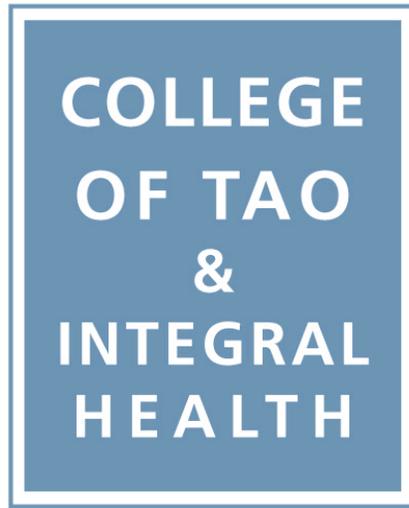


**Introduction
to
Taoist Self-Cultivation**



**Part I
The Integral Way of Life**

College of Tao

Introduction to Taoist Self-Cultivation, Part I

INSTRUCTIONS

1. Read the Guidelines for Study.
2. Read the books (focus on the assigned chapters) and review the principles in Section I as you do the reading in all three books.
3. Complete Sections II and III as you read the assigned chapters for each book.
4. From Section IV, choose one or two self-cultivation practices on which to focus during this Part of the course. If you are seeking CHI certification in a movement art, then choose non-movement art practices and vice versa. Complete the assigned reading for one book before choosing a practice. The better you understand the purpose of self-cultivation, the more effective your practice will be.
5. If you have questions about the reading material or the practices, you may:
 - a. ask your moderator or group leader (who is a Taoist Mentor of the College of Tao) if you participate in such a group in person or online, or
 - b. send an email to the CHI (CHI Health Institute) Registrar at contact@collegeoftao.com if you are taking this course as part of the requirement for CHI certification in one of the Ni Family movement arts. Your email will be directed to a Taoist Mentor who will help you with your question.
6. You are under no time constraint for completion of the course (unless otherwise indicated by CHI if done for CHI certification purposes).
7. If you are taking this course (Part I) for CHI certification purposes, then answer the questions for each book (Section II) and complete the personal report (Section V) and send this material (for sections II and V) to CHI along with your application at the time you apply for CHI certification in your chosen movement art.
8. If you are taking this course as a requirement for Taoist mentorship, then fill out the personal report for Parts I, II, and III of the full course and send them to the College of Tao at the time of your application. See the COT Taoist Mentor Handbook for the appropriate application.

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Introduction to Taoist Self-Cultivation, Part I

GUIDELINES FOR STUDY

The Introduction to Taoist Self-Cultivation Course is a three-part course that is intended to help you to understand what the Integral Way of Life is and apply that understanding in your daily life. This is a gradual process that will be different, both practically and conceptually, for each person. Part I (this course) focuses on “The Integral Way of Life.” Part II emphasizes “The Subtle Law of Energy Response.” Part III deals with “Healing the Body, Mind, and Spirit.” Those who are interested in CHI Certification must complete Part I. Those interested in Taoist Mentorship must complete all three parts of the full course.

It is strongly recommended that you write your responses to the questions out rather than merely think about them. The act of writing entails an integral collaboration of the body, mind and spirit that produces profoundly different results than thoughts alone.

In addition to your written responses, it is also essential to include time for self-cultivation. While it is important to understand the principles on which the Integral Way of Life is based, real growth comes from experience. Without embarking on the journey of self-discovery and improvement through actual practices, your understanding will remain conceptual and you will not achieve the progress that you hope for.

Approach this course with an open mind. Some of the material may inspire you, while some of it may confuse you or have no relevance at this time in your life. Take what is useful, and simply leave what is not. Spiritual teachings are no different than any other aspect of life. Food that is nourishing to one person may not be nourishing to another. As you develop spiritually, your internal compass will become increasingly accurate – if you passed by something earlier that was truly useful, you will unerringly return to it when the time is right for you.

Trust yourself, and trust the deep nature of life itself. May these studies help you discover what is universally true, and may your discoveries benefit those around you and the world at large.

