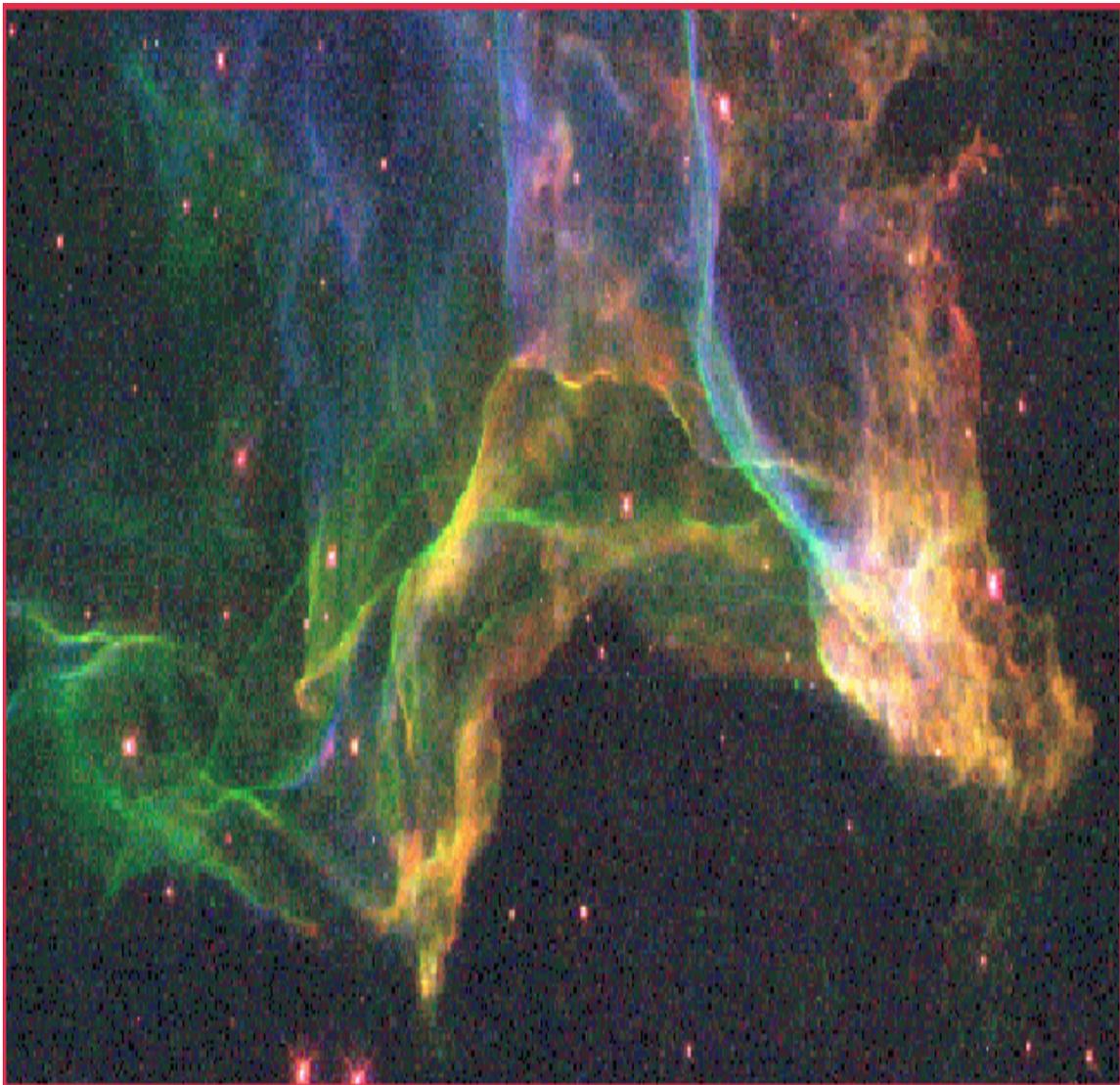


SCALAR FIELD TAIJIQUAN

by
Dr. J



Taijiquan, or Great Ultimate Boxing, is a venerable Chinese internal martial art that has become identified with a deeply spiritual meditative practice. It is practiced by hundreds of thousands if not millions of people around the world. It was created in the Daoist school of Qigong from principles inherent in the dynamic interplay of Yin and Yang set forth in the *I Jing*, but was not formalized into what has become its current practice until the eighteenth century.

