



The Taoist Art of Feng Shou: "Hand of the Wind" Kung Fu, Chee Soo, Seahorse Books, 2006, 095452442X, 9780954524425, . .

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The Chinese art of T'ai Chi Ch'uan the Taoist way to mental and physical health, Chee Soo, 1993, , 158 pages. .

Tao Te Ching , Lao Tzu, Laozi, 2007, Philosophy, 122 pages. Simply and poetically translates the ancient Chinese text that presents a philosophy of life, leaving readers to interpret for themselves what the true meaning is..

The Taoist Art of K'ai Men Opening the Door to the Inner Self Through Chi Gung, Chee Soo, Dec 8, 2006, , 160 pages. .

Tao of Jeet Kune Do , Bruce Lee, 1975, Sports & Recreation, 208 pages. Gathers the thoughts of the famous martial arts expert and actor about zen and the practical aspects of self-defense..

Dragon Rises, Red Bird Flies Psychology, Energy & Chinese Medicine, Leon Hammer, M.D., 1991, , 425 pages. .

Sacred Places Sites of Spiritual Pilgrimage from Stonehenge to Santiago De Compostela, Philip Carr-Gomm, Jul 30, 2008, , 255 pages. Includes sites from Africa, Middle East, Europe, The Americas, Oceania, and Asia..

Religious Worlds The Comparative Study of Religion, , 1994, Religion, 192 pages. "One of the best thought out and written introductions to the study of religion I have seen thus far. It not only explains but invites discussion and comment."-Charles H. Long

Bushido The Soul of Japan, InazD•DCE Nitobe, 2001, Sports & Recreation, 203 pages. Literally translated as "military knight's ways" or "precepts of knighthood", Bushido embodies the maxims of educational training governing the samurai, or warrior class, of

The Tao Of My Thoughts , Chee Soo, Jan 1, 2006, , 155 pages. .

Chinese Astrology , Amanda Starr, May 1, 2002, , 128 pages. Chinese astrology and the Chinese calendar differ from their Western counterparts, but their objective is identical: the understanding of the influence of the stars and the

The dogs of peace , Rupert Croft-Cooke, Apr 19, 1973, Literary Collections, 190 pages. .

Movements of magic the spirit of t'ai-chi-ch'uan, Bob Klein, Jan 1, 1984, , 158 pages. .

Reading the Body Ohashi's Book of Oriental Diagnosis, Wataru Ohashi, Tom Monte, Nov 1, 1991, , 192 pages. A fascinating guide to self-awareness and living well through the Oriental technique of shiatsu. Filled with diagrams, drawings, and sample diagnoses, this is not only a

Guide to Cairo including the pyramids and Saqqara, Michael Haag, 1986, History, 144 pages. .

Druidcraft The Magic of Wicca & Druidry, Philip Carr-Gomm, Oct 1, 2002, , 178 pages. In this down-to-earth, inspiring guide, Philip Carr-Gomm offers a name for this Path that draws on the common beliefs and practices of both Druidry and Wicca..

As many will know, Chee Soo was not only a dedicated student of Taoist philosophy, an outstanding T'ai Chi master, and an expert in Chinese Medicine but he was also an unparalleled Kung Fu master. Here we have reprinted for the first time the classic detailed training manual of Feng Shou kung fu. Complete with copious illustrations and detailed explanations of the various core techniques and underlying principles of the softest and probably the most devastatingly effective Martial Art in the world - Feng Shou 'Hand of the Wind' Kung Fu.

Feng Shou kung fu training is a practical and effective form of self defence training which is suitable for anyone either male or female and young or old alike. No harsh physically punishing training regimes are required as this style can develop you on three distinct levels: mental, physical and spiritual. Based on the dynamic internal power of Chi energy rather than brute physical force this Art can allow you to have the strength of ten men and overcome even the biggest and strongest of aggressors. This book is essential as a training manual for anyone who is studying Feng Shou kung fu but is also of interest to anyone who is studying any of the other aspects of the Taoist Arts of the Lee style. This edition has been reproduced from the original text with new photographs taken under the guidelines of Taoist masters trained under Chee Soo himself. Quality bound on high density bright white paper with a laminated cover for protection and recommended as a day to day reference and training manual for members of the Taoist Cultural Arts Association.

