

Hunyuan Qigong



Feng Zhiqiang

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First Edition, English

By Feng Zhiqiang

Translated by
Chen Zhonghua

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Contact:

Hunyuantaiji Academy

P.O. Box 11474 Main Post Office

Edmonton, Alberta, Canada

T5J 3K6

info@hunyuantaiji.com

www.hunyuantaiji.com

Author: Feng Zhiqiang
Translator: Chen Zhonghua
Editor: Jean Wong
Graphics: Shawn Christenson
Yaron Seidman

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"Chen Style Taiji 24 Elbow";
"Chen Style Taiji Chin Na";
"Chen Style Taiji Broad Sword";
"Taiji Bang QIGONG";
"Taiji Eight Techniques Basic Training";
"Chen Style Taijiquan Push Hands".

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TRANSLATOR'S NOTES

Qigong is more than just a set of breathing exercises. It is the codification of the Chinese language, philosophy, tradition and belief system. The language used in the writings of qigong, therefore, is complex and opaque, to say the least. The meaning of the words used in qigong is also quite far removed from the meaning of the same words in a general sense.

Feng Zhiqiang's language for his Hunyuantaiji system is, in the context of Taijiquan and Chinese culture, coherent and poetic. It is very befitting for such a beautifully constructed system. When writings of the Hunyuan system is read in its original Chinese language, the meaning is clear and concise.

Mr. Feng has a vast repertoire of rich and insightful writings on qigong and Taijiquan. It is my desire to eventually translate all of them for the benefit of Western readers. Although I am a certified free-lance translator from Chinese to English for the Secretary of State of the Government of Canada experiences in various translation projects, I find the translation of Mr. Feng's work most difficult. Among his work, writings on the theory and philosophy of Taijiquan are the most fascinating but unfortunately most challenging to translate.

In this translation, clarity of instruction was given first priority. Equal attention was given to ensure that the translation stays true to the original.

Footnotes are added to this translation so as not to interrupt the natural flow of the original text.

Acupuncture charts were added and a numbered list that corresponds to the charts are provided. The acupuncture points are also listed alphabetically for easy location. Mr. Yaron Seidman provided advice on points of Chinese medicine and the acupuncture charts. Mr. Shawn Christenson and Mr. Dragan Marjanovic of Mediashaker Inc. provided the graphic designs for this book.

Mandarin Chinese *Pinyin* spelling is adopted in this translation.

Mrs. Feng Xiufang and Feng Xiujian provided technical and administrative support for the translation of this book over a period of one and a half years.

Any misuse of the English language and misinterpretation of the original text are the mistakes of the translator, not that of the author.

Most importantly, I am honored and thankful to Grandmaster Feng Zhiqiang for entrusting this monumental task to me.

Chen Zhonghua
June 2001

INTRODUCTION

By
Zhiqiang Wuguan¹



Chen Shi Xinyi Hunyuan Taijiquan Official Logo

Chen Style Xinyi Hunyuan Taijiquan (thereafter referred to as Hunyuantaiji) is an excellent style of martial art created by living Taiji legend Grandmaster Feng Zhiqiang. Feng is a prominent contemporary martial artist and famous Chen Style Taijiquan Grandmaster. He is the only living master today (2001) who received true transmission of the secrets of Chen Style Taijiquan from the legendary 17th generation Chen Family Taijiquan Grandmaster Chen Fake. He is also the only disciple who received the whole curriculum from Grandmaster Hu Yaozhen, father of modern Chinese Qigong. Hunyuantaiji is the culmination of the best of Chen Family Taijiquan of Grand Master Chen Fake and Xinyi Liuhe Quan of Grand Master Hu Yaozhen. It combines the best of the Neigong² from Xinyi Liuhe Quan and Silk Reeling of Chen Style Taijiquan. It directly expresses the true meaning of Taijiquan: guided by Mind-Intent; founded on Dantian Hunyuan Qigong; based on Taiji Yin and Yang theory; through the application and training of the Taiji Thirteen Postures; and to reach the higher level skill of one grain of Hunyuan Qi³.

Hunyuantaiji uses the Hunyuan Neigong as its foundation; weaponry, forms training and single movement drills as its main system; and Push-Hands, free

¹ Zhiqiang Martial Arts Academy in Beijing, China. Feng Zhiqiang is the founder and president of this academy. It is directly under the Beijing Municipal Martial Arts Association. This text was based on a general text provided by Zhiqiang Wuguan. It has been personalized and edited by Chen Zhonghua. Footnotes are added by Chen Zhonghua to aid the readers.

² Internal training.

³ It is a mysterious small qi ball circulating in the body at will. This ball cannot be seen or felt outside of the body. It gives the owner tremendous power without any effort. This is what makes internal school different from the external school of martial arts.

sparring as its application. Inside the body it will train the Jing⁴, Qi⁵ and Shen⁶; on the outer part of the body it will train the tendon, bone and muscle. In training method, Mind-intent is stressed over Qi and Qi over Li (force). The training of Li causes breakage; the training of Qi causes stagnation; the training of Mind-intent will lead to flow. The precious method is in the Spirit (Soul). This school stresses the nurturing of Qi, the gathering of Qi, the moving of Qi, and the utilization of Qi. The purpose is to create the original, nurture the original, strengthen the original and mixing the original. On the foundation of strong internal Qi, conserve and store Li from the true original Qi. Use the mind-intent to guide the Qi, move the Qi according to the meridians and adopt the natural breathing method. In practicing method, it is forbidden to jump and Fali (issue Li), to stomp feet or shake aimlessly. One must avoid damaging the tendon, bone and muscles on the outside and the Jing, Qi and Shen on the inside. The practitioners will be relaxed, carefree, and concentrated in their practice.

