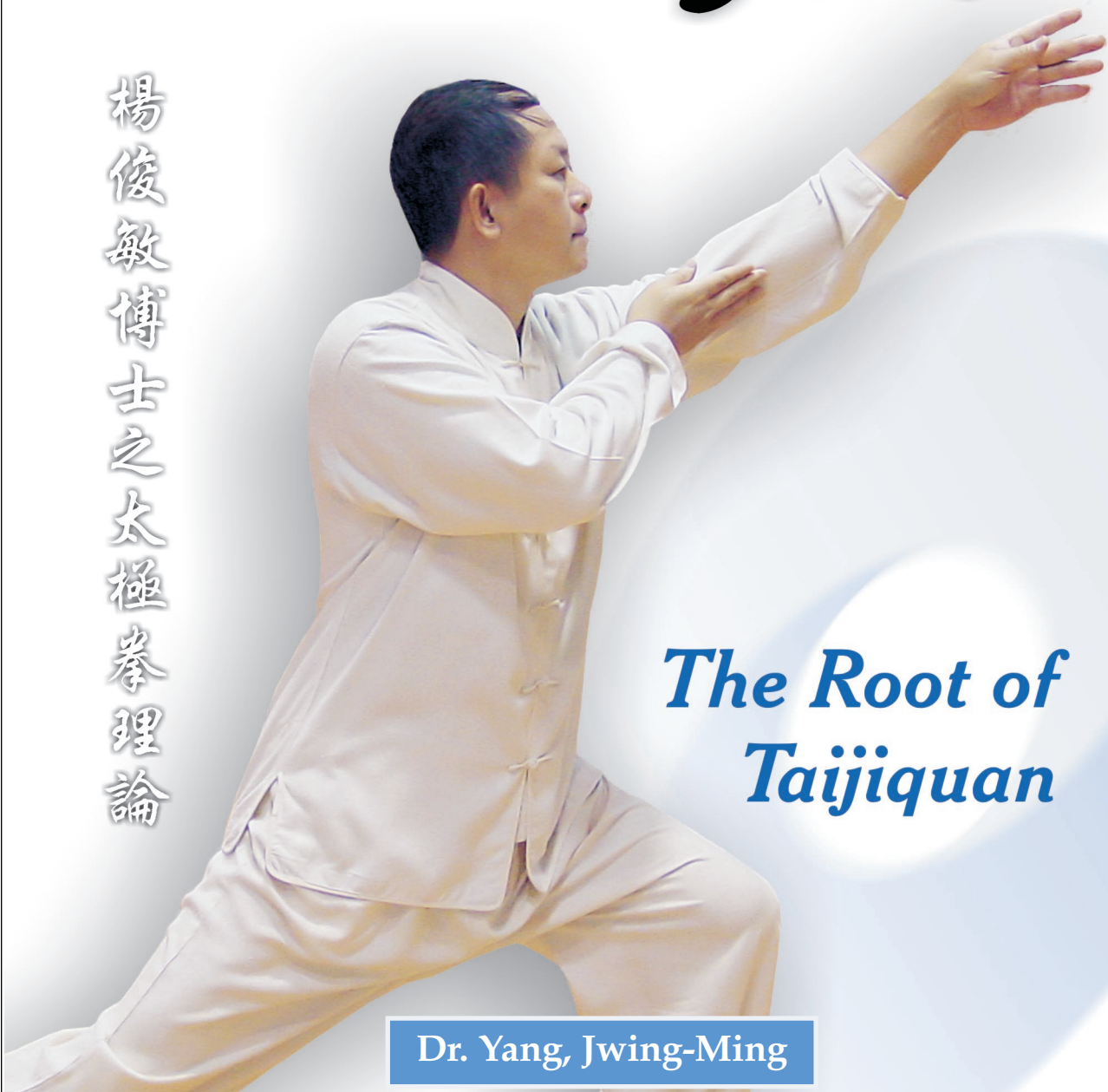


Taijiquan - In Depth

# Taijiquan Theory

of Dr. Yang,  
Jwing-Ming

楊俊敏  
博士之  
太極拳  
理論



*The Root of  
Taijiquan*

Dr. Yang, Jwing-Ming

**YMAA Publication Center**

Main Office:

4354 Washington Street  
Boston, Massachusetts, 02131  
617-323-7215 • ymaa@aol.com • www.ymaa.com

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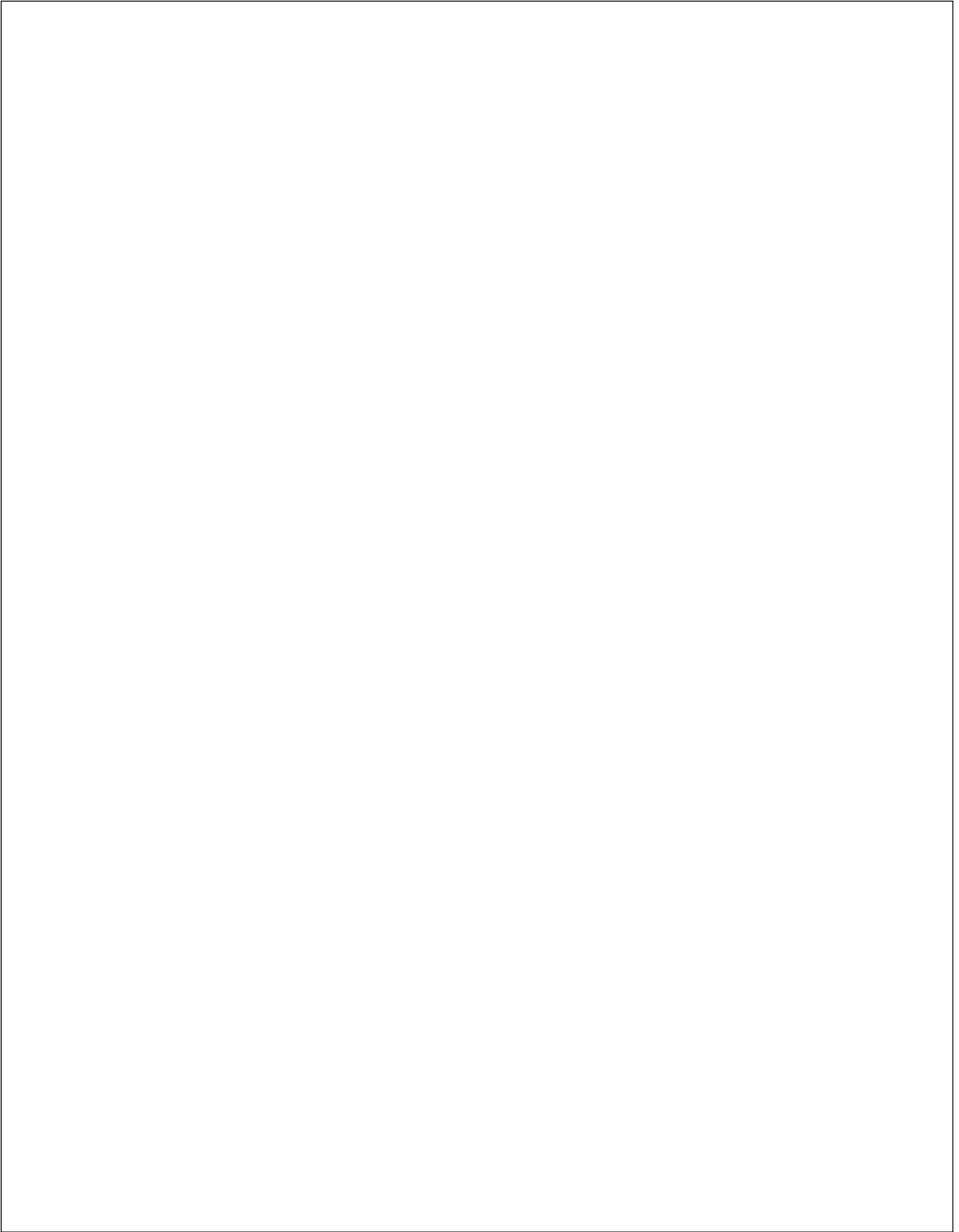
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PART I

