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DR. YÁNG, JWÌNG-MǐNG

Tàijíquán Theory

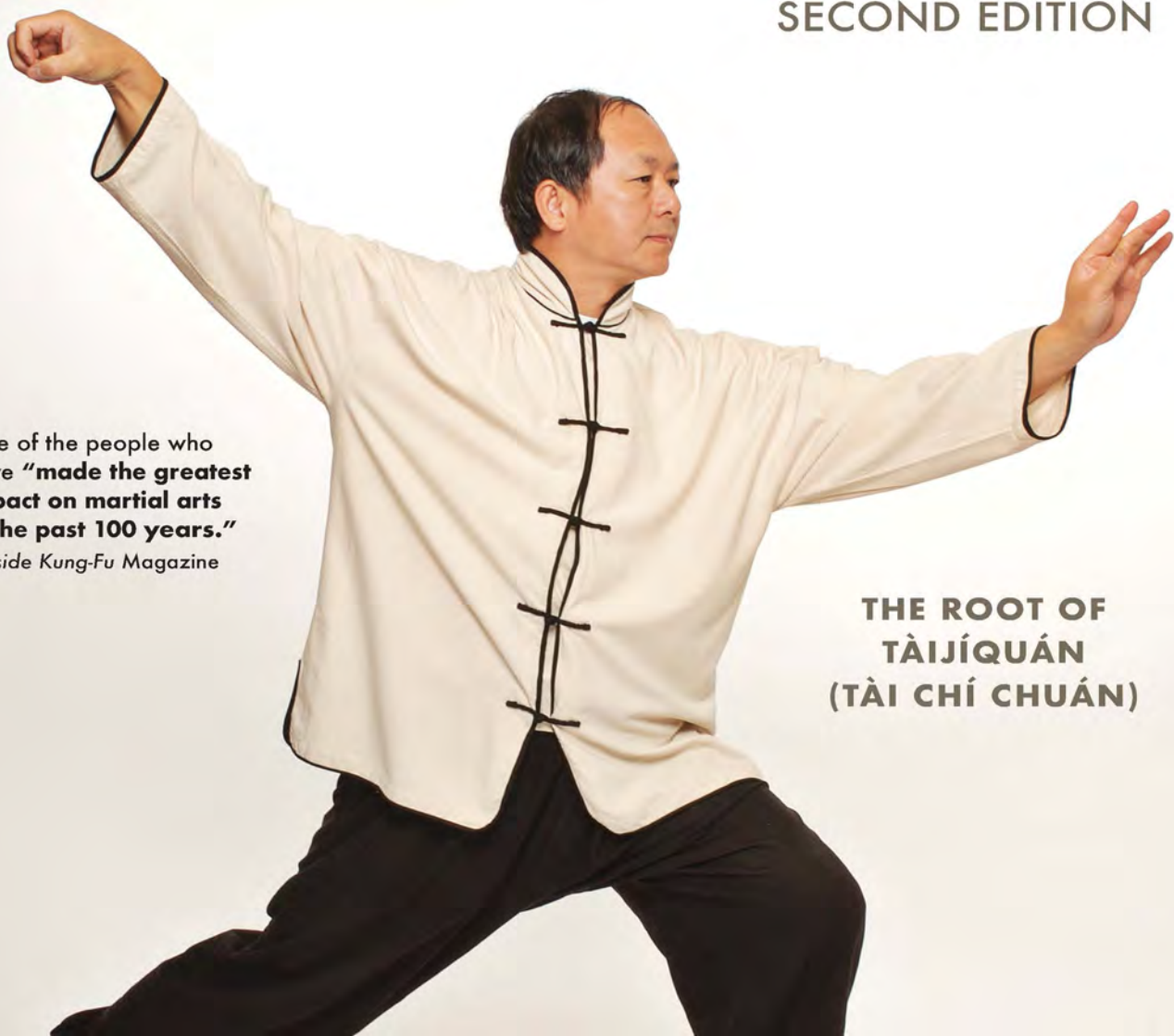
OF DR. YÁNG, JWÌNG-MǐNG

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THE ROOT OF
TÀIJÍQUÁN
(TÀI CHÍ CHUÁN)



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Contents

FOREWORD BY GRANDMASTER Lǐ, MÀO-CHĪNG	VIII
FOREWORD BY GRANDMASTER ABRAHAM LIÚ	XII
PREFACE	XV
PUBLISHER'S NOTE ON THE 2ND EDITION	XVII

PART I. GENERAL CONCEPTS OF TÀIJÍQUÁN 太極拳概論

1. About Tàijí 太極說	1
2. The Meaning of Tàijí in Tàijíquán 太極在太極拳中之義	7
3. Tàijíquán Yīn-Yáng Illustrations 太極拳陰陽圖解	12
4. Yīn-Yáng Theory of Tàijíquán 太極拳陰陽論	18
5. Yīn-Yáng Theory of Tàijí's Xīn and Yì 太極心意陰陽論	20
6. Yīn-Yáng Theory of Movement and Stillness in Tàijíquán 太極拳動靜陰陽論	21
7. Lǎozǐ's Thesis of Using the Soft to Subdue the Hard 老子以柔克剛論	24
8. General Theory of Tàijíquán Thirteen Postures 太極拳十三勢概論	26
9. Practicing Procedures of Tàijíquán 太極拳之練習程序	30
10. Three Heights and Three Postures of Tàijíquán 太極拳之三勢與三架	34
11. Yīn-Yáng Practicing Theory of Tàijíquán 太極拳陰陽練法論	36
12. Theory of Tàijíquán and Health 太極拳養生篇	39
13. About Qì Primary Channels, Secondary Channels, Vessels, and Dāntián 經、絡、脈、丹田考	40
14. Thesis of Tàijíquán's Muscle/Tendon Changing and Marrow/Brain Washing 太極拳易筋、洗髓論	47

PART II. ABOUT REGULATING THE BODY 論調身

1. Importance of Regulating the Body 調身之要	53
2. Stationary Postures (The Postures of Central Equilibrium) 定勢〔中定之勢〕	54
3. Moving Postures (The Postures of Four Directions) 動勢〔四面之勢〕	58

PART III. ABOUT REGULATING THE BREATHING 論調息

1. Secret of Regulating the Breathing 調息法訣	61
2. Theory of Normal and Reversed Abdominal Breathing 論順逆腹式呼吸	67
3. Secret of Embryonic Breathing (Wújí Breathing, Girdle Vessel Breathing) 胎息法訣〔無極呼吸、帶脈呼吸〕	72
4. Secret Knacks of Regulating the Breathing 調息竅門	81

PART IV. ABOUT REGULATING THE EMOTIONAL MIND 論調心

1. Importance of Regulating the Emotional Mind 調心之要	85
2. Thesis of Monkey Xīn and Horse Yì 心猿意馬論	87
3. Thesis of Mutual Dependence of Emotional Mind and Breathing 心息相依論	88
4. Thesis of Comprehending the Human Nature through Tàijíquán 太極拳悟性篇	90

PART V. ABOUT REGULATING THE QÌ 論調氣

1. Theory of Using the Yì to lead the Qì 以意引氣論	93
2. Secret of Small Circulation 小周天訣	95
3. Secret of Grand Circulation 大周天訣	102
4. Yīn-Yáng Tàijí Ball Qìgōng 陰陽太極球氣功	113

PART VI. ABOUT REGULATING THE SPIRIT 論調神

1. Returning the Essence to the Brain for Nourishing Through Marrow/Brain Washing 洗髓返精補腦篇	119
2. Thesis of the Unification of Spirit and Qì 神氣相合論	124
3. Thesis of the Mutual Dependence of Spirit and Breathing 神息相依論	126
4. Thesis of Wújí Spirit 無極神論	127
5. Thesis of the Spirit of No Spirit 無神之神論	128

PART VII. ABOUT JÌNG 論勁

1. Thesis of Jìng 勁論	129
2. Theory of Internal Jìng 內勁篇	132
3. Theory of External Jìng 外勁篇	134
4. Theory of Hard Jìng, Soft-Hard Jìng, and Soft Jìng 硬勁、軟硬勁、軟勁篇	136
5. Theory of Long Jìng and Short Jìng 長短勁論	141
6. Secret of Jìng 勁訣篇	143
7. Theory of Storing Jìng 蓄勁篇	145
8. Secret of Hēng and Hā, Two Qìs 哼哈二氣訣	148

PART VIII. ABOUT PUSHING HANDS 論推手

1. Practicing Methods of the Four Directions and Four Corners (Eight Doors, Eight Trigrams) 四方四隅練法 [八門、八卦]	151
2. Practicing Methods of the Five Steppings (Five Elements) 五步練法 [五行]	167
3. Practicing Methods of Central Equilibrium 中定練法	172
4. Method of Rooting 紮根法	173
5. Method of Uprooting 拔根法	181
6. Practicing Methods for Listening, Following, Attaching, and Adhering 聽、隨、粘、黏練法	183
7. The Practice of Yīn-Yáng Tàijí Circle 陰陽太極圈之練習	186
8. Six Turning Secrets of Tàijíquán 太極拳之六轉訣	190

PART IX. ABOUT SPARRING 論散手

1. Tàijíquán's Kicking, Striking, Wrestling, and Ná 太極拳之踢、打、摔、拿	197
2. Tàijíquán's Attaching and Adhering 太極拳之粘黏	198
3. Tàijíquán's Kicking 太極拳之踢	201
4. Tàijíquán's Striking (Cavity Press) 太極拳之打 [點穴篇]	203
5. Tàijíquán's Wrestling 太極拳之摔	208
6. Tàijíquán's Ná 太極拳之拿	212
7. Tàijíquán's Long and Short Fighting Strategies 太極拳之長短攻防	214
8. Strategy of Attacking Timing 攻時略	216
9. Fighting Strategy of Sūnzi 孫子戰略	218
10. Strategy of Hard and Soft 剛柔略	221

11. Strategy of Fast and Slow 快慢略221
12. Strategy of Advancing and Retreating 進退略223
13. Theory of the Fight of No Fight 敵而無敵論224
PART X. CONCLUSION 終論	
1. Theory of Reaching Enlightenment 通乎神明論227
2. Discussing the Song of Tàijíquán's Real Meaning 論太極真義歌229
REFERENCES	233
ACKNOWLEDGMENTS	235
APPENDIX A. TRANSLATION AND GLOSSARY OF CHINESE TERMS	
中文術語之翻譯與解釋	237
INDEX 索引	257
ABOUT THE AUTHOR	263

General Concepts of Tàijíquán

1. ABOUT TÀIJÍ 太極說

Changes; Great Biography said: “The ancestor surnamed Bāoxī had become the king of heaven and earth. (He) looked up to see the phenomenal (changes) of the heavens, looked down to observe the (natural) rules (i.e., patterns) of the earth, watched the (instinctive) behaviors of birds and animals and how they were situated with (i.e., related to) the earth. Near, (he) observed the (changes) of things around him and far, (he) observed the (repeating patterns of) objects, then (he) created the ‘Eight Trigrams.’ This was thus used to understand the virtue of the divine (i.e., natural spirit or natural rules) and also thus used to resemble (i.e., classify, pattern, or understand) the behaviors of millions of objects (i.e., lives).” From this, (we) can see that the creation of the “Eight Trigrams” was based on the ceaselessly repeating cycles of great nature, following the instinctive behaviors of the million objects (i.e., lives) between heaven and earth.

《易·大傳》曰：“古者包羲氏之王天下也。仰則觀象於天，俯則觀法於地。觀鳥獸之文，與地之宜，近取諸身，遠取諸物。於是始作八卦，所以通神明之德，所以類萬物之情。”由是可知八卦之作乃始於大自然循環不已之理，遵天地萬物之情。

The quotation in this paragraph is from the “Great Biography” section of *The Book of Changes* (Yijīng, 易經). Bāoxī (包羲) was an ancient ruler of China (2852–2737 BCE). After he observed the cyclical patterns of nature and the instinctive behavior of animals, he created the “Eight Trigrams” (Bāguà, 八卦). From the “Eight Trigrams,” natural cyclical patterns can be classified, traced, and predicted. Since animals and humans are part of nature, the “Eight Trigrams” can also be used to interpret an event and predict its possible consequences in the future.

Changes; Series Diction said: “(In) changes, there is Tàijí. This therefore, produces Liǎngyí (i.e., Two Poles), Liǎngyí generates Sìxiàng (i.e., Four Phases), and Sìxiàng bears Bāguà (i.e., Eight Trigrams). (From) Bāguà, good or bad luck can be defined (i.e., calculated or predicted). (From) good or bad luck, the great accomplishment can be achieved.” It again said: “What is Liǎngyí (i.e., Two Poles)? (It is) one Yīn and one Yáng.” Lǎozǐ, Chapter 24 also said: “Dào generates one, one produces two, two yields three, and three yields millions of objects.” From this (we) can see that it is due to the natural rules of Tàijí, that Wújí (i.e., no extremity) evolves into Yīn and Yáng Two Poles. From Yīn and Yáng’s generation of Two Poles, the Four Phases are generated, and subsequently, from Yīn and Yáng’s generation of the Four Phases, the Eight Trigrams are formalized. From this (we) can figure out that “One Yīn and one Yáng is called Dào.” This also means that the “Book of Changes” is the (book which describes the) consistent natural laws that apply to the universe and the human body. From the interaction of Yīn and Yáng, millions of objects are generated. From the variations of Yīn and Yáng, millions of affairs are communicative (i.e., exchangeable). Therefore, *Changes; Series Diction* also said: “To close means Kūn and to open means Qián, one closes and one opens means variations. To and fro exchange from each other ceaselessly means communicative (i.e., exchangeable).” What is Kūn? It is Yīn. What is Qián? It is Yáng.

