

TAO NEWSLETTER December 2022



LI FAMILY STYLE

As taught by Prof. Li Kam Chan & Prof. Chee Soo

The **Taoist Arts Organisation** is

dedicated to promoting and preserving the purity,
quality, and completeness of the Li Family System
of Health and Martial Arts

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Forward from the Technical Director, Tony Swanson

We come to the end of this year having gone through 2 years of disruption but we are still sticking to our goals of good quality movement and understanding from Instructors and Students alike.

In the year to come we hope to get back to normal training and courses that don't have to be moved or cancelled.

Thank-you to everybody who has supported us through this hard time, some with teaching courses online to keep everybody enthusiastic about continuing their practice.

We have new members who have started on Zoom and have now started to come to face to face classes and courses. Well done to those for making the big step.

Thank-you to the new Committee members for the hard work they are doing to keep the organisation going and hopefully growing.

Tui Na courses have resumed and are going well, many participants reaching a very high level of skill.

I hope that everybody has a good end to this year and easy transition to next.

Tony Swanson, Technical Director

End of Year Summary

As the new Chairman, I would first just like to say thank you again to John Ainsley for his hard work and dedication over the years.

Our new structure for the Committee, bringing three countries into one committee, is being rolled out and starting to take shape. It's not going to be a quick process but it will bring us all together and build a future we can all be proud of.

Some of the projects we are working on include how to promote the TAO, supporting instructors into opening classes and teaching to a wider audience, and other web site and database upgrades to make us fit for the future. The Technical Team have also been established and we are working with the Technical Director to shape how this works to develop and widen our skill base and access to a complete archive.

If anyone has any ideas or would like to support us in the Committee from any country please get in touch.

Gareth Pryce, Chairman



Tai Chi and Sea Kayaking

By Pen Godber

My name is Pen Godber. I started Tai Chi on Zoom during lockdown in a group run by an old friend, Janet Edwards. I didn't expect to keep it up. It was a way of reaching out to other people at a time when we were all so isolated in our bubbles. I didn't get it at first. It felt too easy. There was something beyond my understanding. Now, two years later I'm fully hooked and there's still something beyond my understanding but one day it clicked that Tai Chi is about balance, breathing and moving from your core. If I'm right then that's cool because the thing I do is sea kayaking. And sea kayaking is all to do with maintaining your balance from your core. Imagine that a sea kayak is like a matchstick on the ocean waves. My beautiful boat is long and slender, 5 metres long and 50 cm at the widest point and the widest point has me in it. It's handmade here in Wales and it fits like a perfect shoe. It's the smallest craft that can travel big sea. With every wave you keep the boat upright from your core. You react instinctively with the sea and that feels quite wonderful. If you tense up in fear or anger the sea will tip you over. I think that Tai Chi is like that too, but I'm just learning.

I started Sea Kayaking when I retired from work when I was 63. I have loved learning how and have been helped by many good and kind people (like Tai Chi)! I am now 72 and have had the pleasure of kayaking

all round Wales. I mean all round: down the rivers that mark its boundary, the Dee, Tanat, Vyrnwy, and Severn. The Severn Estuary spat me out into the sea, then, rounding the corner at Cardiff and back up the coast to finish my journey in the Menai Straits.

Sometimes solo and sometimes with friends old and new I have paddled 1242 km and raised money for several charities but mainly the RNLI. I chose them as the final charity as I so much admire their quiet courage. So far we have raised £1678 for them, enough to train a new volunteer and start to kit them out. If you would like to read more about the journey go to “Turning the Corner”, on Facebook. If you would like to donate the link is below. Bless you all.

https://www.justgiving.com/fundraising/pen-godber?fbclid=IwAR2Cs_uvbocO_52q12fgjabc4hbB7lu3Ph_S2lNkfOOZWd9ZTV2xGewtoBM

In the photo (from Pen Godber for publication), Happy Days with the hills of the Llyn Estuary behind.