The characteristics of the Hunyuantaiji in guiding principles and training contents are: to train both internally and externally with a focus internally; to contain both activity and tranquility with a focus on tranquility and to combine training with nurturing with a focus on nurturing. The characteristic of the Hunyuan Taijiquan in training method is the combination of form, Gong and application. The characteristics of the key elements in training are: internal and external combined; upper and lower body follow each other; the whole body acts as one and Hunyuan as one.

Hunyuantaiji is mainly composed of five parts: Gongfa (Gongs), Quanfa (forms), Weaponry, Push-Hands and Sparring. The sequence of the five components is: Gongfa as foundation, Quanfa as the core, Weaponry as complementary, Push-Hands as the approach and Sparring (health and martial ability) as the purpose.

Grand Master Feng Zhiqiang often says, "Xinyi Hunyuan Taijiquan is not an inheritance from my masters. It is a rich legacy to the people of the world. I have a responsibility and duty to promote it to the world to benefit human kind." For many years, Chen Style Xinyi Hunyuan Taijiquan has been famous in China and abroad. It is a system that is complete. Its theory is scientifically sound with rich background from Daoism. It is unique and striking in its characteristics. Its style is beautiful to see. As a set of exercises for both health and self-defense, it is effective. Many cities and provinces

⁴ Essence. Synonymous to the male sperm. It is viewed as the source of energy in the human body.

⁵ The Chi (Wade spelling of the same word). Energy that is predetermined before birth and can be practiced after birth.

⁶ Soul. It is the highest level of the human energy.

have established branch organizations with numerous practitioners. Outside of China, Grand Master Feng's students and disciples have established schools, branches, and research organizations in dozens of countries. This rich legacy of the Chinese tradition and culture is being promoted worldwide.

Gongfa

Gongfa is the foundation of Hunyuan Taijiquan. The training of Gong is to nurture and to promote internal Qi, internal Jin and internal Gong. The ancients used to say, "He who practices Quan without Gong will be doomed to be void of substance till his last breath."

Hunyuan Taiji has static gongs (sitting gong and Zhanzhuang gong) and mobile gongs (foundation internal gong, silk reeling internal gong, health internal gong, and Taiji Ruler internal gong).

In particular, the Taiji Ruler internal gong is a synthesis of foundation internal gong, silk reeling internal gong and health internal gong, the techniques of reeling, twisting, circling, grinding, rolling, spiraling, and shaking. These techniques complement the moving of internal Qi. This method will raise the power of gong one level higher in addition to the foundation internal gong.

Quanfa

Quanfa is the core of the Hunyuan Taijiquan system.

Hunyuan Taijiquan is an internal martial art. It plays the double role of martial arts and Taoist gong.

Hunyuan Taijiquan stresses the training of both internal and external with an emphasis on the internal.

Internally, it trains the three treasures of Essence, Qi and Spirit.

Externally, it trains the three methods of Body, Hand and Footwork.

Internally it trains the Dantian Hunyuan Qi. Externally it trains the limbs, the body, the tendons and the muscles.

This will make the Mind-intent, Qi and Spirit mix into one composite entity and combine Quan with Gongs. Practitioners should regard the process of training the form as the process of using the mind-intent to guide the Qi.

When the mind-intent reaches, the Qi reaches. When the Qi moves, the body will also move. The mind-intent, Qi and Spirit are combined into one in drawing the Yin and Yang Taiji circles.

There are nine form sets in the Hunyuan Taijiquan system:

1. 24-Form
2. 32-Form
3. 48-Form
4. 83-Form
5. 71-Form
6. 24-Hunyuan Free Cannons
7. Hunyuan 24 Cannons
8. Hunyuan 24-Elbows
9. 36-Form Qinna

Practitioners should learn from easy to difficult. The ability will enhance with time and eventually the inner meanings will be understood.

Push-Hands

Push-Hands is one of the most loved exercise routines for Taijiquan practitioners. Its functions are four-fold:

1. Train the Tingjin (listening ability) of knowing yourself and your enemies;
2. Gain the ability to self examine the correctness of one's forms in terms of posture and Fajin,
3. Enhance the interest towards Taijiquan of the practitioners;
4. Improve understanding of Taijiquan.

In terms of health, Push-Hands is the approach in examining the ability (gongli) and how relaxed the practitioner is. If not relaxed, a high level of Taijiquan practice cannot be reached. Therefore the practitioner cannot reach the realm of Taijiquan.

In terms of martial arts, Push-Hands is a necessary approach to test the practitioner's ability in listening, natural reflexes, and the ability to overcome large force with a small one.

In terms of Push-Hands itself, it is a method, not a purpose. As a method, it has a very rich repertoire of contents. The fact that Push-Hands can avoid the unintended physical harms that direct sparring can cause makes it a good sport form and training method for many practitioners.

Hunyuan Taijiquan has its systematic, strict and effective teaching method. Its creator Grand Master Feng Zhiqiang has had a high reputation for his skills in Push-Hands and Sparring. Practitioners of Hunyuan Taijiquan can start the practice of Push-Hands when they reach an appropriate level in their

gong (foundation) and Quan (forms) training. They can thus improve their Push-Hands and sparring ability while improving their gong and Quan ability. Such a process is the process of understanding the joy of Hunyuan Taijiquan.