What is of critical importance about the name of this art is that it is called Tai-ji, not Tai-chi as it is so often mis-identified. This confusion probably stems from the Pinyin transliteration of Chi and emphasis placed upon the accumulation and control of Qi (formerly Ch'i) through the practice of Taiji. Qi is subtle energy or universal force recognized by many ancient cultures and given many names. It is Qi to the Chinese, Prana or Kundalini to the Hindus, Ki to the Japanese, *Elan Vital* to the European Vitalists, Mana to the Polynesians, Orenda to the Iroquois, and so on. Carl von Reichenbach called it Odic Force in the nineteenth century. Wilhelm Reich called it Orgone Energy, and George Lucas called it The Force in the Star Wars saga. It has always been a universal phenomenon. In terms of Taiji, it is of major significance, but not Taiji's historically central focus.

Taiji is dominated by the quest for a direct experience of Wuji—The Limitless, The Great Extremity, Beyond the Ultimate, the State of No Opposition, the Space of No Polarities. Wuji is The Source, the Field of Infinite Potential out of which “the ten-thousand things” or tangible universe emerges. It is, in quantum physics terms, the Vacuum, the Zero Point Field or Source Field, a field of zero energy containing infinite potential. It has also been called the Mind of God or God Consciousness. It is the Dao.

Taiji is actually the intermediate phase between Wuji and Taijitu in the sequence of manifestation. Out of Wuji, the field of pure potential, arises a pivotal movement caused by the beginning of the collapse of quantum wave function. This is called Taiji. When the movement of Taiji ends in the creation of universal opposing forces or polarities, it is called Taijitu. This is represented by the conjoined, revolving, tear drop shapes of Yin and Yang, which are the foundation of Wan Wu, the ten-thousand things, or the perceptible universe.



Wuji



Taiji



Taijitu

The purpose of Taijiquan is nothing less than reverse-engineering the “ten-thousand things” or tangible universe back to its source—Wuji or the Dao. Qi is the connecting link since it permeates everything and exists outside of time and space as the creative energy of the universe.

There are various theories about what this energy or force could be. In his book, *Taijiquan Theory*, Dr. Yang, Jwing-Ming states flatly that Qi is “bioelectric energy”, which would make it an electromagnetic force. A more recent theory is that it is Dark Matter or Dark Plasma. This is plausible as far as it goes, but the Dark Plasma energy is also described as being electromagnetic. This means that the energy of the electromagnetic waves that constitute Dark Plasma weaken the farther they get from their source. They also have a vector or directional flow, which means that they can be directed along specific paths or made to flow as a beam. Also, their speed is limited to that of the speed of light, and they are slowed by passage through matter. Thus, the scope of the electromagnetic wave as Dark Plasma—its functional range—is limited. This does not sound like a universal energy that is the illimitable foundation of all things.

Scalar energy, on the other hand, does not lose its intensity with distance or passage through solid objects. Its waves travel at one and one-half times the speed of light and are considered by some scientists to be the basis of both the classical and quantum fields and therefore the originating field of the universe. Rather than flow or stream like electromagnetic waves, scalar waves have magnitude, but no vector, which means that scalar energy simply fills space without going anywhere.

Scalar waves were first discovered by James Clerk Maxwell in the nineteenth century, but were ignored by subsequent researchers until around 1900 when Nikola Tesla rediscovered them. By 1904, Tesla had invented transmitters that could send scalar energy through hyperspace, bypassing conventional space/time.