Movement and Needling - Tai Chi as Self-Treatment

By Tony Todd

I thought I'd jot down some brief thoughts I've had about the nature of Tai Chi with regard to acupuncture. The two subjects are obviously not unrelated, both are seen as branches of Chinese health preservation, and of course Chi Soo wrote about acupuncture as one of the 8 Strands of the Brocade in his Taoist Way of Healing; listing it as a method of treatment alongside diet, herbal therapy, heat therapy, massage, acupressure, physical exercise and the development of the body's energetic potential¹.

Traditional Chinese culture evolved systems of exercise for health care and longevity as well as interventions such as needling and massage often used side by side. The Yellow Emperor's classic [Huang Di Nei Jing] is a kind of bible of Chinese medicine dating from around 100BCE to 100 CE; in two parts, Chapter 12 of the first half presents different ways of treating people depending on where they come from. People of the south are said to suffer from cramps and blocks and require the treatment of fine needles, it is in this region that the method of the 9 needles [acupuncture] is said to have

¹ Soo, Chee 1986 p14

originated. Similarly other treatments are linked with the remaining directions: for people of the north the preferred treatment was moxibustion [heat therapy], for the West it was toxic plants [herbalism], for the East it was bleeding therapy, and for people of the centre it is Dao Yin and An Mo [massage].

The presentation in terms of the five directions and phases is a way to explain their mythological origin and to hint at the speciality of that method and its relationship to a given problem [e.g. heat to treat cold in people of the north]. It is significant that Dao Yin [and An Mo] are in the centre, the centre is seen as the most balanced location and here we see the least invasive interventions of Dao Yin and An Mo. Dao Yin is described by commentator Wy Kun as to “*move the qi through the conduits, lest blockages occur to generate a disease*” while Wang Bing describes it as “*stimulation of the sinews and bones and movement of the extremities and joints*” Su Wen 12². These descriptions could easily be applied to both the Li Family Qi Kung systems of Dao Yin and Kai Men but also to the practice of the Form. This is the application of movement and breath for self-healing that we strive to learn within the T.A.O. The second method to occupy the position at the centre is An Mo which is the old name for Tui Na.

As An Mo or Tui Na does not require invasive techniques or ingestion of toxic plants it occupies the central direction in the 5 phase mandala. This notion of least invasive at best is at the heart of traditional Chinese thought. Chinese herbs are characterised as upper, middle or lower class herbs with the upper being basically food such as dates or cinnamon which one could take indefinitely, middle class herbs were like minerals or herbs suitable for long but limited periods and lower class herbs were stronger but used only for short periods. Less invasive would be the physical manipulation of the body by another [An Mo] or one's self [Dao Yin]. The least invasive of all would be simply one's self-regulation of mind: “*Quiet peacefulness, absolute emptiness the true qi follows these states. When essence and spirit are guarded internally, where could a disease come from ?*” Su Wen 1³

So we have different therapeutic applications, and in the centre of all this a physical practice for self-cultivation that we can recognise in the core practices of the Li Family tradition. Furthermore I think it's also possible to say that the principles at the heart of the Li system mirror some of the most important aspects of acupuncture treatment.

Okay, let's say a few things about acupuncture and meridians. There are a variety of approaches to acupuncture today with varying degrees of similarity to what is described in the Han dynasty texts. The word acupuncture comes from the Chinese word 鍼灸 Zhen Jiu or Shin kyu (Japanese) which literally translates as Needle Fire. The fire component is known as moxibustion and actually predates acupuncture needling. The earliest writing on medicine known as the Ma Wang Dui scrolls (168 BCE) detail massage, Dao Yin exercises, moxibustion, 11 meridians for moxibustion, herbal recipes, dietary and sexual and magical practices amongst the documents... in short lots of therapeutic treats but the systematic use of needling comes a little later with the arrival of the Yellow Emperor's classic. The methods described in this book, and especially in the Classic of Difficulties which came around another 100 years later, describe a network of channels like a system of rivers. A system of primary, secondary, and tertiary flows that irrigate and supply nutrition and vitality throughout the tissues, planes and organs of the body. Health is seen in the continued free flow of Qi and blood throughout this system of channels [also known as conduits or meridians].