Push Hands Patterns

Single Hand Patterns:

1. Dan Shou Ping Quan: Single Hand Horizontal Circle
2. Dan Shou Li Quan: Single Hand Spiraling and Rolling Circle
3. Xiao Bi Li Quan: Single Hand Forearm Vertical Circle
4. Da Bi Li Quan: Single Hand Arm Vertical Circle
5. Zhua Na Cai Lu Shou: Grasp, Catch, Cai and Lu Circle
6. Wai Zhou Ji Lu Shou: Outer Elbow Ji and Lu
7. Nei Zhou Ji Lu Shou: Inner Elbow Ji and Lu
8. Zuo You Ji Jian: Left and Right Shoulder Ji
9. Kua Kao: Kua Kao
10. Xi Kao: Knee Kao
11. 180 Du Kao: 180 Degree Kao
12. Zhuan Quan Kao: Kai While Turning

Double Hand Patterns:

1. Si Zheng Shou Peng Jin: Four Cardinal Peng
2. Si Zheng Shou Lu Jin: Four Cardinal Lu
3. Si Zheng Shou Ji Jin: Four Cardinal Ji
4. Si Zheng Shou An Jin: Four Cardinal An
5. Ding Bu Si Zheng Shou: Stationery Four Cardinal Push Hands
6. Huo Bu Si Zheng Shou: Moving Step Four Cardinal Push Hands
7. Shun Bu Shuang Tui Shou: Shun Bu Double Push Hands
8. Shun Bu Shuang Tui Shou (Also called Da Lu): Shun Bu Da Lu
9. Huo Bu Shuang Tui Shou: Moving Step Double Push Hands

Weaponry

Weaponry is the supplementary exercise of Hunyuan Taijiquan. From a certain point of view, weapons are extensions of the arms. Therefore it is of vital importance in the foundation in form and Gongfa. As time changes, the

weaponry has changed from their original meaning to a cultural and tradition. Hunyuan Taijiquan does not throw out the original meaning. Many of the fighting techniques are kept. Major weapons in the Hunyuan weaponry system are: Broad Sword, Sword and Staff.

Hunyuan Taiji Sword

There are mainly thirteen techniques in the sword form so it has also been called the "Thirteen Swords" (Shisan Jian). The techniques are: chop (pi), crisp explosion (beng), pull up (liao), poke (ci), pick (tiao), point (dian), move (yun), brush (mo), hang (gua), twist (jiao), push (tui), pull (yin) and push up (tuo). The four jins of stickiness, adherence, linkage and following and the five stepping methods are incorporated into the sword form, making it flow in Qi, smooth and circular, spirited and together in use of Jin.

The sword is not only graceful; it mainly trains the waist movement in Taijiquan. It has been termed the gentleman's weapon as tactics are emphasized over power. Tradition demands that ten years of hard work is put into the training of sword before one can make a claim as a swordsman.

The names of the Hunyuan Taiji Sword

Qi shi	Beginning Form
Xian- ren Zhi Lu	The Immortal Points the Way
Ye Di Cang Hua	Flower Hidden Under the Leaves
Dan Feng Chao Yang	Phoenix Facing the Sun
Pi Jian Tan Hai	Chop and Reach Out to the Sea
Qing Long Chu Shui	Blue Dragon Comes Out of Water
Zuo You Hu Xi	Left and Right Protecting the Knees
Zhuan Shen Bi Men	Turn and Close the Door
Qing Long Chu Shui	Blue Dragon Comes Out of Water
Fan Shen Zhan	Turn Around and Chop
Gen Bu Ci	Step Up to Poke
Xie Fei Shi	Fly Diagonally
Feng Huang Zhan Chi	Phoenix Spreads Its Wings
Feng Huang Dian Tou	Phoenix Nods Its Head
Na Zha Tan Hai	Na Zha Reaches Out to the Sea
Bai Yuan Xian Guo	White Ape Presents Fruits
Dao Juan Hong	Step Back and Whirl Arms
Chuan Lin Zhan Chi	Dart Through a Forest and Spread Wings
Fan Shen Zhan Jao	Turn Around to Chop the Snake
Jin Ji Du Li	Golden Rooster Stands on One Leg
Bo Cao Xun She	Spread the Grass to Seek the Snake
Ye Ma Tiao Jian	Wild Horse Jumps the Valley
Bai She Tu Xin	White Snake Spits Its Tongue
Er Long Xi Zhu	Twin Dragon Plays with the Ball
Hei Xiong Fan Bei	Black Bear Turns Its Back
Ying Xiong Du Zhi	Eagle and Bear Try to Out-Wit Each Other
Da Peng Zhan Chi	Grand Eagle Spreads Its Wings
Ling Mao Pu Shu	Clever Cat Catches Mouse
Jin Ji Dou Lin	Golden Rooster Shakes Its Wings

Na Cha Tan Hai
 Su Qin Bei Jian
 Gu Shu Pan Gen
 Xie Fei Shi
 Zuo You Tuo Qian Jin
 Zuo You Jie Wan
 Heng Sao Qian Jun
 Jin Zhen Dao Gua
 Bai Yuan Xian Guo
 Zuo You Luo Hua Shi
 Gong Bu Shang Ci
 Zhuan Shen Xia Ci
 Xie Fei Shi
 Fu Shen Tan Hai
 Yao Zi Fan Shen
 Huang Long Chu Dong
 Mo Pan Jian
 Zhi Nan Zhen
 Shou Shi

Na Cha Reaches Out to the Sea
 Su Qin Carries the Sword
 Ancient Tree Curls Up Its Roots
 Fly Diagonally
 Left and Right Push-Up One Thousand Pounds
 Left and Right Cut the Writs
 Horizontally Chopping One Thousand Army
 Golden Needle Hangs Upside Down
 White Ape Presents Fruits
 Left and Right Falling Flowers
 Bow Stance Poking Up
 Turn and Poke Down
 Fly Diagonally
 Lean Forward to Reach to the Sea
 The Sparrow Hawk Turn Around
 Yellow Dragon Comes Out of the Cave
 The Grinding Sword
 Compass Points South
 Closing

Hunyuan Taiji Broad Sword

It is different from other broadsword forms due to its internal nature. It has the characteristics of light and heavy, hard and soft, twinning and fast, strong and crisp, slow and fast, fast and sticky. It is, therefore, also called "Taiji Reeling Broad Sword". Hunyuan Taiji Broadsword form is simple, agile and full of changes. The broadsword moves with the body and the body carries the sword to reel. If the sword form is compared to "Needle in Cotton", then the broadsword is "Hot Iron Coming Out of the Furnace".

