considered to be the origin of all things.

Calligraphy:



Transformation of the character (Qi):



Qi is one of the old hieroglyphs. The original meaning of Qi is Clouds (雲), which is the reason the handwriting of Qi is similar to layers of clouds.

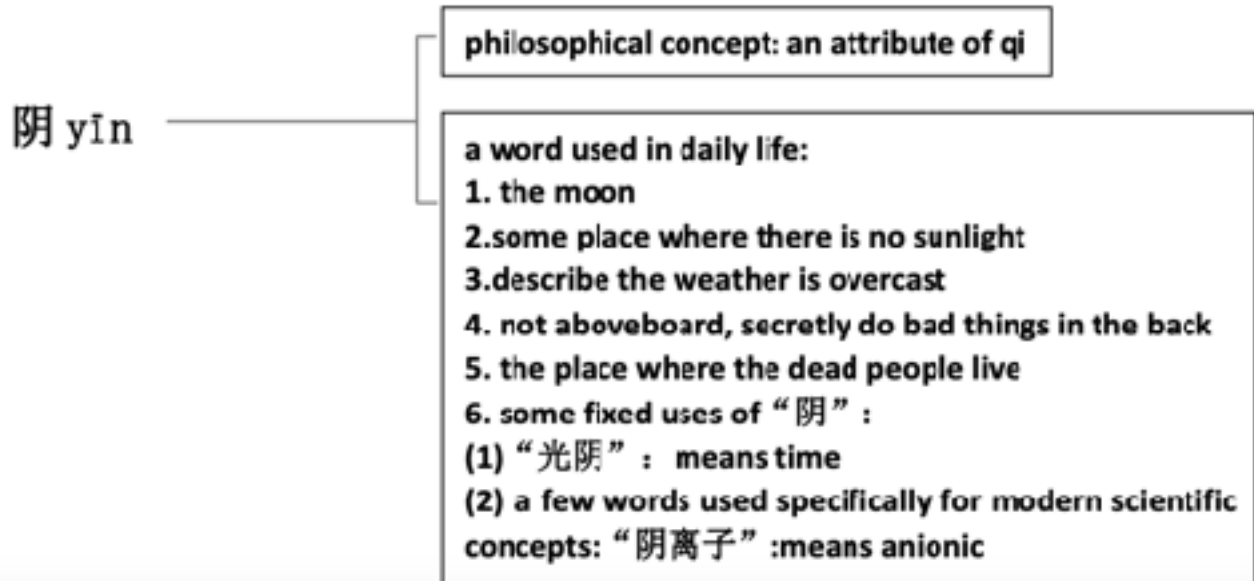
Example:

二气交感，化生万物 (by Chou Dun I , An Explanation of the Diagram of the Great Ultimate)

The interaction of these two **material forces** engenders and transforms the myriad things. (*Trans-interpretation by Wing-Tsit Chan .*)

Author: Muyun Shao Helper: Kyle Newitt

Yīn 阴



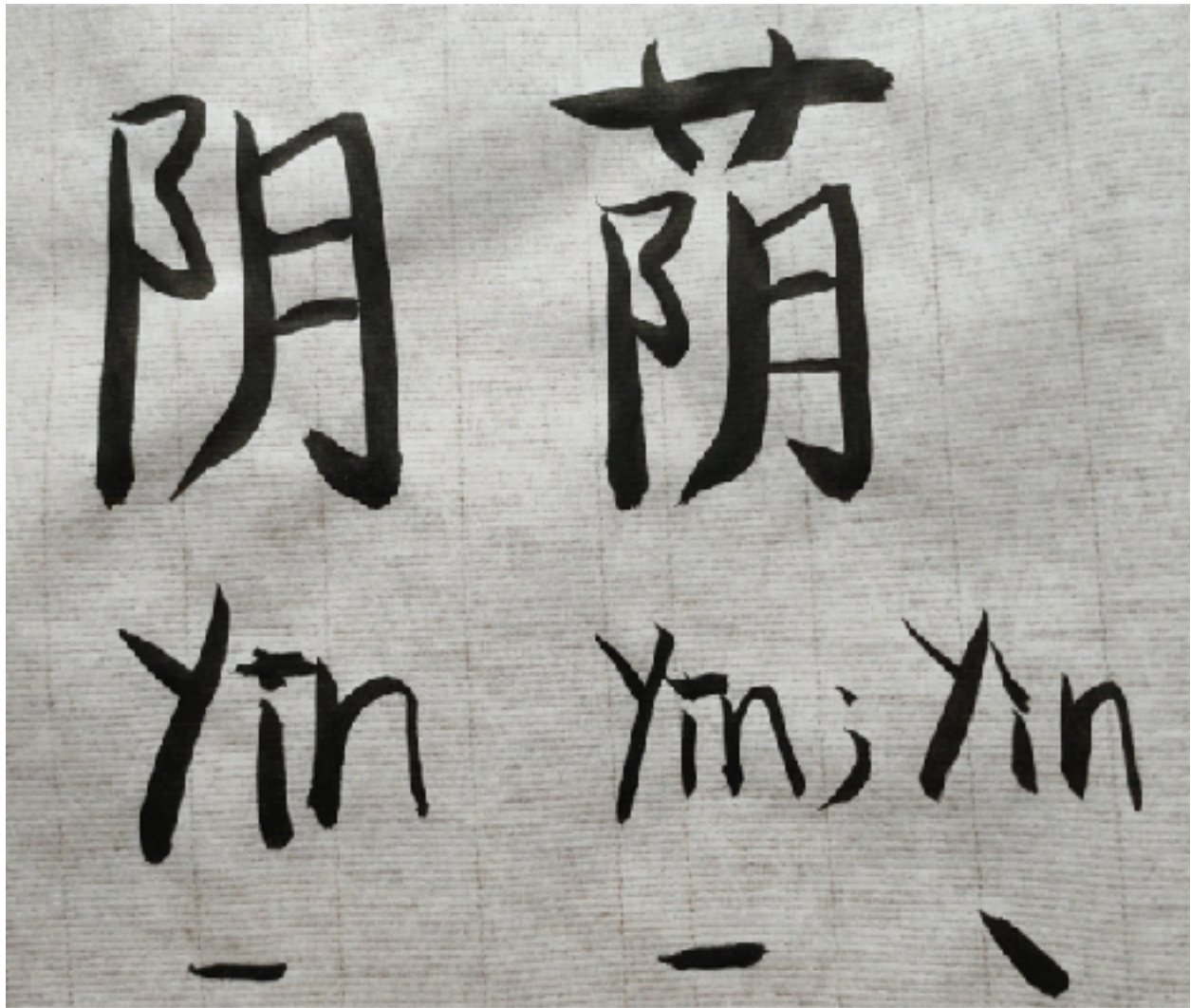
The first Chinese dictionary, Shuo Wen Jie Zi, explained the word Yin in this way:“阴，暗也。山之北，水之南也。”It means that the Yin is dark, refers to the north of the mountain and the south of the water.

Ancient Chinese philosophy believed that qi is the origin of the whole universe. And Yin is an attribute of qi. Yin and Yang are two opposing attributes of Qi and they constitute the whole universe together. Chinese ancient philosophical classic <yi jing> said that:“一阴一阳之谓道” This is a typical use case of Yin when it is used as a philosophical concept. When Yin is used as a philosophical concept, it usually appears with the word Yang and it can form a lot of words with yang. Such as,“阴阳”(yin and yang)、“阴盛阳衰”(Yin flourishes while Yang declines)、“阴差阳错”(something happened by default). And although in these words Yin appears as a philosophical concept, the words are often used in daily life too. This shows the great influence of Yin. Everyone is familiar with the ancient philosophy of Yin and Yang, under such conditions, their words can be often used in daily life and everyone can understand the words’ meaning.

And when the word Yin is used in daily life, it usually also has the opposite meaning to yang.

The first meaning of YIN is the moon. In ancient times, people believed that the relationship between the sun and the moon was like the opposite of Yin and Yang. So they called the sun tai yang and called the moon tai yin. The lunar calendar is called “yinli” in Chinese, because it keeps track of time based on the movement of the moon. And the right half of the word Yin is made up of the moon. But modern people have largely abandoned using taiyin to call the moon.

The second meaning of yin is to describe some place where there is no sunlight. For this meaning, yinying is a good example. In Chinese, yinying means shadow. Is the dark shadow formed by the blocking of the sunlight. And when Yin means this, it can be a part of the word for the shade of the tree-荫, with a radical cao for plants added on top. The yin which means the shade of the tree is also pronounced yin. But the tone of “荫” can be the 1st or 4th



The third meaning of Yin is still associated with the yang. The third meaning is used to describe the weather and refers to the shade of the sun when it is obscured by clouds. For this meaning, Yin can be combined with “雨”(rain) to form the word “阴雨” which means the weather is overcast and rainy.

And the fourth main meaning of Yin is not aboveboard, secretly do bad things in the back. When the yin is used in this meaning, the word is often used in a derogatory way. Such as,阴谋 which means conspiracy and 阴毒 which means insidious.

The last main meaning of yin is still associated with the yang. In ancient Chinese, people believed that the place where the living people live is

called the “阳间”Yangjian and the place where the dead live is called the “阴间”yinjian which means the nether world.

In addition, Yin has some fixed uses. Such as,“光阴”(guang yin)、 “一寸光阴一寸金”(yi cun guang yin yi cun jin), which means the time and a few words used specifically for modern scientific concepts, such as “阴离子”(anionic).

Etymology:



When the word "Yin" first appeared, it was shaped like a cloud beneath the sun, blocking out the sun's rays,陰.

Example of use:

“万物负阴而抱阳，冲气以为和。”——《道德经》

wàn wù fù yīn ér bào yáng , chōng qì yǐ wéi hé.— — dào dé jīng

Translation:

Everything in the universe carries Yin and embraces Yang (It means that everything in the world has both Yin and Yang), in the fusion Yin and Yang, a kind of harmony and balance is produced.

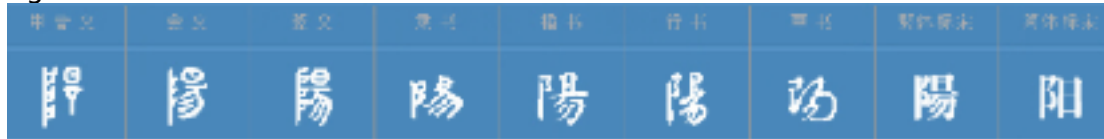
—— Wrote by Xiaoying Yan in 2020.07.26

Yang 陽

The Simplified Chinese characters of Yang is 阳, and Traditional Chinese characters of Yang is 陽.

Yang (in Yin and Yang) belongs to the philosophical category of Yin and Yang, opposite to Yin. Yin and Yang is a simple but broad concept in ancient Chinese philosophy.

The shape of Yang has evolved over a long time. No matter how it changes, Yang is a left-right character.



The two most common ways to write it are陽(Traditional Chinese characters) and 阳 (Simplified characters).

陽 阳

Yang is a meaning and pictographic character. The left of the character Yang in Oracle is “阜”(mound), which means "rise". While on the right, the upper part is "日"(sun), and the lower part is "T", which is the stone table for worship (some scholars think it refers to the branch), indicating that the sun rises above the altar (or branch).