Feng Shou (éç"æ%oç) is a self-defence style associated with Taoist Arts of the Lee-style as taught by Chee Soo, President of the Taoist Society. It is an internal or soft style. Feng Shou Châ€™™uan Shu means literally 'Wind Hand Fist Art'. The name comes from the â€™Earl of the Windâ€™™, who in Chinese mythology was called Feng Po. He is depicted as an old man with a long flowing white beard, who stands on the green grass of the heavenâ€™™s highest pinnacle, dressed in a yellow cloak and wearing a red and blue hat. In his hands he holds the open end of a cotton sack, and wherever he points the mouth of the sack, the wind blows in that direction. He can turn a full circle, and send the winds unhindered across the whole world. If he moves slowly, then the wind from his sack will hardly move and it will feel like the gentleness of a morning breeze. But if he becomes angry or is surprised then he may turn very fast, and the wind will hurtle across the universe to create the devastation of a tornado.[1]

According to a British Movietone News documentary filmed on 21 May 1970 at Guildford in Surrey - UK, Chee Soo had over 2000 students studying Wu Shu in Britain as part of the British Wu Shu Association. He was only one of three men outside of Beijing qualified to teach Wu Shu.[8] This means that Chee Soo was one of the first people to teach Chinese Martial Arts in Britain.

T'ai Chi is closely related to Taoist Martial Arts or Wu Shu, in fact T'ai Chi itself is the oldest form of self defence practice but this aspect of the art takes many years to learn. Wu Shu is a much quicker method because it relies partly on physical principles, it is particularly suitable for young people.

The style we learn is called Feng Shou or Hand of the Wind Kung Fu. It is a soft or internal style which means that there is no blocking or hard physical contact. Instead you can learn to neutralise the attacking force by turning it back upon itself. This means training the sensitivity so that you can learn to read someone's intentions even before they make a move.

This kind of exercise depends upon relaxation rather than tension or physical muscular

development. Lightness, flexibility and technique are emphasised and everyone is encouraged to train with a spirit of friendly co-operation rather than competitiveness. It involves learning to deal with punches, kicks or grapplers using a wide range of responses, but it is based purely on practical self defence skills which are unsuitable for use in competitions or as a sport.

It is extremely effective and yet it does not involve any violence or aggression. Anyone who has marvelled at the spectacle of a little old man defeating people half his age and twice his size can appreciate that there is much more to self defence than just brute strength or muscle power. In fact the mark of a true Taoist is to have the maximum effect with the least amount of effort.

Kung Fu training has its origins in China's primitive period even before writing and the other civilized arts had been developed. In order to deal with wild animals and the incursions of barbarian tribes from the North the Taoists soon learned to apply their knowledge of internal medicine and physical culture to self defence. They developed a series of practical exercises which not only improved the flow of the internal energy through the body but refined the sensitivity and helped to focus the mind as well. In this way self defence training could be an integrated part of peoples lives yielding health benefits as well as practical skills.

In modern China Wu Shu is practised in much the same way as sport or gymnastics in the west, to improve balance, flexibility and co-ordination, and to learn self discipline and control. Feng Shou kung fu also includes weapons training using a Chinese broadsword which is a curved single edged sword and a staff.

Chee Soo wrote an extensive training manual which details all of the most important aspects of Feng Shou hand of the wind training. This book is of particular interest to beginners who may wish to practice some of the exercises they have learned in a class at home. It is also of great interest to more advanced students because it has detailed explanations about the more advanced aspects of kung fu training including the process of developing inner power or chi energy. Each chapter contains detailed and practical step by step exercises which develop the skills necessary to learn kung fu including illustrations. At 240 pages this is the largest of Chee Soo's training manuals. If you want to read more then you can click on the image to order a copy.

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Lee Family Style was brought to the U.K. in the 1930s by Professor Chan Kam Lee, who was by all accounts the last member of the Lee family to practise and teach the arts. Amongst his students was a young man named Chee Soo who went on to take over the mantle of responsibility for keeping the arts alive. Professor Chee Soo was very successful in keeping the arts going, and under his guidance the arts flourished and went on to be taught throughout Europe and beyond. It seems that because Chan Kam Lee brought the arts to the U.K. and primarily taught them here that Lee style is now little known in its native China.

Under Chee Soo's supervision many people learnt the arts, and Chee Soo made certain changes to make the arts more accessible to a western audience - the main legacy of these changes is that the more martial aspects of the arts are still usually taught in separate classes to the health and relaxation aspects. The martial aspects of the art (usually taught as Fengshou Kung Fu) are still part of the Lee Style Taijiquan system and should be practised as an 'Internal' martial art.