《易·系辭》曰：“易有太極，是生兩儀。兩儀生四象，四象生八卦，八卦定吉凶，吉凶生大業。”又曰“兩儀者，一陰一陽也。”《老子·四十二章》亦曰：“道生一，一生二，二生三，三生萬物。”如是可知，因自然太極之理，無極衍化生為陰陽兩儀。由兩儀之陰陽衍化，四象而生。再由四象陰陽之衍化，八卦而成。由此可推，“一陰一陽謂之道，”亦即易經即宇宙人身互古一致之律。由陰陽之交媾，萬物生。由陰陽之變，萬事通。因之，《易·系辭》又曰：“闔戶謂之坤，辟戶謂之乾，一闔一辟謂之變，往來不窮謂之通。”坤者，陰也；乾者，陽也。

Changes; Series Diction (易·系辭) was written by Zhōu Wénwáng (周文王), the first ruler of the Zhōu Dynasty (周朝) (1122–255 BCE). He wrote an interpretation of the *Book of Changes*. In his book, he clearly pointed out that because of the existence of Tàijí (太極) (i.e., Grand Ultimate), there are changes in the universe. Tàijí is an invisible force or power which makes the Wújí (無極) (i.e., No Extremity) divide into Two Poles (i.e., Yīn and Yáng) and also from Two Poles return back to the Wújí state. Moreover, due to the existence of the Tàijí, Two Poles can again be divided into Four Phases and from Four Phases into Eight Trigrams. The explanation of this kind of natural derivation has also been found in Lǎozǐ’s *Dào Dé Jīng* (老子·道德經). The *Dào Dé Jīng* (道德經) has also commonly been called Lǎozǐ (老子) in Chinese society. Lǎozǐ explains that due to the existence of Dào, one is created. In addition, one can create two, and then three, and so on until millions of objects exist. From this, we can see that Tàijí is the same as Dào. That is why it is said: “What is Tàijí? It is the Dào” (何謂太極？道也。).

Furthermore, from Yīn and Yáng's mutual interaction and exchange, millions of objects can be differentiated. For example, the soil interacts with water and sunshine to produce growing plants. Plants are eaten by animals, who need to consume other life in order to survive. Finally, animals die and return to the soil. All of these natural cycles are due to the natural exchanges and interaction of Yīn and Yáng.

What is Wújí? It means the insubstantial emptiness or an infinitesimal point of space, not big or small (i.e., no dimension), no Yīn nor Yáng. Through Tàijí's pivotal action, Yīn and Yáng Two Poles are divided. Thus, the Yīn-Yáng symbol is formalized. This symbol can then be again distinguished as Yáng Yīn-Yáng symbol and Yīn Yīn-Yáng symbol depending on how the four phases of Yīn and Yáng are demonstrated (e.g., four seasons) through cycling. For example, if we demonstrate it with our right hand, the clockwise direction of cycling is classified as Yáng symbol while the counterclockwise direction of cycling is classified as Yīn. However, if we demonstrate it with our left hand, then everything is reversed. This is simply because generally our right hand is classified as Yáng while left hand is classified as Yīn.

無極者乃空空虛虛者或為太空之一小微點，無大無小，無陰無陽。由太極之動機陰陽兩儀因之分別。由之，陰陽圖現。根據陰陽如何運轉而演化成四象之方向，此陰陽圖可再區分為陽陰陽圖與陰陰陽圖。譬如我等以右手例，右旋為陽，左旋為陰。然而，如我等以左手為例，則一切反向矣。亦即左旋為陽，右旋為陰。這是因為一般而言，右手為陽，左手為陰也。

Wújí (無極) is a state of emptiness or simply a single point in space (Figure 1). There is no discrimination and there are no Poles. According to Yìjīng (i.e., *Book of Changes*), originally the universe was in a Wújí state. Later, due to the pivotal action of Tàijí (Figure 2), Two Poles (Liǎngyí, 兩儀) (i.e., Yīn and Yáng) were discriminated (Figure 3). However, we should understand that Yīn and Yáng are not definite (or absolute) but relative according to specifically defined rules. From these rules, Four Phases (Sìxiàng, 四象) are again derived. From different perspectives, the Yīn-Yáng Two Poles can again be

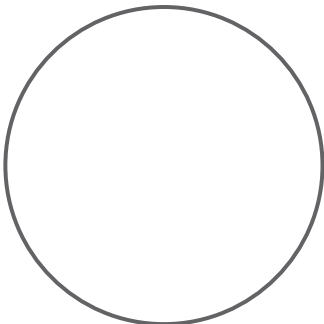


Figure 1. Wújí State

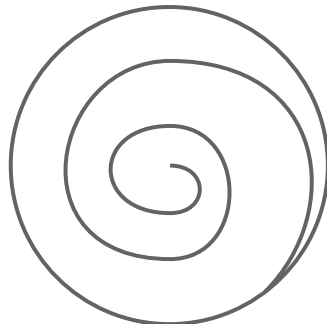
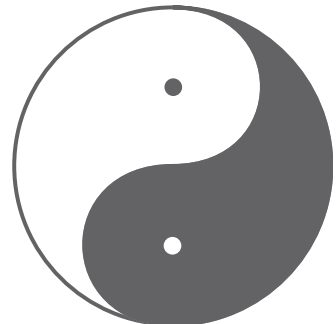


Figure 2. Tàijí State

Figure 3. Yin-Yáng State
(Two Poles or Polarities)

divided into Yīn and Yáng. For example, if you use your right hand to follow the Yīn and Yáng pattern, the clockwise cycling belongs to Yáng while the counterclockwise cycling belongs to Yīn (Figure 4). Generally speaking, your right hand action is classified as Yáng and your left hand action is classified as Yīn. From this rule, the Yīn-Yáng cycling will be completely reversed if you use your left hand (Figure 5). These general rules are applied in Tàijíquán and also in other internal styles such as Bāguàzhǎng (八卦掌).

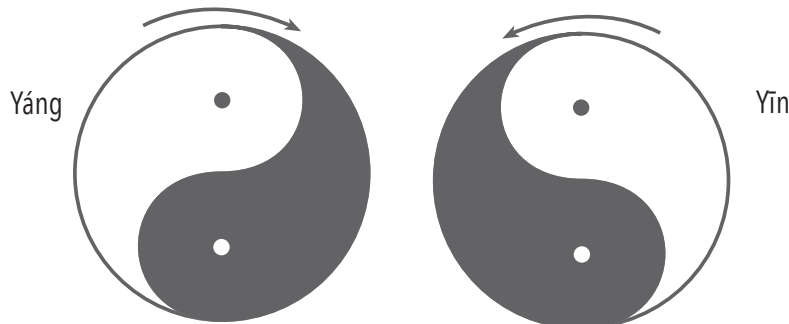


Figure 4. Rotations of Yin-Yang Symbol (Right Hand)

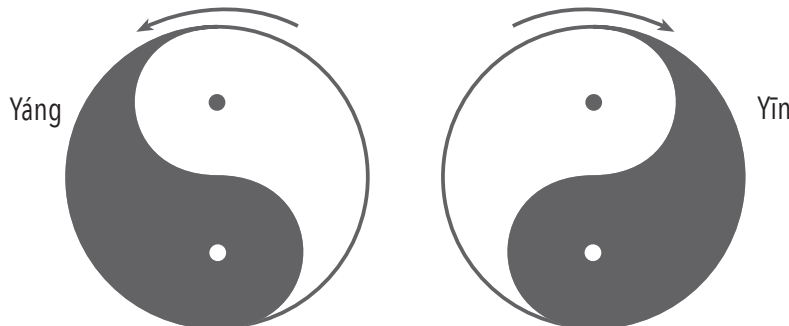


Figure 5. Rotations of Yin-Yang Symbol (Left Hand)

The above saying is talking about the Yin-Yang's derivation in two dimensions. When this Yin-Yang derivation is manifested in three dimensions, then right spiral to advance forward is classified as Yang while left spiral to withdraw is classified as Yin. Similarly, the manifestation of the left hand is reversed. From this, we can see that (if we are) able to comprehend the theory of great nature's Yin-Yang spiral derivation, then (we) will be able to comprehend the function of the Dào and use this Dào to understand the theory of ceaseless recycling of millions of lives in nature, furthermore, to trace back the origin of our human and physical life. The purpose of learning Tàijíquán is to aim for the comprehension of Tàijí and Yin-Yang so (we) are able to reach the Dào, therefore, (allows us) to protect (our body), strengthen (our body), and enjoy longevity. Furthermore, by nourishing and cultivating (our) human nature, (we are) able to reach the final goal of unification of heaven and human spirit.

About Regulating the Body

1. IMPORTANCE OF REGULATING THE BODY 調身之要

Tàijíquán is a martial Qìgōng. Its first important practicing requirement is regulating the body, next regulating the breathing, then regulating the Xīn (i.e., emotional mind), then, regulating the Qì, and finally regulating the spirit. There is an ancient saying: "(When) shape (i.e., body's posture) is not correct, then the Qì('s circulation) will not be smooth. (When) the Qì('s circulation) is not smooth, the Yì (i.e., wisdom mind) will not be at peace. (When) the Yì is not at peace, then the Qì is disordered." From this, (you) can see that from the (correct) regulating of the body, the Qì('s circulation) is smooth and from the smooth Qì circulation, the Xīn and Yì are calm and peaceful. It is also said: "The balance of the body and Xīn." This means the harmonization of the body and the Xīn. When the Xīn is clean (i.e., calm without emotional disturbance), the body can be calm. It (also) means: when the body's postures are correct, the Xīn is peaceful. In the Daoist book, The Complete Book of Principal Contents of Life and Human Nature, it is written: "When the body does not move, the Xīn will be peaceful by itself. When Xīn is not moved (i.e., not being disturbed), then the spirit will stay (in its residence) by itself." This implies that the slower the body moves, the more peaceful the Xīn will be. When the Xīn is peaceful without being moved, then the spirit will not leave its residence. This is the important key to reaching enlightenment (i.e., Understanding Jing) in Tàijíquán. From this, we can see that regulating the body is the first step of learning Tàijíquán.

太極拳，武學氣功也。其練習首要在於調身，次為調息，再為調心，更為調氣，終於調神。古云：“形不正，則氣不順。氣不順，則意不寧。意不寧，則氣散亂。”由此可知，由身調而氣順。由氣順而心意寧靜。又云：“身心平衡。”此即身心調合，心淨身靜，身正心平之意也。道書《性命圭旨全書·亨集》云：“身不動而心自安，心不動而神自守。”此即意身愈緩，心愈安。心安而不動，則神不外馳也。此即太極拳通乎神明之要徑。由是，可知調身為練太極拳之第一步也。

As explained before, Tàijíquán is a martial Qìgōng which follows the regular, normal training procedures of Qìgōng practice. These procedures are: regulating the body (Tiáoshēn, 調身), breath (Tiáoxí, 調息), mind (Tiáoxīn, 調心), Qì (Tiáoqì, 調氣), and then spirit (Tiáoshén, 調神). Regulating the body is the first step in the entire regulating process. However, you must use the mind as the controlling center of your entire being. This is because if the mind is not steady and calm, the thinking cannot be clear and the feeling cannot be accurate. Remember that feeling is the language of mind-body communication. In order to have deep feeling, your body must be calm and the mind must be peaceful. From this, you can see that the process of regulating the body cannot be accomplished in isolation. It must coordinate and harmonize with other criteria. Only if you have provided a relaxed physical body and a calm mind can your spirit stay in its residence without being disturbed. When this happens, the Spirit of Vitality can be raised.

2. STATIONARY POSTURE 定勢 (THE POSTURES OF CENTRAL EQUILIBRIUM) (中定之勢)

Regulate means to regulate until it is regulated to a harmonious stage. Regulating the body means to regulate the entire physical body until it is soft, relaxed, balanced, centered, rooted, and the head is suspended. When the Wěilú (i.e., tailbone) is upright, then the body will be balanced without being tilted. When the body is not tilting, the spine will be loose and the body will feel relaxed and seemingly fluid.

調者，調和也。調身者，調和身體之各部位使之鬆軟、平衡、中正、紮根、頂懸。身體尾閭中正，則身自立而不傾。不傾，則身不繃緊，脊椎自鬆。

Regulate (Tiáo, 調) means to control and refine something until it is harmonized with its surroundings, its peers, and/or its location in spacetime. In Tàijíquán, regulating the body means to bring consciousness to it until it can be harmonized with the breathing and the mind. When this happens, the Qì can be circulated smoothly and the spirit can be raised up to a higher potential. In order to reach this goal, the first step of regulating the body is to search for the relaxation, softness, balance, center, and root of the body. Additionally, in order to raise up the spirit, the head should be upright as if there is a thread suspending it from above, drawing it upward (Xūlǐng Dǐngjìng, 虛領頂勁). Furthermore, in order to keep the Mìngmén (Gv-4) (命門) cavity opened, the tailbone (Wěilú, 尾閭) must be upright (i.e., tucked in) as well. In this case, the entire body is upright and centered without being tilted. The spine will be loose and the body relaxed. This is the first crucial key to regulating the body.