What is most interesting about scalar energy in relation to the Dark Plasma theory is that scalar waves permit Dark Matter to become essential to the specific value related to energy. Spaces are formed between the peaks of scalar waves, which collect Dark Matter. This means that scalar waves act as carrier waves for Dark Matter. To me, this means that Dark Matter or Dark Plasma is not the primary energy of the universe. Scalar energy is. Thus Qi, or prana, or whatever you choose to call it, is scalar energy. In her book, *The Field: the Quest for the Secret Force of the Universe*, Lynne McTaggart states that according to E. Laszlo’s model of the interconnected universe, scalar waves “encode the information of space and time into a timeless, spaceless quantum shorthand of interference patterns” that are the “bottom-rung level” of the Zero Point Field, which is the Wuji or Dao of Chinese philosophy. So the cultivation and direction of Qi through the practice of Taiji is actually the cultivation and direction of scalar energy.

Unfortunately, Taiji, originally a Daoist application of a transcendent knowledge and insight, came, I believe, under the pervasive influence of Confucianism. Now, what was once a physical expression of an intuitive, spontaneous awareness of a non-rational, non-logical feeling state connected to the source of

all things became structured and regulated according to the principles and bureaucratic categories of Confucian thought. Taiji becomes an elaborately structured technique or method for achieving a specific outcome that is paradoxically supposed to be free of technique and beyond conceivable result.

Dr. Yang says, "After reaching the Wuji state, there is no more necessity in the use of Taijiquan." Nevertheless, there is a mountain of intricate hoops the Taiji practitioner must jump through before he or she can call it quits. There are complicated breathing techniques to be mastered, detailed knowledge of Chinese esoteric anatomy to be learned, postures for regulating the body to be practiced, all of the permutations of Yin and Yang to be absorbed, the dynamics of Jin, Hen, and Ha to be understood, and so on.

There are no shortcuts because Taijiquan is a traditional Chinese art hallowed by centuries of practice and passed from generation to generation by authoritative, legendary masters. This is what Bruce Lee contemptuously dismissed as "the classical mess". Dr. Yang estimates that a diligent student of Taiji might reach the Promised Land in "twenty or thirty years". This is quite a chunk of commitment considering that Qi, as a scalar field, is infinitely abundant, detectable in an enormous number of physical configurations and, as the quintessential energy of the universe, absolutely inescapable. The tradition-bound form of Taiji makes Qi sound like some sort of mysterious force existing separately from yourself, at least in any appreciable quantity, that is hard to find and almost impossible to control. Qi is like the Scarlet Pimpernel: "We seek him here; we seek him there; those Froggies (the French, but you can substitute Taiji practitioners) seek him everywhere. Is he in heaven, or is he in hell? That damned elusive Pimpernel!" How to find and make use of the elusive, magical, mystical Qi was a secret guarded by specific Chinese families such as the Yang, Wu, Sun, and Chen, and passed on, usually from father to sons, over generations. It was a closed shop operation. Nobody knew that you could get in to see the show without paying the price of admission. The family monopolies made sure of that.

Taiji theory has much to say about consciousness or "mind". This is an area where the corrupting influence of Confucianism muddies the original Daoist waters considerably. Dr. Yang says that "Taijiquan is actually a martial art of the mind." He equates Taiji with mind, but he distinguishes mind from body. This is a major mistake insofar as mind IS body when the physical is merely a projection of consciousness as Daoism teaches. When you are aiming at reversing the false distinctions of one thing from another in search of the primal unity of the Dao, separating mind from body creates unnecessary and unreal complications. Lao-tze says, "Therefore look at the body as body" In stanza fifty-four of the *Dao De Jing*, he is talking about cultivation and reality. If you cultivate virtue, it will become real, presumably because whatever your attention is focused on collapses quantum potential into physical reality or chooses that particular reality from among innumerable parallel realities. If you look at the body as body it will become real. Looking is what establishes reality. It is the Observer Effect of quantum physics that collapses wave potential into the experience of physical reality. What you look at creates what you are looking at. The mind is the creator

of a particular experience of the universe (as in the Copenhagen Interpretation) or, alternatively, the mind chooses a path from an infinite number of possible paths within a real but hyperdimensional universe (the Many Worlds Theory).