There are other aspects of Lee Style that are now, unfortunately often not taught any longer. Some of these such as Herbal therapy, Acupuncture, and Heat therapy are still alive and well but not as part of Lee Style. Others such as the Shuai Jiao (the throwing aspects of the Martial Art), Chang Ming dietary therapy and the Tui Na Massage are less well known but still taught by certain instructors.

I started practising the Arts in January 1993 in Dartington. Then in the summer of 1996 my instructor left to work overseas, and arranged for me to continue my training under one of his former instructors in South Wales. I continued to train in Wales until 2005, and taught classes in both Lee Style Taiji and Feng Shou Kung Fu. I then took some time out from teaching to go and look at some other Internal Martial Arts, and this period taught me that I don't really wish to learn another system as Lee Style seems to offer everything I am looking for. So I have since been concentrating on improving my Lee style, learning from other Internal Artists (whatever their style). I started teaching again in the Autumn of 2006 with a new class in Newton Abbot. In April 2007 I joined the T'ai Chi Union for Great Britain as an Advanced Instructor. In March 2008 I was awarded a 3rd Tengchi Black Sash grade from the Lee Style Taoist Arts Association, to add to my earlier grades.

'Hand of the Wind Taijiquan' is the name that I now teach my Lee Style Arts under, this comes from the name given to the martial (Kung Fu) aspects of the Style as taught by Chee Soo - Feng Shou Kung Fu (Hand of the Wind Kung Fu). I have chosen this name because it shows that we are still interested in teaching practical martial Taijiquan as an Internal Art. I feel that we are returning the Art to a closer interpretation of the original Style, and bringing it more in line with what is taught in other Internal Martial Arts without losing the unique nature of Lee Style Taijiquan. Our main classes last 2 and 1/4 hours, with the first hour being focussed primarily on the Health aspects of the Art and the Taiji Forms and the second part focusing on the Martial training methods. This means that students who do not wish to study the more martial aspects can leave after the first hour, and that the students who wish to learn the martial art also have the opportunity to learn the health and relaxation aspects that are essential to keep the art Internal.

As some will already know, Shi-fu Symonds was a "personal invite" student of the late and great Grandmaster Clifford Chee Soo. Some others who studied the Lee Family Arts were also invited to attend his Teacher Training classes but not necessarily 'personally', they were already members of his organisation that had made trainee instructor so hardly a surprise that they should be allowed access to Teacher Training. Shi-fu Symonds was not a member of his organisation, but was invited by his express wishes, according to then Secretary Dorothy. In early 1974 I had written to him with details of my training and experiences. This was apparently enough to satisfy his mind that I had already made fair progress and had indeed a desire to learn the Internal Arts with sincerity. After inviting me into his Chinese Arts family he taught me many things in relation to the Taoist Arts; most of which I am still trying to absorb and digest, so great was his knowledge, so subtle were his skills.

Whilst in his Teacher's Training Classes at Dunstable I met many people, not that we had any time to socialise as the lessons were jam packed full of training, note making and questions! There were many people that I wanted to stay in contact with but have no idea where they were or even what their names were. I remember a man called Rupert...(In 2006 I got in touch with Rupert F. Shonaike, now in Germany) he was a top Master Grade of Chee Soo's. I recall the embarrassing moment when Lao Bah stopped the class, called Rupert over to him and pointed to me - at the end of the back row (hiding :). Rupert bowed respectfully; the class was full of respect for this great man. Rupert approached me and I wondered what I had done wrong and felt very self conscious as there were at least forty or fifty other students in the class, all looking and patiently waiting. They were all student teachers in Chee Soo's system at some club or another, I was a "stranger" to them all.

Rupert came over and told me that Lao Bah had asked him to be my guide for the duration of my training with him and that if there was anything I wished to know I just had to ask. That was a shocking but special moment for me. It was then I realised just how lucky I was to have been invited by this man into his group to receive his teachings - and what teachings they were: lucky to have Rupert as a guide as well, for I later discovered, that like me, Rupert had used Kung-fu in self-defence and shared similar experiences; unlike the vast majority of practitioners who have never experienced such things it seems.