# General Concepts of Taijiquan 太極拳概論

## 1. About Taiji 太極說

*Changes; Great Biography said: "The ancestor surnamed Bao-Xi 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：“古者包羲氏之玉天下也。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*. Bao-Xi (包羲) was the ancient ruler in China (2852-2737 B.C.). After he observed the cyclical patterns of nature and the instinctive behavior of animals, he created the “Eight Trigrams” (Bagua, 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 Taiji. This therefore, produces Liangyi (i.e., Two Polarities), Liangyi generates Sixiang (i.e., Four Phases), and Sixiang bears Bagua (i.e., Eight Trigrams). (From) Bagua, 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 Liangyi (i.e., Two Polarities)? (It is) one Yin and one Yang.” Lao Zi, Chapter 24 also said: “Dao 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 Taiji, that Wuji (i.e., no extremity) evolves into Yin and Yang Two Polarities. From Yin and Yang’s generation Two Polarities, the Four Phases are generated, and subsequently, from Yin and Yang’s generation of the Four Phases, the Eight Trigrams are formalized. From this (we) can figure out that “One Yin and one Yang is called Dao.” 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 interaction of Yin and Yang, millions of objects are generated. From the variations of Yin and Yang, millions of affairs are communicative (i.e., exchangeable). Therefore, Changes; Series Diction also said: “To close means Kun and to open means Qian, one closes and one opens means variations. To and fro exchange from each other ceaselessly means communicative (i.e., exchangeable).” What is Kun? It is Yin. What is Qian? It is Yang.

《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 Zhou Wen Wang (周文王), the first ruler of the Zhou Dynasty (周朝) (1122-255 B.C.). He wrote an interpretation for *The Book of Changes*. In his book, he clearly pointed out that because of the existence of Taiji (太極) (i.e., Grand Ultimate), there are changes in the universe. Taiji is an invisible force or power which makes the Wuji (無極) (i.e., No Extremity) divide into Two Polarities (i.e., Yin and Yang) and also from Two Polarities return back to the Wuji state. Moreover, due to the existence of the Taiji, Two Polarities 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 Lao Zi’s *Dao De Jing* (老子·道德經). *Dao De Jing* (道德經) has also commonly been called “Lao Zi” (老子) in Chinese society. Lao Zi explained that due to the existence of Dao, 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 Taiji is the same as Dao. That is why it is said: “What is Taiji? It is the Dao” (何謂太極? 道也。).



Furthermore, from Yin and Yang's mutual interaction and exchange, millions of objects can be differentiated. For example, the soil interacts with water and sunshine, to produce growing plants. It is a study of the need of animals 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 Yin and Yang.

*What is Wuji? It means the insubstantial emptiness or an infinitesimal point of space, not big or small (i.e., no dimension), no Yin nor Yang. Through Taiji's pivotal action, Yin and Yang two Polarities are divided. Thus, the Yin-Yang symbol is formalized. This symbol can then be again distinguished as Yang Yin-Yang symbol and Yin Yin-Yang symbol depending on how the four phases of Yin and Yang 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 Yang symbol while the counterclockwise direction of cycling is classified as Yin. However, if we demonstrate it with our left hand, then everything is reversed. This is simply because generally our right hand is classified as Yang while left hand is classified as Yin.*

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。譬如我等以右手為例，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。

Wuji (無極) is a state of emptiness or simply a single point in space (Figure 1). There is no discrimination and there are no polarities (or poles). According to *Yi Jing* (i.e., Book of Change), originally the universe was in a Wuji state. Later, due to the pivotal action of Taiji (Figure 2), two polarities (Liang Yi, 兩儀) (i.e., Yin and Yang) were discriminated (Figure 3). However, we should understand that Yin and Yang are not definite (or absolute) but relative according to specifically defined rules. From these rules, Four Phases (Si Xiang, 四象) are again derived. From different perspectives, the Yin-Yang two polarities can again be divided into Yin and Yang. For

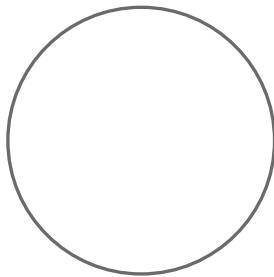


Figure 1. Wuji State

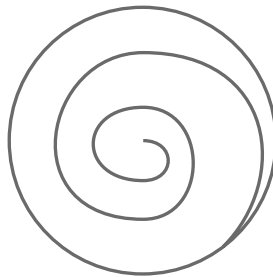


Figure 2. Taiji State

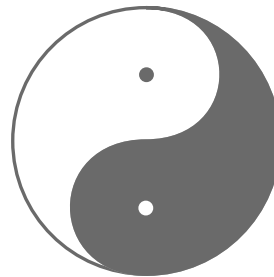


Figure 3. Yin-Yang State (Two Poles or Polarities)

example, if you use your right hand to follow the Yin and Yang pattern, the clockwise cycling belongs to Yang while the counterclockwise cycling belongs to Yin (Figure 4). Generally speaking, your right hand action is classified as Yang and your left hand action is classified as Yin. From this rule, the Yin-Yang cycling will be completely reversed if you use your left hand (Figure 5). These general rules are applied in Taijiquan and also in other internal styles such as Baguazhang.