² Unschuld and Tessenow 2011 p217

³ Unschuld and Tessenow 2011 p 34

“Now, once the conduits and network vessels have become passable and once the blood and qi follow their regular course again the patient’s insufficiency returns to normal and his state will be identical to that of healthy people” Su Wen 70⁴

“It is like this. The passage of the influences is like the flow of water, it never comes to rest... Nobody know its break, it ends and begins anew... man’s influence provide all the depots and palaces with warmth internally, and they moisten the pores externally.” Nan Jing 37⁵

The exact nature of this network of channels and of what “flows” is rather ambiguous though if we focus on what it does we can say it’s a web of connections that unify the many aspects of the human body into a cohesive whole. It acts as a medium for regulation and communication within the interior aspects such as the organs, or between the interior and exterior, and between physical structures such as muscle tissue, limbs, joints etc. Some aspects of the channel system known as the tendino-muscular channels are more or less descriptions of physical muscle chains. These structures [muscle chains, joints, organs and fascia etc. are all simultaneously active and moving throughout our practice of Tai Chi. The fascia in particular which is increasingly thought to be a physical medium for the channel system is utilised throughout the Li style Tui Na treatments as well as throughout the forms and martial applications of Feng Shou [e.g the ‘squeeze’ aspect of the ward off]. So whether we are talking about the external structure of the body or the internal workings of the organs, the channel system holds the whole lot together while allowing it to adapt to environmental changes to maintain structural and physiological homeostasis.

Practically speaking, acupuncture treatments are in two parts known as the root and the branch. The branch relates to addressing a given symptom such as a headache or muscle spasm, essentially to improve conditions in a specific bodily location directly. This might be needling a tender point at a location, or using a distal point to affect that location. The root on the other hand aims to adjust the whole body distribution of Qi and blood, a more balanced relationship between all the channels. This global balance leads to improved autonomic functioning and maintenance of whole body health. This state of whole body balance has much in common with the way we move in the Tai Chi Form and the kind of internal state we create by this way of moving.

If we consider some aspects of what we are aspiring to in practising a form. There should be maintenance of good posture i.e. all joints are open, tissues are lengthened not contracted, the body is relaxed i.e. no unnecessary tension. These conditions remove obstacles to the circulation by providing a naturally open structure.

There is whole body movement i.e. all aspects of the structure internally and externally are simultaneously engaged. The closer we are to achieving this the closer we are to a situation where there is whole body [and mind] integration. In Chinese medicine consciousness is less thought of as related to the brain, but rather it is in the blood. Whole body movement creates whole body balance by activating the “mind in the body” evenly throughout. This is the Emperor’s influence felt throughout the empire.

⁴ Unschuld & Tessenow (2011) Vol 2 p 355

⁵ Unschuld 1986 p387

Movement that is from the core, rather than the periphery, promotes opening and expression from the centre outwards, avoiding compression and closure of joints that could occur if we push off from the extremities, and also ensures everything moves, and moves together.

The 6 harmonies are an example of integrated movement, these relationships are also utilised in some symptomatic acupuncture treatments that target regions using distal locations eg needling the knee to treat elbow pain, or the ankle to treat wrist pain etc. During Tai Chi practice awareness of the 6 harmonies ensures simultaneous co-ordinated activity throughout the body that again mirrors the root treatment goal of whole body balance. These multiple facets of posture, timing, coordination, breath, expression etc. provide a huge challenge for the conscious discriminating mind. In order to integrate and co-ordinate all these different variables there is, with continued practice, a progressive shift into autonomic regulation of these facets of movement. This in turn settles the mind, as well as regulating the body.