In inscriptions on ancient bronze objects, "彡" is added in the bottom left of the "T", mean the sun, and the right of Yang became "易". "易" also means that the sun will rise and shine (Some scholars think that the right side is a lamp that will rise to give full insights.)

The seal script inherits the inscriptions on ancient bronze objects. The seal script is in line. The official script and regular script writes "阜" in the seal script as "阝". Simplified regular script uses "日" instead of "易" in regular script and becomes the universal simplified character "Yang".



Dao De Jing, Chapter 42

万物负阴而抱阳，冲气以为和。

万物背阴而向阳，并且在阴阳二气的互相激荡而成新的和谐体。

All things are in the shade of Yin and toward the sun of Yang, and in the Yin and Yang of mutual agitation into a new harmonious body.

Huang Di Nei Jing, Chapter 5

黄帝曰：阴阳者，天地之道也。万物之纲纪，变化之父母，生杀之本始，神明之府也，治病必求于本。故积阳为天，积阴为地。阴静阳躁，阳生阴长，阳杀阴藏。阳化气，阴成形。

黄帝说：阴阳是宇宙之中的规律，是一切事物的本源，是万物发展变化的起源，是生长、毁灭的根本。对于人体来说，它是精神活动的根基。治理必须以阴阳为根本去进行考查。从阴阳变化来说，阳气积聚而上升，就成为天；阴气凝聚而下降，就成为地。阴的性质为静，阳则为动；阳主萌动，阴主成长，阳主杀伐，阴主收藏。阳主万物的气化，阴主万物的形体。

huang di yue: yin yang zhe, tian di zhi dao ye. wan wu zhi gang ji, bian hua zhi fu mu, sheng sha zhi ben shi, shen ming zhi fu ye, zhi bing bi qiu yu ben. gu ji yang wei tian ji yin wei di. yin jing yang zao, yang sheng yin zhang, yang sha yin cang. yang hua qi, yin cheng xing.

Huangdi said, Yin and Yang are the laws of the universe, the origin of all things, the origin of their development and changes, and the basis of their growth and destruction. For the human body, it is the basis of mental activity. Governance must be based on Yin and Yang. From the change of Yin and Yang, Yang accumulates and rises to become the sky; Yin condenses and falls, becoming earth. Yin is static, Yang is dynamic; Yang advocate germinating, Yin advocate growth, Yang advocate killing, Yin advocate collection. The Yang is the vaporization of all things, and the Yin is the form of all things.

阴味出下窍，阳气出上窍。味厚者为阴，薄为阴之阳。气厚者为阳，薄为阳之阴。味厚则泄，薄则通。气薄则发泄，厚则发热。壮火之气衰，少火之气壮。壮火食气，气食少火。壮火散气，少火生气。气味，辛甘发散为阳，酸苦涌泄为阴。

属阴的五味从下窍排出，属阳的真气从上窍发泄。五味之中，味厚的属于纯阴，味薄的属于阴中之阳；阳气之中，气厚属于纯阳，气薄属于阳中之阴。作为五味来说，味厚会使人泄泻，味薄能使肠胃通利。作为阳气，气薄能渗泄邪气，气厚会助阳发热。亢阳促使元气衰弱，而微阳能使元气旺盛。亢阳侵蚀元气，元气赖于微阳的煦养；亢阳耗散元气，微阳却使元气增强。气味之中，辛甘而有发散作用的属于阳；酸苦而有涌泄作用的，属于阴。

yang wei chu xia qiao, yang qi chu shang qiao. wei hou zhe wei yin, bo wei yin zhi yang. qi hou zhe wei yang, bo wei yang zhi yin. wei hou ze xie, bo ze tong. qi bo ze fa xie, hou ze fa re. zhuang huo zhi qi shuai, shao huo zhi qi zhuang. zhuang huo shi qi, qi shi shao huo. zhuang huo san qi, shao huo sheng qi. qi wei, xin gan fa san wei yang, suan ku yong xie wei yin.

Five taste belonging to Yin discharge from the lower orifice, qi belonging to Yang vent from the upper orifice. Among the five tastes, thick taste belongs to pure Yin, thin taste belongs to Yin in Yang; In Yang qi, thick Qi belongs to pure Yang, while thin Qi belongs to Yin in Yang. As for the five tastes, thick taste will make people diarrhea, thin taste can make intestines and stomach benefit. As Yang Qi, thin Qi can permeate evil Qi, thick Qi will help Yang heat. Hyper Yang makes the vitality weak, while micro Yang makes the vitality vigorous. Hyper Yang erodes the vitality, which depends on the vernal nourishment of micro Yang; Hyper Yang dissipates the vitality, but micro Yang to strengthen the vitality. Among the odors, those which are sweet and fragrant are Yang; Bitter acid and have a gushing effect, belongs to Yin.

fǎnhuí 返回 to return

Today I want to share people what I learned about 返回.

返回 [fǎnhuí] {noun}: it means that return.

返(Phonetic script: fǎn): to return.

回(Phonetic script: huí): to return, to rotate, round

Proportions:

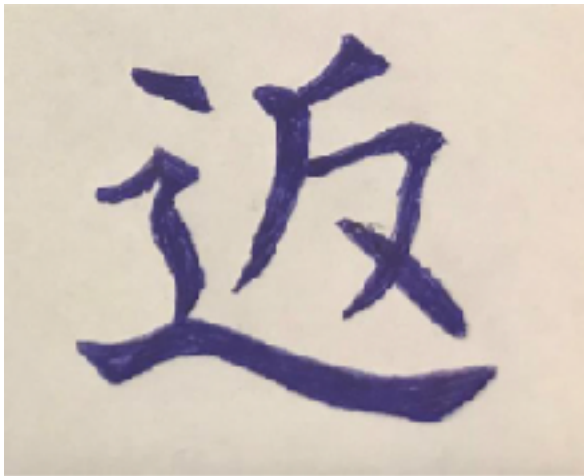


Figure 1: fǎn with proportion guide



Figure 2: huí with proportion guide

Etymology:

返 is composed of 8 strokes and therefore is of low complexity compared to the other simplified Chinese characters.

回 is composed of 6 strokes and therefore is of low complexity compared to the other simplified Chinese characters.

I also add more information of hui below. Hirsh Diamant helped me to have below information.

144 回 [huí] return; 回来 come back; 回去 go back; 回答 answer [huái] (=徕)

▶ 回/迴 huí (A) v. ① circle; wind ② answer; reply ③ refuse; decline | Qù ~le tā. 去~了他。 Go and refuse him. ④ return; go back ⑤ turn around ⑥ <trad.> report back ◆m. ① chapter ② times ◆n. ① Muslim ② Hui ethnic minority



▶ Shuōwén: 回(回)

"Image of an object (clouds, volutes of the smoke) that turns, that rolls, that revolves; 转也。象。 Abstract notion of revolving, of return." –Wieger.

Table lists all strokes:

<https://www.dictionary.li/chinese-strokes-list-en.htm>

Example about using 返回 – return:

Return in Embrace Tiger, Return to Mountain: The Essence of Tai Ji (name of a book by Chungliang Al Huang).

返回抱虎归山：太极拳的精髓。

Fǎnhuí bào hǔ guī shān: Tàijí quán de jīngsu: Tàijí quán de jīngsuǐ (from Google Translate).

The name used in Taiji is: 抱虎归山 bào hǔ guī shān

References

1. https://dictionary.hantrainerpro.com/chinese-english/translation-fan_return.htm
2. https://dictionary.hantrainerpro.com/chinese-english/translation-hui_return.htm
3. <https://www.dictionary.li/chinese-strokes-list-en.htm>

Hǔ 虎 tiger

Proportions:



² Calligraphy on field of “hǔ”

Etymology:

The etymology³ of the Chinese character 虎 is a tiger standing on its back legs.

²Calligraphy by Dani Clark

³ <https://www.yellowbridge.com/chinese/character-etymology.php?zi=虎>

Example:

I found Chinese nursery rhyme "Liang Zhi Lao Hǔ" or Two Tigers⁴

两只老虎,
两只老虎,
跑得快,
跑得快,
一只没有眼睛, (or: 一只没有耳朵)
一只没有尾巴,
真奇怪,
真奇怪。

Liǎng zhī lǎohǔ,
Liǎng zhī lǎohǔ,
Pǎo de kuài,
Pǎo de kuài,
Yī zhī méiyǒu yǎnjīng, (or: Yī zhī méiyǒu ěrduo)
Yī zhī méiyǒu wěibā,
Zhēn qí guài,
Zhēn qí guài.

Two little tigers,
Two little tigers,
(They) run fast,
(They) run very fast,
One has no eye (or: One has no ears),
One has no tail,
Very weird,
Very weird.

This poem made me smile. According to the site it is sometimes recited to the melody of Frère Jacques, a French tune. There are two versions of this rhyme about two tigers. The difference is that the first tiger is either missing eyes or ears. This also added to my interest in this piece.

⁴ [https://en.wikipedia.org/wiki/Two_Tigers_\(nursery_rhyme\)](https://en.wikipedia.org/wiki/Two_Tigers_(nursery_rhyme))

Dan t'ian 丹田 energy center

Dan tian is loosely translated as "elixir field", "sea of qi", or simply "energy center."⁵ It is presented with different spellings: dāntián, dan t'ian, dan tien or tan. Physically, it is the point approximately two inches below the navel where one's qi resides. Dantian are important focal points for meditative and exercise techniques such as qigong, martial arts such as t'ai ji ch'uan, and in traditional Chinese medicine.

The two symbols that make up dan tian in simplified script are: 丹田:

丹 Dān Red; pellet; powder; cinnabar

田 Tián Field; farm

Proportions:



Figure 1: Dan with proportion guide



Figure 2: Tian with proportion guide

Etymology

Dan 丹 is a combination of 丶 (dot) and 井 (well, mineshaft)

Tián 田 is representative of a picture of plots of land

⁵ <https://en.wikipedia.org/wiki/Dantian>

Example

The Yellow Court Classic or Huang Ting Jing is a Chinese Taoist meditation text by Lady Wei Huacun from divine source in 288 CE. The overall picture presents an allegory to a harmony between human body, spleen (the Earth element of Yellow color, central of the Five Organs) or the energy center of the body (Dantian, 丹田), and nature. ⁶

灌溉五华植灵根，七液洞流冲卢间。
回紫抱黄入丹田，幽室内明照阳门
~Classic text

Guàngài wǔ huá zhí líng gēn, qī yè dòng liú chōng lú jiān.
Huí zǐ bào huáng rù dāntián, yōu shì nèi míngzhào yáng mén
~Pinyin

*Irrigate Wuhua and plant spiritual roots, and Qiyedong flows into Lujian.
Return to the purple and hug the yellow into the dantian, the quiet room is bright and bright*
~ Translated by Google

*Drink the spiritual energy and feel the elemental forces quench and flow
All liquids combine to fill the spiritual energy center and clear the mind*
~ Artistic trans-interpretation by Chris Makiva with assistance from Yuqiao Huang-joe

⁶ https://en.wikipedia.org/wiki/Yellow_Court_Classic

Zhōng 中 center

etymology

The character form of 中 in the period of inscriptions on oracle bones comes from a flag.

According to the book 说文解字 (ShuoWenJieZi) , it consists of a mouth (口) and a straight line (丨) from top to bottom and this means up and down through. (上下通)

The Meaning of Words

中 means inner, among/between, middle , center, wherein, refers to a moderate position within a certain range.