Relaxation means every section of every joint must be loose. Tàijíquán Classic said: "Once in motion, the entire body must be light and agile, (it) especially should (be) threaded together." This means that when the joints are loose, then the body('s movements) can be light. When the body('s movements) are light, then the action can be agile and the entire body's Qi can be united (i.e., act as a single unit). Therefore, it is again said in Tàijíquán Classic that: "The root is at the feet, (Jing or movement is) generated from the legs, mastered (i.e., controlled) by the waist and manifested (i.e., expressed) through the fingers. From the feet to the legs to the waist must be integrated, through one unified Qi." From this, (you) can see that in order to reach the goal of lightness and agility, (you) must first pay attention to regulating the waist (Yāo) and the upper thighs (Kuà). This is because the waist and upper thighs are the controlling center of the physical body and also the place of the Qi's residence. When this place is loosened, then the body can be soft and the Qi can exit and enter as wished. The waist is just like the steering wheel of a car; it must be able to turn and move. If the waist is stiff and not soft(ened), then the entire body's Jing will lose its control.

鬆意節節關節要鬆。太極拳經云：“一舉動，週身俱要輕靈，尤須貫穿。”此即意關節鬆，則身輕，身輕則動靈，全身可串通一氣也。因而太極拳經再云：“其根在腳，發於腿，主宰於腰，形於手指。由腳而腿而腰，總須完整一氣。”由此可知為求身輕動靈，必先在意於腰與胯。其因概為腰與胯主身之主宰中心，氣結舍之所。此地先鬆然後身能軟，氣能進出自如。腰如開車之駕駛盤，必須轉動自如。如腰死不軟化，則全身之勁必失之主宰。

In order to be loose physically, the mind should first pay attention to the joints of the body. When the joints are loose, you can be relaxed. When you are loose and relaxed, then your action can be light and agile. In addition, when you are loose and relaxed, the Qi can circulate in the body smoothly. When this happens, your entire body can act as a single whipping unit. Tàijíquán Jing acts like the whipping of a soft whip. When there is a stiffness in any joint, the whipping power will be reduced.

All of the action or power is generated from the feet (i.e., root), directed and controlled by the waist, and finally manifested in the fingers. Therefore, the waist area, including the upper thighs, is the controlling center of the whipping power. Kuà means the upper thighs where they connect to the waist. Kuà (胯) can be discriminated as Wàikuà (外胯), which means external or outer upper thighs, and Nèikuà (內胯), the internal upper thighs near the groin area (Figure 19). Waist and Kuà act as the steering wheel of a car to control the entire body's power manifestation. Only when these two places are soft and loose can you use them as you wish. In order to make these two places loose and soft, you must learn how to move the hip joints softly and skillfully. In fact, it is the softness of

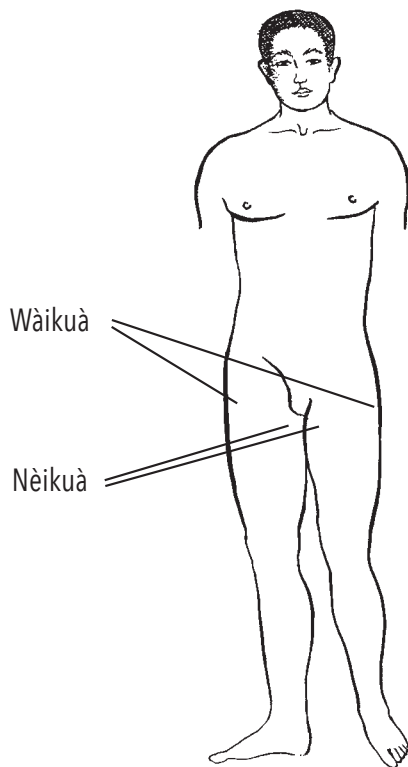


Figure 19. Wàikuà and Nèikuà

the hip joints that allows the waist and Kuà to be soft. In the *Tàijíquán Classic*, it is said: “If you fail to catch the opportunity and gain the superior position, (your) body will be disordered. To solve this problem, (you) must look to the waist and legs.”⁹ From these two sentences, we can see the importance of the waist and legs.

The upper thighs are the connecting place of the upper and lower body. When the upper thighs are stable, then the root is firm. In order to be firm in the root, the upper thighs must be loose. When (they are) loose, then the upper body and the lower body can be connected and the Yì and the Qì can be sunk to the bottom of the feet. On the contrary, if the upper thighs are tensed, then the lower body will be stiff and stagnant, and the root can be easily pulled. Furthermore, when the upper thighs are tensed, the waist will also be tightened; both are related to each other. In addition, though the waist and the upper thighs are loose and soft, (you) must also pay attention to the groin area. This is because when the groin is not wrapped (i.e., protected) (Guōdǎng) then the lower section will not be firm and the root will be shallow. (In this case,) the upper body and the lower body will lose their means of communication.

About Regulating the Breathing

1. SECRET OF REGULATING THE BREATHING 調息法訣

Lǎozǐ, Chapter 5: “Between heaven and earth, isn’t it just like a Tuóyuè (i.e., bellows)?” In the human body, the head is the heaven, the Huìyīn (i.e., perineum) is the earth or the sea bottom. Between them, isn’t it just like the Tuóyuè of the (natural) heaven and the earth? If it is so, then the key to maintaining a human life is just like the millions of lives which must rely on the Tuóyuè between heaven and earth, that is, to find the Qi’s smooth circulation and rely on it to live. Regulating the breathing is to regulate the exit and entrance of the air in the body’s Tuóyuè. From this, the exchange of oxygen and carbon dioxide can be smoothly accomplished. If there is any stagnation in this exchange, then the metabolism of the body’s cells will not be carried out efficiently. Consequently, the vital force will be reduced and the cells will age faster.

《老子·五章》：“天地之間，其猶橐籥乎？”人身者，頭為天，會陰為地、為海底。其間猶如天地之橐籥乎？然，則人生命之竅有如天地間之萬生眾命，惟賴天地間之橐籥以求氣之順利運行而賴以生存。調息者，調身體橐籥中空氣之出入也。由此出入，氧氣與二氧化碳可順利之交換。如此交換不順，則身體細胞之新陳代謝無法有效之施行。生命力由之降低，細胞加速之老化。

Tuóyuè (橐籥) (i.e., bellows) is a tube which is used to intensify the fire in a furnace by alternately admitting and expelling air. According to Lǎozǐ (老子), the space between heaven and earth is just like a Tuóyuè. From circulation of the air, all lives gain continuity. According to Chinese Qìgōng, a person’s head is analogous to heaven (Tiānlínggài, 天靈蓋) while the perineum (i.e., Huìyīn, Co-1) (會陰) is like the earth or sea bottom (Hǎidǐ, 海底). Therefore, the body is like a Tuóyuè. Through the nose, oxygen and carbon dioxide are exchanged in the body and consequently, millions of lives of cells can be maintained. Without this exchange, we would die.

According to science, in order to generate a biochemical combustion process, oxygen is required to change the food essence into energy. Without sufficient oxygen, the energy production will be stagnant. In addition, all of the cells in the body require substantial oxygen. All of the cells have their own life span (e.g., a skin cell's lifetime is about 28 days). Therefore, when the cells die, they must be brought out through exhalation. At the same time, new cells must be generated to replace the dead cells. This smooth process of cell replacement—metabolism—is the key to health and longevity. The first crucial key is learning how to take in sufficient oxygen and to expel carbon dioxide efficiently. That means breathing correctly. It is because of this that all Qìgōng practices emphasize the training of correct breathing. This process is called “Tiáoxī” (調息), which means “regulating the breathing.”

After (you) have regulated (your) body until it has reached a stage of regulating without regulating, then (you) should enter the practice of regulating the breathing. What is regulating the breathing? It means to regulate the breathing until it is calm, slender, deep, continuous, and uniform. When the breathing is regulated appropriately, the Qi's circulation will be smooth, and when the breathing is inverse, then the Qi's circulation will be stagnant. If Xīn and Yì can be peaceful and calm, then the body's regulating can be regulated to an even deeper stage. Treatise on Comprehending the Real (Wúzhēnpiān) said: “There are three kinds of breathing. From coarse to fine, inhalation and exhalation through the nose is nose breathing. Keeping the center (Lower Dāntián) ascending and descending, is Qi breathing. (When) extremely calm and return to its root is called Shén breathing (i.e., Spiritual Breathing). Therefore, to number (i.e., to evaluate): the breathing (i.e., nose breathing) is not as high as regulating (abdominal real) breathing, and the regulating breathing is not as high as Shén breathing. When the Shén breathing becomes peaceful, then condense the Shén into the Qi cavity (Huángtíng) (i.e., Real Dāntián); then the breathing is really deep.” (The Daoist) Guǎngchéngzǐ said: “One exhale, the Earth Qi rises; one inhale, the Heaven Qi descends; real man's (meaning one who has attained the real Dào) repeated breathing at the navel, then my real Qi is naturally connected.” (Daoist book) Sing (of the) Dào (with) Real Words (Chàngdào Zhēnyán) says: “One exhale one inhale to communicate Qi's function, one movement one calmness is the same as (is the source of) creation and variation.” From the above, (you) can see that when (you) regulate (your) breathing, (you) should regulate it until the regulating is stopped and has reached to the stage of real breathing. What is real breathing? It seems that it is there and as if it is not there, soft without being broken, also named “internal breathing” (Nèihūxī). Though the external ordinary breathing is stopped, it seems that there is an internal scenery of rising and descending in the Dāntián.

About Regulating the Emotional Mind

1. IMPORTANCE OF REGULATING THE EMOTIONAL MIND 調心之要

What is regulating the Xīn (i.e., heart, emotional mind)? It calls for using the Yì (i.e., rational thinking, logical mind) to regulate the Xīn. Xīn belongs to Yáng and is active, while Yì belongs to Yīn and is calm. Dào Treasure, Thesis of Sitting and Oblivion states: “Xīn is the master of the entire body and the commander of a hundred spirits (i.e., all spirits); when it is calm, wisdom is generated and when it is active, then confused. Delusion is generated (i.e., decided) within the action and calmness (of the Xīn).” This Xīn means Xīn and Yì. If the Yì is unable to regulate the Xīn, then the Xīn easily becomes active, oppressive and impatient, confused and depressed, and it cannot control itself. Thus, the Yì also cannot be calm and peaceful. When the Yì is not calm and peaceful, then the Qì is hard to lead.

調心者，以意調心也。心者，陽也，動也。意者，陰也，靜也。《道藏·坐忘論》：“夫心者一身之主，百神之帥，靜則生慧，動則生昏，欣迷動靜之中。”此心者即心意之謂也。意不能調心，則心動、悶躁、昏沉、而不知自我。意亦不能寧靜。意不寧，則氣難引。

According to traditional Chinese concepts, we have two minds, one is called “Xīn” (心) (i.e., heart or emotional mind) and the other is called “Yì” (意) (i.e., logical, rational, and wise thinking). Regulating the mind means using the Yì to regulate emotional disturbances (i.e., Xīn). When the Xīn is regulated, you can be calm and the Yì can be strong. Conversely, if the Xīn is disturbed and confused, the Yì will also be unsteady. In this case, the Yì will not be able to lead the Qì effectively.

Ancient ancestors said: “When teaching a person the great Dào, first teach him/her how to stop the Niàn (i.e., thoughts); if the initiation of Niàn cannot be stopped, then the teaching will be in vain.” This is the Gōngfū of regulating the Xīn. Confucius also said: “First must be calm, then there is steadiness. When there is steady-

ness, then there is peace. When there is peace, then (you are) able to think. When (you are) able to think, then (you will) gain.” This means in order to gain, (you) must first be able to keep the Xīn and the physical body calm and peaceful. In order to be calm and peaceful, (you) must first have the Gōngfū of stabilizing the Xīn and getting rid of the Niàn. However, in order to gain steadiness, (you) must first begin from the word of calmness. When there is calmness, then the mind is bright. When the mind is bright, then (you are) able to differentiate. When (you) can differentiate, then (the occurrences) will be clear. When it is clear, then (you) will not be confused.

古云：“大道教人先止念，念頭不住亦徒然。”此即調心之功夫也。孔子亦曰：“先靜爾后有定，定爾后能安，安爾后能慮，慮爾后能得。”此即謂要能有所獲，必先能心身安寧。要能心身安寧，必先能有定心去念之功夫。然而，要能有定，首先必從靜字著手。靜而明、明而辨，辨則清，清則不惑也。

Niàn (念) is a thought that lingers in your mind and that you cannot dismiss. For example, when you have an idea, it is a thought. However, if this idea continues to disturb your emotion, then it is a Niàn. “Niàntou” (念頭) means the initiation of the Niàn, that is the beginning of a new thought.

In order to stop the initiation of a new thought, first you must be calm both physically and mentally. When this happens, a peaceful mind will be generated. Only if you have a peaceful mind can the Yi be clear, concentrated, and strong. Naturally, with this clear Yi, you will not be confused.

After reaching the goal of regulating the Xīn, (you) should regulate the concentration of the Yi. When the Yi is concentrated, the Qi can be led and be used efficiently. However, when (you) have reached a stage of regulating without regulating, then the Yi is not in the leading of the Qi but in the spirit. For instance, if (you) wish to lead the Qi to the palm, the spirit is on the opponent. When the Yi is strong, the Qi will be abundant and circulate smoothly and naturally. Tàijiquán ancestors said: “Yi is on the spirit and not on the Qi. If on the Qi, then the Qi is stagnant.” This is what it means.