Although in most cases, people usually start with the sword and graduate into broadsword, the broadsword should be learned prior to sword. It generally takes three years of hard training to be good at the broadsword.

The names of the Broad Sword Form are:

1. Preparation Form (Yu Bei Qi Shi)
2. Protecting the Heart (Hu Xin Dao)
3. Blue Dragon Comes Out of Water (Qing Long Chu Shui)
4. Wind Blows Scatters Clouds (Feng Juan Can Yun)
5. White Clouds Cover the Head (Bai Yun Gai Ding)
6. Black Tiger Search the Mountain (Hei Hu Sou Shan)
7. Suqin Carries the Sword (Su Qin Bei Jian)
8. Golden Rooster Stands On One Leg (Jin Ji Du Li)
9. Cut the Grass Against the Wind (Ying Feng Zhan Cao)
10. Kill the White Snake From the Waist (Yao Zhan Bai She)
11. The Sun Has Three Rings (3) (Ri Tao San Huan) (3)
12. Brush Away the Clouds to Seek the Sun (Bo Yun Wang Ri)
13. Spread the Grass to Seek the Snake (Bai Cao Xun She)

14. Blue Dragon Comes Out of Water (Qing Long Chu Shui)
15. Wind Blows Scatters Clouds (Feng Juan Can Yun)
16. The Swallow Tucks Its Golden Wings (Yan Bie Jin Chi)
17. Yiecha Reaches Out to the Sea (Yie Cha Tan Hai)
18. Turn Around to Chop Down (Fan Shen Pi Dao)
19. Turn Around to Chop Again (Fan Chen Zai Kan)
20. Yellow Dragon Stirs Water Three Times (Huang Long San Jiao Shui)
21. Step Back to Part the Water (Tui Bu Fen Shui Shi)
22. Double Stamp Feet (Shuang Zhen Jiao)
23. Jade Girl Works At Shuttle (Yu Nu Chuan Suo)
24. Kill the White Snake From the Waist (Yao Zhan Bai She)
25. Fight on Eight Directions (Ye Zhan Ba Fang)
26. Circularly Turning the Sword (Huan Xing Zhuan Dao)
27. Liao (from bottom to top motion) to the Crotch (Liao Yin Dao)
28. Protecting the Heart (Hu Xin Dao)
29. White Crane Spreads Its Wings and the Palm Through the Heart (Bai He Liang Chi Chuan Xin Zhang)
30. Turn the Back (Fan Bei Dao)
31. Standing On One Leg (Du Li Shi)
32. Chop Down Hang Sideways and Reaches Out to the Sea (Pi Dao Xie Gua Tan Hai)
33. Sweeping One Thousand Soldiers (Heng Sao Qian Jun)
34. Poking the Sword and Open and Close (Ci Dao Kai He)
35. Yacha Reaches Out to the Sea (Ye Cha Tan Hai)
36. White Ape Presents Fruits (Bai Yuan Xian Guo)
37. Carry the Moon to the Bossom (Huai Zhong Bao Yue)
38. Closing Form (Shou Shi)

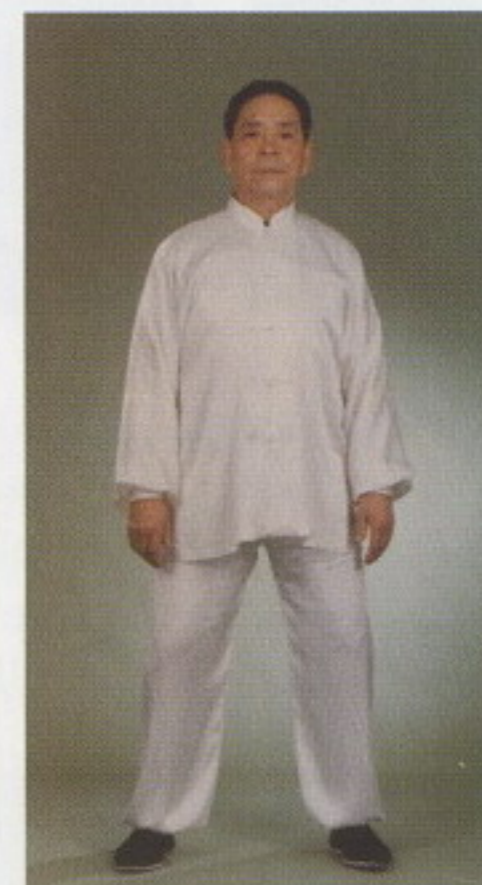
Hunyuantaiji Staff

For the staff, the main point is circles; the shape is spiral and the nature is silk reeling. The four jins of stickiness, adherence, linkage and following and the five stepping methods are also incorporated into the staff form. Therefore, the staff form is full of changes. In practice, the Dang (Crotch area) must be rounded and the stance stable. The waist must turn and the arms reel, twist, wrap, turn like a screw (zuan) and turn-over (Fan). The body turns with the staff. These are the major characteristics. The improper practice of staff can very easily lead to the destruction of Qi. Therefore, it is imperative that staff training is done under proper supervision in order to gain desired results. Staff should be trained towards one's later training stages. It ultimately fosters the ability to fight in a real life situation, as the staff training will produce all the desirable Taiji abilities, including the ability to issue force, Fajin.