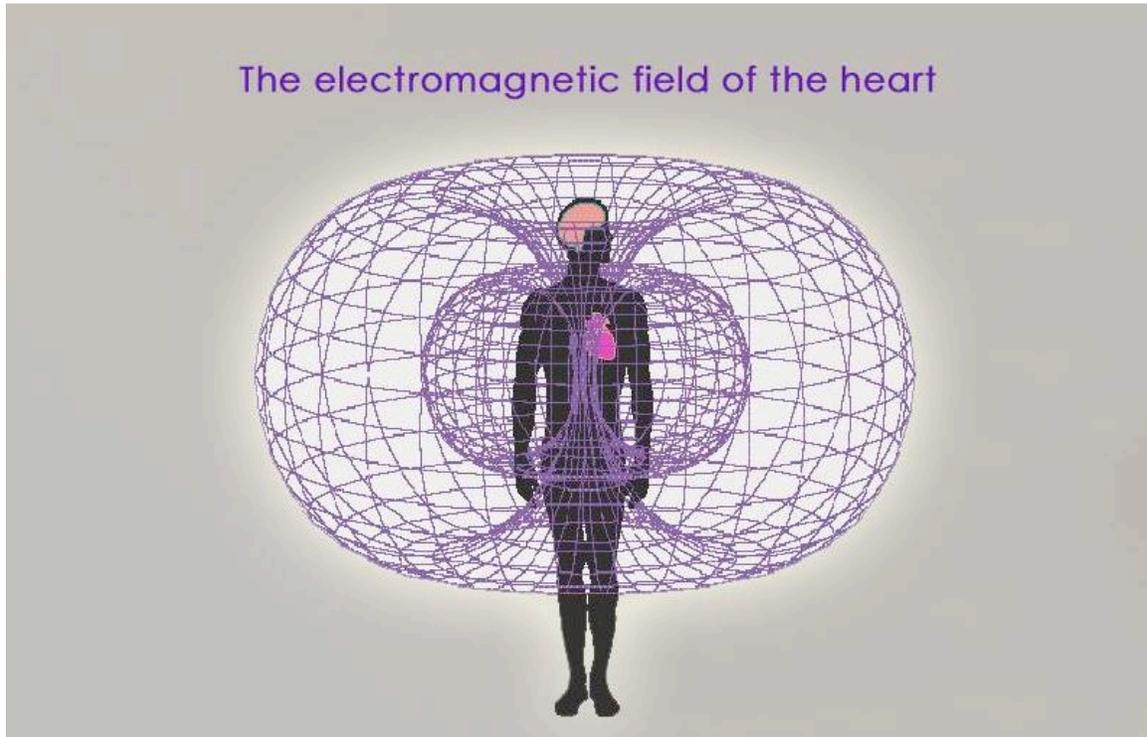
Another Confucian legacy that distorts the function of mind in Taiji is its administrative division into emotional mind and wisdom mind. The emotional mind is called Xin, classified as Yang, and produces all the emotional reactions and feelings of human experience. The wisdom mind is called Yi, classified as Yin, and produces an unemotional state where logical thinking takes place. The basic relationship between the wisdom mind and the emotional mind is that of detached, wise counselor to immature, unstable child. The function of wisdom mind is to control the chaotic impulses of emotional mind. In light of more recent scientific investigation into the functions of the left and right hemispheres of the brain, we can assign both activities of Xin and Yi to the left hemisphere. This left brain is the location of conceptual, linear, analytical thought. At the same time, because of perceptual attachments to values, beliefs, and assorted conceptual biases, this left brain is also the location of emotions associated with those attachments.