中 of “中国” means the middle, namely refers to the Central Plains He Luo area (He, Yellow River ; Luo, Luoshui, Luoyang). It is the birthplace of our civilization.

中 is also connected with the important concept in Confucianism called “中庸” moderation.

Proportions and the change



Example:

“执其两端,用其中于民.其斯以为舜乎”. 《中庸》

The sentence means 舜 (shun, The fabled ancient emperor) mastered the opinions of both sides and adopted moderate ones for the common people. It refers to a kind of balance.

The Doctrine of the Mean

“虚而不屈，动而愈出。多言数穷，不如守中。” 《道德经·虚用第五》

'Tis emptied, yet it loses not its power; 'Tis moved again, and sends forth air the more.
Much speech to swift exhaustion lead we see; Your inner being guard, and keep it free.⁷
Dao De Jing Chapter 5



中 is a part of the word 忠 (zhōng) , with a 心 xīn added at the bottom.
It means loyalty.

⁷ <https://www.yellowbridge.com/onlinelit/daodejing05.php>

Xuán 玄 profound; mysterious

Xuán (the second variant pronunciation) is the second most common character in modern Chinese. Its original meaning is the color of red-black, but is often translated and understood as mysterious, dark, black, deep, profound, or vague. The inscription of Xuan is like a bunch of silk that has been tied into a bunch and hung to dry after dyeing.

Proportions:



8

Simplified

Traditional

Ancient

Archaic

Etymology:

The exact etymology of 玄 is unknown, although it is the oldest basic color term for "black" which was later replaced by 黑 , and bears resemblance to 纁: small/thread.

Example:

Xuannü (玄女), later Jiutian Xuannü (九天玄女), adding "[of the] Nine Heavens", to refer to the goddess, also referred to as 'The Dark Lady' or 'The Mysterious Lady.'

"The Yellow Emperor came into power. Chiyou and his brothers, a total of 80 people, all had the bodies of beasts and spoke like human beings; they had bronze heads and iron foreheads. They ate sand and rocks, built military weapons, and intimidated the world. They killed at will and without principle, showing no mercy. The Yellow Emperor governed the state, and he looked at the sky and sighed. Heaven dispatched the Mysterious Woman down to earth to deliver military messages and sacred

⁸ "Meaning and Other Character Information for 玄." Chinese-Characters.org, chinese-characters.org/meaning/7/7384.html#.Xx9zvojYpEY.

talismans to the Yellow Emperor, enabling him to subjugate Chiyou. The returning statesman (the Yellow Emperor) therefore used them to suppress the enemy and seized control of the eight directions."

「黃帝攝政。蚩尤兄弟八十人，並獸身人語，銅頭鐵額。食沙石，造兵杖，威震天下。誅殺無道，不仁不慈。黃帝行天下，仰事天而歎。天遣玄女下，授黃帝兵信神符，而令制伏蚩尤，歸臣因使鎮兵以制八方。」⁹

⁹ Liu, Peng (2016). "'Conceal my Body so that I can Protect the State": The Making of the Mysterious Woman in Daoism and Water Margin". *Ming Studies*. **74**: 48–71. doi:10.1080/0147037X.2016.1228876.

Wai 外 outside

Wai is the Chinese word for outside. In English, it is described as external or foreign. The etymology is xi, meaning evening, and bu, meaning fortune telling (Yellow Bridge).

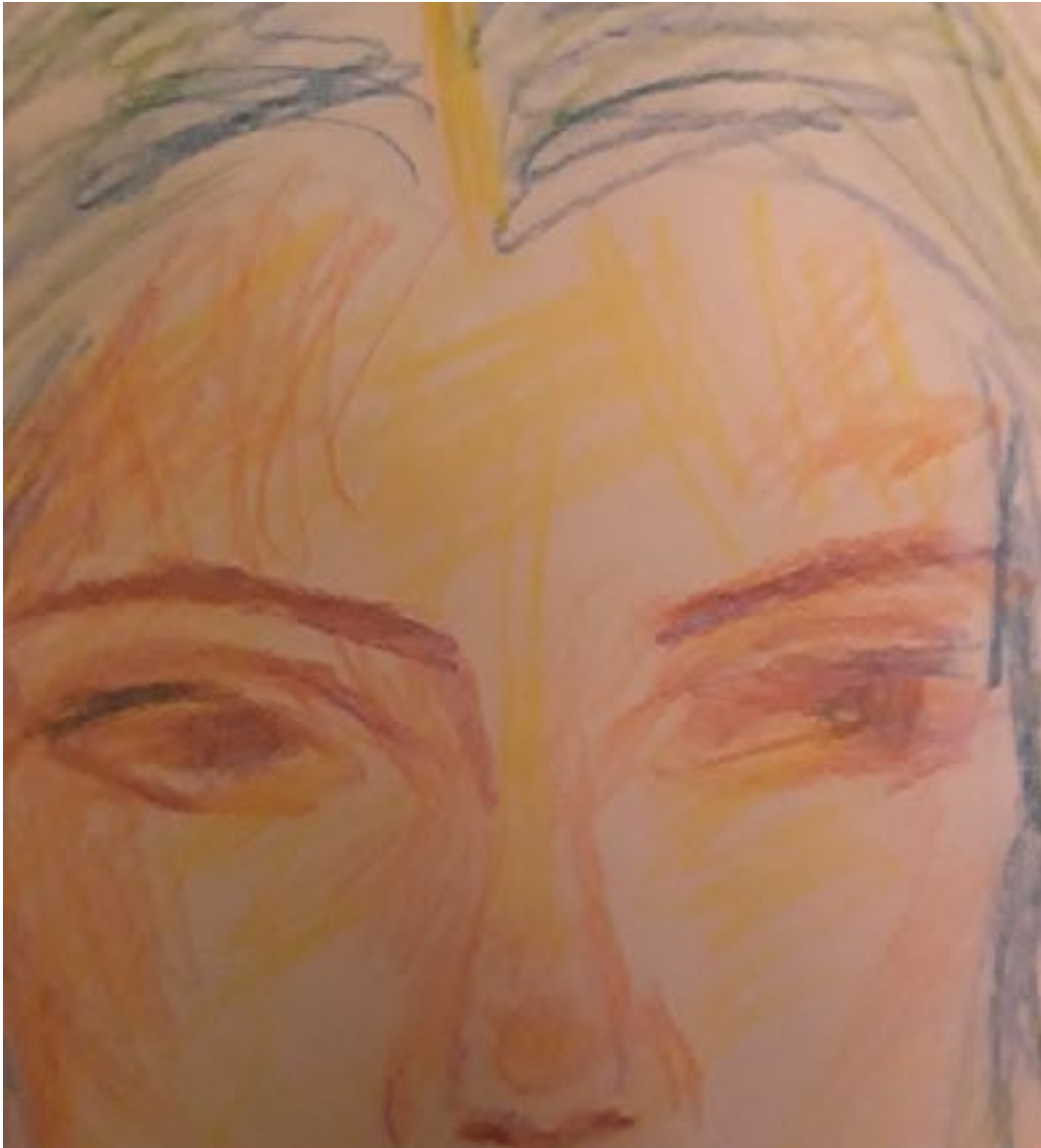
外面的高温真让人难以忍受。

The heat **outside** is unbearable. (Yellow Bridge)

<https://www.yellowbridge.com/chinese/character-etymology.php?zi=%E5%A4%96>

<https://www.yellowbridge.com/chinese/sentsearch.php?word=%E5%A4%96>





Caption

The colors, words ideas are just outside of me.

Huǒ 火 fire

Huǒ is translated into the english word “fire”. It can also mean flame, and to get angry.

Huǒ is one of the five elements referred to in *Wu Xing*. The others are earth, metal, water, wood. Each element builds from the others. Wood creates fire, fire creates earth, earth creates metal and metal creates water. This can also be put in reverse and it turns into a cycle of destruction.

As it is now late July we are in summer. Summer is known to be the season of Huǒ. In summer, one experiences longer days, more sun, and stronger heat, all of which relate to Fire.

“The organs associated with the Fire element are the Heart (yin) and small intestine (yang), tongue and a body's pulse.”

火灾 Huǒzāi is another term for fire. This character and word refers to the disaster rather than the element.

灾 Disaster, Destruction

火 Fire



Example:

Oxherd Nursery Rhyme

星水中，蓝天上，星河处处闪金光
牛郎牵牛往饮火，织子浣纱洗衣裳
惋惜星河不火，声声叹气多哀伤

我家门前净水江，江火昼夜奔源闲
争我架讫通天渠，将水迎到蓝天上
牛郎织女啼呜呜，红花摘在你身下

*“Rivers of stars, blue sky above,
Star rivers emit golden light in every place*

*Niulang leads ox to drink fire,
Zhinu washes silk and colorful garments*

*I feel sorrowful the star river is not fire,
Sorrowful sounds will last for how long?*

In front of my house's gate is a clear river,

River of fire day and night streams free from the source

*In defiance I build a bridge across heaven's divide,
Clear water will be lifted to blue sky*