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Introduction to Taoist Self-Cultivation, Part I

ASSIGNED READING

Instructions: First read the assigned chapters and answer the questions in Section II for each book. After you complete this, you may read the remaining chapters of each book. The assigned chapters are in bold.

Harmony: The Art of Life – Chapters **1, 2, 5, 8, Conclusion**

The Gentle Path of Spiritual Progress – Chapters 1, 2, 3, **4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 18**

Enrich Your Life with Virtue – Chapters **1, 3, 4, 8, 10, 11, 14, 17**

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Introduction to Taoist Self-Cultivation, Part I:
The Integral Way of Life

SECTION I: INTEGRAL PRINCIPLES OF LIFE

- ☐ LIFE IS NATURAL
- ☐ LIFE IS ENERGY
- ☐ ALL LIFE IS ONE LIFE
- ☐ LIFE IS A SPIRITUAL PRACTICE
- ☐ CHERISH THE ROOT OF LIFE
- ☐ SELF-RELIANCE &
SELF-CULTIVATION

This section is meant to serve as both a reference and a reminder of the nature of the Integral Way of Life, which cannot be defined by any one of these principles alone, nor even by all of them together.

Through your studies and practice, you will be able to add your own insights and realizations to this list.

Do not become limited by or attached to any conceptual understanding of the Integral Way, because your understanding will naturally grow and change. Accept what you understand now, and be open to a greater understanding in the future. The quotes below are to be read anytime during the course in order to inspire you to think about the integral principles of life listed.

LIFE IS NATURAL

Life...is natural. It cannot be designed. Things do not happen by design, they happen naturally. (The Gentle Path, Ch 1, pg 5)

LIFE IS ENERGY

A human being is a convergence of natural energies that is benefitted by gathering good energy and damaged by gathering bad energy. (The Gentle Path, Ch 8, pg 72)

Strengthening your spiritual energy is the most important thing in life, because that is the main support of your entire being. (The Gentle Path, Ch 11, pg 114)

ALL LIFE IS ONE LIFE

In reality, self-nature and universal nature are one and the same. (The Gentle Path, Ch 15, pg 207)

There is no such thing, in reality, as a separate self. Everyone is actually connected with everyone else. Even when you achieve spiritual immortality, you are still concerned with the development of others, because you are not separate from anyone. (The Gentle Path, Ch 5, pg 48)

All that exists in this universe is only a single body. (The Gentle Path, Ch 7, pg 62)

CHERISH THE ROOT OF LIFE

The elements of your life are peripheral to its root: your indiscriminate spiritual essence. (The Gentle Path, Ch 2, pg 24)

Keep your spirit close to the source....it is important to keep to the spiritual root. This is the key to spiritual practice. (Harmony, Ch 1, pg 16)

Most people cherish the tangible, but people of the Way cherish the intangible. They cultivate, nurture and embrace the intangible root of life. (Virtue, Ch 14, pg 136)

LIFE ITSELF IS A SPIRITUAL PRACTICE

True spiritual growth... takes place within life itself. (The Gentle Path, Ch 10, pg 106)

Some traditions shun worldly life, but the great tradition of Tao recognizes that people grow through the difficulties of daily life. There is no escape anywhere; it all depends on which lifestyle you choose and whether it is a wise way of managing your life. (The Gentle Path, Ch 5, pg 44)

Real spiritual achievement is assessed by how you manage your daily life in all circumstances. (Ch 15, pg 212)

SELF-RELIANCE & SELF-CULTIVATION

In the great tradition of Tao, you need to work on and develop yourself so that you can ultimately achieve true knowledge first hand. (The Gentle Path, Ch 1, pg 8)

The value of self-cultivation is that it empowers and enables the spiritual achievement of the individual, independent of any teacher. (The Gentle Path, Ch 10, pg 101)

The important practice is to sit down calmly and not look for help from any outside source. Just look for help from the natural practice of calmness and quietude. There is no higher doctrine or discipline than this. (The Gentle Path, Ch 13, pg 184)

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Introduction to Taoist Self-Cultivation, Part I: The Integral Way of Life

SECTION II: THE INTEGRAL NATURE OF LIFE

Answer the following questions as well as you can from memory before referring to the reference guide at the end of this section.