The assumption within Confucian tradition is that only wisdom based upon logical thought can ultimately realize the state of Wuji. However, when we look at right-brain function, we find an interesting difference. The right brain is a parallel processor rather than a linear processor like the left brain. As such, the right brain processes billions of bits of information per second while the left brain processes only seven to twelve bits per second. That's right, the left brain can't even manage to process fifteen bits of information per second. And it must process this information sequentially, one bit after another. The right brain takes in its information all at once. The right brain is a non-discriminating observer. It does not analyze or judge. It is detached, impartial, and uncaring. It does not think. It knows. It knows what it wants and needs, but it is usually restrained by the conceptual limits imposed upon it by the more dominant left brain. (To find out what it is like to live wholly within right-brain consciousness, read *My Stroke of Insight* by Jill Bolte Taylor.) Unrestrained, the right brain has direct access to the state of Wuji through the 50,000-volt electromagnetic torsion field of the heart, a much more powerful force than that produced by the electromagnetic field of the brain. So, by subjecting right-brain function to the logical, linear tyranny of the left-brain function, the traditional Taiji theory of consciousness, formalized by Confucian ideas of hierarchy and conformity, makes access to the state of Wuji or Dao highly problematical.

The Xin versus Yi dynamic is one of internal conflict. Ideally, Xin and Yi should complement one another so as to allow for an integrated left-brain function. Then, a further balanced integration should be made between the thought-dominated left brain and the feeling-dominated right brain. One should inform the other. The detached, wise sage of the Confucian ideal should be redeemed by the grinning, playful, carefree sage of the Daoist vision.

Try to recall one or more Taiji players or a recognized master who is laughing while doing the Taiji form. If you have seen masses of people all doing Taiji in perfect unison, usually in mainland China or Taiwan, can you recall a single

practitioner in that mob who was grinning? Why is that? Why is the practice of Taiji such a sober enterprise? Why, in the execution of Single Whip, do you have to look like you're at a funeral? Why, when you perform Turn and Strike with Heel, are you not allowed to get a kick out of it? Well, it's because you are detached, logical, and very wise. You are Spiritual with a capital S. But are you any closer to Wuji?



Dr. Yang maintains that when Xin and Yi are calm and peaceful, the mind is in a Wuji state. This sounds more like a meditative state in which thought and emotion are greatly reduced or intermittently suspended. He describes Wuji as “the insubstantial emptiness or an infinitesimal point of space” without dimension or discrimination. This is a state far beyond the capacities of Xin and Yi—the functions of the left brain—to experience. They must first be de-activated or eliminated in order to allow for the possibility of the Wuji state’s emergence. But then if Xin and Yi are eliminated, what aspect of mind is left to experience Wuji? In modern terms, it could only be the right hemisphere of the brain, which is not bound by thought or emotional attachments. The right brain is the portal, by way of the heart field, which leads to Wuji or the Dao.

The critical factor in this process of entering into the state of Wuji is the relationship between intention and release. Intention, which is initiated by the left brain, must be followed by a complete release, which occurs in the right brain. This release or letting-go permits free access to the heart field, which is in direct contact with Wuji. In the practice of Taiji, there is a continual oscillation between the polarities of Yin and Yang. Dr. Yang says that Yin is calmness and Yang is movement. Calmness is to store, and movement is to emit. It is the continual

oscillation “from insubstantial to substantial and back again.” I believe that what Dr. Yang unknowingly is alluding to is a hyperdimensional exchange between our fixed three-dimensional reality and its parallel counterpart, which exists outside of our space and time. These parallel realities constantly interact, exchanging information and energy so as to ensure their continued existence. Each depends upon the other. As a matter of fact, we constantly cross over into our parallel reality and back again so rapidly that we are unaware of the transition. Our three-dimensional reality is like the series of frames on a strip of motion picture film separated by narrow bands of blank space which pass through our reality projector so fast that we are unaware of them. The blank spaces are where our parallel reality exists. Our seemingly constant presence in this reality is an illusion of perception. What our atoms and molecules are doing is flickering back and forth between parallel realities. We could say that we exist in our familiar reality only half the time so that we are briefly substantial in our space/time and insubstantial in our parallel time/space. We could call this a hyperdimensional revolution of Yin and Yang, or a kind of hyperdimensional respiration. What creates the illusion of our familiar reality is the activity of our left brain, which filters out the existence of our parallel reality, which can be perceived by our right brain.