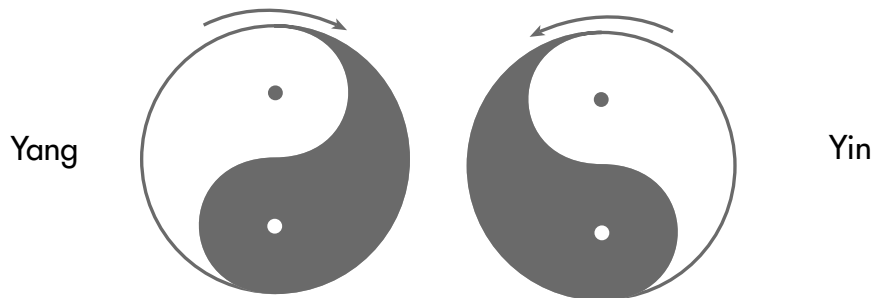


Figure 4. Rotations of Yin-Yang Symbol (Right Hand)

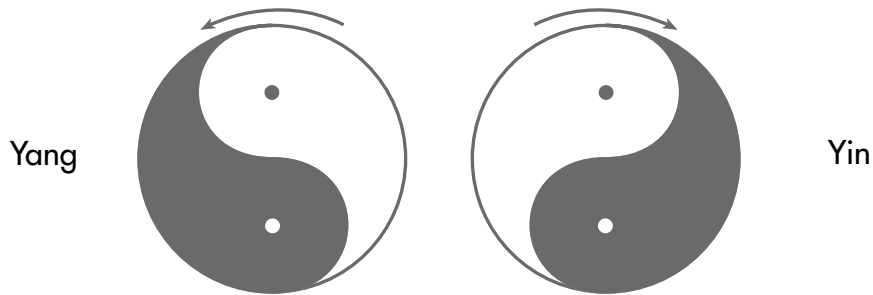


Figure 5. Rotations of Yin-Yang Symbol (Left Hand)

*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 Dao and use this Dao 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 Taijiquan is to aim for the comprehension of Taiji and Yin-Yang so (we) are able to reach the Dao, 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.*

以上所言為陰陽圖在二度空間中之演化。當此陰陽圖在三度空間演化時，再以右手為例，右螺旋形而進者為陽，左螺旋形而退者為陰。同理，左手反之。此為太空中無窮生機變化之理，萬物賴之而衍生和轉化。因之，能理解此大自然陰陽螺旋變化之理，即能通乎道機並利用此道機去瞭解自然萬物生息不已之理，並可追朔己身性命之來由。習太極拳之的，乃求此太極陰陽之理解，以臻保身、強身、長生之道，並由養性、修性晉而達天人合一之地也。

From the above discussion, you can see that there are some specific rules that apply when you manifest the Yin-Yang polarities into two dimensions. However, we exist in a universe of at least three dimensions. Therefore, the concept of two polarities should be adapted to three dimensions so we can comprehend the natural Dao thoroughly. Once you add the third dimension to the Yin and Yang symbols, you can see that the energy patterns and derivation are spiral actions. When the nature loses its balance, the energy manifests in spirals and millions of lives are influenced, or even are created. All of these manifestations can be seen from galaxies in space, to tornados and other storms, to the formation of sea shells, and even the tiny, twisted strands of our DNA (Figure 6).

From the above discussion, you can see that when Yin-Yang is manifested in two dimensions in Taijiquan, it is an action of coiling, and when it is acting in three dimensions, it is a spiraling maneuver. If you use your right hand to generate this spiral motion, then the clockwise and forward motion is classified as Yang while the counterclockwise and backward motion is classified as Yin (Figure 7). If you use your left hand, since the left is classified as Yin, all directions are reversed (Figure 8). This is a method to practice the basic skills in Taijiquan for changing from insubstantial to substantial and back again. All action in Taijiquan originates from the Real Dan Tian (a point, center of gravity), where

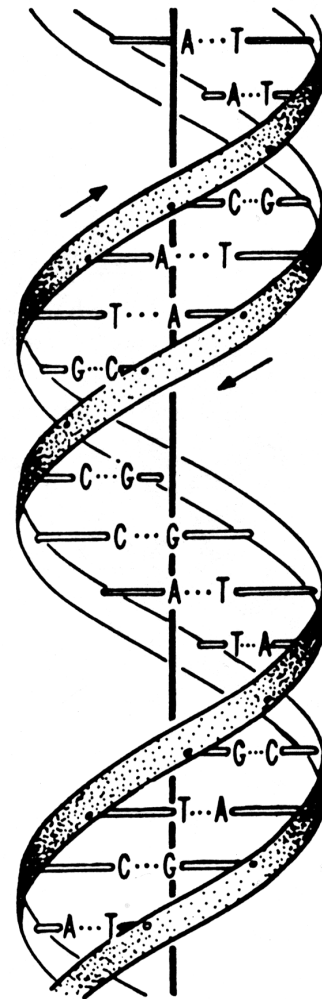


Figure 6. Double Helix of DNA

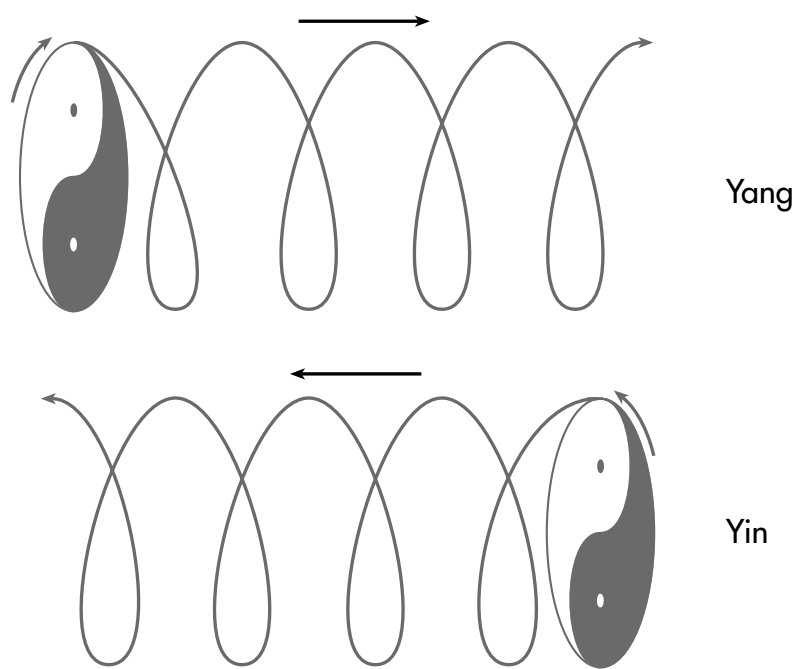


Figure 7. Spiral Motion (Right Hand)