HARMONY: THE ART OF LIFE

1. Among the five phases of energy:

a. which phase represents generating energy: _____

b. which phase represents harmonizing energy: _____

c. which phase represents contracting energy: _____

d. which phase represents full growth: _____

e. which phase represents storage or hibernation: _____

2. Among the two general kinds of energy:

a. _____ is associated with the sun, with fire, and with activity

b. _____ is associated with the moon, with water, and with passivity

3. When looking for inner balance in the human body:

a. which parts of the body are yang: _____

b. which parts of the body are yin: _____

4. What are the three stages of human spiritual evolution?

5. What distinction can be made between the Universal Father and the Universal Mother?

6. What purpose does destructive energy serve?

7. What is the purpose of meditation?

THE GENTLE PATH OF SPIRITUAL PROGRESS

1. What are the five main observances of the natural spiritual path of life?

2. What are the three fundamentals of the natural spiritual path of life?

3. What are the five initial goals of learning Tao?

4. Why shouldn't you practice T'ai Chi or meditate when you feel disturbed?

5. How is virtue distinguished from morality?

6. What is wrong with too much talking and too much thinking?

7. What are the three energy centers in the human body?

ENRICH YOUR LIFE WITH VIRTUE

1. Rather than the authority of a church or state, what can all people learn from directly?

2. What is the fundamental unit of a natural society?

3. After achieving the restoration of your complete, healthy human nature, from what must you protect yourself?

4. What is actively contacted and nurtured by the process of spiritual self-cultivation?

5. What are the Three Realms of Purity (the sang ching, the three spheres of your spiritual reality)?

6. What are the three main “teachers” of modern culture?

7. Why are a quiet mind and a quiet life considered important?

LESSON GUIDE

In case you have difficulty in finding the answers to the questions in this section of the course, the answers to the questions for each book can be found on the pages listed below.

HARMONY: THE ART OF LIFE

1. Ch 2, pg 26
2. Ch 2, pg 27
3. Ch 5, pg 64
4. Ch 8, pg 109
5. Ch 1, pg 15
6. Conclusion, pg 133
7. Conclusion, pg 135

THE GENTLE PATH OF SPIRITUAL PROGRESS

1. Ch 4, pg 37
2. Ch 4, pg 38
3. Ch 14, pg 192
4. Ch 6, pg 56
5. Ch 7, pg 63
6. Ch 11
7. Ch 14, pg 196

ENRICH YOUR LIFE WITH VIRTUE

1. Ch 1, pg 9
2. Ch 10, pg 102
3. Ch 3, pg 25
4. Ch 8, pg 64
5. Ch 17, pg 158
6. Ch 1, pg 7
7. Ch 4, pg 30 Ch 11, pg 110

College of Tao

Introduction to Taoist Self-Cultivation, Part I: The Integral Way of Life

SECTION III: INTEGRAL SELF-INQUIRY

Please take the time to consider each of the following questions carefully and write your responses down rather than just think about them. This section is for your introspection and may be completed anytime during the course.

1. *If your mind is always going, it will become weakened. When you expect everything to be under your control, you get all frazzled and shaken when it is not. Thus you are easily disturbed by traffic or by your relationship with others.* (The Gentle Path, Ch 1, pg 7)

- a. How still and quiet is your mind, in general?
- b. How easily disturbed are you by unexpected events or change?
- c. In what ways do you feel you could improve your mind?