Recently a man called Chris Butcher telephoned me to ask if I knew anything about the 'roots' of Yuan Feng Shu. This unfolded a fascinating patchwork of information for me. He e-mailed me several pages of information, one a history of Chee Soo by his daughter, Lavinia Soo. The others included here for your edification and curiosity. There were many things included that I did not know, things that Lao Bah never talked to us about and also some names of some senior students. I was aware, for example, that when a certain someone came into his "family circle" it slowly developed some dissention and bad feeling within the family. This may have even been responsible for a rift which seemed to eventually drive the family apart. Lao Bah eventually moved to Coventry. It must have been very painful for him: A man will often distance himself from what may seem unresolvable trouble in the family rather than stay and give trouble a focus point.

Since those times my respect for this great teacher has only grown. Now, thirty years later, Video CD's (VCD's) are available from China showing all the major styles of Gongfu and Taijiquan. Among these are numerous Wu Style videos, showing many aspects from empty hand Forms to weapons Forms. There are also Push Hands practises and detailed breakdowns. A few disgraceful and foolish people have in the past knocked Grandmaster C. Chee Soo and said that he has not been what he claimed, made up the system from Aikido and Judo, et cetera. It comes as no surprise to me to see that what he was in fact teaching was very, very close to Wu Style Taijiquan, which is very alike Li (Lee) Style Taijiquan. There seem to be some distinctive differences as Wu Stylists move on quickly to the fighting applications; Lao Bah taught some applications but in five years I was still learning the big Form, so never got to see many at all. Lao Bah also taught Feng Shou ("Fung Sau") or Hand of the Wind Style Kungfu. This was as internal as the Taijiquan and could easily have been related in many respects.

Grandmaster C. Chee Soo (who we called Lao Bah) learned the Li("Lee") Family Style from a traveler called Chan Kam Li, from Shandong Province in China, famous for it's Martial Artists. The style of Wu ("Woo") was founded by Wu Yuxiang (1812-1880). Wu's most outstanding desciple was his sister's son, Li Jinglun (1832-1892) and who in turn, it is recorded, passed on his skills to a fellow townsman Hao He (1849-1920). There are also recordings of these Arts being passed on to other Li family members (see Family Tree at base of linked page), amongst whom it is likely that Chan Lee Shih-fu was one; although he was a travelling man and semi-precious gem dealer, it could be likely that he learned grappling and other Arts elsewhere and then included these in his personal 'family style', as is so common in the Chinese Arts.

Lao Bah wrote in his book, *The Chinese Art of T'ai Chi Ch'uan* (1976), "It was from Chan Lee of the Lee Family of Wei Hei Wei that I learned the T'ai Chi Ch'uan. The family has practised the Chinese martial arts for 3,000 years, fathers having instructed their sons, who in turn have instructed their own sons, and so on. Chan Lee, having no family of his own, honoured me by making me the recipient of his knowledge and experience. It is for this reason that the terminology used in this book is the old form (1), based on the names of the animals whos postures the various stances represent, rather than the later form, under which picturesque names such as, "Drive the Tiger back to the Mountain" and "The Crane stands on one leg" are used.

Note: Every year I hear of many more people who claim to have been senior students or instructors with Chee Soo. If they were then they should have some proof of this, so if you are looking check credentials. No one loses Grade Books (I still have mine from Grandmaster C. Chee Soo) or club momentos. It is acceptable for someone to teach their own style and to develop it, but not to say that they learned/practise/teach something that is not true. I make no false claims about it, I was extremely lucky to have been invited by this great Master to train in his special classes. He was

accepting when I told him that I did not think I would be a Lee Family Arts Teacher, but wanted to learn more about the Internal aspects because I was trying to develop my own system, carefully. This was fine but I later came to include some aspects of the Li family Arts into my own syllabus. Such was the profundity of the system. I also happen to be a moderniser insomuch as I redevelop exercises for better health and safety or improve knowledge, like the Ch'ang Ming diet book. Lao Bah was a truly great Master and will never be forgotten by his friends and students.

We are based in Norwich, Norfolk, England. There is a genuine lineage here in Tiandidao but we have been made aware that another school tries to claim false lineage to Master C. Chee Soo and even places this on their web-site. They have no real claim to any genuine lineage and have also been know to steal our colour sash system as well as other negative things. This is neither good for them or the true spirit of Chinese Arts.

*Grandmaster Chan Kam Lee an unmarried businessman opened a small office in the Holborn district of London and in 1933 he started a small class in Red Lion Square to keep himself fit and taught a few close friends. A chance meeting in Hyde Park brought a fourteen-year-old boy, himself Chinese, into contact with Chan Lee. The two became friends and Chan Lee invited this boy to join his little group in Holborn. Having no children of his own Chan Kam Lee adopted the boy that boy was Chee Soo

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