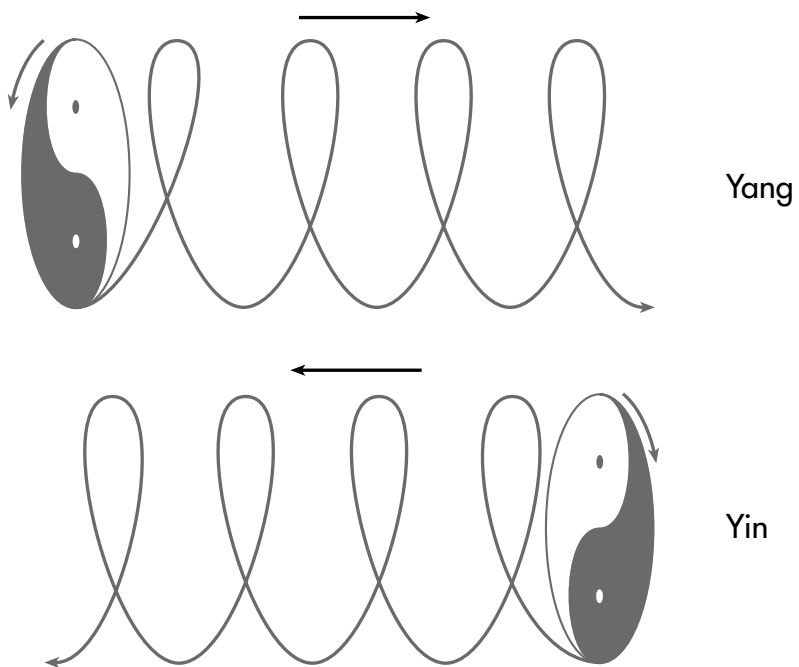


Figure 8. Spiral Motion (Left Hand)

the Wuji is located. From this Wuji center, through Taiji (i.e., mind) the Qi is led, Yin and Yang spiraling actions are initiated, and Taijiquan movements are derived.

Taijiquan is an internal style of martial arts that was created in the Daoist monastery of the Wudang mountain, Hubei Province (湖北·武當山). Taijiquan's creation was based on the above philosophies of Taiji and Yin-Yang. It is believed that from understanding the theory of Taiji and Yin-Yang, we will be able to trace back the origin of our lives. Also, through this understanding, we will be able to train our bodies correctly, to maintain our health and strength of our physical and mental bodies, and gain longevity. Since Daoists are monks, the final goal of their spiritual cultivation is to reunite with the natural spirit (Tian Ren He Yi, 天人合一) (i.e., the state of Wuji). In order to reach this goal, they must cultivate their human nature and nourish it (i.e., discipline their temperament).

## 2. The Meaning of Taiji in Taijiquan 太極在太極拳中之義

*Wang, Zong-Yue said: "What is Taiji? It is generated from Wuji, and is a pivotal function of movement and stillness. It is the mother of Yin and Yang. When it moves it divides. At rest it reunites." From this, it is known that Taiji is not Wuji, and is also not Yin and Yang. Instead an inclination of the natural pivotal function which makes the Wuji derive into Yin and Yang also makes the Yin and Yang reunite into the state of Wuji. This natural pivotal function of movement and stillness is called the 'Dao' or the 'rule' of great nature.*

王宗岳云：“太極者，無極而生，動靜之機，陰陽之母也。動之則分，靜之則合。”由此可知太極並非無極，亦非陰陽，而是自然之機驅使無極演化為陰陽或陰陽復合為無極之勢。此自然動靜之機，即所謂道或大自然之理。

Wang, Zong-Yue was a renowned Taijiquan master who was born in Shan-You, Shanxi Province (山右，山西省), during Chinese Qing Qian Long period (1736-1796 A.D.) (清乾隆). Taiji (太極) can be translated as “Grand Ultimate,” or “Grand Extremity,” and Wuji (無極) is translated as “Without Ultimate,” “Without Limit,” or “No Extremity.” Wuji can also mean “No Opposition.” This means Wuji is uniform and undifferentiated, a point in space or at the center of your physical, mental and energetic bodies. For example, at the beginning of the universe, there was no differentiation, and this state was called Wuji. Then it began its separation into complimentary opposites, called Yin (陰) and Yang (陽). From the interaction of Yin and Yang, all things are created and grow.

You should understand that even though the theory of Taiji (太極) originated from the *Yi Jing* (易經) (*The Book of Changes*) and has been studied and practiced for more than four thousand years in China, its applications in martial arts were

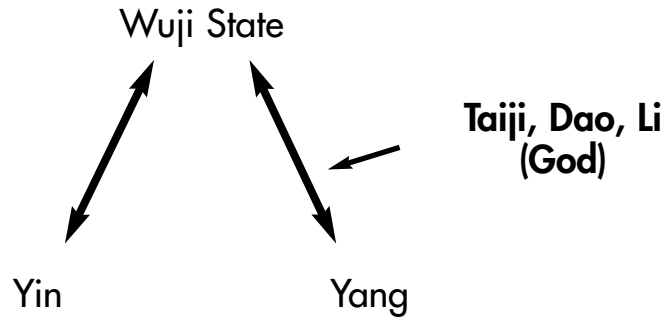


Figure 9. The Pivotal Action of Taiji (Dao)

probably not started until several thousand years later. When Taiji theory was adopted into the applications of martial arts and became a style, it was called Taijiquan (i.e., The Fist of Taiji) (太極拳). Therefore, if we wish to understand the real meaning of Taijiquan, the first task is to comprehend the meaning of Taiji.

From Wang, Zong-Yue's statement, it is clear that Taiji is neither Wuji nor Yin-Yang, but is between them. It is the pivotal force or energy which makes the Wuji state divide into the Yin and Yang (i.e., two polarities) and also causes the Yin-Yang to reunite to the state of Wuji (Figure 9). This natural pivotal force, energy, or function is called "Taiji" (太極), "Dao" (道) (i.e., natural way), or "Li" (理) (i.e., natural rules) of nature.