This effect of settling the mind evenly throughout the body is the goal of an acupuncture root treatment, where normally a small selection of points are used to trigger a shift [at least temporarily] into this state. Of course this requires correct selection and technique by a trained practitioner, while practice of the form can in time let you achieve this yourself. Most acupuncture treatments are a mix of whole body balance [root] and some symptomatic focus [branch], the self-care equivalents could be the Kai Men and Tao Yin exercises that, while still utilising whole body movement, also have a localised emphasis on particular regions of the body.

So the way in which we move can engender this balanced state but we can also see this in the postures themselves. As we move through these postures, the changes of stance and limb configurations [extending/flexing, lifting/settling, rotating etc.], while maintaining an integrated whole also express emphasis in key planes of movement [forward/back, left/right up/down, medial/lateral etc.], emphasising key channel groupings represented by those regions and directions. For example, dragons emphasise the channels at the front, duck stance channels at the back, leopard stances the sides etc. Like an air filled rubber glove which then shifts the focus from finger to finger. These movements are continuous from the opening to the closing sequence, moving at a constant pace they bring to mind the continuous flow throughout the channels described in the Yellow Emperor's classic.

“When [50] circulations are completed, the longevity of heaven and earth can be taken full advantage of”
*Ling Shu 15*⁶

References:

Soo, Chee	The Taoist Ways of Healing	1986	The Aquarian Press
Unschuld, Paul	Nan Jing Classic of Difficulties	1986	University of California Press
Unschuld, Paul. Tessenow, Hermann	Huang Di Nei Jing Su Wen		2011 University of California Press
Unschuld, Paul	Huang Di Nei Jing Ling Shu		2016 University of California Press

⁶ Unschuld (2016) p247

Transitions from Zoom to Live Classes - Two Members' Perspectives:

"The Shock of the View": Reflections on Experiencing my First Live Classes

By Steve Clark

It is Friday 3rd September, 7pm, and I am standing as close to the open door as possible (escape route?) waiting for my first ever live class in Beriew Village Hall. Not just a live class but a full weekend course with Tony instructing. There are around 20 new faces in the room (as well as Janet who has been an absolute star and really encouraged me to attend) so, to say the least, I am nervous.

I started to learn Tai Chi with Janet Edwards instructing over Zoom back in March 2020 – just as we went into lockdown, so I have not had the opportunity to attend live classes before now. To be honest, I don't think I would ever have got around to finding a local instructor and attending regularly being somewhat self-conscious and having a large fund of excuses about family commitments etc. However, the twice weekly evening zoom sessions have been a haven after work and really help me unstress from the day, so I have stuck with them and am really enjoying the journey.

But it's a sort of long weekends holiday and some me-time so here I am, with my shiny new shoes and straight out of the pack uniform! There is some comfort to be had in that, apparently, I am not the only first-time "live class newbie".

Tony steps up to the front and after the respectful introductory bow, we start with the warmups. Familiar ground I thought.... But the calm and patient instruction starts almost immediately as he pauses to explain some of the finer details as to parts of the sequence. My head goes into overdrive with the realisation that - blimey – this is 3 dimensional, as large as life and it is so much clearer as to e.g. where the arms are. With such clarity both visually - and with Tony's detailed explanations – it's like a light has come on! However, making my limbs do exactly what they should be doing is another matter - but that is why we are here. By the time 9pm comes around some things have improved, and my head is buzzing.

Saturday and Sunday whizz by too, along the way we learn how to carry our shopping properly and do some of the form. We had done so many of the moves on zoom, but without the turns (*). Again, with the wonder of 3 dimensions and Tony's patience and skill in breaking the sequences down, gentle but exact individual corrections - plus the unstinting generous help of the "black jackets" (Tai Chi Instructors) gradually it comes together. Weirdly, someway though Saturday afternoon my smart watch warns me that I have been sitting down too long, despite having not sat down since lunchtime! Hopefully that means that my movements have become much smoother - though I couldn't ever claim flowing?

I certainly slept well after the sessions and enjoyed the meal out in Welshpool on Saturday evening. To meet such a universally nice group of people was wonderful and I can absolutely recommend going on a weekend when you can. There is so much to learn, and the tuition is first class.