2. *Look where you invest your energy. Is it in transient worries, bothers and small vexations? You will find that you have more to give people when you connect your personal energy with the universal divine energy. Then you will have attained spiritual richness and will have your own root.* (The Gentle Path, Ch 2, pg 21)

- a. Where do you invest most of your energy?
- b. Is that where you want to invest your energy or do you feel pressured, internally or externally, to invest it there?
- c. If you are not satisfied with where your energy is being invested, what would you need to do differently in order to put your energy in a new direction?

3. *All the troubles in the world can be traced to your parents using threats to control you. If we continue this bad habit, is there any hope for humanity?* (The Gentle Path, Ch 11, pg 121)

- a. In what way was your behavior as a child determined by threats?
- b. In what way are threats still part of your life, either by friends, family, or society?
- c. Do you use threats against other people? If so, how?
- d. What power do threats have? What are the limitations of threats?

4. *The establishment of customs and ideas can become stone walls that separate people from one another.* (Harmony, Chapter 9, pg 162)

- a. What are some of your own stone walls?
- b. What are some of the stone walls that you encounter in others?

5. *It is important to recognize the earth as a life with its own wisdom and its own virtuous fulfillment....Fruit, grains, beans and vegetables are the virtuous fulfillment of the earth....The sun, moon and stars are the wisdom of the sky...and the light emitted from them is the virtuous fulfillment of the sky... The way of dedication is to grow your own flowers and have your own virtuous fulfillment, as do Heaven and Earth.* (Harmony, Conclusion, pg 168, pg 174)

- a. What are your special virtues?
- b. In what way do you fulfill or express them in your life?

6. *In a family or relationships, you should learn to practice love, which means yielding for the sake of harmony.* (Enrich Your Life With Virtue, Ch 2, pg 19)

- a. Do you yield to others very often for the sake of harmony?
- b. When you do yield, is it out of love or fear?
- c. Do you accept others the way they are or do you wish they would change and yield to the way you are?

7. *A quiet life is essential if you wish to participate in the inner teachings of any religion.* (Enrich Your Life With Virtue, Ch 4, pg 30)

- a. Is your life as quiet as you would like it to be?
- b. Do you value a quiet life or do you need a certain amount of stimulation from outside of yourself?
- c. Do you keep a balance between quietness and external activities?

8. *Watch your life and make it worthy, just as your parents watched over the baby in their arms.* (Enrich Your Life With Virtue, Ch 5, pg 45)

- a. Do you often think of yourself as the parent or caretaker of your own life?
- b. Assuming that you are your own (and only) caretaker, are you a good one or do you need to improve in certain areas?

9. *There is no escape from real life in the world, but learning the Way can help you face it.* (Enrich Your Life With Virtue, Conclusion, pg 171)

- a. What are the most difficult things you have to face in life?
- b. What have you learned from your studies of the Integral Way so far that could possibly help you face those things more easily?

College of Tao

Introduction to Taoist Self-Cultivation, Part I: The Integral Way of Life

SECTION IV: SELF-CULTIVATION

Each individual needs time to regulate, adjust, improve and develop himself or herself. [This] means you directly cultivate yourself on a daily basis in your life in the world. Cultivating yourself helps you keep your individuality so that you can keep your moral focus and not get caught up in whatever the majority believes.The direction is not radical, it is gentle. However, it takes time.... Just as human beings take time to grow, the purpose of spiritual self-cultivation is to allow ourselves to have a chance to grow. (Harmony, Ch 7, pg 104-105)

Each person should arrange their daily schedule to include spiritual practice and cultivation. There is no single way of cultivation that is correct for everyone, because schedules and types of work vary. You should simply set aside a special hour or hours for spiritual self-strengthening every day. (Enrich Your Life, Ch 10, pg 100)

Self-cultivationempowers and enables the spiritual achievement of the individual, independent of any teacher. (The Gentle Path, Ch 10, pg 101)

The main purpose of spiritual self-cultivation is the integration of all parts of our being: our senses, our internal and external organs, and the different levels of our energy: sexual, emotional, intellectual and rational. (The Gentle Path, Ch 11, pg 116)