*When Yin and Yang are divided, the Two Polarities are established. From Two Polarities, the Four Phases are generated. From Four Phases, the Eight Trigrams (Bagua) are produced. Again, from the Eight Trigrams, Sixty-Four trigrams are derived, and this pattern continues to divide until unlimited (variations) are produced. Yin and Yang's mutual interaction and correspondence, there are produced thousands of interchanges and millions of derivations, (consequently), millions of objects (i.e., lives) are born. (When) all of this is traced back to its origin, there is nothing but the theory of Yin and Yang. Therefore, those who practice Taijiquan must know Yin and Yang. If (one) wishes to know Yin and Yang, (he/she) must know the meaning of Taiji. If (one) wishes to know the meaning of Taiji, (he/she) must first comprehend the Dao and the real meaning of how Yin and Yang are derived from the Wuji state and also how Yin and Yang return to the Wuji state.*

陰陽分而兩儀生，由兩儀而生四象，再由四象而生八卦，由八卦再生六十四卦。由此推論，以至無窮。由陰陽之互感互應，千變萬化，萬物衍生。歸其宗，僅陰陽之理而已矣。因此習太極者，必知陰陽。欲知陰陽，必知太極之義，要知太極之義，必先領悟無極演變至陰陽與陰陽返歸回無極之道與真諦。

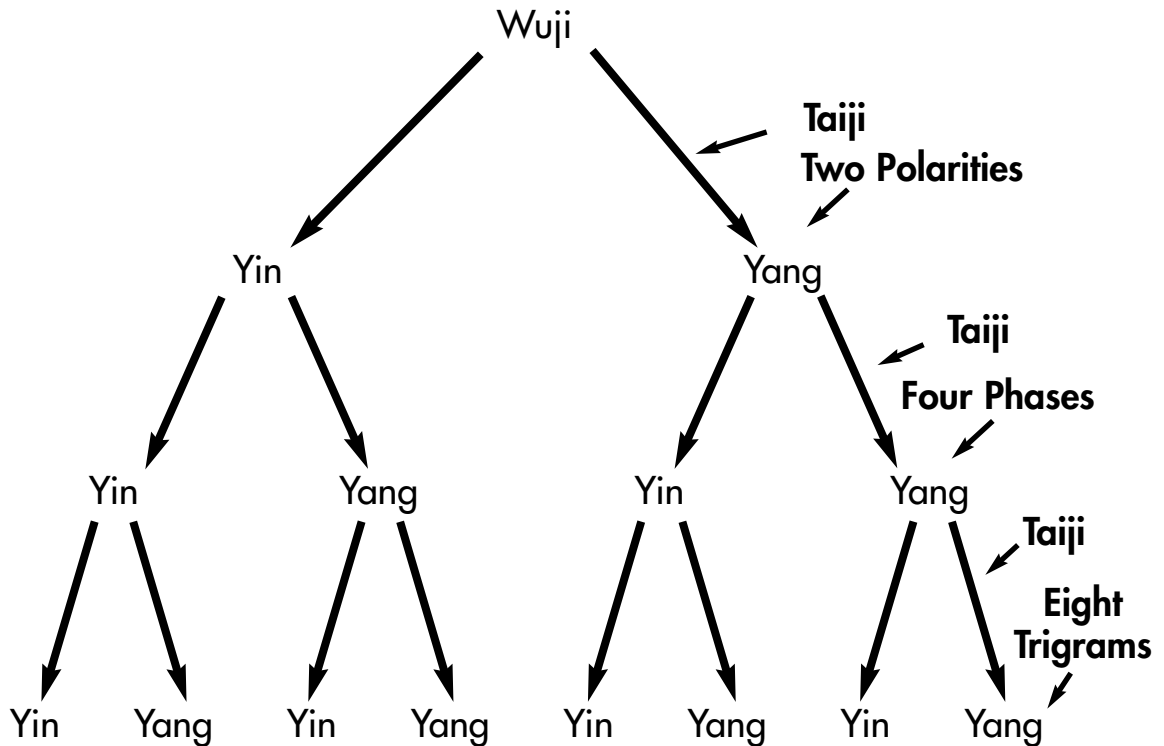


Figure 10. The Continuous Derivations of Yin and Yang due to Taiji's Pivotal Actions

Yin and Yang, two polarities, originate from Wuji through Taiji's action or function. From these two polarities, again through Taiji's action, four phases are derived. With the same theory, the variations continue until there are unlimited changes in the universe (Figure 10). From Yin and Yang's mutual interaction, millions of lives are born. From this, you can see that all life and all things are produced from the mutual interaction of Yin and Yang through the mediating function of Taiji. Therefore, if you are interested in learning Taijiquan, you must understand Yin and Yang, and their relationship with Taiji. Without knowing the theory and the Dao, your Taijiquan practice will be limited to the external forms and movements. In this case, you will have lost the real meaning of practicing Taijiquan.

*Before the action of Taijiquan movement, the Xin (i.e., emotional mind) is peaceful and the Qi is harmonious, the Xin and Yi (wisdom mind) are at the (Real) Dan Tian and the Qi stays in its residence. This is the state of extreme calmness and is the state of Wuji. However, when the Xin and Yi begin to act, the Qi's circulation begins, the physical body's movement is thus initiated, and the Yin and Yang accordingly divides. From this (we) can see that Xin and Yi are what is called Taiji in Taijiquan. That means the Dao of Taijiquan is the Dao of Xin and Yi (i.e., minds).*

太極拳起勢在未動之前，心平氣和，心意在丹田，氣守於舍，此極靜之態，是為無極。然者，當心動意動，氣由之引發，身體而動，陰陽始分。由此可知心意在太極拳中即所謂太極也。亦即太極拳之道即心意之道也。

The Wuji state exists inside each of us. It is the state from which all creative impulses grow. Taiji is generated out of Wuji and is the mother of Yin and Yang. Thus, Taiji is the cause of the Yin and Yang division, and is itself neither Wuji nor Yin and Yang, but the cause of the separation of Yin and Yang. In this sense it is a part of the divine aspect of the Dao.