(*) During our next zoom session after the weekend I realized just how difficult it would be to show and teach the turns in 2 dimensions – unless you happen to have a multi-screen setup!

Tai Chi at Bloxham - Zoom Online to Live and in Person

By Rose Ross-Michaelides

It has been 2 years since we heard about the start of the virus and pandemic. As a result of this we have had to isolate in our homes 3 separate times. To replace our efforts in arranging meet ups with family and friends and cater for our social activities and work life we have begun to use a software(system?) called Zoom or something else that's similar. Zoom has provided us with a way to maintain a lifestyle from home, whether this is through a Pandemic or not.

Learning about Tai Chi during this time has given me an opportunity to not only reconnect with my body through a spiritual exercise but also a way to join in with people and be around their energies again. The course helped with this in such a way as the set routine we had for five days flowed and the exercises including Kai Men and Dao Yin gradually put me in more of an energetic state.

Starting with Kai Men we went into a riding horse stance with our hands reaching towards the floor and down the back of the thigh, which has proven to be a useful one for the back. We were put into pairs or groups to get more in detail about our postures and stances. Also the way we used our energies seemed to come into play and we would find ourselves really concentrating and having to remind each other to put our efforts into the movements.

We also would work on our own on the same or different exercises, for example, Tai Chi sequences like the form and flying hands came up a lot during the day and ending with Feng Shou in the evenings. I had the feeling that everyone was really improving on the things they felt had to be worked on. We all seemed to agree that we had learnt something new.

As a beginner the students would not hesitate to teach what they know and where I could I offered tips too. I felt truly cared for and if there was ever a moment (which the rest of the students would agree with) you felt stuck or unsure there would always be someone around to encourage or motivate you to carry on and offer advice.

Starting online has definitely spurred me on to be there, Janet's classes have been proved to be rewarding and she is able to see what we are doing well or wrong from her computer at home. It gave me the realisation of how much Tai Chi has to offer from my own home: relieves stress, reduces anxiety - relaxes and stimulates you boosting your confidence.

We do all agree though that training live and in person is superior, the rave reviews of the food catered for us is a big difference too, (food aside) you can really immerse yourself and give it your all and by the end you are rewarded immensely.

Having Tony as the teacher also reminds us to be very respectful, so as how it should be in a Tai chi class traditionally. And you expect firm feedback to correct you which is so worth it. In this case we were not disappointed, Tony went the extra mile or 5 to tell us personally what we needed to hear.

Finding my faith and believing in God and Jesus truly for the first time this year enabled me to recognise this as an opportunity given by Him and so when I was given the task to tell you all about the course I had to say yes!

God has also given me the opportunity to come out from all the online activities to participate more in person which I hope to be forever grateful for and hope the same for someone who may be in a similar position.

TAO News

Social Media posts and presence:

For news items including course announcements, log-in to your member account. You can also follow, like and share from our [TAO Facebook page](#) and [TAO Instagram](#) sites.

Email Notifications for TAO News:

Please check that you are subscribed to TAO email notifications so you don't miss out on all the News and updates from the TAO. You can do this by contacting your instructor or the [TAO Secretary](#).

Membership Renewal:

Don't forget to subscribe for automated annual membership renewal on your [membership login page](#).

Instructors' Coaching Compliance Standards Requirements:

Keep up to date with **mandatory requirements for national Chinese Martial Arts coaching accreditation**. Achievement of these standards is required to be a TAO Instructor (and assistant instructor), and by our governing body the BCCMA for valid insurance.

Required components include:

- Safeguarding and child protection learning and certification
- Enhanced DBS clearance
- Martial arts First Aid Training
- Minimum BCCMA National Level 2 coaching qualification
- Relevant valid BCCMA insurance

Please log into the TAO website to check you are up to date.

Coaching, Safeguarding training, First Aid training and DBS applications can all be accessed via the [BCCMA website](#). Don't forget you will need to subscribe to the DBS update within 30 days of your certificate issue.