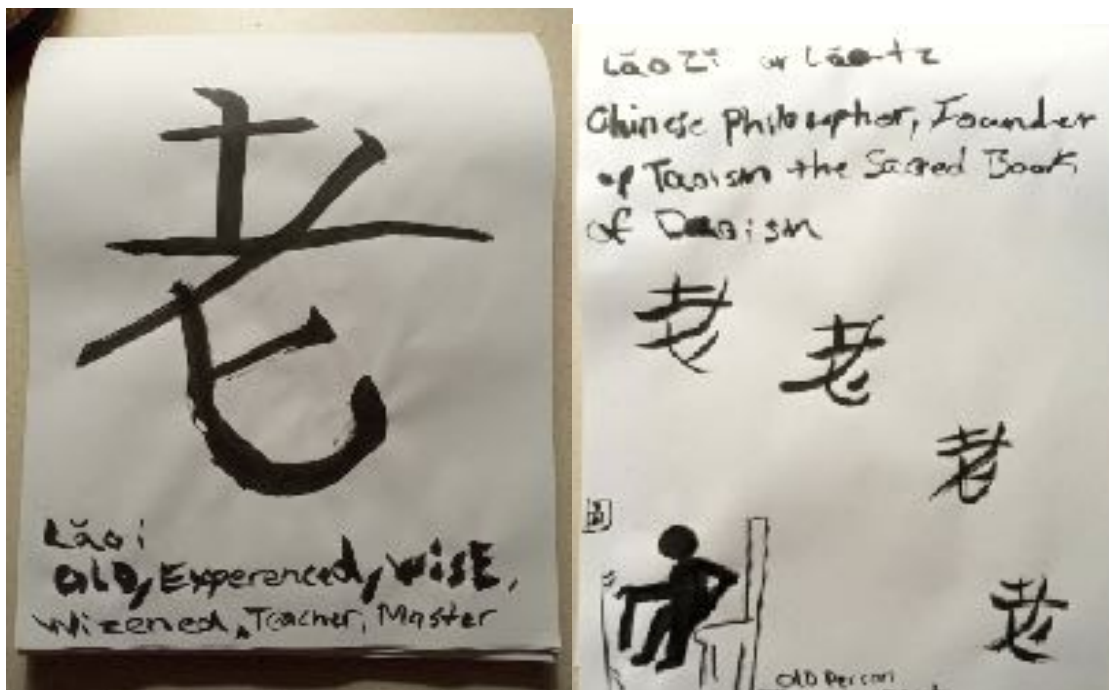
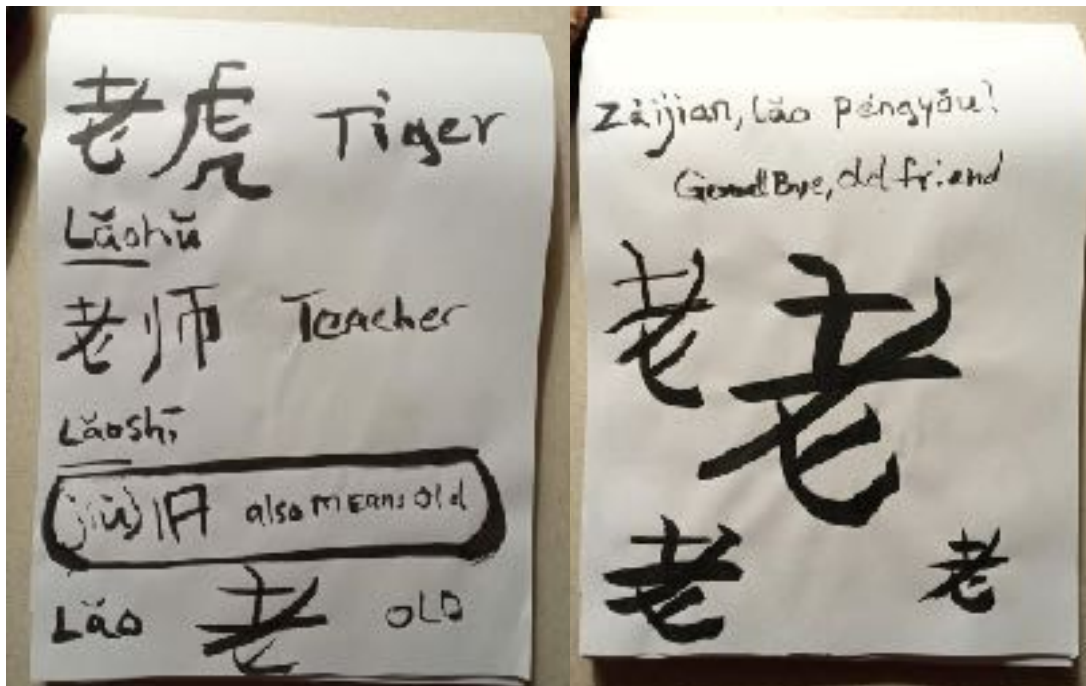
*Niulang Zhinu cry and cry
I will pluck a red flower for you”*

https://dictionary.hantrainerpro.com/chinese-english/translation-huo_fire.htm
[https://en.wikipedia.org/wiki/Fire_\(wuxing\)](https://en.wikipedia.org/wiki/Fire_(wuxing))

Lǎo 老 old

lǎo in Chinese translates to "old" in English.

The character for lǎo is 老



Yiting helped me by finding a classical text that uses the term lǎo

1.物壮则老，是谓不道，不道早已。《道德经 俭武第三十》 Dao De Jing Chapter 30

When things have attained their strong maturity they become old. This may be said to be not in accordance with the Dao: and what is not in accordance with it soon comes to an end.

Things thrive and then grow old. This is called un-Reason. Un-Reason soon ceases.

By a resort to force, things flourish for a time but then decay. This is not like the Dao and that which is not Dao-like will soon cease.

I found three English versions in yellow bridge.

2.“老吾老，以及人之老；幼吾幼，以及人之幼。”《孟子·梁惠王上》

It means : I honor my elders in my family, and I will honor other elderly people who are not related by blood just as I honor my elders. From Mengzi

And I found the origin of Lao Zi's name in preface to the He Shangong's edition of Dao De Jing :

Out of the mystery, before the birth of heaven and earth, there was no aging period. So he was named Laozi.

Wéi 为 to do; into/to; as; by

为 (為) (爲) Wéi - To Do, Into/To, As, By

In Chinese, the concept of doing is expressed by the word: 为 - Wéi. In modern Chinese, wéi means doing, as in to do something; into, as in transforming from; as, in reference to acting as; and by, as in an action by someone.^{1,2}

Wéi is a part of the concept wú wéi referring to Not Doing - 無為, where it means doing.

Proportions:



Etymology:

Wéi in the non-simplified form combines a hand leading an elephant.¹

Example:

Wei (in Wu Wei) in Dao De Jing:

1

是以圣人处无为之事，行不言之教，万物作焉而不辞，生而不有，为而不恃，功成而弗居。(ancient Chinese)

因此圣人用无为的观点对待世事，用不言的方式施行教化：听任万物自然兴起而不为其创始，有所施为，但不加自己的倾向，功成业就而不自居。(modern Chinese)

shi yi sheng ren chu wu wei zhi shi, xing bu yan zhi jiao, wan wu zuo yan er bu ci, sheng er bu you, wei er bu shi, gong cheng er fu ju. (pin yin)

Therefore, the sage treats the world from the viewpoint of Wu Wei and teaches it in a silent way: let all things rise naturally without being initiated, do something, but without inclinations, and make achievements without self-righteousness. (translation by Shijia)

2

为无为，则无不治。

圣人按照无为的原则去做，办事顺应自然，那么，天才就不会不太平了。

wei wu wei, ze wu bu zhi.

The sage follows the principle of Wu Wei and act in accordance with nature. Then, society will not be unstable.

3

道常无为而无不为。

道永远是顺任自然而无所作为的，却又没有什么事情不是它所作为的。

dao chang wu wei er wu bu wei.

Dao is always obedient to nature and does nothing, but there is nothing that it does not do.

4

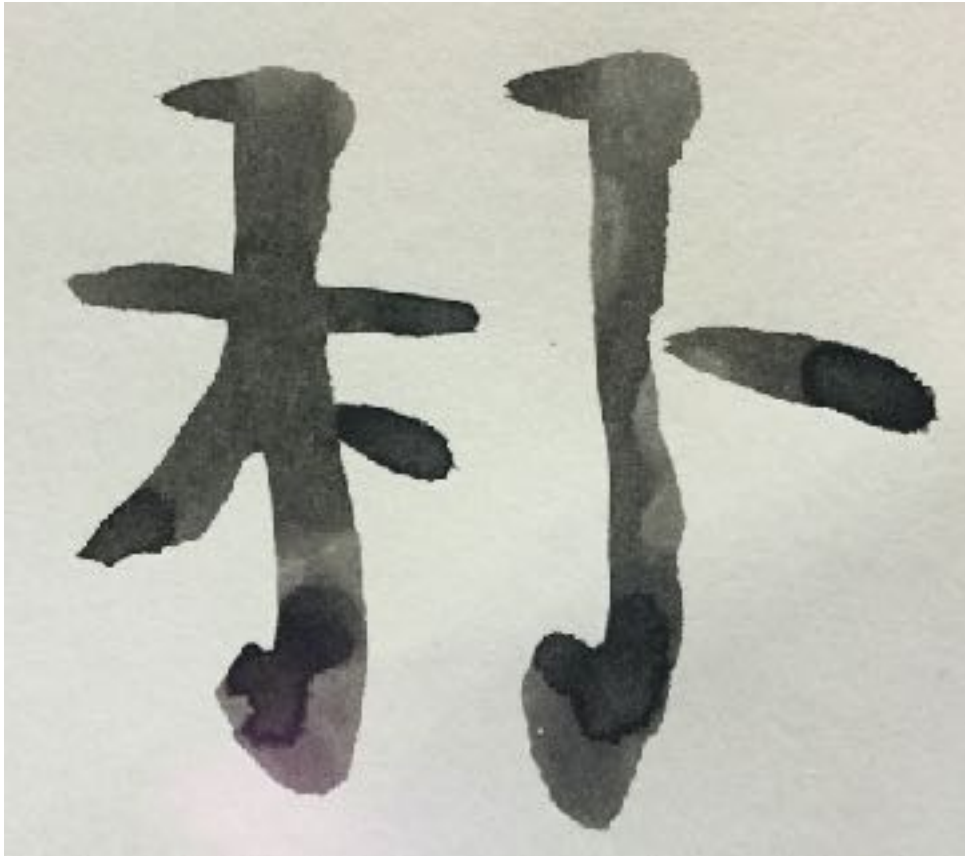
上德无为而无以为，下德为之而有以为。

“上德”之人顺应自然无心作为，“下德”之人顺应自然有心作为。

shang de wu wei er wu yi wei, xia de wei zhi er you yi wei.

A man of superior virtue conforms to the nature and does nothing; a man of inferior virtue conforms to the nature and does something purposefully.

Pǔ 朴 simplicity



Pǔ is a Chinese word that when translated into English represents “uncarved wood.” (1)

Pǔ is associated with the Taoist ideal of simplicity. The natural expression of life force energy, as represented in the organic textures of trees. A tree may have smooth inner grain as well as rough outer bark. Each tree is different, each unique in its individual expression of life in its natural state.

When I meditate on the concept of Pǔ, certain other images come to mind such as: a clean blanket of snow yet untrodden; the crisp surface of a mountain lake in the warming calm of dawn; and the ancient layers of the timeless forest, where no axe hath ever hewn.

Additionally, I am reminded of the true energetic nature of our beings. Our energetic body (consciousness) is the natural state, the uncarved wood; and our physical bodies are manifestations of that energy, carved out of space time into material existence.

Pǔ to me is a reminder to appreciate the natural beauty in all things living, as well as a reminder that our true nature is akin to the source of all life.

Here are a few verses from the Tao Te Ching (as translated by Dwight Goddard, 1919), which speak on the concept of Pǔ:

知其雄，守其雌，为天下溪。为天下溪，常德不离，复归于婴儿。知其白，守其黑，为天下式，常德不忒，复归于无极。

知其荣，守其辱，为天下谷。为天下谷，常德乃足，复归于朴。

为天下式。朴散则为器，圣人用之，则为官长，故大制不割。

“He who knows his manhood and understands his womanhood becomes useful like the valleys of earth (which bring water). Being like the valleys of earth, eternal vitality (de [teh]) will not depart from him, he will come again to the nature of a little child.”

“He who knows his innocence and recognizes his sin becomes the world's model. Being a world's model, infinite de [teh] will not fail, he will return to the Absolute.”

“He who knows the glory of his nature and recognizes also his limitations becomes useful like the world's valleys. Being like the world's valleys, eternal de [teh] will not fail him, he will revert to simplicity.”

“Radiating simplicity he will make of men vessels of usefulness. The wise man then will employ them as officials and chiefs. A great administration of such will harm no one.”

Bibliography:

- 1- “Pu (Taoism).” *Wikipedia*, Wikimedia Foundation, 13 Jan. 2020, [en.wikipedia.org/wiki/Pu_\(Taoism\)](https://en.wikipedia.org/wiki/Pu_(Taoism)).
- 2- “道德經 Dao De Jing [Tao Te Ching].” *YellowBridge Chinese Language & Culture*, www.yellowbridge.com/onlinelit/daodejing28.php.

Jiān 间 space

间 Jiān

space, gap, “in between”; classifier of rooms

閒 in ancient Chinese

Proportions :



Composed of 7 strokes



Playing a bit: top left and bottom right are ancient Chinese; middle is modern (none done with proper proportions).