All objects, ideas, spirits, etc. can be classified as either Yin or Yang. Taijiquan was created according to this theory. In the beginning posture of the Taijiquan sequence, the mind is calm and empty, and the weight is evenly distributed on both feet. This state is Wuji. When your mind starts to lead the body into the posture of Grasp Sparrow's Tail (攬雀尾), internal (Yin) and external (Yang) aspects of Taijiquan features start to be discriminated. Moreover, the hands and feet are differentiated into insubstantial (Yin) and substantial (Yang). This is the state of Two Polarities. Through interaction of substantial (Yang) and insubstantial (Yin), all of Taijiquan's fighting strategies and techniques are generated. From this, you can see that the Taiji (i.e., the Dao) in Taijiquan is actually the mind. It is the mind that makes the body move and divides the Wuji state into Yin and Yang two polarities. We can conclude from this that Taijiquan is actually a martial art of the mind (i.e., Taiji).

*Though a human body is bonded between the heaven and the earth, (its) Xin and Yi are able to reach (anywhere) unlimitedly in the universe without being restricted by time and space. From Xin and Yi, the Yin and Yang are initiated and (continue to) move into unlimited variations. This is the theory of millions of divisions and creations of Taiji. Therefore, those who practice Taijiquan must begin from the (training of) Xin and Yi.*

人身雖束於天地之間，然心意可達無窮於宇宙，並不為時間、空間所限。由心意，陰陽生而演變分化無窮。此為太極萬象衍生創造之理。因此，學太極者，必須從心意著手。

Though our physical bodies are restricted by our three-dimensional reality, our minds are free to travel and reach anywhere in the universe, unrestricted by time, or even beyond this universe (i.e., the mind is Grand Ultimate). All human creations, from shovels to airplanes, arose first in our imaginations. From our thoughts, new ideas are created. It is the same for Taijiquan. It was created from the mind, and its creation will continue without an end. Since it is an active, living, and creative art, Taijiquan is a product of spiritual enlightenment and an understanding of life.



*Xin (i.e., emotional mind) and Yi (i.e., wisdom mind) are contained internally, which belongs to Yin. The movements (actions) of Taijiquan are manifested externally, which belongs to Yang. When the functions of Xin and Yi are applied to our spiritual feeling, they direct us into the correct Dao of cultivating our human nature, through efforts toward strengthening the mind, raise up the spirit, and comprehend the real meaning of human life, and from this, further to comprehend the meaning and relationship among humans, between humans and objects around us, and also to search for the truth of nature in heaven and earth. When the function of Xin and Yi is applied to our physical body, it is the great Dao of cultivating the physical life for self-defense, nourishing the physical life, and strengthening the physical body. This is the foundation for extending our lives and establishing a firm root of health.*

心意者，內含也，陰也。太極動作，外顯也，陽也。心意活動於己身之精神內感，即強心、提神、領悟人生之養性正道。由之去瞭解人與人、人與事物關係之真諦並尋求天地自然之真理。心意活動於己身物理之造化，即防身、養生、與強身之修命大道。此為延命立基之本。

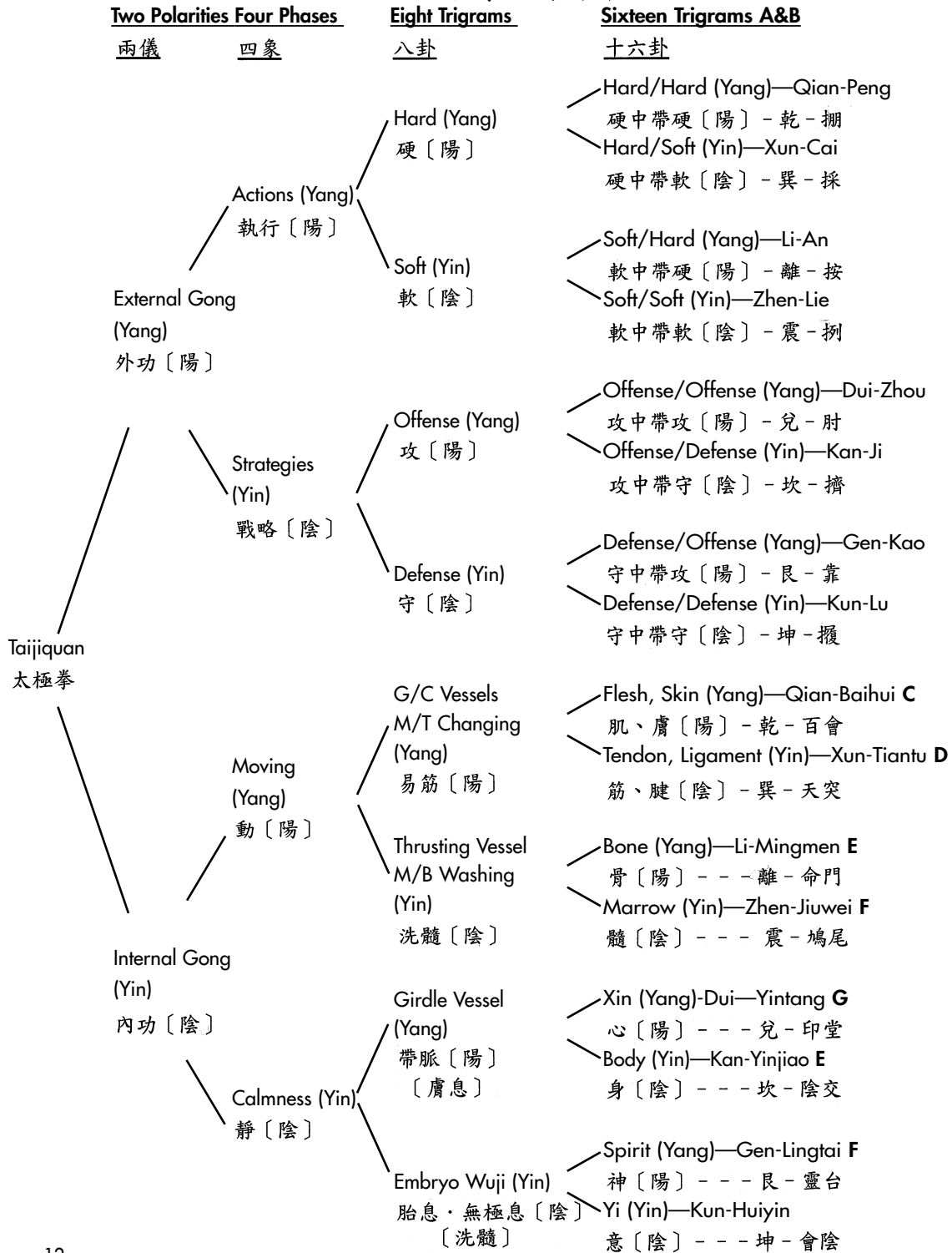
As mentioned earlier, Xin and Yi are the Taiji in Taijiquan. This internal thinking is Yin. When this Yin is manifested externally, then Yang is demonstrated. When Xin and Yi are acting on internal spiritual feeling, it serves to cultivate our human temperaments and helps us to understand the meaning of our lives. When Xin and Yi are acting and manifested externally, it promotes physical health and self-defense. Therefore, when we practice Taijiquan, we should cultivate both our spiritual beings (Yin) and train our physical bodies (Yang).