在心調之後，即調意之專。意專則氣能引而為我所用。然而在進入調而不調之境地時，意不再在引氣，而在精神。比如，欲引氣至掌，精神在敵，意強氣旺，氣行自如。太極拳先哲云：“意在精神，不在氣，在氣則滯。”此即意也。

In order to increase the concentration of the Yi, you must first regulate the Xīn. After the Xīn is regulated, you learn how to concentrate your Yi to a higher level. After you have reached a stage of using your Yi to lead the Qi without any effort, then you

should practice raising up the spirit. In Tàijíquán, in order to lead the Qì strongly to support the physical manifestation, the spirit of fighting must be high. That means the sense of enemy is high and you are in a highly alert and aware state.

2. THESIS OF MONKEY XĪN AND HORSE YÌ 心猿意馬論

What is Xīn? It belongs to Yáng, easily active and excited. It is emotional, hard to keep steady, easily impatient and impetuous, and cannot be calm and settled. What is Yì? It belongs to Yīn. It is quiet, settled, wise and logical, patient, calm, steady, and not confused. Ancient people said: "The Xīn is like a monkey while the Yì is like a horse." This means that, though a monkey is small and weak physically, the level of its impatience and unsteadiness can make a person scared. Conversely, though a horse is big and powerful physically, it can be calm. Both Xīn and Yì are used by a person. What does Xīn-monkey and Yì-horse mean? It means: to use the Yì-horse to control the Xīn-monkey. For example, when (you) are driving (your) car and encounter a big traffic jam. (You) wait and wait. After a while, the Xīn gradually becomes unsteady, followed by impatience, and finally you lose your temper. This is caused by the Xīn-monkey. At this time, the Yì-horse will take over and ask the Xīn: "Will the unsteady and impatient Xīn be able to solve the problem of the big traffic jam?" The answer is obvious. It cannot. Then the Yì-horse advises and says: "If this is the case, then why do (you) become unsteady and impatient, which is harmful to your health? Why don't (you) listen to the music from the radio to remove the anxiety of the Xīn? Alternatively, (you) could just calm down (your) Xīn and regulate (your) breathing for Qigōng practice." (If you do so), before you even realize it, the traffic jam will dissipate. This is only an example of using the Yì-horse to subdue the Xīn-monkey.

心者，陽也，易動也，易興奮也，感情也，難定也，易浮躁也，不靜也，不沉著也。意者，陰也，靜也，沉著也，理智也，不浮躁也，安寧也，定也，不昏迷也。古云：“心猿也，意馬也。”此意猿雖體小力弱，然其浮躁不寧之能耐卻是大而可畏。反之，馬雖體大力強，卻能心靜意寧的為人所使。心猿意馬者，以意馬克心猿也。比如在開車時遇到大阻塞。等而等之，心漸難寧，接而浮躁，火氣上漲。此心猿之作怪也。此時，意馬接進，反問之，心浮氣躁可去塞車之困擾乎？回答甚為明顯。不能。意馬解之：如是，為何身心煩躁以損身心之健康歟？何不聽聽音樂以解心愁，或靜心調息練煉氣功。在不知不覺中，塞車解之。此意馬克心猿之一例也。

In order to use a calm and concentrated mind to lead the Qì, you must first learn how to regulate your emotional mind. However, this is not an easy task. In Qigōng practice,

the emotional mind remains the main obstacle to progress. When you practice, you must be patient and proceed step by step to deal with the problem. That is why the first stage of meditation is called “self-recognition” (Zìshí, 自識). In this stage of meditation, the mask on your face drops off and you must face your true self. When this happens, the emotional mind becomes very active.

The second stage of regulating is called “self-awareness” (Zìjué, 自覺). In this stage, you begin to understand the problem of emotional bondage. The third stage is “self-awakening” (Zìxǐng, Zìwù, 自醒 · 自悟). In this stage, your rational mind has clearly derived an understanding of the emotional problem and is looking for a way of setting you free from the emotional bondage. The last stage is “freedom from emotional bondage” (Zìtuō, 自脫). These are the four stages of spiritual enlightenment in human life. Progressing through these stages will take a long time. The first step in this practice is through meditation.

During sitting meditation or practicing Tàijiquán, the greatest challenge is to subdue the Xīn-monkey. In order to subdue the Xīn-monkey, (you) must offer it a banana. When (you) have a banana, the monkey can be led into the cage and be subdued by the Yì-horse. What is this banana? It is regulating the breathing. From regulating the breathing, the Xīn gradually calms down. From the Xīn's calmness, the Yì can then be peaceful. From the peaceful Yì, the Qì can be led efficiently. From leading the Qì efficiently, this achievement can be reached. From this, (you) can see the deep relationship between Xīn and breathing. We will discuss this topic in the next article.

靜坐，練太極拳時，最難是克心猿。為克心猿，必備香蕉。備有香蕉，心猿可引入籠中，遂為意所克。香蕉者，調息也。由調息而心靜，由心靜而意寧，由意寧則氣引，由氣引而功成。由是可知，心息之深切關係。下篇將專題論之。

During meditation, if the emotional mind continues to bother you, then you should pay attention to your breathing. Breathing is the banana. It is a treat for the body, and its way to calm down the emotional monkey mind. We will discuss more of this subject next.

3. THESIS OF MUTUAL DEPENDENCE OF EMOTIONAL MIND AND BREATHING 心息相依論

What is regulating the Xīn (i.e., emotional mind)? It means to use the Yì (i.e., rational mind) to regulate the Xīn. Xīn belongs to Yáng and is active, while Yì belongs to Yīn and is calm. When using the Yì to regulate the Xīn, breathing is the key. When the Yì pays attention to the breathing, then Xīn can calm. Vegetarian Guest Requests About Listening to the Xīn said: “The Xīn has been attaching

About Regulating the Qi

1. THEORY OF USING THE YI TO LEAD THE QI 以意引氣論

Regulating the breathing means to regulate the breathing until it is smooth, abundant, uniform, and fluid. To regulate it, the Yi is the most important. When the Yi is strong, (the circulation of) the Qi is strong. When the Yi is peaceful, the Qi can be led smoothly. When the Yi is calm, the Qi can be uniform, smooth and fluid. Qi is bioelectricity. Yi is the electromotive force (EMF) (i.e., electric potential difference). From Ohm's law, we know that:

$$V = I \times R$$

V=Electric Potential Difference

I=Current

R=Resistance

From this, we can see that when the electromotive force is strong, the current will be abundant and when the electromotive force is weak, the current will also be feeble. In addition, when the resistance is high, the current will be low, and when the resistance is low, the current will be high. Consequently, when the Yi is strong, the Qi is strong, and when the Yi is weak, the Qi is weak. When the body is relaxed, the resistance is low, and the current is high, and when the body is tense and stiff the resistance is high, and the current is low.

調氣者，調氣之行順、沛、均、與勻。其調之，以意為先。意強，氣沛。意寧，氣順。意平，氣均勻也。由今之科學上之瞭解知，氣者，生化電也。意者，生化電流之電動勢（電位差）也。由歐姆定律知：

$$V = I \times R$$

V: 電位差（電動勢）

I: 電流量

R: 電阻

由是可知，電動勢強，電量則沛；電動勢弱，電量則竭。不但如此，電阻高，電量小；電阻低，電量大。因之，意強，氣強；意弱，氣弱。身體鬆軟，電阻低，電流高。身體繃硬，電阻高，電流低。

The purposes of Qigōng training are to increase the flow rate of the Qì's circulation (i.e., abundance of I) and also to improve the quality (i.e., efficiency) of the Qì's manifestation. From the formula, you can see that in order to increase I, you must increase V and also decrease R. In order to increase V, the Yì must be more concentrated. In addition, in order to decrease R, the body must be relaxed and soft. This is the theory of Tàijíquán: "relaxed physical movements with a concentrated mind." This is a way of "moving meditation."

The way of strengthening the Yi is through meditation training. The body relaxes through training the postures. Wǔ, Yǔ-Xiāng said: "Transport Qì as though through a pearl with a 'nine-curved hole,' not even the tiniest place won't be reached." To reach the level of transporting Qì to everywhere as wished, the Gōngfū of Yi's internal vision must be high and deep. Only if the Yi can reach everywhere (in the body), can the Qì be led everywhere. This Gōngfū must also be gained from training Qi in still meditation. Furthermore, in order to gain the uniformity and fluidity in Qì circulation, the transportation of Qì must be soft and smooth. The key is in the uniformity and fluidity of the breathing, the body's relaxation and softness, the Yi's peace and calmness, and the spirit's condensation and upraising. The Song of the Spiritual Origin of the Great Dào sings: "Concentrate (your) attention to reach the Qì's softness, the spirit will stay for a long time. To and fro of the real breathing will also be natural." This is the Dào of the unification of the spirit (i.e., Shén) and the Qì.

意之強，由靜坐練之。身之鬆軟，由練架得之。武禹襄云：“行氣如九曲珠，無微不到。”為求氣之無所不到，意之內視功夫必須高深。意之無所不到，才能導致氣之無所不到。此功夫亦由靜坐煉氣中得之。再者，為求氣之均勻，氣之行必須柔順。其要在於呼吸之均勻，在身體之鬆柔，在意之寧靜，在神之內聚與上提。《大道靈源歌》曰：“專氣致柔神久留，往來真息自悠悠。”此是神氣相合之道也。

In order to increase the electric potential difference, you must first know how to increase the concentration of your Yì. The best way to increase concentration is through still meditation training. In addition, in order to reduce the resistance of the body, you must know how to relax and be soft in your movements. When you are soft and relaxed, the Qì can flow smoothly without stagnation. In order to increase the efficiency of leading the Qì with the Yì, you must have a very sensitive inner feeling. The deeper the feeling, the more powerfully your mind can lead the Qì.

About Regulating the Spirit

1. RETURNING THE ESSENCE TO THE BRAIN FOR NOURISHING THROUGH MARROW/BRAIN WASHING 洗髓返精補腦篇

In order to raise up the energy resonant vibration level of the brain spirit (i.e., increase vibration frequency band) with the great nature, and also to open the Upper Dāntián (i.e., third eye), you must first know how to convert the essence into Qi and then, from the method of “Embryonic Breathing” (Tāixí), how to store the Qi in the Real Dāntián. When the Qi has accumulated to an abundant level, it can then be led upward along the Thrusting Vessel (Chōngmài) (i.e., spinal cord) to the brain (for nourishing). This is the Gōngfū of the Daoist society’s training for “returning the essence to the brain for nourishing,” “to train the Qi and nourish it to the Shén,” and “to train the Qi and sublimate (it to the brain).”

為求腦神與大自然共振能量之提高，與上丹田（第三眼）之開竅，我必先懂得如何煉精化氣，再由胎息之法將氣蓄於真丹田。當氣蓄至高量時，即可引氣由衝脈上行而至腦部。此為道家所謂之返精補腦、煉氣化神、與煉氣昇華之功夫。

In order to unify your spirit with the natural spirit, you must train in two important parts. The first is to activate more brain cells and raise the energy to a more highly energized state. When this happens, the resonant vibration energy in the space between the two hemispheres of the brain (i.e., Spiritual Valley) (Shéngǔ, 神谷) will be enhanced. Consequently, the vibration frequency band will also be widened. This will increase the sensitivity of the spiritual correspondence with your surroundings and with the great nature.

In order to build up a smooth connection without obstruction, you must also reopen your third eye (Yìntáng, 印堂; or Tiānyǎn, 天眼) (i.e., Upper Dāntián). When the third eye is opened, you will be able to sense, and therefore understand, the natural energy and spirit. You will also regain the capability of telepathy. This is the Daoist definition of spiritual enlightenment (Shéntōng, 神通).

To reach this goal, you must first learn how to convert the essence into Qì (Liànjīng Huàqì, 煉精化氣) and nourish the Shén (i.e., spirit) with Qì (Liànqì Huàshén, 煉氣化神). “Essence” refers to the post-birth essence stored in the body and also to the hormones. In order to convert these essences into Qì, you must practice abdominal breathing. As discussed before, the abdominal area is considered the “Lower Dāntián” (Xià Dāntián, 下丹田) by Daoists or “Qì Ocean” (Qìhǎi, 氣海) by Chinese medical society. This area is also called “Elixir Furnace” (Dānlú, 丹爐), since through the abdominal up-and-down exercises, the stored food essence (i.e., fat) can be converted into Qì through biochemical reaction.

However, in order to activate more brain cells, you must first store the Qì in the Real Dāntián (Zhēn Dāntián, 真丹田) (i.e., biobattery) to an abundant level. Every brain cell consumes at least twelve times as much oxygen as regular cells. Since oxygen is required for biochemical combustion processes in the body, to produce energy (i.e., Qì), it is reasonable to assume that each brain cell also consumes approximately twelve times the Qì of a regular cell. This means that to activate more brain cells and raise them to a higher energetic state, it will require a great amount of Qì. The Daoists believed that Embryonic Breathing (Tāixí, 胎息) was the method of storing the Qì in the Real Dāntián (i.e., second brain). In Embryonic Breathing, you also stimulate the pancreas, adrenals and testicles for hormone production. It is now known that hormones function as catalysts to the biochemical reactions in the body. Therefore, the function of the body’s metabolism can be carried out effectively. When the hormone level is enhanced, Qì can be produced and stored more efficiently.

What is the brain? It is the master and the center of the human physical body and spiritual body. The brain is constructed from two hemispheres, left and right. The space at the center is called Upper Dāntián, Spiritual Valley (Shéngǔ), or Mud Pill Palace (Níwángōng) by the Daoists. It is the residence of the spirit, therefore is also called Spiritual Residence (Shénsì). Mud Pill Palace refers to what the scientists call brain center, where the pituitary and pineal glands are located. From these two glands, growth hormone and melatonin are produced. Hormones are the catalyst of the body’s biochemical reactions. Therefore, if the hormone levels (in the body) can be maintained at the same level as that of youth, then the (body’s) metabolism will be carried out smoothly, the function of the body can be healthy, and longevity can be achieved.