Etymology : In ancient Chinese, the word “间 (jiān)” is written as “間: “門 (door)” on the outside and “月 (moon)” on the inside, to represent the door closing at night with the moonlight streaming through the gap. Metaphorically speaking, jiān refers to this gap, philosophically speaking, it refers to the “interspace” or “space between”. Such a beautiful word, so rich and nuanced!

Examples :

There is a word in an old Chinese dictionary, 说文解字(Shuowen Jiezi)¹⁰, which says: 凡罅缝皆曰间。其为有两有中一也

It essentially means that all of the gaps are called "间 (interspaces)", and "间 (interspaces)" are the parts between the other two parts.

Ancient Chinese people believed that human is between heaven and earth:

天地之 间

¹⁰ https://en.wikipedia.org/wiki/Shuowen_Jiezi

Dào 道 path; the ultimate way

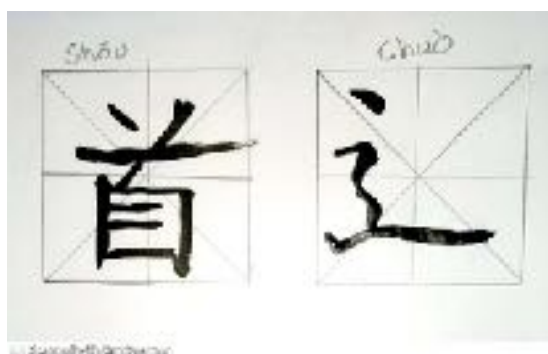
Dào

Direction, path, road, street, method, way, The Ultimate Way, principle, path, morality

Dào 道 is the same in simplified and traditional script.



Dào is made up of two words; shǒu 首 and chuò 辵. The character Dào 道 is a man 首 walking on a road 辵.



Shǒu 首 is a head, first, leader or chief. It is a picture of a head. Chuò 辵 walk or walking, it is a picture of a foot.

Dào has many definitions and can be used in many different ways (or perhaps dào's). It can be used as a noun, a verb or as a qualifier.

According to Encyclopedia Britannica:

The Cosmic Dao is not a transcendent source in the sense of being a metaphysical first principle beyond the physical world; rather, it is immanent, always present and always emerging. It is creative but is not a supreme creator god, whether personal or impersonal, who gives birth to the world through divine contemplation or the exertion of a supreme will. Instead, the Cosmic Dao incessantly generates the ten thousand things (a metaphor for the world), giving rise in its fluctuation to the complementary polarities of yin and yang. It is chang, constant and eternal, and tiandao, the order of nature that manifests itself spontaneously (ziran). Human beings, whose society and culture are marked by artifice and constraint, can hope only to attune themselves to its mysterious transformations but receive no special favour. As the Daodejing says, the Cosmic Dao is buren (see ren), “no special lover of humanity.”

Dao is also considered a path, or a way for a being or class of beings. It is the method or way of life for a particular being to follow in order to harmonize with the Cosmic Dao and fulfill their primary function of flourishing, whether it be a human, non-human intelligence, or an institution like a government or school. The entity will thrive or stagnate depending upon the degree of harmony with the Cosmic Dao.

Lao Tzu said

“There was something undifferentiated and yet complete, which existed before Heaven and Earth. Soundless and formless, it depends on nothing and does not change. It operates everywhere and is free from danger. It may be considered the mother of the universe. I do not know its name; I call it Dao.”

在天地之前，存在着某种未分化但完整的东西。无声无形，它什么都不做，也不会改变。它可以在任何地方运行，并且没有危险。它可以被认为是宇宙之母。我不知道它的名字；我叫陶。

“Zài tiāndì zhīqián, cúnzàizhe mǒu zhǒng wèi fēnhuà dàn wánzhěng de dōngxī. Wúshēng wúxíng, tā shénme dōu bù zuò, yě bù huì gǎibiàn. Tā kěyǐ zài rènhe dìfāng yùnxíng, bìngqiě méiyǒu wéixiǎn. Tā kěyǐ bèi rènwéi shì yǔzhòu zhī mǔ. Wǒ bù zhīdào tā de míngzì; wǒ jiào tao”

References:

Google Translate <https://translate.google.com/>

www.yellowbridge.com

Encyclopedia Britannica <https://www.britannica.com/topic/Daoism/Basic-concepts-of-Daoism>

Jing 经 Classic Works

Jing (simplified 经; traditional 經) (in Dao De Jing)

History:

Dao De Jing (simplified Chinese: 道德经; traditional Chinese: 道德經) is an ancient text that is believed to be written in the Zhou Dynasty by a sage named Laozi (with his name translating to “Old Master”). This text is fundamental for both the philosophical and religious of Daoism. Dao De Jing can be roughly translated to “The Book of the Way and its Virtue.”

Dao De Jing emphasizes the the way of virtues in naturalness (ziran) and non action (wu-wei). A copy of the text alongside English translation can be found here (<https://ccontext.org/dao-de-jing>).

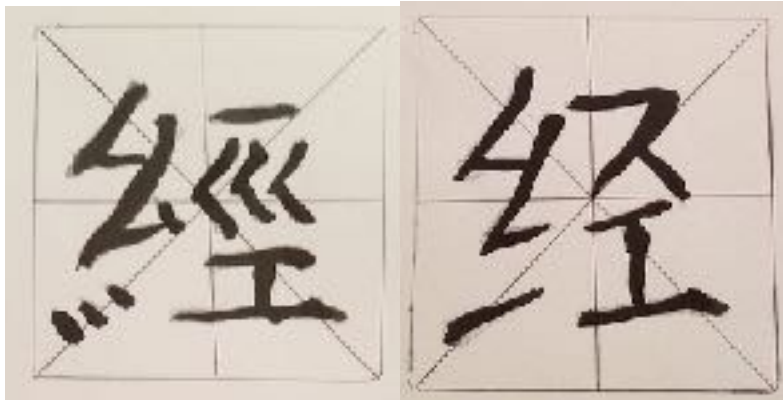
Meaning:

Jing has a variety of translations, but the translations often mean “great book,” “classic,” or “doctrine,” but ultimately means “a set of guidelines.”

The character by itself, Jing means “classic works,” or “pass through.”

Proportions:

The image on the left is the Traditional writing of Jing, while the image on the right is the Simplified writing of Jing.



Etymology:

Formation: The traditional Hanzi of Jing 經 is written as an associative compound. The first character is silk, and the second is a loom. 經 is silk going through a loom.

Pictophonetic: The first character (silk) suggests the meaning while the second character (loom) suggests the sound or Pinyin.

Sources Cited:

Tao Te Ching. (2020, July 15). Retrieved from https://en.wikipedia.org/wiki/Tao_Te_Ching

World Religions Reference Library. Encyclopedia.com. 14 Jul. 2020. Retrieved from <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/dao-de-jing>

經. (n.d.). Retrieved July 30, 2020, from <https://en.wiktionary.org/wiki/%E7%B6%93>

<https://www.yellowbridge.com/chinese/character-stroke-order.php?word=%E7%B6%93>

<https://www.yellowbridge.com/chinese/character-stroke-order.php?word=%E7%BB%8F>

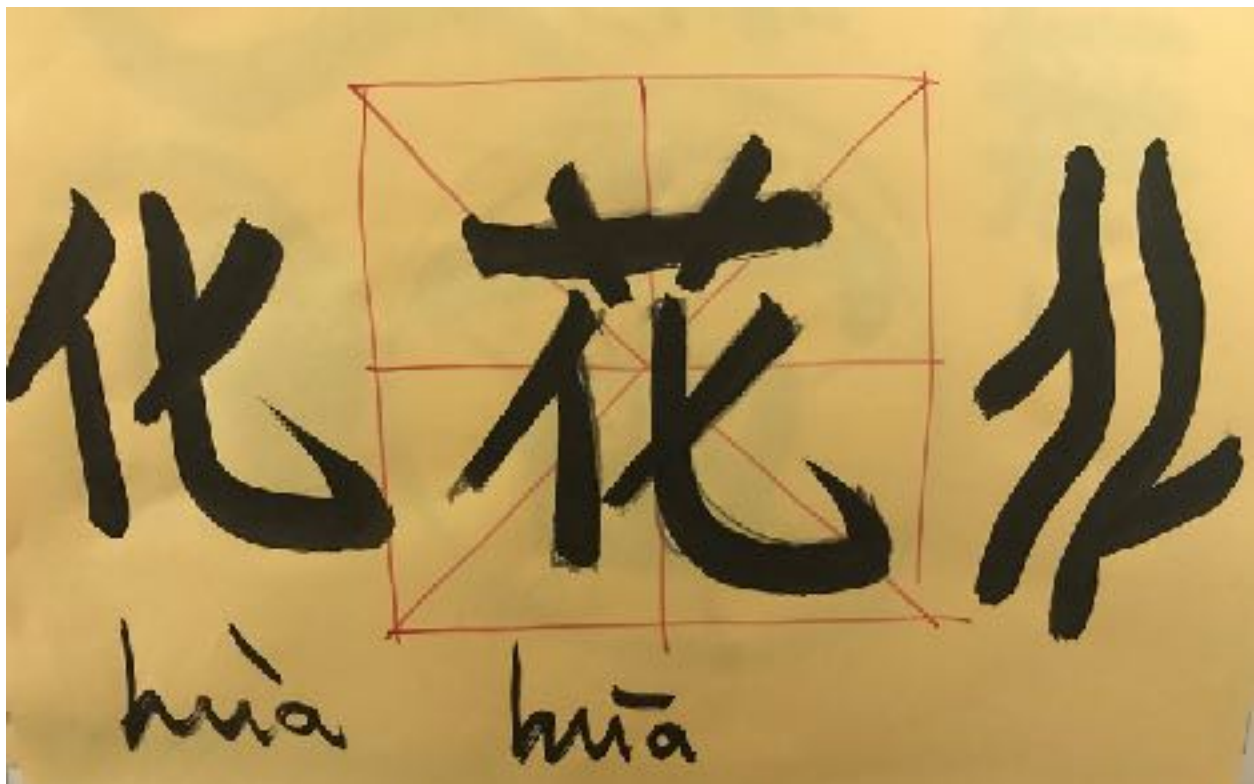
Huà 化 Change; Transformation

化 Huà - Change, Transformation

In Chinese, the concept of change is expressed by two words: 變化 - biàn huà. In modern Chinese, biàn 變 or 变 means change; becoming; changing into; transforming and huà 化 means changing; melting; dissolving; huà indicates sudden change, a metamorphosis.¹¹

Huà is a part of the word for Flower - 花, with a radical 艹 cǎo for plants added on top. Flower is also pronounced Hua, but with the 1st tone: Huā

Proportions:



Etymology:

Huà combines an image of a human being with an image of an upside-down human being; a human being who turns upside-down is changing.