How do we support and complete our good spiritual qualities? This is the recognized purpose of spiritual self-cultivation. (The Gentle Path, Ch 17, pg 222)

Spiritual self-cultivation...is the active contact with and nurturing of high energy. (Enrich Your Life With Virtue, Ch 8, pg 64)

When you do your cultivation in the morning, you are gathering energy. When you do your cultivation in the evening, you are basically putting yourself back into one piece again, because the day's activities have scattered your energy very much.... Do not set spiritual cultivation apart from everyday life. You have to bring your cultivation into every move you make and every thought you think. For example, try to speak more slowly....do not get caught up in negative situations...pull back from identification with your job or your desires or your ego. (Enrich Your Life With Virtue, Ch 9, pg 83)

THE PRACTICES

BREATHING

Morning Breathing	<i>The Gentle Path</i>	Ch12, pg 158
Lunar Breathing	<i>Harmony</i>	Ch 5, pg 63
	<i>The Gentle Path</i>	Ch13, pg 167
Solar Breathing	<i>Harmony</i>	Ch 5, pg 63
	<i>The Gentle Path</i>	Ch12, pg 154

HEAVENLY KINGDOM PRACTICE Enrich Your Life With Virtue	Ch11, pg 119
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INVOCATIONS:

Hsuan Tsr Yu Hsuan	<i>The Gentle Path</i>	Ch 18, pg 239
Chiu Tien, Yen Yuan	<i>The Gentle Path</i>	Ch 13, pg 173
Ch 1, <i>Tao Teh Ching</i>	<i>The Gentle Path</i>	Ch3, pg 26

MEDITATION:

The Five Energies (Clouds)	<i>The Gentle Path</i>	Ch12, pg 159
Quiet Sitting	<i>The Gentle Path</i>	Ch 4, pg 36

SECRET CODE OF THE NORTH STAR <i>The Gentle Path</i>	Ch13, pg 179
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T'AI CHI SYMBOL	<i>The Gentle Path</i>	Ch13, pg 170
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TREE PRACTICE	<i>Enrich Your Life With Virtue</i>	Ch11, pg 121
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ASSIGNMENT: Choose two of these practices and include them in your daily schedule for a period of at least six weeks each. Keep a daily journal noting whether you did the practice or not. It is normal to miss a day here and there due to life circumstances or health issues. Self-Cultivation is not a matter of rigid discipline but rather a sincere, on-going commitment over time. In your journal, also note any insights or observations you have as a result of your practice. These are often subtle and fleeting and hard to recapture once you embark on the day's activities, but they are the fruit of your efforts and are valuable to integrating your spiritual growth into the process of your daily life at work and at home.

If you're not sure which two practices to choose, we recommend either:

Morning Breathing and The Five Energies Meditation or
Morning Breathing and Quiet Sitting.

Instructions for Individual Practices

BREATHING

There is much benefit from learning how to breathe gently at a steady pace. (Enrich Your Life, Ch 8, pg 53)

The purpose of these practices [Solar and Lunar Breathing] is to balance internal yin and yang energy. (Harmony, Ch 5, pg 63)

MORNING BREATHING: when you first get up in the morning, exhale the black energy and breathe in white energy. After doing this for a few minutes, you can start to do your regular spiritual practice. This is a good thing to do before doing solar breathing. It is also to do when you have a physical problem.

SOLAR BREATHING: rise early, when the sun is at about 25-45 degrees above the horizon. Stand in a place with good air, face the East and breathe in the solar energy of the sunshine. Swallow in and send it to the lower *Tan Tien*, the place just below the navel. Do this a total of 9 times. Maintain the practice for one to nine months to observe a significant result. Even if it is cloudy, you can still do this practice, because the sun is still there.