TAO Courses 2023

Twyford Instructors, UK Regional, Residential, Tui Na, France and Germany Courses:

We have a full and exciting course calendar for 2023!

Be sure to book early to secure your place.

*For all **course information** and **to keep up to date**, please go to:* the [TAO website course list page](#), [TAO Facebook page](#) and [TAO Instagram](#).

You can download the **TAO Course Google calendar** by following the links and instructions when logged into your membership home page www.taoistarts.org/tao-google-calendar/

Please also check your email inbox if you have subscribed for emails!

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Taoist Arts Organisation 2023 Course Calendar

January	February	March	April	May	June	July	August	September	October	November	December
1 Su New Year's	1 We	1 We	1 Sa	1 Mo Early May	1 Th	1 Sa	1 Tu VENUE TBC	1 Fr	1 Su	1 We	1 Fr
2 Mo Substitute day	2 Th	2 Th	2 Su Arrive TUI NA	2 Tu	2 Fr Evening	2 Su	2 We	2 Sa	2 Mo ⁴ / ₀	2 Th	2 Sa
3 Tu	3 Fr	3 Fr Arrive GERMANY	3 Mo TUI ¹ / ₄	3 We	3 Sa WELSH	3 Mo	3 Th	3 Su	3 Tu	3 Fr	3 Su
4 We	4 Sa TWYFORD	4 Sa Chi	4 Tu NA	4 Th	4 Su COURSE	4 Tu	4 Fr	4 Mo ³ / ₆	4 We	4 Sa	4 Mo ⁴ / ₉
5 Th	5 Su TWYFORD	5 Su Shu	5 We COURSE	5 Fr	5 Mo TUI ² / ₃	5 We	5 Sa	5 Tu	5 Th TUI	5 Su	5 Tu
6 Fr	6 Mo	6 Mo ¹ / ₀	6 Th BLOXHAM	6 Sa	6 Tu NA	6 Th	6 Su	6 We	6 Fr NA	6 Mo ⁴ / ₅	6 We
7 Sa	7 Tu	7 Tu	7 Fr EASTER	7 Su	7 We COURSE	7 Fr	7 Mo ³ / ₂	7 Th	7 Sa COURSE	7 Tu	7 Th
8 Su	8 We	8 We	8 Sa SCHOOL	8 Mo ¹ / ₉	8 Th WALES	8 Sa	8 Tu	8 Fr	8 Su GERMANY	8 We	8 Fr
9 Mo ²	9 Th TUI	9 Th	9 Su BLOXHAM	9 Tu	9 Fr	9 Su	9 We	9 Sa	9 Mo ⁴ / ₁	9 Th	9 Sa TWYFORD
10 Tu	10 Fr NA	10 Fr	10 Mo Easter 1 Monday	10 We	10 Sa	10 Mo	10 Th	10 Su	10 Tu	10 Fr	10 Su TWYFORD
11 We	11 Sa COURSE	11 Sa TWYFORD	11 Tu	11 Th	11 Su	11 Tu	11 Fr	11 Mo ³ / ₇	11 We	11 Sa	11 Mo ⁵ / ₀
12 Th	12 Su Germany	12 Su TWYFORD	12 We	12 Fr	12 Mo ² / ₄	12 We	12 Sa	12 Tu	12 Th	12 Su	12 Tu
13 Fr Arrive	13 Mo	13 Mo ¹ / ₁	13 Th	13 Sa	13 Tu	13 Th	13 Su	13 We	13 Fr	13 Mo ⁴ / ₆	13 We
14 Sa France	14 Tu	14 Tu	14 Fr	14 Su	14 We	14 Fr	14 Mo ³ / ₃	14 Th	14 Sa TWYFORD	14 Tu	14 Th
15 Su France	15 We	15 We	15 Sa	15 Mo ² / ₀	15 Th	15 Sa	15 Tu	15 Fr	15 Su TWYFORD	15 We	15 Fr