*Taijiquan originated from the Daoist family. Its ultimate goal is to reach enlightenment and so as to achieve the Dao of unification between heaven and human. Therefore, the final goal of practicing Taijiquan is to reach the unified harmonious Wuji world (i.e., state) of the heaven and human. From practicing Taijiquan, (we are able) to further comprehend the meaning of human life and the universe.*

太極拳始於道家，其終的在通乎神明以臻天人合一之道。因而太極拳之終的亦即在於天人合一六合諧之無極世界，由習太極拳而領悟人生宇宙之理也。

Taijiquan was created in the religious (Daoist) school of Qigong. The goal of Daoist cultivation is to reach enlightenment, to unify the human spirit with the natural spirit. This is the Wuji harmonious state. To reach this destination, the first step is to appreciate the meaning of life and to understand natural truth.

3. Taijiquan Yin-Yang Illustrations 太極拳陰陽圖解



- A. External Bagua (i.e., Eight Trigrams) manifestation follows Zhang, San-Feng's statement in his Taijiquan Classic. When Taijiquan externally manifests, the Eight Trigrams evolve out of the Two Polarities. There can be many versions of external actions that correspond to different phases of the Eight Trigrams. When you reach the Eight Trigrams stage of derivations, your movements and awareness are complex and alive. Many possibilities exist depending on how the mind responds to the situation. Remember, mind is the Taiji of Taijiquan. When this mind is manifested, the result is physical action.
- B. Internal Bagua originates from the author's understanding and opinion.
- C. Baihui (Gv-20) (百會) and Huiyin (Co-1) (會陰) belong to the Thrusting Vessel (Chong Mai, 衝脈) (Figure 11). Baihui is Extreme Yang and is the meeting point of the entire body's Yang. Baihui manifests spirit (Shen, 神). Shen is generally classified as Yang and is called Yang-Shen (陽神). The Huiyin stores water and belongs to Yin. The Huiyin is commonly called "Sea Bottom" (Haidi, 海底) or "Yin Water" (Yin Shui, 陰水). It is the meeting point of the four Yin vessels and is therefore Extreme Yin.
- D. Tiantu (Co-22) (天突) is where manifested sounds originate. The two sounds "Hen" "Ha" govern the Jin's manifestation (Figure 12). Tiantu is Yin while the sound manifestation is Yang.
- E. Mingmen (Gv-4) (命門) (Yang) and Yinjiao (Co-7) (陰交) (Yin) are two main gates which are the Qi exits from the Real Dan Tian (i.e., center of gravity). Mingmen belongs to the Governing Vessel (Du Mai, 督脈) while Yinjiao belongs to the Conception Vessel (Ren Mai, 任脈) (Figure 13). From these two gates the Qi can either be manifested externally and used to strengthen the Girdle Vessel (Dai Mai, 帶脈) (i.e., Guardian Qi, Wei Qi, 衛氣) or led inward to be stored at the Real Dan Tian (Wuji Breathing, 無極息).
- F. Lingtai (Gv-10) (靈台) and Jiuwei (Co-15) (鳩尾) are two main gates which connect the Xin (心) (i.e., heart, emotional mind) (Figure 13). Emotional mind is the motor force while Yi (意) is the steering wheel.
- G. Yintang (M-HN-3) (印堂) (i.e., The third eye) is the manifestation of physical strength. When the sense of enemy is strong, the Qi manifestation is strong (Figure 12).