LUNAR BREATHING: 5 days before and 5 days after the Full Moon, face East as the moon is rising and inhale the moonlight. [Include the night of the Full Moon itself.] Swallow the moonlight and send it to the lower *Tan Tien*, just below the navel. Do this a total of 9 times. This practice is done less than Solar Breathing because the moon is reflected light and its quality is different. Human life does not need much reflecting light. If one's nervous system becomes too highly charged with lunar energy, one's mind will be affected.

HEAVENLY KINGDOM PRACTICE This practice should be done alone, at least three times a day, to nurture your internal spirits.... It should be done standing up rather than sitting. Facing East, hold each of your hands in a baby fist. (The hand is loosely clasped in a fist, not tight.)

Place the right hand below the chest and the left hand above the heart and say (silently or aloud):
“The Divine One of Great Freedom”

Move the left hand to the center of the eyebrows and say: “The Divine One of Transpiercing Vision”

Move the left hand to the left shoulder and say: “The Divine One of Great Power”

Move the left hand to the throat and say: “The Divine One of Great Wisdom”

Move the left hand to the right shoulder and say: “The Divine One of Great Skill” Move the left hand to the stomach and say: “The Divine One of Boundless Happiness”

Move the left hand to the lower abdomen and say: “The Divine One of Great Accomplishment”

Move both hands to the upper legs and say: “The Divine One of Universal Virtuous Fulfillment”

Move both hands to the shins and say: “The Divine One of Earthly Support”

INVOCATIONS: *In order to guide your conscious activity and emotional life in a good direction, the ancient developed ones left us some good invocations which I have included in The Workbook for Spiritual Development of All People. You may also use any short paragraph or sentence from my books that provides some support for you. (Enrich Your Life, Conclusion, pg 163)*

An invocation is formal guidance for spiritual and mental energies. When an invocation is accompanied by our own spiritual energy, it calls forth the response of corresponding energies. (The Gentle Path, Ch 9, pg 86)

CHIU TIEN, YEN YUAN, REI SHENG, PU HUA, TIEN HSUN This invocation can be repeated 10x in the morning. “Chiu” means nine. There are nine spiritual centers in the body, correlating to the nine spiritual centers in nature. This invocation connects the nine centers of the body with the nine spiritual centers of the universe and can enhance the power of self-healing. It can also be used to restore yourself after any kind of disturbance.

HSUAN TSR YU HSUAN CHUNG MIAO CHI MEN Sit calmly and quietly, hands together with the thumbs touching each other and pointing upwards toward the chin. Fold the fingers in so that they touch each other and point toward the breastbone. Reciting this invocation nurtures and awakens your spiritual energy.

TAO TEH CHING, CHAPTER ONE If your mind is disturbed, you can silently recite the first chapter of the *Tao Teh Ching* to strengthen yourself spiritually. One who bears the first chapter of the *Tao Teh Ching* in mind by silently and frequently repeating it, steadily nurtures the growth of his or her divine spiritual energy.

Tao K'o Tao Fei Ch'ang Tao Ming K'o Ming Fei Ch'ang Ming Wu Ming T'ien Di Chi Shih Yu Ming Wan Wu Chih Mu Ku Ch'ang Wu Yu Yi Kuan Ch'i Miao Ch'ang Yo Yu Yi Kuan Ch'i Chiao Tz'u Liang Che T'ung Ch'u Erh Yi Ming T'ung Wei Chih Hsuan Hsuan Chih Yu Hsuan Chung Miao Chih Men

There are innumerable translations of the *Tao Teh Ching*. If you prefer to use a translation in your native language, you should be able to find several to choose from.