About Jìng

1. THESIS OF JÌNG 勁論

What is Jìng? It is Lìqì or Qìlì. From the word, it can be interpreted as “using the Yì to lead the Lì (i.e., muscular power) to the (precise) path.” In order to increase the ability to use the Yì to lead the Qì to a higher level and thus be available for you to use, (your) Yì must be concentrated. When the Yì is used to lead, the Qì will follow (naturally). When the Qì follows (the Yì for manifestation), the internal Lì can be strengthened. You should know that (all) the (physical) movements are initiated from the Yì. From the Yì's leading, the Qì will reach to the desired part of the physical body. When the nerves are stimulated by the Qì (i.e., bioelectricity), the muscles will withdraw and expand, initiating the movement.

勁者，力氣或氣力也。從字意上解，乃由‘意’引‘力’入‘徑’之謂也。為能以意引氣至一較高程度，為我所用，意必專也。意引之，而氣隨之。氣隨之，而內力增強之。吾須知動始于意，由意引氣而達身體部位，神經受氣導至肌肉之收縮與伸張，動由是生也。

If you try to find the definition of Jìng (勁) in a Chinese dictionary, you will soon see the definition is Lìqì (力氣) or Qìlì (氣力). Qì is the bioenergy or bioelectricity, while Lì is the muscular power manifested physically. From this, you can see that the definition of Jìng should be “the manifestation of Qì into muscular power.”

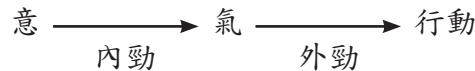
In addition, from the structure of the Chinese word, Jìng (勁) can be divided into two words: “徑” (i.e., path) and “力” (i.e., muscular force). From this, you can see that the meaning of Jìng (勁) is actually “direct the muscular force into the precise path.” In order to direct the muscular force into the right path, the mind (i.e., Yì, 意) must be concentrated. When the Yì is concentrated, the Qì that is led will be strong. When this strong Qì is manifested into physical action, the manifestation can be powerful and penetrating.

In Chinese martial Qìgōng, it is said: “Use the Yì to lead the Qì, and from the Qì, the power is thus manifested” (以意引氣，由氣生力). This clearly implies that it is your mind (i.e., Yì) that initiates the action. When this Yì is initiated, the Qì is led to the physical body for action. From this, you can see that in order to have strong Jìng manifestation, you will need a high level of mental concentration.

When the Yi is not concentrated and not strong, the Qi (led) will also be weak. When the Qi is weak, then the power manifested from the physical body will be shallow. In general physical movement, the concentration of the Yi does not have to be high, and the actions can be carried out as wished. Consequently, the Jing's manifestation is not apparent. However, if there is a need to enhance your physical strength to do some special tasks, then the Yi must be concentrated to a higher level. Consequently, the Qi's circulation can also be reinforced and thus the Li's manifestation will be more clear (i.e., stronger), which means the Jing's manifestation is more obvious.



意不專、不強，氣則弱。氣弱，則身體部位之力顯微。普通動作，意不用專，即能隨心所欲，因此勁不顯著。然如須增強體力以行特別之功，則意必較專，氣行因而能增強，力因而能顯明，勁亦能突出。



Jing can be distinguished as “Internal Jing” (Nèijìng, 內勁) and “External Jing” (Wàijìng, 外勁). The Yi that leads the Qi with the coordination of correct breathing is called “Internal Jing.” The correct body movement that allows the Qi to be manifested into physical action effectively is called “External Jing.” When the Internal Jing and External Jing are coordinated and harmonized with each other efficiently, it is called “unification of internal and external” (Nèiwài Xiànghé, 內外相合).

From the above discussion, it can be seen that Jing can be discriminated as “Internal Jing” and “External Jing.” What is “Internal Jing”? It refers to using the Yi to lead the Qi. It is related to the Yi's concentration and the abundance of the Qi's circulation. We will discuss this from the scientific perspective in the next thesis. What is “External Jing”? It refers to the external manifestation of the Jing. It is related to the conditions of the physical body and the way the Jings are manifested. From different ways of Jing manifestation, Jing can be classified as hard Jing, soft-hard Jing, and soft Jing. These are emphasized in different styles. We will discuss this in the following thesis.

由上可知，勁可分內勁與外勁。內勁者，以意引氣也。其有關於意之專與氣行之沛否。下篇將由科學上之觀點討論之。外

勁者，勁顯與外也。其有關於物理身體之情況與顯勁之法也。由於勁顯之異，勁可再分為硬勁、軟硬勁、軟勁。不同門派因之而分也。下將專篇討論之。

Different Chinese martial styles have different ways to express Jing. For example, Tiger Claw style pays more attention to hard Jing, White Crane focuses more on soft-hard Jing, while Tàijíquán concentrates more on soft Jing. However, the basic theory of using the Yi to lead the Qi and then manifest externally remains the same. If you wish to know more about the theory of different Jing manifestations, please refer to the book *The Essence of Shàolín White Crane*, published by YMAA Publication Center.

From different applications, Jing can be classified as offensive Jings, defensive Jings, and non-offensive and non-defensive Jings. Offensive Jings are classified as Yang which focus on emitting Jing, as seen in Wardoff Jing (Péngjìng) and Bump Jing (Kào jìng). Defensive Jings are also Neutralizing Jings and are classified as Yin. They neutralize the coming Jings from the opponent, as seen in Rollback Jing (Lǚjìng) and Leading Jing (Yǐnjìng). Non-offensive and non-defensive Jings are used to train the body's feeling, such as Listening Jing (Tīngjìng) and Understanding Jing (Dǒngjìng). However, some Jings can be used both for offense and defense. For instance, though the main purpose of Wardoff Jing is for offense, when the opportunity is appropriate, it is often used for defense. From this it can be seen that the creation of an advantageous opportunity is decided by you, and all the applications depend on you. It is alive and not dead. The learner should ponder this carefully.

由不同之應用，勁可再分為攻勁、守勁、與不攻不守勁之分。攻勁者，陽也，專行於勁之發放，譬如棚勁與靠勁等。守勁者，化勁也，陰也，專用於化解彼之來勁，譬如捋勁與引勁等。不攻不守勁者，專用於訓練己身之感覺，譬如聽勁與懂勁等然。雖然，有些勁卻是攻守兩用，依不同之用法而定。譬如棚勁，雖主用於攻，然而時機適宜，卻常用於守。由此可知，造機造勢在我，應用也在我。是活用的，而不是死板的。學者須慎思之。

Generally, depending on the applications, we can classify Jing into offensive and defensive categories, and also those that are neither; you should not be restricted by these classifications. Application of the Jing depends on the situation. It is alive. If you are interested in more discussion of Tàijíquán Jings, please refer to the book *Tai Chi Chuan Martial Power*, 3rd ed. by YMAA Publication Center.

2. THEORY OF INTERNAL JING 內勁篇

What is Internal Jing (Nèijìng)? It is the energy source of the power. What is Qi? It is bioelectricity. What is the Yi? It is the electromotive force (EMF) (i.e., electric potential difference). When the Yi is strong, the EMF will also be strong (i.e., greater electric potential difference). When the EMF is strong, the flow of bioelectricity will be strong. When the flow of bioelectricity is strong, the energy flow will also be strong. This the theory of Internal Jing. When the energy flow is strong, the Jing manifested will be powerful. As mentioned earlier, from Ohm's Law it is known that:

$$V = I \times R$$

V=Electric Potential Difference

I=Current

R=Resistance

From this formula, it is known that the potential difference is proportional to the current. That means, when the electric potential difference is bigger, the current is also bigger. That is, when the EMF is strong, the current is strong. EMF (in Tàijíquán) is the Yi. That means, when Yi is strong, the bioelectricity is strong. In order to have strong Yi, (you) should start from still meditation. From still meditation, the Gōngfū of the Yi's concentration can be trained. When the Yi is concentrated, the Spirit of Vitality is high and the EMF is strong; this is the first secret key to Internal Jing.

內勁者，動力能源也。氣者，生化電也。意者，電動勢也。意強，電動勢強（亦即電位差大）。電動勢強，生化電流則強矣。生化電流強，則動力能量大。此為內勁之理。動力能量大，則其外勁顯現力強。前已題及，由歐姆定律知：

$$V = I \times R$$

V: 電位差（電動勢）

I: 電流

R: 電阻

由此公式知，電位差與電流成正比。此即電位差大，電流亦大。這也就是說，當電動勢強，電流則強。電動勢者，意也。亦即意強，則生化電流強。求意強，當由靜坐著手。在靜坐中，訓練意專之功夫。意專，則精神高，電動勢強。此為內勁之一竅。

About Pushing Hands

1. PRACTICING METHODS OF THE FOUR DIRECTIONS AND FOUR CORNERS 四方四隅練法 (EIGHT DOORS, EIGHT TRIGRAMS) [八門、八卦]

What are the four directions and four corners? They are the eight doors. It is also the theory of Eight Trigrams in Tàijíquán. What are the four directions? They are Péng (i.e., Wardoff), Lǚ (i.e., Rollback), Jǐ (i.e., Squeeze or Press), and Àn (i.e., Push or Press Down). What are the four corners? They are Cǎi (i.e., Pluck), Liè (i.e., Split), Zhǒu (i.e., Elbow), and Kào (i.e., Bump). The four directions are the four main supporting posts (in a building), the major generals (in a battle), and are the major Jìng patterns of Tàijíquán. The four corners are the four assistant posts and are the four assistant Jìng patterns in Tàijíquán and are the deputy generals.

四方四隅者，八門也。亦即太極拳八卦之理也。四方者，棚、掇、擠、按，四隅者，採、捌、肘、靠。四方者，四主撐支柱也，主將也。乃太極拳之主要勁勢。四隅者，四輔助支柱也。乃太極拳之四輔助勁勢，副將也。

Tàijíquán is also called “Thirteen Postures” or “Thirteen Patterns” (Shísānshì, 十三勢), which includes “Eight Jìng Patterns,” commonly called “Eight Doors” (Bāmén, 八門) and “Five Strategic Steppings” (Wǔbù, 五步). According to Tàijíquán Classic, the actions of the eight Jìng patterns correspond to the Eight Trigrams (Bāguà, 八卦) while the five steppings correspond to the “Five Elements” (Wǔxíng, 五行). The Eight Trigrams are: Qián (乾) (Heaven), Kūn (坤) (Earth), Kǎn (坎) (Water), Lí (離) (Fire), which correspond to the four main sides, and Xùn (巽) (Wind), Zhèn (震) (Thunder), Duì (兌) (Lake), and Gēn (艮) (Mountain), which correspond to the four diagonal corners. The five elements are: metal (Jīn, 金), wood (Mù, 木), water (Shuǐ, 水), fire (Huǒ, 火), and earth (Tǔ, 土).

Péng (棚), Lǚ (掇), Jǐ (擠), and Àn (按) are the four major Jìng patterns that have become the four major crucial foundations of the Tàijíquán art. Cǎi (採), Liè (捌), Zhǒu

(肘), and Kào (靠) are the four assistant Jìng patterns that make the art more complete. With the five strategic steppings, the art of Tàijíquán becomes a complete fighting art.

Péng is constructed from the two arms, shaped as two crescent moons, and is called “drawing in the chest and arcing the back” which can be used as yielding to neutralize the incoming Jìng. Arcing stores the Jìng in the body’s two bows. These two bows are the chest bow and the spine bow. These two places are the most important Jìng storing places in the body. If (you) know Péng, then (you) will know how to store. If (you) know how to store, then (you) will know how to emit. Péngjìng exists everywhere in Tàijíquán. Not only Lǚ, Jǐ, and Àn have Péng included within, but it is also included in Cǎi, Liè, Zhǒu, and Kào.

棚者，雙月以手臂拱之，稱曰含胸拔背，乃用於讓以化來勁，用於拱，以蓄勁於身上兩弓。兩弓者，胸弓、脊弓也。此兩弓乃全身最要蓄勁之所。懂得棚，即懂得蓄。懂得蓄，即懂得發。棚勁在太極拳中，處處皆是。不但掇、擠、按中有棚，採、捩、肘、靠中亦有棚。

The word Péng (棚) was created in Tàijíquán society and does not exist in regular dictionaries. This word is constructed from three words: hand (才) and two moons (月). The moon is single and therefore implies loneliness in Chinese culture. When two moons are put together, it means friends (朋) in Chinese language. Since they are friends, they mutually support, help, and harmonize with each other. This indicates that the word Péng means to arc both arms like two moons and to coordinate them with each other. In Tàijíquán, in order to make the arcing harmonious, the chest is drawn in while the back is rounded backward. This is an important oral secret for storing the Jìng and is called “Hánxiōng Bábèi” (含胸拔背) which means “draw in the chest and arc the back.” When this happens, the body can be used to yield and neutralize the incoming force, and can simultaneously be used to store the Jìng in the body’s two bows for emitting.

As mentioned earlier, the body includes six bows. The two arms and two legs are four bows that allow you to store Jìng in the posture and then release it. The torso has two bows—the chest bow (Xiōnggōng, 胸弓) and the spine bow (Jígōng, 脊弓). The force-exerting point for the chest bow is the lower part of the sternum (Jiūwěi, 鳩尾) (Co-15), while the exerting point for the spine is the Mìngmén (Gv-4) (命門). From these two points the body can be shaped as a bow and Jìng can be stored for emitting (Figure 42).