The challenge of Taiji practice is to disconnect our left-brain filter—our reality projector—long enough to experience what our right brain has to offer, which is nothing less than Wuji itself. Now we are back to the interaction of intention and release. Intent is formed or placed by the left brain, and release or letting-go is a falling down out of the left brain so that the right brain and heart field can open, allowing consciousness to move beyond four-dimensional space and time. In this process, the heart field opens and expands, converting electromagnetic energy into scalar wave energy and sending it out into limitless space and across the hyperdimensional universe. In reality (the other one, not this one) there is no “out” or “in” to this process so that you could just as well say that the right brain and heart field suddenly are allowed to recognize themselves as expressions of Wuji. The best detailed description of the nature and process of this consciousness shift is found in Dr. Richard Bartlett’s two books, *Matrix Energetics* and *The Physics of Miracles*.

During this release, there is an overwhelming experience of expansion and a sense of limitless possibility. Other emotional states may appear, often purgative, but joyous laughter along with an enormous wave of relief is the most frequent experience. This is what happens when individual consciousness slips free of its usual mindset and participates in the boundless awareness of Wuji. The reason orthodox Taiji practitioners look so glum while doing the form is because they seldom if ever get out of the intention phase of oscillating polarities. They remain constricted by their complete focus (and “focus” is a key concept in creating an external reality as I will explain later) on application, which requires intent, and which therefore guarantees that their experience of the insubstantial will be no different from their experience of the substantial. They will mentally distinguish Yin from Yang movements, but not feel the qualitative difference because they do not know how the release phase feels. Hence, they will not smile, grin, laugh,

or otherwise display any sign that they are enjoying the hell out of what they are doing. They will not indicate in any way that their consciousness has slipped past this reality's space/time into the expansion of Wuji awareness. For example, no orthodox Taiji "player" (something of a misnomer as anything as random as play is excluded from execution of the form) would allow him or herself to chirp like a sparrow during Grasp Sparrow's Tail, or growl while performing Hit the Tiger, or vocalize like a stork during Stork Spreads Its Wings, or hiss threateningly while completing White Snake Puts Forth Its Tongue (aka Thrust Forth Palm of Hand).

There is something else going on during this oscillation "from insubstantial to substantial and back again" that is of particular interest. The shift from one parallel reality to another involves a time shift as well. Quantum physicist Fred Alan Wolf, in his book, *The Yoga of Time Travel*, explains the complex conjugate phase interaction of possibility waves when the "substantial" and the "insubstantial" alternate. He describes how a possibility moves as a wave through time from a specific starting point and then reverses itself when it reaches a specified future time, coming backward through time to its starting point. "These two 'flows' of *possibility* waves," he says, "then come together multiplying each other." What happens then, Wolf says, is that when a possibility wave "completes its turn-around cycle and multiplies with itself, the possibility becomes a probability."

What the human mind is doing in this process, Wolf explains, is forming "the material world of space and time." Wolf calls this process "squaring" in which a possibility wave multiplies itself with its own conjugate possibility wave, returning to its point of origin by moving backwards in time. The act of "squaring" involves "bringing the mind to a focus". However, the mind can "unsquare" a possibility wave by defocusing or "letting go" of whatever was the object of its focus. This sounds identical to Yang, Jwing-Ming's process of moving back and forth between the substantial and the insubstantial. To focus is to create the substantial by squaring a possibility wave so that it becomes a probability curve. To defocus is to create the insubstantial by letting go of the object of focus, thereby inhibiting the squaring of the possibility wave and preventing the formation of a probability curve.