ONE: LOWER THE QI AND CLEANSE INTERNALLY

This exercise is designed to use HUNYUAN QI in the nature to cleanse the three JIAO⁷ and the five internal organs. The impure QI will be replaced with clear and fresh QI. The natural HUNYUAN QI will combine with the internal HUNYUAN QI.

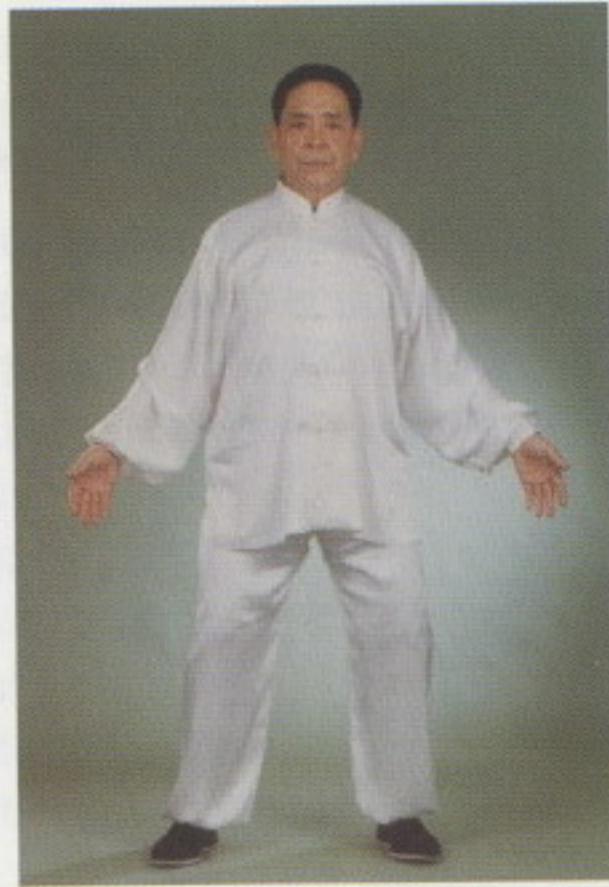
Movements



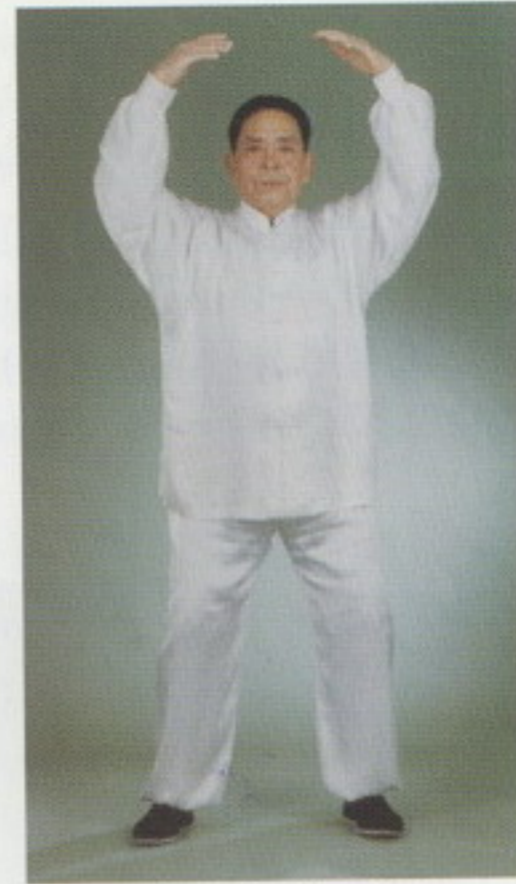
1-1

- WUJI Standing Posture (1-1):
The two feet open to shoulder width. Stand upright straight. The whole body must be relaxed. Look forward.
- Positive HUNYUAN Circles (1-2; 1-3) Photos are not provided for these moves.
Standing in the same position. Draw three positive HUNYUAN circles. Eyes should follow the hands.
- Negative HUNYUAN Circles:
Standing in the same position. Continue from the last movement and make three negative HUNYUAN circles. The same way as the positive circles except the direction is the opposite.
- Dropping Both Hands (1-4):
Continue from the last movement and drop both hands. They open up slightly.
- Raise Both Hands (1-5):
Both hands (together with arms) rise to the top of head from the side of the body. Eyes look up slightly. Pause.

⁷ Also SAN JIAO. It means the Triple Burner System.