Péngjìng is the first and most important Jìng pattern in Tàijíquán. In fact, it can be said that unless you know the essence of Péngjìng, you really don’t know Tàijíquán. In order to make the storage of all other Jìngs effective, Péngjìng can be found in almost every Tàijíquán posture.



Figure 42. Wardoff Jing (Péngjìng)

To train Péngjìng, (you) allow your training partner to control your elbows and use any possible technique to push you. His intention is to destroy your central equilibrium. You use Péngjìng, which is initiated from your legs, controlled by (your) waist, and then you draw in the chest and arc your back to manifest it in your arms. Turn your waist to neutralize, to arc outward, and to yield. Repeat the practice until the action has become natural. After you have practiced for a long time, you will be able to use Péngjìng everywhere!

棚勁練法，任由友伴拿我肘，而採取任何方法以推我，意欲損我之中定。我以棚勁由腳而發，主宰於腰，而含胸拔背拱於手臂，由腰轉以化之，拱之，讓之。反覆練習而至自然之境地。久而久之，自然無處不存棚勁矣！

There are many ways of training Péngjìng in all Tàijíquán styles. However, one of the most effective ways for a beginner to build up a firm foundation and sound habits is through elbow-controlling practice. In this practice, allow your opponent to use both

of his hands to control (i.e., Nájìng, 拿勁) your elbows. Since the elbow is very close to the center of your body, it is easy for your opponent to find your center and push you off balance. In order to neutralize, you must turn and also draw in your chest, and round your back with the two arms arced outward. When this is done, your opponent will have a hard time locating your center. Naturally, it is not easy at the beginning. However, after practicing for a long time, it will become easier and more natural. You also will have familiarized yourself with the body's structure, rooting, and waist control. This will allow you to be softer and softer in your actions until finally you can reach the target of using "four ounces to repel one thousand pounds" (Sìliǎng Pò Qiānjīn, 四兩破千斤).

Lǚ involves using the hands to rollback and neutralize (the coming force). That means using Péngjìng as the major (Jìng) to yield, lead, and neutralize the incoming force to the left or to the right. Lǚjìng can be classified as Small Rollback (Xiǎolǚ) and Large Rollback (Dàlǚ). In Small Rollback, the circle of coiling and neutralizing Jìng is smaller. In Large Rollback, the action is larger, the stepping is bigger, and the circle of coiling and neutralizing is also on a larger scale. When practicing, Lǚjìng is used together with Jījìng (i.e., Press or Squeeze Jìng) and Kào jìng (i.e., Bump Jìng). After Lǚ, immediately follow with Jǐ or Kào. After Jǐ or Kào, immediately Lǚ. Repeat as such.

攪者，用手攪化之意也。以棚勁為主，將來勢讓之、引之、而左右帶化之。攪勁可分為小攪與大攪。小攪者，纏化勁圈小，步子亦較小。大攪者，圈大、步大、纏化勁之圈亦較大。練習時，攪勁與擠勁、靠勁並用。攪後即擠或靠，擠靠後再攪，反覆而行。

Lǚjìng includes Yielding Jìng (Ràngjìng, 讓勁), Leading Jìng (Yǐnjìng, 引勁), and Neutralizing Jìng (Huàjìng, 化勁) (Figure 43). For effective execution, these three Jìngs all include Wardoff Jìng (Péngjìng, 棚勁). The ancient oral key implies Lǚ is "leading the Jìng into emptiness" (Yǐnjìng Luòkōng, 引勁落空). In order to do this, you must lead the Jìng to your side, so you can neutralize it by leading the incoming force into emptiness.

In practice, there are two skills of Rollback; they can be classified as "Small Rollback" (Xiǎolǚ, 小攪) (Figure 44) and "Large Rollback" (Dàlǚ, 大攪) (Figure 45). In the execution of Small Rollback, the action of coiling, leading, and neutralizing is smaller and the techniques are different from those of Large Rollback. Theoretically and practically speaking, to be effective in action, Rollback is always used together with either Press Jìng (Jījìng, 擠勁) or Bump Jìng (Kào jìng, 靠勁).

Jǐ (Press) is used for small-range offense and defense. It can be done by overlapping both hands and then pressing forward. It can be done by using one hand to press the other hand's wrist and then press forward. It can also be done by using one

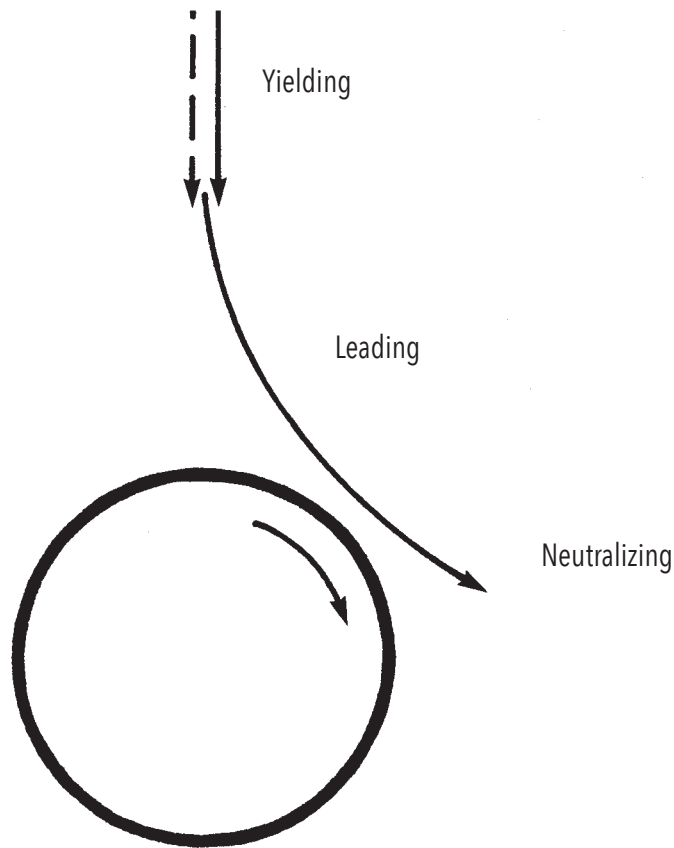


Figure 43. Rollback Jìng (Lǚjìng)

hand to press the other forearm and then press forward. All the above Jì are used for offense and are used to press the opponent's upper body to destroy his central equilibrium. In addition, Jì can also be done by squeezing two hands or two arms toward each other. This kind of Jì is mostly used to squeeze the opponent's elbows to close off and hinder his Jìjìng (Press Jìng), Ànjìng (Push Jìng), or to seal off his arms' function. Squeezing can also be used to press the opponent's chest (i.e., solar plexus) to make the opponent's Qì float.

擠者，小圈攻防也。可施於雙手互疊前擠，可一手擠壓另一手之腕而前擠，亦可以一手擠壓另一手臂而前擠。以上之擠為攻勢，用以擠對方知上身部位，以損其中定。再者，擠亦可由兩手或兩臂對擠。對擠者，大都用於擠敵之雙肘，以封挫其之擠勁、按勁、或封鎖其臂之活動。對擠亦可用之於擠彼之前胸，以浮其氣。



Figure 44. Small Rollback (Xiǎolǚ)



Figure 45. Large Rollback (Dàlǚ)



Figure 46. Press or Squeeze (Jījìng) (Option 1)

Jǐ is a Jìng pattern designed to be used in short-range fighting. Jǐ can be done in different ways, such as with both hands overlapping each other and then pressing forward (Figure 46), one hand pressing the other wrist and then pressing forward (Figure 47), or one hand pressing the other forearm and then pressing forward (Figure 48). When the

About Sparring

1. TÀIJÍQUÁN'S KICKING, STRIKING, WRESTLING, AND NÁ 太極拳之踢、打、摔、拿

Tàijíquán is an internal style of Chinese martial arts. All Chinese martial styles, after a thousand years of practice and experience, understand that in order to have an effective way of fighting, they must acquire the four skills of kicking, striking, wrestling, and Qínná. The skills of kicking and striking are good for subduing Qínná, wrestling is good to conquer kicking and striking, and Qínná can be used against wrestling. The four of them mutually complement and support each other. If there is one missing, then the art is not complete. It is for this reason that every Chinese martial style emphasizes the practice of the techniques of kicking, striking, wrestling, and Qínná that are used to match the internal Gōng's (i.e., internal Gōngfū) practice.

太極拳者，中國之內家武學也。中國之各派武學，經歷千百年之燻陶與經驗，深知欲達到有效之攻防技巧，必須俱備踢、打、摔、拿之技。踢打者，善制擒拿手也。摔跤者，專克踢打也。擒拿者，可敵摔跤也。四者互為補缺，互為贊助。缺一不可不全。由於如是，中國各門各派皆著重於踢、打、摔、拿之法，以配合內功之修練。

It is commonly known in Chinese martial arts society that every style must acquire four categories of fighting skills. Without all four of these categories, the art will not be complete and can be defeated easily. These four categories are: kicking (Tī, 踢), striking (or punching) (Dǎ, 打), wrestling (Shuāi, 摔), and Qínná (Ná, 拿). These four skills mutually compensate, counter, and support each other.

However, these four skills are the external manifestation of the internal understanding (i.e., mind) and Qì. Therefore, all Chinese martial artists must also cultivate internal understanding of the arts and learn how to build up the Qì to an abundant level. When this Qì is led by the mind to the physical body for manifestation, its power can reach a higher level of efficiency. That is why it is said: “Internal and external are unified as one” (Nèiwài Héyī, 內外合一). Gōng (功) means Gōngfū (功夫). Any study or task that will take a great deal of time and effort to accomplish is called Gōngfū.

Kicking, striking, wrestling, and Qinná are shaped externally. The effectiveness of their applications is a function of the depth of the internal Gōng's cultivation. What is internal Gōng? It involves using the Yì to lead the Qì, so that it can be manifested externally. Because of this, all styles also emphasize the practice of internal Gōng's breathing and using the Yì to lead the Qì. Thus, Tàijíquán practitioners should practice both internally and externally; only then can (they) reach the profound understanding of the Tàijíquán essence.

踢、打、摔、拿者外形外象也。其之應用效率決之於內功之涵養。內功者，以意引氣而發於外技也。由是，各門各派又著重於內功呼吸與以意引氣之氣功練習。因此，太極學者應內外兼修，才能達到瞭解太極拳精髓之境地。

As mentioned, in order to become a proficient Tàijíquán practitioner, you must not just know the external physical actions of the art. You must also practice the internal aspects. These internal aspects include: the cultivation of the Qì until it reaches an abundant level; the use of the mind to lead the Qì so it can circulate in the body smoothly; and the manifestation of the Qì into external physical actions. Furthermore, you must also keep pondering the Tàijíquán theory until your comprehension has reached a profound level. Only then can you become a proficient Tàijíquán practitioner.

2. TÀIJÍQUÁN'S ATTACHING AND ADHERING 太極拳之粘黏

To stick means to attach. It means to make contact and then stick and connect. To adhere means to stick together without separating. The most difficult thing in Tàijíquán sparring training is the Jìng of attaching. If (you) are able to attach, then you are able to adhere, connect, and follow. Attaching can be classified into two kinds: the attaching which (starts) from the body's not being connected (and goes) to connecting; and the attaching in which the bodies have already connected and you attach to the opponent's center to upset his root.

粘者，沾也，接觸而粘連之意也。黏者，緊接而不分離。太極拳散手練習中最難者，即是沾粘之勁。能沾粘，才能黏連而隨。沾粘可分兩款：由身體未接觸而接觸之沾與身體已接觸由粘連敵中心而提拔之粘。

Attach (Zhān, 粘) and then Adhere (Niàn, 黏) are two different Jings. These two Jings are considered two of the most difficult Jings to understand and practice for Tàijíquán practitioners. Attaching is an action of contacting and then connecting. Adhering means after contacting, then you stick together. In order to do so, you must maintain your contact and follow your opponent's movement. It is like fly paper that sticks on your opponent's hands and cannot be separated.

Attaching can be distinguished into two kinds. The first kind of attaching is to get in contact with the opponent's body and then connect. Naturally, this is to build a connection from a separated original position. The second kind of attaching is after your and your opponent's bodies have connected, then you find the attachment of your Jing to his center and root. Normally, in Tàijíquán pushing hands training, both parties are constantly searching for each other's center so the opponent's center can be damaged and the root can be pulled. Once you have attached to this center, you will stick with it, and keep connecting and following. This will place your opponent in an urgent and defensive position at all times. Therefore, this kind of attaching Jing is always associated with Growing Jing (Zhǎngjīng, 長勁). Growing Jing is a continuous Jing through which you can attach to the opponent's center and grow into it until it can be destroyed.

At the beginning of a fight, the opponent and you do not have any contact. (In this case), even if you have special expertise in pushing hands skills, you still cannot use it. (Therefore), in order to use your pushing hands skills to defeat the opponent, you must first understand how to connect to the opponent with Attaching Jing. (After attaching), then (you) immediately follow with the Jings of Adhering, Connecting, Listening, and Following, thus placing the opponent into a position that allows neither advance nor withdrawal. To apply this Jing, (you) must wait for the opponent's first attack, then following (his/her) coming posture and attach with it. If the opponent does not attack first, then you must use a false attacking posture to induce (his/her) attack. When he emits his hands, immediately attach with them.