16 Mo ³	16 Th	16 Th	16 Su	16 Tu	16 Fr	16 Su	16 We	16 Sa	16 Mo ⁴ / ₂	16 Th	16 Sa
17 Tu	17 Fr	17 Fr	17 Mo ¹ / ₆	17 We Teachers GERMANY	17 Sa TWYFORD	17 Mo	17 Th	17 Su	17 Tu	17 Fr Evening	17 Su
18 We	18 Sa	18 Sa	18 Tu	18 Th SPRING	18 Su TWYFORD	18 Tu	18 Fr	18 Mo ³ / ₈	18 We	18 Sa BOSTON	18 Mo ⁵ / ₁
19 Th	19 Su	19 Su	19 We	19 Fr SCHOOL	19 Mo ² / ₅	19 We	19 Sa	19 Tu	19 Th	19 Su COURSE	19 Tu
20 Fr	20 Mo	20 Mo ² / ₂	20 Th	20 Sa SPRING	20 Tu	20 Th	20 Su	20 We	20 Fr	20 Mo ⁴ / ₇	20 We
21 Sa	21 Tu	21 Tu	21 Fr BONN	21 Su SCHOOL	21 We	21 Fr	21 Mo ³ / ₄	21 Th	21 Sa	21 Tu	21 Th
22 Su	22 We	22 We	22 Sa BONN	22 Mo ² / ₁	22 Th	22 Sa	22 Tu	22 Fr	22 Su	22 We	22 Fr
23 Mo ⁴	23 Th	23 Th	23 Su BONN	23 Tu	23 Fr	23 Su SUMMER	23 We	23 Sa TWYFORD	23 Mo ⁴ / ₃	23 Th	23 Sa
24 Tu	24 Fr Evening	24 Fr ⁴ / ₄	24 Mo ¹ / ₇	24 We	24 Sa	24 Mo SCHOOL	24 Th	24 Su TWYFORD	24 Tu	24 Fr BONN	24 Su
25 We	25 Sa SCOTLAND	25 Sa	25 Tu	25 Th	25 Su	25 Tu SUMMER	25 Fr	25 Mo ³ / ₉	25 We	25 Sa BONN	25 Mo Christmas Day
26 Th	26 Su COURSE	26 Su	26 We	26 Fr Arrive FRANCE	26 Mo ² / ₆	26 We SCHOOL	26 Sa	26 Tu	26 Th	26 Su BONN	26 Tu Boxing Day
27 Fr	27 Mo	27 Mo ¹ / ₃	27 Th	27 Sa FRANCE	27 Tu	27 Th VENUE TBC	27 Su	27 We	27 Fr	27 Mo ⁴ / ₈	27 We ⁵ / ₂
28 Sa	28 Tu	28 Tu	28 Fr	28 Su FRANCE	28 We	28 Fr VENUE TBC	28 Mo August Bank ³ / ₅	28 Th	28 Sa	28 Tu	28 Th
29 Su		29 We	29 Sa	29 Mo FRANCE	29 Th	29 Sa TUI NA	29 Tu	29 Fr	29 Su	29 We	29 Fr
30 Mo ⁵		30 Th	30 Su	30 Tu	30 Fr	30 Su VENUE TBC	30 We	30 Sa	30 Mo ⁴ / ₄	30 Th	30 Sa
31 Tu		31 Fr		31 We		31 Mo TUI NA	31 Th		31 Tu		31 Su

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Residential Courses 2023

Easter School Residential Course:

Dates: Friday 7th – Sunday 9th April 2023 – confirmed
@Bloxham School
SAVE THE DATE! Booking Opens Soon!



Summer School Residential Course:

Dates: Arrive 23rd July. Course: Monday 24th July – Friday 28th July
SAVE THE DATE!
Venue to be confirmed soon!

Thank-you to everyone for your contributions to this Newsletter!

For the next Newsletter, please send in your articles, news, stories and contributions to the Editor, Renée Pryce, at moonwillow75@gmail.com
We would love to hear from you.

Taoist Arts Organisation