The "letting go" or unsquaring or defocusing of the substantial changes the next squaring or focusing by making it "either more or less probable of success". Wolf formulates the principle that, "Letting go introduces indeterminacy into the next outcome." What this means is that defocusing or moving into the insubstantial creates a blur or smear of infinite possibilities that were not there during the substantial phase. This oscillation also enables the mind to "move a point of view either backward or forward in time". When the mind is focused it creates what we perceive as an objective reality "out there" and moves forward in time. When the mind lets go and defocuses, it creates a blurry point of view that is subjective and "in here", which does not compel the world "out there" to conform to our customary expectations about a physical reality. In this case, the mind moves its point of view backward in time. So, focusing creates the substantial, which moves forward in time, and defocusing creates the insubstantial, which moves backward in time.

To see how this works in the Taiji form, let's use the example of the Grasp Sparrow's Tail sequence: Grasp Sparrow's Tail, Rollback, Press, and Push. When a Taiji player initiates Grasp Sparrow's Tail, he or she is placing intent into the movement, creating a Yang potential by focusing on the substantial. A possibility wave is generated, which flows back on itself causing it to "square" itself and produce a probability curve, which can manifest in the world of time and space. Time moves forward.

The player then pulls back from the Grasp Sparrow's Tail posture, moving into Rollback, and lets go or defocuses, creating Yin potential and the state of the insubstantial or indeterminacy where all possibilities exist simultaneously as a blurred potential. Time moves backward. So what you have is a temporal oscillation as well as a dimensional one. The Taiji player is manipulating both space and time by altering the function of consciousness in relation to possibility waves and their creation of probability curves, which produce the substantial or "real" physical world of objective perception.

Returning to our Grasp Sparrow's Tail sequence, having defocused during the Rollback movement, the Taiji player focuses on the Press movement, projecting his or her point of view into the objective world of "out there". This is followed by a defocusing as the player withdraws the pressing movement in preparation for the Push. It is critical that the Taiji player "let go" during preparation for the Push posture or else he or she will "Push" in accordance with the player's expectation based on a "default" assumption of objective reality. Without the defocusing aspect—the insubstantial phase of Taiji practice—the substantial, focused aspect is just routine, habitual drill that never escapes ordinary space/time.

The association of Taijiquan practice with a slowing of the aging process has to do with neutralizing time by moving it forward or backward at will. Time has no existence apart from subjective consciousness and neither does space. Both are determined by points of view. Wolf explains that mind brings a focal point to an otherwise increasing blur of uncertainty through "an ability to choose" by exercising the squaring or focusing process. Mind reverses time "by letting go of past fixations that tend to make us automatically predict the future." The body's aging process slows, Wolf maintains, "because the mind has relaxed its concern with creating an objective world arising from probability curves." In other words, the mind lets go of having a stake in an outcome. It no longer has a dog in the fight.

Obviously, we get the general idea of oscillating polarities on more than one level. Yin and Yang movements alternate. Emitting is followed by storing. Movement is followed by calmness. The substantial is followed by the insubstantial. But these alternating polarities remain only conceptual until actual intent is followed by release or letting-go when there is a dramatic shift in consciousness caused by the collapse of wave potential, which would otherwise have squared into a probability curve. The immediate letting-go of that intent spreads its potential into limitless possibilities. The intent does not collapse wave potential into a specific, nameable thing, or clearly designate a final path from an infinite number of possible paths, but allows it to disperse into non-specific possibilities within the Zero Point Field or Wuji that will complete the collapse of

wave function or formulate a path into the most appropriate and useful event or circumstance suited to the original intent. It's like putting a message into a bottle (intent) and then throwing it into the ocean (the Zero Point Field), trusting that the ocean is self-intelligent and will deliver the message to its most appropriate destination. The thought or impulse of the Taiji practitioner in placing intent does not control the outcome of what has been initiated. By trusting in the infinite, unfathomable wisdom of Wuji or the Dao, the Taiji practitioner ends the illusory separation between him or herself and the Great Ultimate and achieves union with it. The separation and dispersal from the Source into the ten-thousand things is reversed.



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