初應敵之際，敵我尚未接觸。即使我有特高之推手技能，亦無從應用。為求以己推手之技以侮敵人之強，我必先懂觸接沾粘之勁。緊接著黏連聽隨，以置敵於進退不得之地。此勁之用可候敵之首攻，再隨來勢以沾粘之。如敵不主攻，我必以虛勢引之。待其手發之際，再沾粘之。

When you first encounter an opponent, you are not in a connecting position that allows you to apply your pushing hands expertise. Therefore, you must first attach to your opponent's arms so you can place him into the disadvantageous position for your further attack. The best way to build up this attachment is waiting for the opponent's attack and then following it and attaching to it. However, if the opponent does not attack first, then you must present a false opportunity, or use a faking action to induce his attack.

This kind of training exists in almost every style and is commonly called Intercepting (Jié, 截). However, the difference is that once a proficient Tàijíquán fighter attaches to an opponent, he will not separate.

If your opponent and you have built up a connection and his pushing hands skills are not worse than yours, and if the opponent's Xīn is peaceful and his Qì is harmonious, if his Qì moves naturally with the Yì, and if his Jìng emits following the Yì, then it will be hard to defeat him. In order to win, you must be able to find his center and connect to it with Attaching Jìng to damage his central equilibrium, pull his root, irritate his Xīn, and to make his Qì float. However, in order to execute this Jìng efficiently, (your) sensitivity exercises of attaching, adhering, connecting, and following must have reached a profound level.

如敵我已接觸而敵推手之技與我不相上下，敵心平氣和，氣隨意動，勁隨意發。在此之際，必難輸贏。為能致勝，我必能以沾粘之勁接其中心，以損其中定，以拔其根，以躁其心，以浮其氣。然為達此勁，粘黏連隨之知覺運動必達高峰。

The other kind of attaching Jìng is applied in a different situation, in which you and your opponent have already connected with each other and are in the exchange of pushing hands skills. In this case, if you know how to attach your feeling and Jìng to his center, follow it, and finally damage his balance; you will find his mind is irritated, his Qì is floating, and his root is shallow. Naturally, you will be in a position of winning.

However, if your opponent is also a proficient pushing hands expert, then your sensitivity (i.e., Listening Jìng) of attaching, adhering, connecting, and following must be higher. Otherwise, you will be in an awkward situation. Because of this, you must keep practicing your sensitivity in these Jìngs. In addition, in order to keep the Attaching Jìng connected with your opponent, you must also know how to apply Growing Jìng (Zhǎngjìng, 長勁) effectively.

What are the sensitivity exercises of attaching, adhering, connecting, and following? Yáng, Ban-Hou said: "What is attaching? It means to raise up and pull to a higher position. What is adhering? It means reluctant to part, and entangled with (the opponent). What is connecting? It means to give up yourself, and without being apart from (the opponent). What is following? It means when the opponent is yielding, you respond (with follow). (You) should know that without clearly understanding attaching, adhering, connecting, and following, a person's conscious feeling (i.e., sensitivity) and movements will not be developed. (In fact), the Gōngfū of attaching, adhering, connecting, and following is very refined." What he said is very reasonable.

何謂粘黏連隨之知覺運動？楊班候云：“粘者，提上拔高之謂也。黏者，留戀纏綿之謂也。連者舍己無離之謂也。隨者彼走此應之謂也。要知人之知覺運動，非明粘黏連隨不可。斯粘黏連隨之功夫亦甚細矣。”此言甚合理也。

Conclusion

1. THEORY OF REACHING ENLIGHTENMENT 通乎神明論

In the practice of Tàijíquán pushing hands, Tàiji circle sticking hands, and Tàijíquán free fighting, etc., (you) must practice until (you) have reached a stage where there is no discrimination of the opponent. This means it is the stage where the opponent is you and you are the opponent—both are one. As a result, you know yourself and you also know your opponent. You are in an active position and the opponent's action is driven by you. (You are) able to put the opponent in your palms. When there is an intention of moving, you know immediately. When this happens, (you) have reached the stage of fighting with enlightenment. At the beginning, the keys (of training) are in listening, following, attaching, and adhering — four crucial words. If (you) are not able to use these four important keys (skillfully), then (you) will not be able to communicate with the opponent and understand the situation. Afterward, the keys (of training) are on leading, neutralizing, coiling, and turning. If (you) cannot apply these four keys (effectively), then the incoming Jings will not be neutralized and dissolved (by you) and thus (you) will not be able to control (your) opponent in your palms. If (you) are able to reach the above (eight words), then the techniques such as Cǎi (i.e., pluck), Liè (i.e., split), Zhǒu (i.e., elbow), Kào (i.e., bump), Tī (i.e., kicking), Dǎ (i.e., striking), Shuāi (i.e., wrestling), and Ná (i.e., Chin Ná) can be executed as you wish.

太極拳推手、太極圈纏手、太極拳自由散手等練習須練到敵我不分。亦即敵即是我，我即是敵之境界。如此，我知我，我亦知敵，我為主動，敵為我所使。置敵於掌中，稍有動意，即為我所知。如此可通乎神明。起初，竅在於聽、隨、粘、黏四字。不能運用此四訣，則無法溝通敵情。之後，竅在於引、化、纏、轉四字。不能運用此四訣，則來勁無法化解，不能置敵於掌中。能夠如此，採、e、肘、靠、踢、打、摔、拿等任我所便。

When you practice Tàijíquán skills to a high level and have reached the state of “fight of no fight” (i.e., regulating without regulating), then every action is ultimately natural,

comfortable, skillful, and effective. This is the stage of “fighting with enlightenment.” In this stage, you know yourself and you also know your opponent. You are the one who controls the entire fighting situation.

The keys to reaching this stage of training are in the eight crucial practices. At the beginning, you must practice listening (i.e., feeling), following, attaching, and adhering until you become proficient. If you can do so, you will be able to communicate with your opponent easily. Only then can you perform the skills of leading, neutralizing, coiling, and turning effectively. In fact, these eight key words are the crucial secrets to executing all of the Tàijíquán fighting techniques successfully.

In the beginning of your training, the focus is on regulating the body, then on regulating the breathing, regulating the Xīn (i.e., emotional mind), regulating the Qì, and then regulating the spirit. Its final stage is to regulate the spirit until no regulating is necessary. This is the stage of regulating without regulating. If (you) really are able to reach this level, your enlightened spirit will be focused on it fully. This is the Dào of reaching enlightenment.

其練習程次，開始在於調身，再於調息、調心、調氣、調神著手。其最終之境界，在於調神而至調而不調，不調而自調之境界。果達此境地，神明貫注焉。此乃通乎神明之道。

In order to reach the final stage of enlightenment, you must regulate your body, then your breathing, mind, Qì, and finally spirit. Once you are able to reach a stage at which your whole spirit is in the actions without any effort, then you have reached the stage of enlightenment. This is the level of action without action.

Generally speaking, to reach enlightenment is to comprehend the meaning of physical life, to cherish all living things, to know the mandate of heaven, and to fulfill the will of heaven. That means, during the training process of killing and surviving in Tàijíquán practice, to comprehend the reasons for human life, to cherish the value of millions of living things, to search for the rules of heaven Dào, and finally to achieve the great Dào of Heaven and Human Unification. This is the original meaning of Tàijíquán's creation by the Daoist family in Wūdāng mountain.

廣義而言，通乎神明者，在悟生理，在惜生靈，在知天命，在達天意。亦即在練習太極生殺之理中，去悟解人生之道理，去珍惜萬物生命之可貴，去尋求天道之理，並臻天人合一之大道也。此乃武當道家創太極拳之本意。

Index

- Abdominal Breathing 52-53, 63-64, 74-75, 77-78, 120-121
action without action 228
adhering 183-184, 198-199
Adhering Jings 181-182, 222
adrenal glands 78-79
advance 224
advancing 223-224
An Jing 158-161
Attach 198-199
attaching 146, 181-182
Attaching Jing 183-184, 222
Bāguà 13, 16
Bǎihuì (Gv-20) 13, 112-113
balance 222
Bāoxī 1
biobattery 7, 8, 73-74, 120-121
bioelectricity 43-46, 50-51, 73-74, 93
body actions 167-168
Body Breathing 80-81
bone marrow 48-49, 50-51
Book of Changes 7-8
Borrowing Jing 218
bows 145-146, 147
brain 44-46, 49-50, 119-120, 121-122
Breathing 17-18, 52-53, 62-63, 89-90, 125-126, 143-144
bump 165-167
Cǎi Jing 161-163
calm 38
calmness 22, 79-80, 86
cavities 103-105
Cavity Breathing 80-81
center 32, 174-175
center of gravity 229-230
central door 181-182, 210-211
central equilibrium 66-67, 107-108, 167-168, 170-171, 173, 193
Chōngmài 13
circling training 178-180
Climbing Mountain Stance 168-170
coiling 5-7, 194-195
Conception Vessel 44-46, 95-99
connecting 146
conscious mind 91
controlling 165
Controlling Jing 195
corners 151-152
crucial practices 228
cultivation 40
Dàimài 13-15
Dāntián 5-7, 17-18, 42, 48, 59-60, 66-68, 73, 100, 107, 120-121
Dāntián Qì 63-64
Dāntiáns 43-44
Dào 2, 10
Daoist 127-128
Daoist cultivation 11-13
deception 223-224
defense as offense 24-25
Dēngshānbù 168-170
DHEA (Dehydroepiandrosterone) 78-79
dual cultivation 39-40, 51-52
double weighting 183-184, 186
Eight Basic Tàijíquán 210-211
Eight Doors 18-19, 191-192
Eight Trigrams 1, 2, 13, 16, 18-19, 151-152
eight vessels 42
elbow 154
elbows 58-59
electromotive force 51-52, 74-75, 93
Elixir Field 74-75, 100-102
elixir furnace 46
Embryonic Breathing 47, 63-65, 73-74, 77-78, 81, 120
emotional bondage 92
emotional mind 11, 16, 21, 33, 85--88, 88-89
emptiness 79-80, 128-129
empty door 181-182, 206-208
enlightenment 48, 123-124, 228
essence 120-121
External Jing 130-131, 134-135, 136-137
fat 46, 74-75
feeling 54, 90-91, 147-148
fighting 148-149
fighting skills 197-198, 208-209
fighting without fighting 224
Five Gates Breathing 65

- Five Phases 28-30
 Five Steppings 191
 following 146,182
 Four Gates Breathing 71, 107-109
 Four Phases 2, 3-5, 9-10, 16-18
 Four-Six Stance 168-170, 180-181
 freedom from emotional bondage 88
 ghost 30
 Girdle Vessel 13-15, 42-43, 67-68
 Girdle Vessel Breathing 65
 Gōng 18
 Gōngfū 31-32, 197-198
 Gōngfū of Internal Vision 90-91
 Governing Vessels 48, 95-96, 98-99, 100
 grabbing 161-163
 Grand Circulation 102-103, 109-110, 115-116
 Grand Ultimate 133
 Grasp Sparrow's Tail 10
 groin 57-58
 Ground Wicket 210-211
 Guardian Qì 42-43, 51-52, 67, 80, 96-99
 Gui 30
 Guōdāng 57-58
 Ha 149-151
 hands 135-136
 hard Jìng 136
 hard styles 142
 hardness 26
 heaven eye 50
 Hen 149-151
 Hibernation Breathing 65
 hip joint 173
 hip joints 59-60
 hips 148
 hormones 44-46, 98-99, 121-122
 Huìyīn (Co-1) 13, 78-79, 81-82
 immortality 47
 insubstantial 147, 182, 219
 insubstantial Yīn 10
 intention 225
 internal cultivation 39-40
 internal feeling 31-32
 internal Jìng 130-132
 internal Yīn 17-18
 Jade Ring Cavity 76-77, 78
 Jījìng 157
 Jìng 129-130
 Jìng manifestation 113, 130, 131, 135, 142-144,
 148-149
 Jìng pattern 156-157
 Jìng patterns 151-153, 167-168
 Jìng skills 35-36
 Jìng storage 24-25, 149-151
 Jìng training 35-36
 Jīngshén 30
 Jiūwěi (Co-15) 13-15
 joints 55-57, 175-176
 Kào jìng 165-167
 kidneys 75-77, 78-79
 Kuà 55-57, 193
 Lǎozǐ 79-80
 Láogōng cavity (P-8) 66-67
 lead the Jìng 58-59
 Leading Jìng 183-184
 leg joints 194
 legs 56-57, 178-180
 Lǐ, Qīng-Ān 64
 Lǐ, Yì-Yú 148-149
 limbs 145
 Líng 29
 Língtái (Gv-10) 13-15
 Listening Jìng 38, 146, 181-183, 222-223
 long Jìng 142
 Lǚ jìng 154-155, 165
 Macrocosmic Meditation 102-103
 Marrow Breathing 80-81
 Marrow Washing Qìgōng 49
 Marrow/Brain Washing 17-18, 48-49, 50-52, 73-74
 marrow/brain washing Qìgōng 37
 martial applications 25-26
 meditation 64, 88-89, 91, 101-102
 meditation training 94-95
 mental concentration 130
 Microcosmic Meditation 95-96
 mind 10-11, 16, 21, 54, 77, 125, 129-130
 minds 79-80
 Míngmén 78-79
 Míngmén (Gv-4) 13-15, 75-77
 morale 33-34, 148-149
 Mountain Climbing Stance 180-181
 moving meditation 22, 94
 moving pushing hands 170-171