MEDITATION:

The purpose of meditation is not to numb your mind but to gather your energy. This is the basic goal. After 20 or 30 minutes, if you feel you have done it right, if you feel benefitted, then stop. Meditation should not be a negative exercise that fossilizes you or your vitality. (Harmony, Conclusion, pg 135)

If you feel disturbed by anyone or anything, do not do Tai Chi or meditation, because your disturbance will attract a corresponding energy. (The Gentle Path, Ch 6, pg 56)

When a thought arises in your meditation, do not follow or join it, and do not try to counteract it with emptiness. Do not do anything. Let what is be the way it is. This will store and dam up the subtle chi. (The Gentle Path, Ch 15, pg 211)

THE FIVE ENERGIES (Clouds) Do this meditation in any seated position that is comfortable for you. Make sure that you will not be disturbed while you do it. Unplug your telephone, turn off your cell phone, etc. Begin by using the Five Energies CD included with the coursework. From time to time, review the instructions in *The Gentle Path* (Chapter 12, page 159) to broaden your understanding of the practice.

QUIET SITTING Go into a room by yourself and eliminate any sources of disturbance. Open a window or door so the air in the room is fresh but not cold or drafty. Sit comfortably, either on a cushion or mat or in a straightback chair. Then clear your mind of any mental disturbance and simply sit in stillness.

When you begin this practice, sit for five 5 minutes, take a 1 minute break, then sit for another five minutes, followed by another 1 minute break and one more five minute session. The quality of your practice is more important than the quantity. Longer sessions (such as 30 or 40 minutes or more) usually produce drowsiness, inalertness, and distraction, none of which benefit you in any way. Longer periods of practice will come about naturally from a more gradual approach in the beginning

SECRET CODE OF THE NORTH STAR Put your right hand into the sword position (extend the index finger and middle finger together while holding the other two fingers with the thumb) and write the following four characters in the air. If you wish, you can also visualize the characters to help you enter a state of quietude when you start to do a meditation. Do not do this practice in disturbed surroundings or in front of other people.

These characters can be used for similar purposes as the T'ai Chi Symbol, but they are much stronger in effect. The general response of this practice is peace and quiet. Translated, the characters mean "There is peace under Heaven." Subtly, they mean that peace is within your control and within your spiritual sovereignty.

T'AI CHI SYMBOL You can express your spiritual authority or sovereignty over something by simply drawing the T'ai Chi symbol with your hand in the air. Use the middle finger of the right or left hand, which is connected to your heart and mind, to draw the T'ai Chi circle.

In general, energy moves upward from below. When you do this practice, however, the sovereignty or authority comes from Heaven, so you guide the energy to come to the circle from above.

You can make this symbol over your meal to purify and sanctify the food. If you have a new piece of furniture or clothing or bedding you can do this. You can also use it to cure yourself if you are physically or emotionally uncomfortable.

TREE PRACTICE Find an come into physical contact with a good, healthy tree. You can stand or sit next to it or sit on one of its branches. Whether you sit or stand, lean back on the tree. Interweave your fingers and put your hands over your navel.

It is not appropriate to sit on the ground, because it is usually too damp unless you have a cushion. If you sit in the tree, be careful not to fall.

As you stand or sit there, breathe naturally. If your mind does not wander, energy refreshment happens effortlessly. If your mind is full of thoughts the effect will not be as strong, because you will be connected to your mind rather than to nature.

Energy comes not only from the tree, but from your hand position, which gathers your personal energy and concentrates it. It is best to do this practice in the early morning. Do it as often as possible to help your energy connect with the organic energy of nature. It will help improve your health.

College of Tao

Introduction to Taoist Self-Cultivation, Part I: The Integral Way of Life

SECTION V: PERSONAL REPORT

If you are taking this course for CHI certification purposes, then answer the questions for each book (Section II) and the personal report (Section V) and send this material to CHI along with your application at the time you apply for CHI certification in your chosen movement art.

If you are taking this course as a requirement for Taoist mentorship, then fill out the personal report for Parts I, II, and III of this course and send them to the College of Tao at the time of your application. See the COT Taoist Mentor Handbook for the appropriate application.

1. Describe the Integral Way of Life in your own words.
2. Define self-cultivation in your own words.
3. Define chi in your own words.
4. Define yin and yang in your own words.
5. Which practice or practices did you choose to do? How long did you do it (them) for? What did you experience, observe or realize as a result?
6. How have these studies and practices benefitted your life?