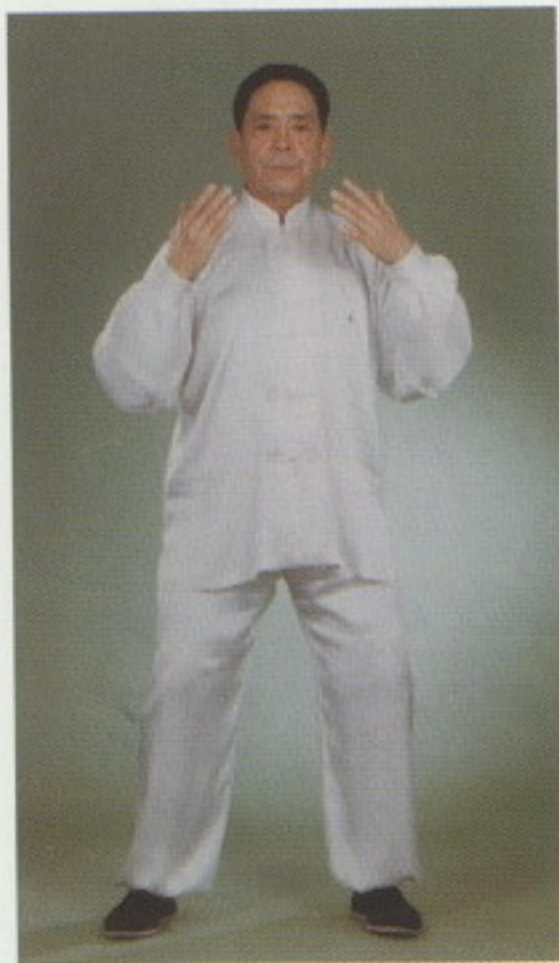


1-4

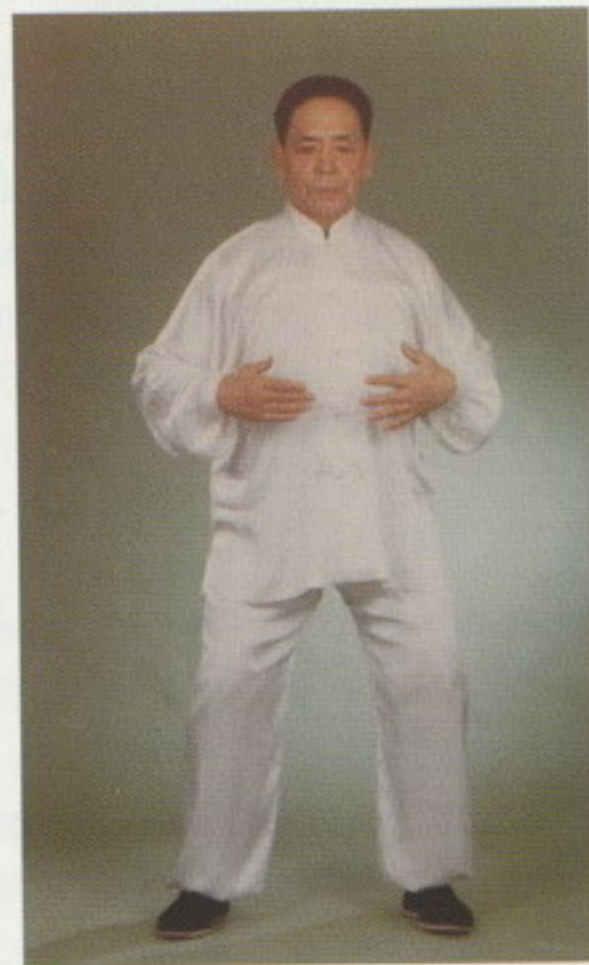


1-5

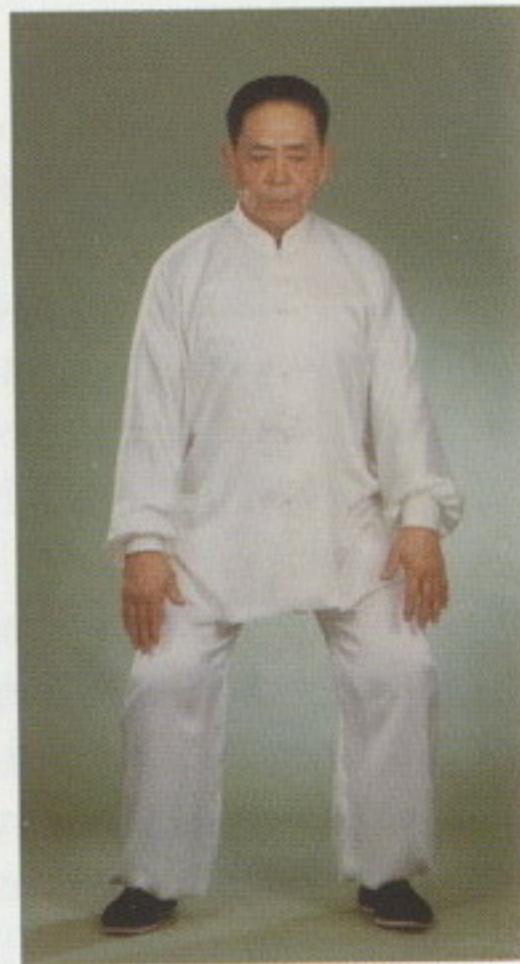
- Both Hands Travel Downwards (1-6; 1-7; 1-8): Both palms face inwards. They travel downwards through the face, then chest and stop in front of the knees. The whole body relaxes and returns to WUJI Standing Posture. Repeat this move 36 times and perform the closing form. Return to BAOYUAN GUIYI⁸ (All becomes one).



1-6



1-7



1-8

Mind-Intent

- Body and Mind Light and Tranquil: Use the “Three Xing Returning to One” method to think about

⁸ Body is similar to WUJI standing posture. Put right palm on the DANTIAN and left palm on top of it. The opposite hand posture for women.

DANTIAN, gaze at DANTIAN and listen to DANTIAN. Gradually you will reach the state of body and mind light and tranquil and the WUJI state of “the world and I” in non-existence. In this state stand for a while.

Three Xing: 1) Eye is the Sight Xing; 2) Ear is the Sensitivity Xing and 3) Heart is the Bravery Xing. The three combined is called the genuine Xing.

- Induce the QI to Rise: Eyes and Mind lead the hands to induce the QI to rise up.
- Lower the QI to Cleanse the Internal Organs: Continuously, induce the natural HUNYUAN QI to enter into the body through XINGGONG (on top of head), and to go down from top to the bottom gradually along the legs until the QI reaches YONGQUAN⁹.