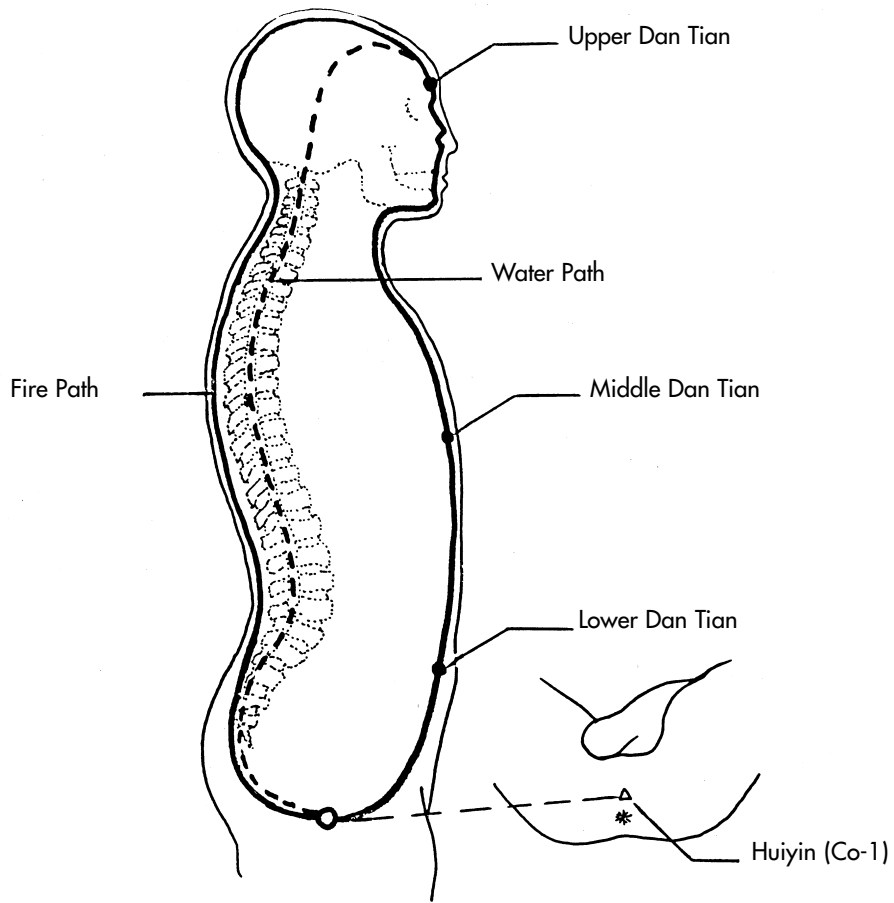


Figure 11. Baihui (Gv-20) and Huiyin (Co-1) Cavities

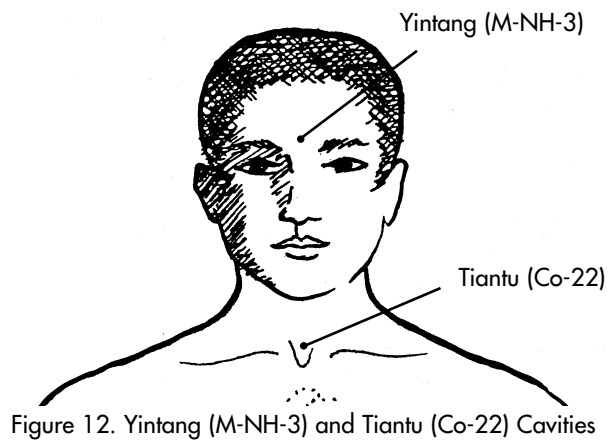
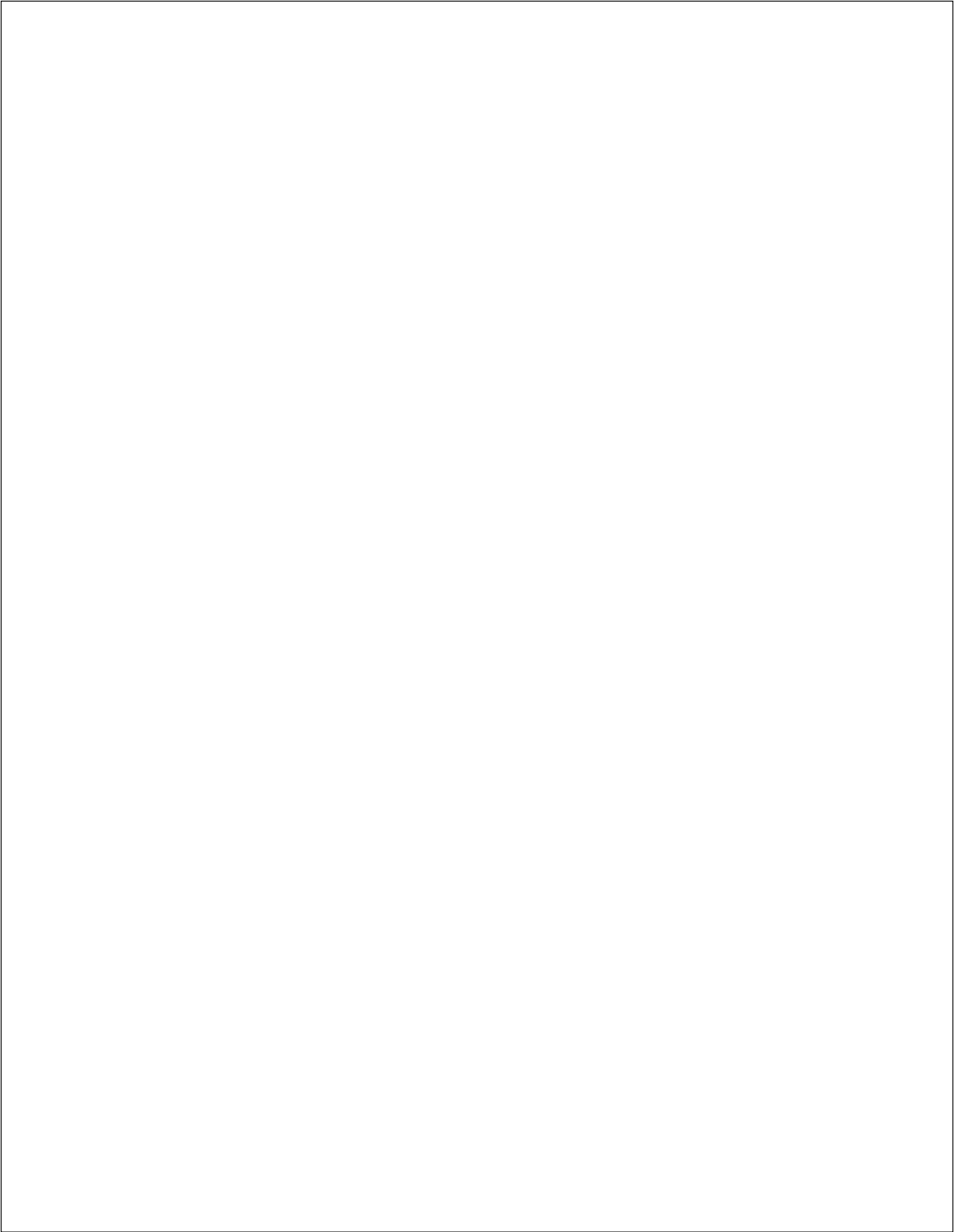


Figure 12. Yintang (M-NH-3) and Tiantu (Co-22) Cavities



## Profound - In Depth - Taijiquan Theory

In the last seven centuries, many songs and poems have been composed about Taijiquan. 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.

For the last twenty years, Dr. Yang, Jwing-Ming has translated many of these documents and according to him, he believes numerous are incomplete for reasons relating to: forgotten oral secrets, authors personal understandings narrowly focused and many documents are missing.

*Taijiquan Theory of Dr. Yang, Jwing-Ming* is an attempt to join together the various theories on Taijiquan in one complete text. "Based upon my personal background and understanding, I have tried my best to compile the Taijiquan Theory and practice concepts in this book. I have attempted to make this effort as complete as possible".

This book is structured with songs and poems, followed by the original Chinese text and any interpretation of the passage. All of the songs and poems have been written by Dr. Yang, Jwing-Ming.

- About regulating the Body, Breath, Mind, Qi & Spirit
- About Jin, Pushing Hands & Sparring
- Taiji long and short fighting strategies
- Relationship of Jin & Qi
- Unification of the internal Qi & external physical manifestations of the Qi

"The contents are profound and sincere. His [the author's] intention is to publicize the exercises and promote the skills of Taijiquan so practitioners can be led onto the correct path".

—Grandmaster Li, Mao-Ching (from the Foreword).

"I conclude that the theory discussed is very deep and clear. With regard to the scientifically minded practitioners, this book can be a complete guide for their comprehension. The quality of its structuring is a rarity".

—Abraham Liu (from the Foreword).

Senior student of Grandmaster Cheng, Man-Ching.



Dr. Yang, Jwing-Ming is a renowned teacher of Chinese Martial Arts and the author of over thirty books and thirty videos. Born and raised in Taiwan, he has been studying and teaching these arts for thirty nine years. Dr. Yang lives in Newton, Massachusetts, USA.



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