¹¹ <https://wikivisually.com/wiki/Bianhua>

Example:

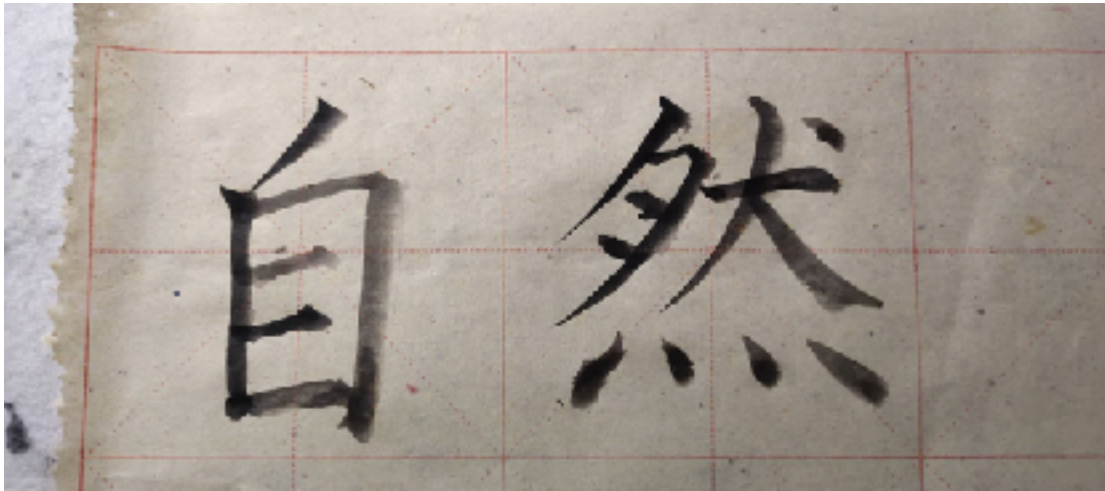
侯王若能守之，萬物將自化 (DDJ 37)

If nobles were able to hold it (Dao), all things would transform themselves.

(Trans-interpretation by Hirsh D.)

Zi Ran 自然 Natural

Zi Ran



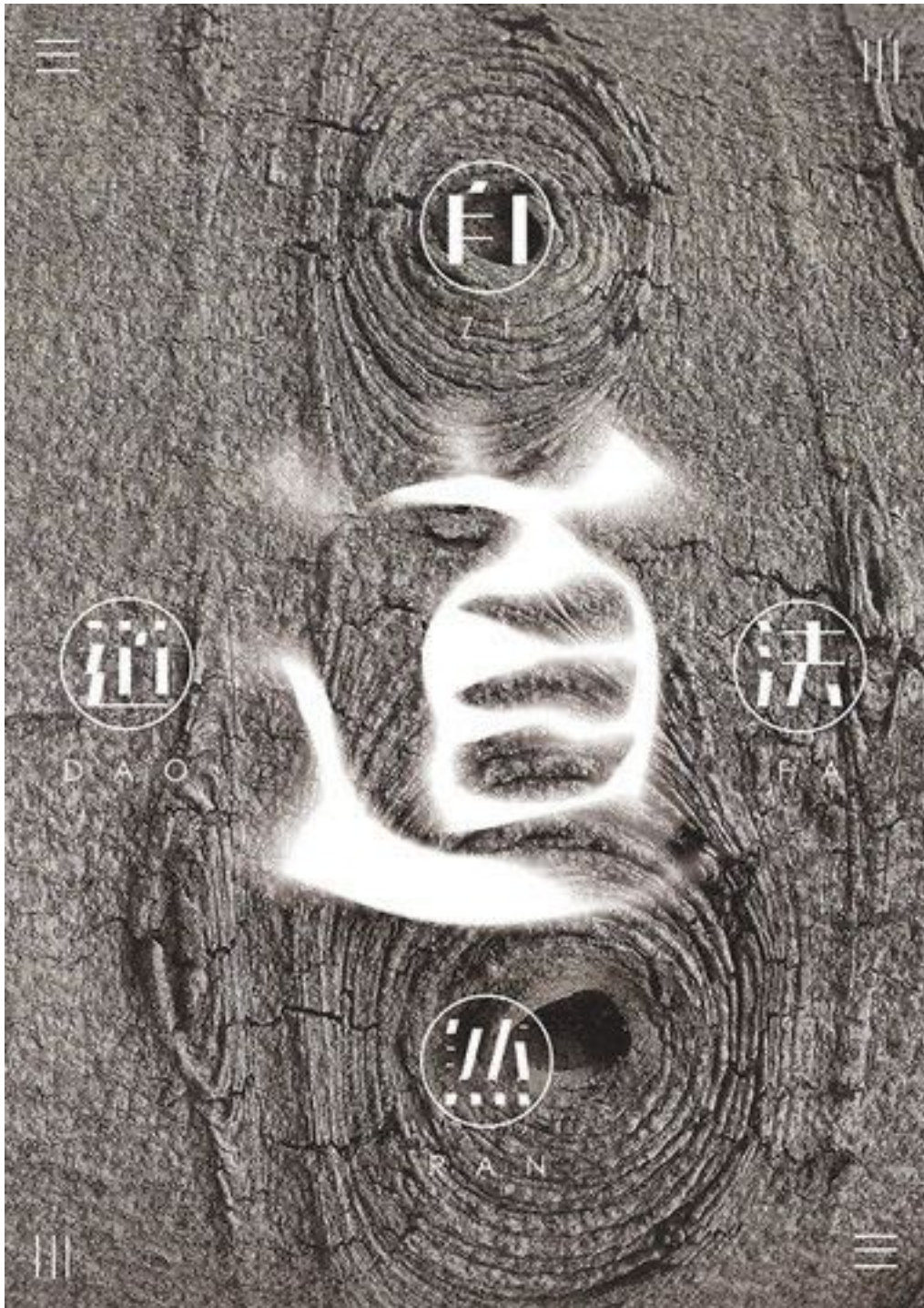
The meaning of the word "Zi Ran" in Chinese is quite special, its literal meaning is "spontaneous generation". "Zi Ran" represents both the spontaneous generated on the basis of the "Tao" of the universe, and also represents the concept which means "unartificial", "without human intervention and freely developed". Now it can also extended that human behavior nature and not rigid. In a word, the most important implication of the word "natural" itself is not twisted, not interference, according to the nature of all things to adapt to the behavior.

“自然”这个词在中文里的含义相当特殊，它的字面含义是“自发生成的样子”，既代表着在“道”的基础上自发生成的宇宙万物，也代表着“非人为的”、“不经人力干预而自由发展的”这一重概念，到了现在也可以引申为人的举止自然、不生硬，总而言之，“自然”这个词本身最重要的寓意就是不扭曲、不干涉，按照万物的本性采取适应行为。



The "Zi Ran" of Taoism is to respect and follow the laws of nature, and not to take actions against nature by virtue of individual subjective arbitrariness, that is the so-called that “为而不恃”、“为而不争”, which means "do not rely on", "do not fight". They believe that the system in which all things operate is inherently perfect, that there is within them something that keeps them in perpetual motion, and that it is only the unreasonable interference of human will impede their motion. Therefore, in Chinese philosophy, there is a real pursuit, which externalizes the aesthetic view of "nature" in literature, art and so on.

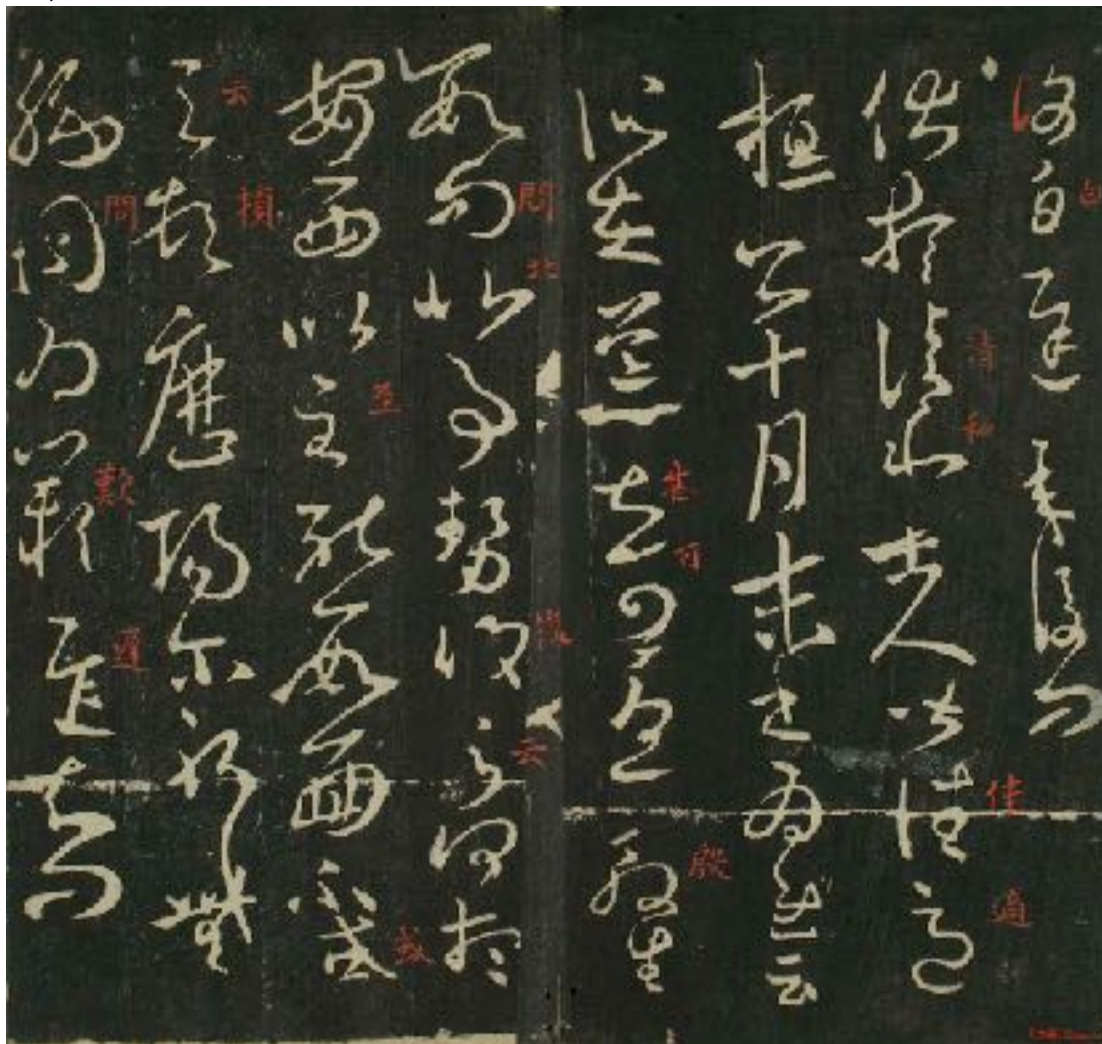
道家的“自然”是尊重并遵循自然规律行事，不凭借个人的主观随意性而采取违反自然的行动，即所谓“为而不恃”、“为而不争”。他们认为万物运行的体系本来就是完满自足的，内在有着保持其永恒运转的东西，而人的不合理干涉才会妨碍它们的运行。所以在中国哲学内部有一种对本真的追求，这种追求又外化在文学艺术等方面对“自然”的审美观点。



Here I will use calligraphy as an example. Sun Guoting, a calligrapher in the Tang Dynasty, once emphasized the importance of expressing the true feelings and revealing the character of the calligrapher in the process of calligraphy creation with the words“达其情性，形其哀乐”which means "reaching its emotion and forming its sadness or happiness". That is to say, calligraphy should be created from the true feelings and the individualities, and do not be a copy-cat. The so-called "forthright", "arrangement" and so on in his theory refers to the writing should show its true temperament, not deliberately artificial. Another example is the well-known story of Wang Xizhi's drawing of a goose, in which Wang Xizhi used observation of the gestures and movements of the

goose to integrate it into his writing. The calligraphers started from imitating nature and then transcended nature. On the whole, the law is similar to the extension of the concept of "Zi Ran".