- Mud Pill Palace 121-122
 Muscle/Tendon Changing 17-18, 50-51, 73-77, 114-115
 Muscle/Tendon Changing Qìgōng 48
 muscular force 129
 muscular power 147
 Nàjìng 195
 navel 75-77
 Nèidān 39-40
 Nèidān Qìgōng 42
 Nèikuà 55-57
 neutralizing 60-61
 Neutralizing Jìng 154-155
 Normal Abdominal Breathing 65, 68-69, 71
 northern styles 142
 nose breathing 63-64
 Ohm's Law 133
 opponent 216, 219
 ovaries 75-77
 oxygen 62-63, 143-144
 palms 115-116
 peaceful mind 86
 Péng 152-153
 Péngjìng 58-59, 153, 163-165, 211-212
 perineum 81-82
 pivotal force 8
 plucking 162, 165
 posture 54
 postures 35
 power 60
 power manifestation 190-192
 practicing 36-37
 Press Jìng 154-155
 pushing hands 167, 185-186
 pushing hands drills 60-61
 Qì 22
 breathing 63-64
 channels 41, 42, 95-98
 circulation 32, 41, 98-99
 cultivation 198
 distribution 28-30
 exchange 51-52
 flow 95, 105, 173
 gates 27-30, 103-105
 reservoirs 95-96
 storage 51-52, 149-151
 manifestation 48
 Qìgōng 11-13, 17-18, 36-37
 practice 30-31
 training 48, 50-51
 Qíná 208-209, 212-213, 213-214
 rational mind 89-90
 Real Dāntián 74
 regulate 30-32, 54
 regulate without regulating 34-36, 62, 227-230
 regulating breathing 32-33, 61, 62-63, 63-64
 regulating the body 54, 59-60, 229-230
 Regulating the Emotional Mind 85
 regulating the spirit 33, 36
 regulating the Xīn 33
 regulating your mind 37
 reincarnation 124-125, 128
 retreating 223-224
 Reverse Abdominal Breathing 65-69, 71, 77-78, 134-135
 root 55-60, 103-108, 136, 170-178, 182-183
 round 23 195-197
 saliva 82-83
 scholar breathing 72
 Sea Bottom 112
 seal the breath 158-161
 self-awareness 88, 231-233
 self-defense 38
 self-liberation 231-233
 self-recognition 88, 91, 231-233
 sense of enemy 87, 113, 133-134, 225
 Shen 13, 125-126
 Shuāijīāo 208-209
 Siliùbù 168-170
 Silk Reeling Jìng 186-187
 sink 211-212
 Sixteen Trigrams 16-17
 Skin and Marrow Breathing 65
 Skin Breathing 80-81
 Sky Window 206-207, 210-211
 slow 221-222
 slowly 36-37
 Small Circulation 48, 95-98, 101, 109-110
 Small Rollback 154-155
 soft 32
 soft against the hard 25-26
 soft Jìng 137-140

- soft Jings 146
- soft styles 141-142
- soft-hard Jìng 138
- soft-hard styles 141-142
- softness 26, 147
- soles 103-106
- soul 28-30
- sound manifestation 13
- sounds 13
- spinning 192-193
- spiraling 5-7, 195
- Spirit 125-126
- Spirit of Vitality 30, 33-34
- Spiritual Breathing 65
- spiritual cultivation 37, 127-128, 228-229
- spiritual energy 50
- spiritual enlightenment 88, 120, 221, 225-227
- spiritual evolution 231-233
- spiritual valley 49-50, 123
- split 163
- stance training 178-180
- stances 35-36, 177
- stationary training 167-168
- stepping 59-60, 135, 170-171
- stepping techniques 188-190
- stepping-circling 192
- steppings 167-168
- sticking 146
- sticking hands 190
- strategy 220
- subconscious mind 91
- substantial 147, 182, 219-221
- substantial Yáng 10
- Sun Tzu 218-219
- Sūnzi 216
- Surprise 219-220
- Tàijí 2, 3-5, 7-8, 9-10
- Tàijí Ball Qìgōng 114-116
- Tàijí symbol 190
- Tàijí symbols 187-190
- Tàijí theory 8
- Tàijíquán 7, 9-10, 16, 30-31, 36-37, 40, 87
- Tàijíquán training 51-52
- techniques 135
- telepathy 120, 123-124
- testicles 75, 78
- thighs 55-58
- third eye 50, 119, 122-125
- Thirteen Postures 18-19, 190-192
- Three Gates 102
- Thrusting Vessel 13, 43, 48-49, 125-126
- Tiāntū (Co-22) 13
- Tiáo 31
- Tiáo Shén 54
- timing 217-218, 223-224
- timings 100
- tongue 82-83
- torso 145-146
- turning 195-197
- turnings 192
- Turtle Breathing 65
- twisting 194
- Two Poles 2, 3-5, 13, 16-18
- understanding 146, 181, 184
- Understanding Jìng 20-21, 24-25, 38, 222-223
- Understanding Jìngs 38
- uprooting 181
- Valley Spirit 121-122, 124
- vibration energy 119-120
- vigor 28-30
- Wàikuà 55-57
- waist 56-58, 147, 173, 175, 180
- waist area 55-57
- Wáng, Zōng-Yuè 7-8, 145
- Wardoff Jìng 58, 154
- whipping 55-57, 146, 175-176
- wisdom mind 11, 16, 21, 24-25
- withdrawal 224
- wrestling 208, 210-211
- Wǔ, Yǔ-Xiāng 145-146
- Wújí 2, 3-5, 7-9, 229-230
- Wújí Breathing 17-18, 65, 80
- Xísuǐ 17-18
- Xīn 11, 16, 21, 33, 85-86
- Xīn-monkey 21
- Xīnkǎn 175-176
- Xuánpìn 124-125
- Yáng Shén 112
- Yi 24-25, 33, 85
- Yījīn 17-18
- Yījīng 7-8
- Yì-horse 21

- Yielding Jing 154-155
 Yīn and Yáng 3-5, 7-10, 16, 19, 22-23, 127-128, 187-190
 Yīn and Yáng exchange 19, 23
 Yīn vessels 82, 113
 Yīn-Yáng 17-18, 68-69
 Yīn-Yáng Poles 5-7
 Yīn-Yáng Tàijí Circle Coiling and Spiraling Training 186-187
 Yīn-Yáng Tàijí Symbol Sticking Hands Training 186-187
- Yīn-Yáng theory 20-21
 Yīnjiào (Co-7) 13-15
 Yīntáng (M-HN-3) 13-16
 Yǒngquán (K-1) 103-105
 Yǒngquán breathing 103-107
 Yǒngquán cavity, (K-1) 66-67
 Zhāng, Sān-Fēng 13
 Zhōngmén 181-182
 Zhǒu Jìng 165-167
 Zhōu Wénwáng 2

About the Author

Yáng, Jwìng-Mǐng, PhD (楊俊敏博士)

Dr. Yáng, Jwìng-Mǐng was born on August 11, 1946, in Xīnzhúxiàn (新竹縣), Táiwān (台灣), Republic of China (中華民國). He started his Wǔshù (武術) (Gōngfū or Kūng Fū, 功夫) training at the age of fifteen under Shàolín White Crane (Shàolín Báihè, 少林白鶴) Master Chēng, Gīn-Gsào (曾金灶). Master Chēng originally learned Tàizǔquán (太祖拳) from his grandfather when he was a child. When Master Chēng was fifteen years old, he started learning White Crane from Master Jīn, Shào-Fēng (金紹峰) and followed him for twenty-three years until Master Jīn's death.



Vadim Goretsky

In thirteen years of study (1961–1974) under Master Chēng, Dr. Yáng became an expert in the White Crane style of Chinese martial arts, which includes both the use of bare hands and various weapons, such as saber, staff, spear, trident, two short rods, and many others. With the same master he also studied White Crane Qìgōng (氣功), Qín Ná or Chín Ná (擒拿), Tuīná (推拿), and Diǎnxué massage (點穴按摩) and herbal treatment.

At sixteen, Dr. Yáng began the study of Yáng Style Tàijíquán (楊氏太極拳) under Master Kāo, Táo (高濤). He later continued his study of Tàijíquán under Master Lǐ, Mào-Chīng (李茂清). Master Lǐ learned his Tàijíquán from the well-known Master Hán, Chìng-Táng (韓慶堂). From this further practice, Dr. Yáng was able to master the Tàijí bare-hand sequence, pushing hands, the two-man fighting sequence, Tàijí sword, Tàijí saber, and Tàijí Qìgōng.

When Dr. Yáng was eighteen years old, he entered Tamkang College (淡江學院) in Taipei Xiàn to study physics. In college, he began the study of traditional Shàolín Long Fist (Chángquán or Cháng Chuán, 少林長拳) with Master Lǐ, Mào-Chīng at the Tamkang College Guóshù Club (淡江國術社), 1964–1968, and eventually became an assistant instructor under Master Lǐ. In 1971, he completed his MS degree in physics at the National Táiwān University (台灣大學) and then served in the Chinese Air Force of the Republic of China from 1971 to 1972. In the service, Dr. Yáng taught physics at the Junior Academy of the Chinese Air Force (空軍幼校) while also teaching Wǔshù (武術). After being honorably discharged in 1972, he returned to Tamkang College to teach physics and resumed study under Master Lǐ, Mào-Chīng. From Master Lǐ, Dr. Yáng learned Northern Style Wǔshù, which includes both bare hand and kicking techniques, and numerous weapons. In 1974, Dr. Yáng came to the United States to study mechanical engineering at Purdue University. At the request of a few students, Dr. Yáng began to teach Gōngfū, which resulted in the establishment of the Purdue University Chinese

Kūng Fū Research Club in the spring of 1975. While at Purdue, Dr. Yáng also taught college-credit courses in Tàijíquán. In May of 1978, he was awarded a PhD in mechanical engineering by Purdue.

In 1980, Dr. Yáng moved to Houston to work for Texas Instruments. While in Houston, he founded Yáng's Shàolín Kūng Fū Academy, which was eventually taken over by his disciple, Mr. Jeffery Bolt, after Dr. Yáng moved to Boston in 1982. Dr. Yáng founded Yáng's Martial Arts Academy in Boston on October 1, 1982.

In January of 1984, he gave up his engineering career to devote more time to research, writing, and teaching. In March of 1986, he purchased property in the Jamaica Plain area of Boston to be used as the headquarters of the new organization, Yáng's Martial Arts Association (YMAA). The organization expanded to become a division of Yáng's Oriental Arts Association, Inc. (YOAA).

In 2008, Dr. Yáng began the nonprofit YMAA California Retreat Center. This training facility in rural California is where selected students enroll in a five to ten-year residency to learn Chinese martial arts.

Dr. Yáng has been involved in traditional Chinese Wúshù since 1961, studying Shàolín White Crane (Báihè), Shàolín Long Fist (Chángquán), and Tàijíquán under several different masters. He has taught for more than forty-six years: seven years in Táiwān, five years at Purdue University, two years in Houston, twenty-six years in Boston, and more than eight years at the YMAA California Retreat Center. He has taught seminars all around the world, sharing his knowledge of Chinese martial arts and Qìgōng in Argentina, Austria, Barbados, Botswana, Belgium, Bermuda, Brazil, Canada, China, Chile, England, Egypt, France, Germany, Holland, Hungary, Iceland, Ireland, Italy, Latvia, Mexico, New Zealand, Poland, Portugal, Saudi Arabia, Spain, South Africa, Switzerland, and Venezuela.

Since 1986, YMAA has become an international organization, which currently includes more than fifty schools located in Argentina, Belgium, Canada, Chile, France, Hungary, Iran, Ireland, Italy, New Zealand, Poland, Portugal, South Africa, Sweden, the United Kingdom, Venezuela, and the United States.

Many of Dr. Yáng's books and videos have been translated into many languages, including French, Italian, Spanish, Polish, Czech, Bulgarian, Russian, German, and Hungarian.

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PROFOUND—IN DEPTH—TÀIJÍQUÁN THEORY

In the last seven centuries, many songs and poems have been composed about Tàijíquán (Tài Chí Chuán). These have played a major role in preserving the knowledge and wisdom of the masters, although in many cases, the identity of the authors and the dates of origin have been lost.

As a lifelong pursuit, Dr. Yáng, Jwing-Ming has translated many of these documents. He believes many of these source documents are incomplete for various reasons such as: forgotten oral secrets, the original author's personal understanding is too narrowly focused, and many documents are missing that would help to unify the theory.

In response, this book is an attempt to join the various theories of Tàijíquán into one complete text.

“Based upon my personal background and understanding, I have tried my best to compile the Tàijíquán Theory and practice concepts in this book. I have attempted to make this effort as complete as possible.” — Dr. Yáng, Jwing-Ming

This book is structured with treatises, songs, and poems, followed by the original Chinese text and interpretations of the passages. All songs and poems are original writing by Dr. Yáng, Jwing-Ming. Contents include

- Regulating the body, breath, mind, Qi, and spirit
- Jing, pushing hands, and sparring
- Tàiji long and short fighting strategies
- Relationship of Jing and Qi
- Unification of the internal Qi and external physical manifestations of the Qi

This second edition includes pinyin tonal marks for pronunciation, modern Chinese fonts, and some illustration enhancements.



Dr. Yáng, Jwing-Ming is a world-renowned author, scholar, and teacher of Tài Chí Chuán. He has been involved in Chinese martial arts since 1961 and maintains over 55 schools in 18 countries. Dr. Yáng's writing and teaching include the subjects of Qigōng, Kūng Fū, Tài Chí Chuán, massage, and meditation. He is the author of over 40 books and 80 videos. Dr. Yáng, Jwing-Ming teaches and resides in McKinleyville, California.

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