Key Points

- During WUJI Standing Posture, lighten the neck and raise the energy to the top. Tuck in the chin. The head is straight and neck is upright. The tongue is raised to the roof of the mouth and upper teeth. Close the mouth and clinch the teeth. Empty the chest and solidify the stomach. Loosen the waist and tuck in the buttocks. Straighten up the spine. Sink the shoulder and drop the elbows. Loosen the wrist and open up the fingers. Loosen the KUA (roughly hip) and round the DANG (roughly the hip, waist, and the crotch). The knees face the feet. The whole body is relaxed and centered. Both the mind and body are tranquil. Forget about breathing.
- Movements should be comfortable, open, relaxed, rhythmic and slow. Use only mind-intent, not force.
- The body and posture should open and extend with the rising of the mind-intent; slightly sink with the lowering of the mind-intent. Upper and lower bodies should follow each other. The whole body works as one unit.
- The route for lowering the QI should primarily internal, the outer body is supplementary to the internal movement of the QI. The two hands assist in guiding the QI path. Inside and outside should combine into one. The QI gradually and slowly lowers while the body is relaxed to the state of looseness. The QI will sink all the way to YONGQUAN.
- Breathe naturally.

Hints

- When lowering the QI, the mind must imagine that the natural HUNYUAN QI and internal HUNYUAN QI are combining into one. It is like frost and dew dripping down the body slowly. It is like steam

⁹ Bottom of foot.

bathing through the body from inside to the outside. It is like the whole body is crystal clear. The body feels relaxed and comfortable.

- If there is disease, when the QI reaches the diseased body part, pause a bit and then direct the QI to toes and fingers and then out of the body.

Function

1.

- Cleanse the internal organs.
- Opening up the meridians.
- Stretch the tendons and bones.
- Rid of impurities and bring about clarity.
- Nurture the organs.
- Harmonize the organs.
- Toning the three JIAO.
- Strengthen the body and nurture the QI.

2.

- Loosen the QI and loosen the body.
- Extend the tendons and stretch the bones.
- Separate the tendons from bones.
- Loosen the joints.
- Loosen the skin and muscles.

3.

- Nurture the ability to loosen into heaviness. Strengthen the standing post. Train the "AN" strength and "Central Equilibrium" strength in the 13 postures.

4.

- If saliva fills the mouth, it can be swallowed in three portions following the lowering of QI motion. Use YI to send the saliva to the DANTIAN. This will help nurture the original QI.

Lower the QI and Close the Exercise

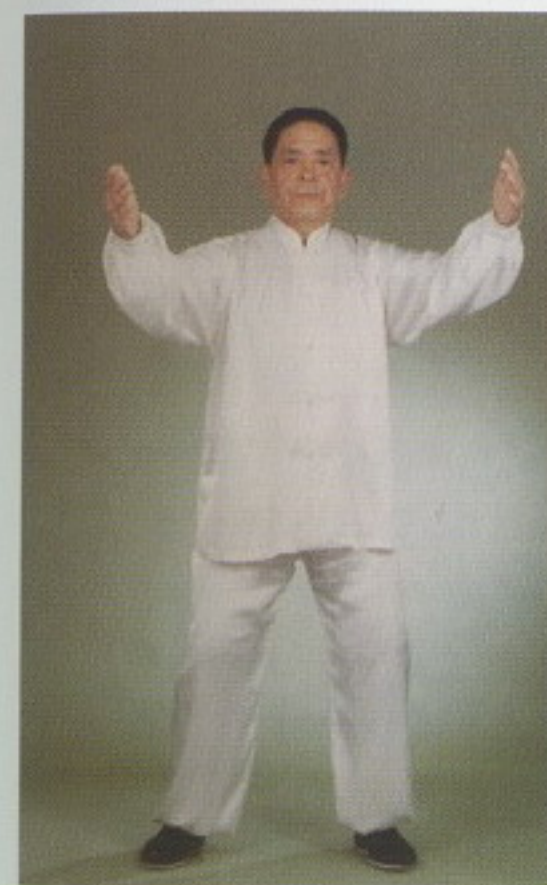
- It is similar to the movements of Lowering the QI to Cleanse Internally. The difference is: the eye and the mind will lead the QI to the middle DANTIAN, not the YONGQUAN.
- This exercise is used at the end of each form. It is performed three times consecutively at the end of each FORM (of the 12 forms).

TWO: GATHER THE QI TO THE THREE DANTIAN

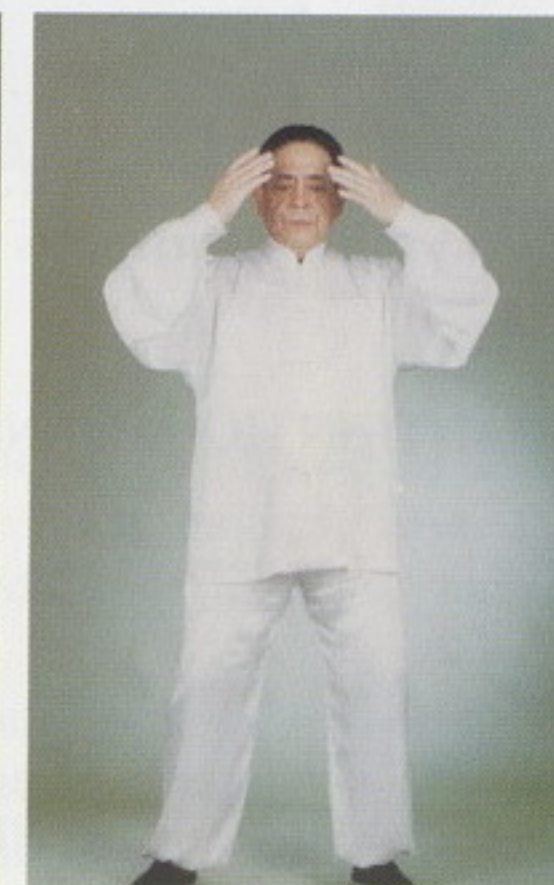
This exercise is designed to: 1) gather the natural QI from the natural environment; 2) nurture the early heaven QI in the body; 3) train towards heaven, man and earth combine into one. This exercise is practiced according to upper DANTIAN, Middle DANTIAN and Lower DANTIAN.