这里我将用书法举例。唐代书论家孙过庭曾用“达其情性，形其哀乐”强调了书法创作过程中抒发真情实感、流露书者性情的重要性。即书法创作要出于至性真情，而不是做作矫情。其书论中所谓的“直率”、去“安排”等，是指书写时应挥洒真性情，不刻意做作。又比如众所周知的“王羲之取法于鹅”的故事，是说王羲之借助观察鹅的姿态动作，融入到了自己的书写之中。书法家们从模仿自然入手再到超脱自然，总体上规律是和“自然”这一概念的延伸扩展是近似的。



The writing content comes from Linqian Cheng.
The proofreading advices comes from Dani Clark.

Wu 無(无) Intangible

Characteristic: 無(无)Wu(in Wu Wei)

Concept:

"Chinese Dictionary": “无”, no, as opposed to "有(have)"; deny.

But in the philosophical category, especially in the concept of Taoism, "无" refers to the intangible, nameless, nihility, etc., or refers to the subtle state of matter.

Lao Tzu put forward the concept of "existence and non-community", which points to the dualism of the empirical world. The main objects referred to by the so-called "being" mainly include heaven and earth, all things, and the initial form of all things. Everything in the world is produced from existence at the beginning of existence, and existence is produced from nothing as the noumenon of existence. In this sense, Tao and nothing are synonymous.

· The fourteenth chapter of "Laozi": It is called Yi if you don't see the name, if you don't hear it, it is Xi, and if you don't know it, it is Wei.

(shì zhī bú jiàn míng yuē yí ,
视 之 不 见 名 曰 夷,
tīng zhī bú wén míng yuē xī ,
听 之 不 闻 名 曰 希,
bó zhī bú dé míng yuē wēi 。
搏 之 不 得 名 曰 微 。)

Laozi used Yi, Xi, and Wei to describe Tao as a metaphysical ontology that transcends specific sensory cognition objects. It has the characteristics of non-prescription, non-descriptive, and non-speakable, so it is called "nothing" and "nothing". "Trance", but ultimately attributed to "nothing", nothing is Tao. This use of the word "wu" to describe the non-concrete and transcendental

characteristics of Tao is a rhetorical method often used in Laozi. Nothing means no quality. Tao is intangible, intangible, without specific stipulations, and not as real as concrete things. It can only be described by "nothing".

·The fourteenth chapter of "Tao De Jing": Without a clue, continuous but unnamed, all movements have returned to an invisible state.

shéng shéng bú kě míng , fù guī yú wú wù 。
(绳 绳 不 可 名 ， 复 归 于 无 物 。)

The saying of " returned to an invisible state" expresses Lao Tzu's thinking mode of "reintegration", that is, all things must return to Tao. All things are not only born from Tao, held by Tao, nurtured by Tao, but ultimately return to Tao.

Proportion:

Simplified Chinese/Traditional Chinese: All have a large structure

Etymology:(词源)

·"Shuowen Jiezi":无, death.

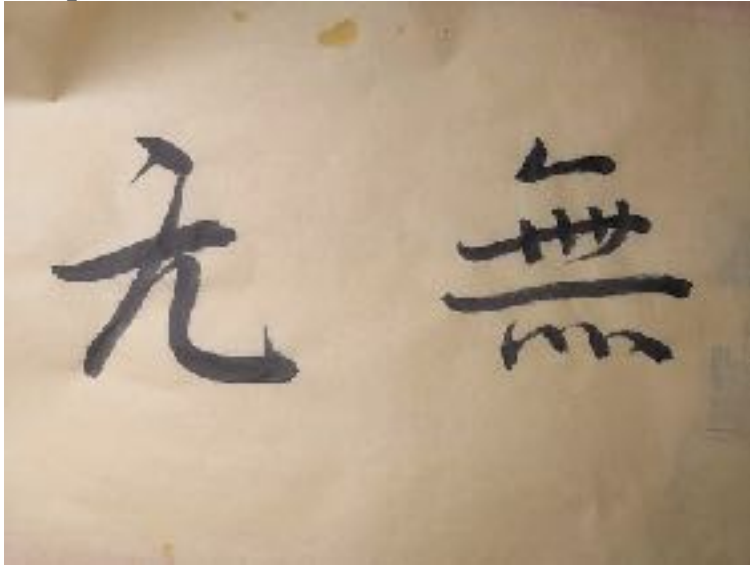
·Original meaning: adjective, completely bald on the top of the head, no hair. The original meaning disappeared. Verb after: commemorate the fallen warriors by singing and dancing. Extended to verbs: lose, lack, not have.

Adverb: No

The traditional form of the word "无" is “無”, which is the original text of "Dance(舞)". The original meaning is dance(舞), which is a pictographic character. In oracle bone inscriptions, the font is very similar to the way people dance with an oxtail. Later, "無 wú" was simplified to "无 wú", which means no, and when it meant "dancing", it was replaced by "舞 wǔ". Nowadays, the “nothing” in “infinite” and “no harm” that people often say all means “it doesn’t have” .

Picture:

Simplified Chinese/Traditional Chinese



Example:

yǒu wúzhě , shìzhī bújiàn qíxíng , tīng zhī búwén qíshēng , mén zhī búkě dé yě , wàngzhībúkéjǐyě 。 chǔyǔhùyě , hàohàohànàn , búkěyīnyíkuídùertǒng guāng yào zhě 。

1. 有无者，视之不见其形，听之不闻其声，扪之不可得也，望之不可极也。储与扈冶，浩浩瀚瀚，不可隐仪揆度而通光耀者。

——《淮南子·真训(卷二)》 "Huainanzi·Zhenxun (Volume 2)"

This sentence means the so-called "has' no'" refers to the cosmic space at this time. It is invisible to its shape, its sound is not heard, its shape cannot be touched, and its end is hard to see. It is vast and vast. It is difficult to measure and calculate with instruments and communicate with light.

tiān xiàwàn wùshēng yúyǒu , yǒu shēng yúwú 。

2. 天下万物生于有，有生于无。

——《老子》 "Laozi"

This sentence means all things in the world are produced from visible tangible qualities, and tangible qualities arise from invisible intangible qualities(无).

[1] <https://baike.baidu.com/item/%E6%97%A0/4550?fr=aladdin>

[2] http://www.guoxuedashi.com/zidian/ziyuan_2818.html

[3] 覃江.从《老子》的道一元论辨“有生于无”[J].阿坝师范高等专科学校学报

[4] some of translations are from Baidu translation software.

Yi 易

Yi Jing

Paper by Yiting

First of all, let's start with some facts about Yi Jing. Strictly speaking, Yi Jing including three books called Lian Shan, Gui Zang and Zhou Yi. Lian Shan was written by the first emperor named WangHuo after PanGu creating the world and Zhou Yi was written by JiChang who is the father of JiFa, the first emperor of Zhou Dynasty. As for Gui Zang, I haven't found the correct author about it. A prominent different among these three books is their first hexagram. The first hexagram of Lian Shan is Gen which represents mountains and the first hexagram of Gui Zang is Kun representing the earth while the first hexagram of Zhou Yi is Qian representing the sky. Unfortunately, Lian Shan and Gui Zang are almost lost today, so nowadays when it comes to Yi Jing, we will think of Zhou Yi in most instances.

You may be curious about the meaning of the name Zhou Yi. As I have mentioned in the paragraph one, Zhou is an ancient dynasty, so some people hold the view that Zhou Yi just means "Yi in the Zhou Dynasty". Besides, there are other people think Zhou means "universal" so Zhou Yi means "Yi which is a rule including everything in the world". As for Yi, among all the explanations, I prefer the opinion of ZhenXuan who is a famous scholar in the Eastern Han Dynasty (25-220). ZhenXuan thought Yi has three meanings: simplicity(Jian Yi), variation(Bian Yi) and constancy(Bu Yi). For example, the sun rises and goes down every day, so sunrise and sunset are natural and simple phenomenas. This is called simplicity(Jian Yi). However, the sun we see every day isn't always same. Sometimes it is so bright that we just can't look at it while sometimes it hides behind the clouds and we feel much cooler. Sometimes it is big but mild (especially in the morning) while sometimes it is small but really hot (especially in the noon). So this is called variation (Bian Yi). How about constancy (Bu Yi)? As we all know, although variation (Bian Yi) exists, there is always something constant. Regardless of the weather, the sun will rise in the east and set down in the west, so the track fo the sun (from east to west) is a constant rule. It is called constancy (Bu Yi). Therefore, for most of us, the aim of learning Zhou Yi is finding the rules of the world and use these rules to overcome the difficulties we encounter. Or, in other words, we need to find the reason and the result which is called Yin Guo in Chinese.

Zhou Yi can be roughly divided into Jing and Zhuan two parts. Jing consists of 64 hexagrams and every hexagram includes the picture of the hexagram, the name of the hexagram, the conclusion of its Yao, the name of each Yao, and the explanation of each Yao. Zhuan consists of Tuan, Xiang, Wen Yan, Xi Ci, Shuo Gua, Xu Gua and Za Gua. Tuan, Xiang and Xi Ci also include two parts. Easily speaking, Zhuan explains Jing quite well so it is necessary for us to learn Jing and Zhuan together if we want to figure out them.

Having known some simple facts of Zhou Yi, now I will enumerate some famous sentences from Yi Zhuan.

“天地交而万物通也，上下交而其志同也。”This sentence comes from Tuan, meaning that the fusion of the sky and the earth/the fusion of Yin and Yang makes all things grow, so analogously, the emperors and his courtiers should try to communicate with each other in order to understand each other and work together.

“谦谦君子，卑以自牧。”This sentence comes from Xiang, meaning that a man of noble character is quite modest even if he is on the beach or at a disadvantage. He will control himself with a modest attitude at all times.

“君子以成德为行，日可见之行也。”This sentence comes from Wen Yan, meaning that a man of noble character will enhance his virtue all his life and it can be seen through his action every day.

“君子藏器于身，待时而动。”This sentence comes from Xi Ci, meaning that a man of noble character should keep his advantaged weapon on his body and await for the optimal opportunity. When the opportunity appears, he should act immediately. The “advantaged weapon” here is often a pronoun of knowledge and wisdom.

Till now, I have roughly introduced Yi, Yi Jing and Zhou Yi to you. So, what is the relation between Yi and Tai Chi? Actually, we have another sentence from Xi Ci saying that “是故易有太极，是生两仪，两仪生四象，四象生八卦，八卦定吉凶，吉凶生大业。”“易”is Yi and “太极”is Tai Chi. The word “Tai Chi” here is the most original state of the universe and it promotes Liang Yi. Liang Yi promotes Si Xiang and Si Xiang promotes Ba Gua. Ba Gua can be used to judge good or ill luck and then everything appears.

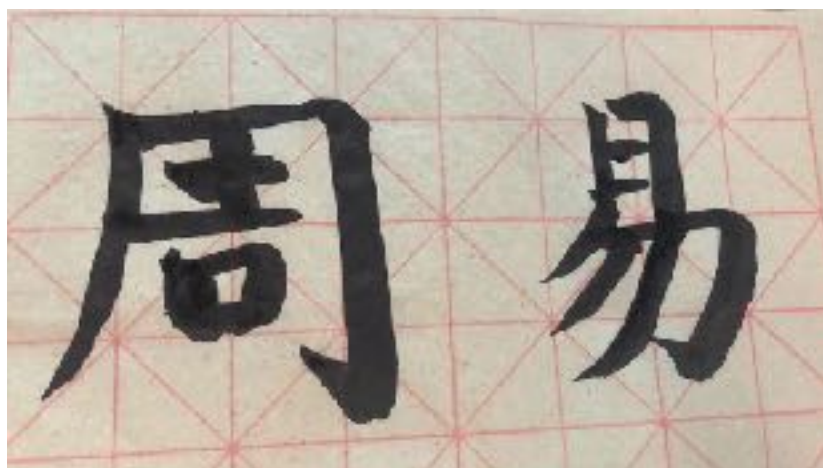
How about the Tai Chi we practice every class? Although the relation between it and Yi is not so obvious, they do have many subtle relations. For example, if you want to play Tai Chi well, you must figure out YinYang and know the rule of "overcoming firmness by gentleness". I will relate Tai Chi and Yi with the three meanings of Yi next paragraph.

Let's take a movement called "拔草寻蛇" in Tai Chi as an example. "拔草寻蛇" means separating the grass and searching the snake. Firstly, simplicity (Jian Yi). When you separate grass and search the snake, you must be very careful and nimble. This reaction and state is natural and simple. Secondly, variation (Bian Yi). If you practice this movement well, you can feel the change of your enemy even if the change is very small so you will be able to respond quickly and differently. Thirdly, constancy (Bu Yi). By practicing this movement, you will be more and more sensitive. You are supposed to find constant rules and advantages your enemies haven't seen so that you can get twofold results with half the effort.

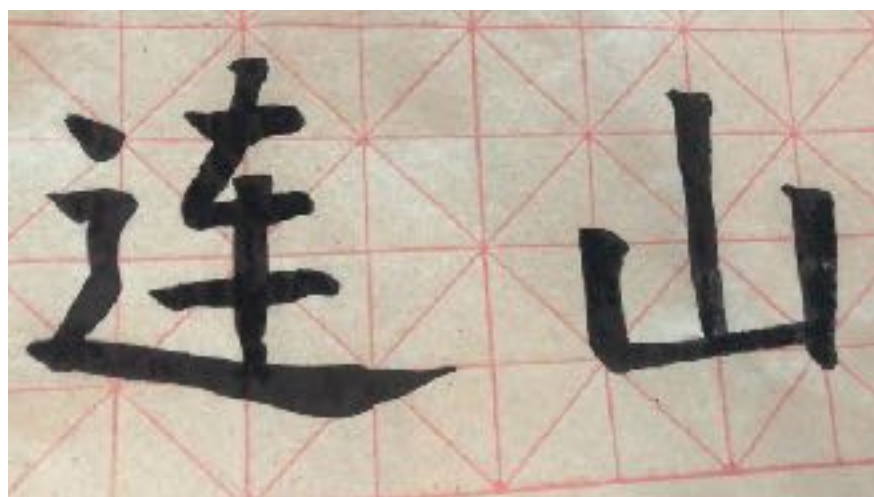
All in all, in my opinion, both Yi and Tai Chi take morality and mind seriously. In fact, I think Chinese culture takes a person himself seriously. During our long lives as humans, we should always turn to ourselves first and make use of all our power to learn, to observe the world and try so hard to overcome the difficulties appealing. There are too many difficulties and enemies in our lives and Yi may be a tool to conquer them but we can't always depend on it. The most important thing is always ourselves so just use all of our mind and courage to learn, to read, to practice and even to eat, to sleep. Don't violate the nature and the rules. Just be a whole person, with happiness, kindness and so on. It's really a life-long task.

Appendix:

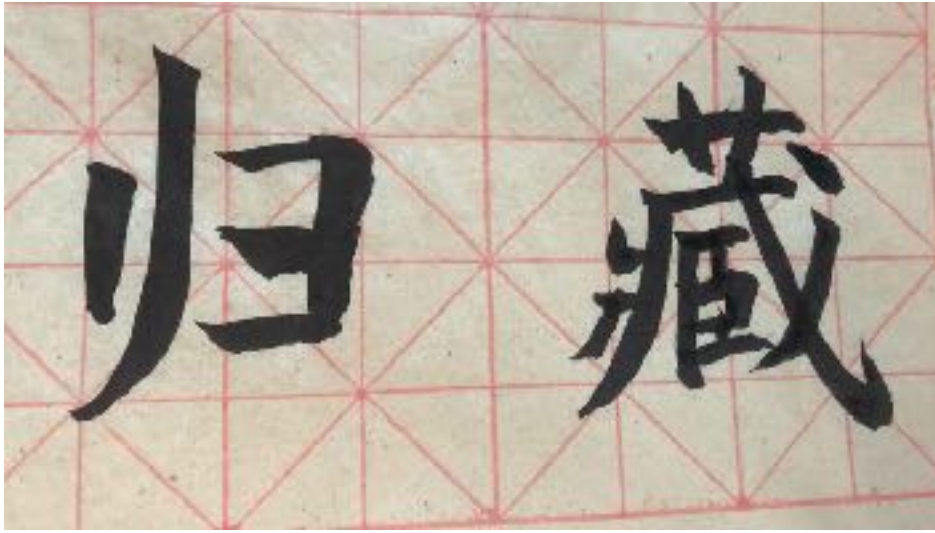
Yi



Zhou Yi



Lian Shan



Gui Zang



Yin Guo

Nei 内 inside

内：NEI

Sihan Qi
戚思涵

At the beginning of writing, Nei had a sharp edge on the wedge symbol "A" Pierce "冂" form of image, into the inner meaning.

The original meaning of " NEI " was gradually divided into three words: " NEI ", "RU" (入)and "NA" (纳) , but before the middle period of the Western Zhou Dynasty, " NEI " and " NA " were also associated with each other. It can also be seen in the classics that "NEI" is both the meaning of receiving and paying, which is read as NA and later written as " NA ". From its original meaning, "inside" has become the tenon, read as"RUI", and later written "桼".

Nei noun

Inside, as opposed to outside.

Seraglios

Inner room, , refers to the main room of hos. The Main room

A place where Kings dwell; The imperial palace. Royal Palace

Refers to the court.

People and things within the palace or boudoir.

Refers to the housework.

Woman, womanly.

In ancient times, he called his wife a concubine, and his wife a concubine.

A relative of his wife's family.

The heart.

Refers to the internal organs.

It refers to the true way. Buddhists call those within the Buddhist gate inner and those outside the Buddhist gate outer. Right way

Where the shank of the dent is attached.

The verb

To direct inward and inward.

To be close to. Get close

Turn back,

To go back. The Return

adjectives

That it is invisible; Secretly.

mole

In the.

Nà (纳)

The ancient word for the verb "to", to cause to enter; Put in. Enter

The ancient word "accept"; Hold; The calculation. The Accept

"Na" of the ancient word, to marry. Mary

The ancient word "pay"; Pressed. Pay

The ancient Chinese character "na" is collected. Collect
"Na" of the ancient character, patchwork, make up the gap. The Make up
The adjective shen (cao) hit. Fat
He is dull, wooden, and not good at words. Mune

Rui (衲) noun
where rivers wind or meet. The Curve
Well, on the tenon. Tenon



Collection of ancient writings and poems related to it:

(1) inside

In one room. -- Journey to Manjing by Ming Yuan Hongdao

一室之**内**。——明·袁宏道《满井游记》

(2) refers to the middle of a group or object.

Fight with each other in the state. -- The Analects of Confucius

动干戈于邦**内**。——《论语·季氏》

(3) Room,

And he went in, and when he saw her, he was ready to go out. -- Shi Shuo Xin Yu xian Yuan

许便回入**内**,既见妇,即欲出。——《世说新语·贤媛》

(4) the palace; Where the emperor lived

Autumn grass in the south of the West Palace. -- Song of Everlasting Sorrow by Bai Juyi

西宫南**内**多秋草。——白居易《长恨歌》

The minister of the bodyguard unremitting in, loyal people forget in the body. -- Zhuge Liang, "A List of Teachers"

侍卫之臣不懈于**内**,忠志之士忘身于外。——诸葛亮《出师表》

(5) womanizing

Qi hou good inside. -- "Seventeen Years of Zuo's Biography"

齐侯好**内**。——《左传·僖公十七年》

(6) Concubines in ancient times. Wife [wife]

梦里无题惟寄**内**。——钱惟善《送贾元英之照潭》

There is no title in the dream. -- Qian Weishan, "Send Jia Yuanying's Photo Pool"

(7) the heart (heart)

Keep your head above water. -- History As A Mirror
内怀犹豫之计。——《资治通鉴》



Tai Ji Glossary Contributors

Chinese Character	English, Pinyin, translation	Pages(s)	Author	Helper	Helper
气	Qi	2-3	Muyun Shao	Kyle	
阴	Yin (in Yin Yang)	4-7	Xiaoying	Riley	
阳	Yang (in Yin Yang)	8-10	Shijia Yang	Kyle	Sean
返回	fǎnhuí	11-12	Nhan Dang		
道	Dao	35-36	Sean	Aly	ZhaoXinyi
德	De (in Dao De Jing)		Zac	Xiaoying	
(經)经	Jing (in Dao De Jing)	37-38	Aly	Kaia	ZhaoXinyi
老	Lao (in Lao Zi)	26-27	Catherine	Yiting Yin	Aliki
(極) 极	Ji (in Taiji)		ZhaoXinyi	Aly	
中	Zhong	17-18	Yiting Yin	Travis	
易	Yi (in Yi Jing)	49-53	Hangyu Guo	Sean	linqian Cheng
丹	Dan (in Dan Tian)	15-16	Chris Makiva	Dani	Yuqiao Huang-joe
自然	Zi Ran	41-44	Linqian Cheng	Dani	
(無) 无	Wú (in Wu Wei)	45-48	Yuqiao Huang-joe	Sihan Qi	Ashlei

Chinese Character	English, Pinyin, translation	Pages(s)	Author	Helper	Helper
(為)(爲) 为	Wei (in Wu Wei)	28-29	Kyle	Chris Makiva	Shijia Yang
(樸) 朴	Pǔ (simplicity)	30-32	Travis	Yuqiao Huang-joe	
内	Nei (inside)	54-56	Sihan Qi	Olivia	
外	Wai (outside)	22-23	Riley	Eugene	Xiaoying
玄	Xuán (mystery)	19-21	Kaia	Aliki	Shijia Yang
(齊)齐	Qí		Zac	Ashlei	Yiting Yin
虎	Hǔ (Tiger in Embrace Tiger)	13-14	Dani Clark	Chris Makiva	Hangyu Guo
风(風)	Wind		Eugene	Muyun Shao	
光	Light		Quinn	Kaia	Hangyu Guo
间 (間)	Jian (space)	33-34	Aliki	Travis	linqian Cheng
火	Huǒ (Fire)	24-25	Olivia	Quinn	Yuqiao Huang-joe
化	Huà	39-40	Hirsh		
雨	Rain		Ashlei	Muyun Shao	