1. Upper DANTIAN Gathering QI

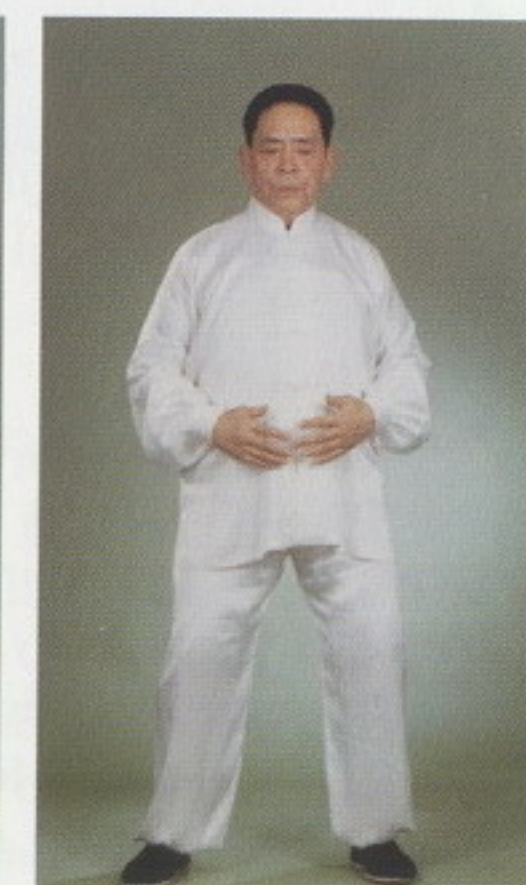
Movement



2-1



2-2



2-3

- Double Hands Upper Gather (2-1)
Starting from WUJI posture. The hands part and rise along the side of the body.
- Close Hands to Gather and Inhale (2-2)
The hands close in front of the ZUQIAO (roughly in between the eyebrows) and use the Zuqiao to gather the early heaven Hunyuan QI into it.
- Return the Qi to the Dantian (2-3)
From ZUQIAO enter the QI into Upper DANTIAN (Niwangong), along the middle of the body go down to the middle DANTIAN.
Repeat this procedure 9 times.

Mind-Intent

- The eyes and mind lead the hands to gather the QI from heaven and earth.
- The gathered QI enters from ZUQIAO and lowers down to middle DANTIAN.

Key Points

- When gathering QI, the eyes and mind must combine with hand movements. The hands must travel from far to near and let the QI enter into middle DANTIAN gradually.
- When the QI enters the DANTIAN, pause before the next move.
- Forget about breathing with your mouth. Go naturally.

Hints

- The mind is carrying the QI of heaven and earth into the body through the upper DANTIAN, which is ZUQIAO. The QI combines with the YUANSHEN (original soul) and goes down to the middle DANTIAN. This way, the after heaven QI and the early heaven QI mix and become one. On the way the QI goes down to the DANTIAN, the mind should be thinking about the QI's path, gazing at the QI, and listening to the QI. This is called the soul goes down and the spirits go up.

Function

- Nurture and strengthen DANTIAN HUNYUAN QI.
- Enhance metabolism
- Increase the oxygen in the blood system.
- Enlarge lung capacity.
- Improve organ functions.
- Help opening up the REN MAI meridian.
- Improve the Cai, An, Center Equilibrium and HUNYUAN Posture.

2. Middle DANTIAN Gathering QI

Movement

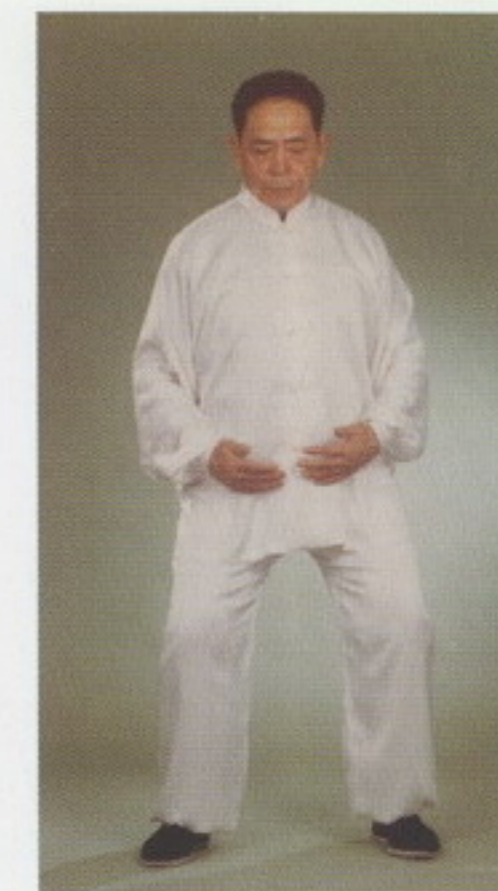
- Double-Hand Frontal Gathering of the Qi (2-4)
Continue from last movement. Both hands relax and naturally drop. From outside of the waist closing in front of the body at waist height.
- Double-Hand Gather and Exhaling (2-5)
Both hands gradually come back to the naval area. Pause.
Repeat this 9 times.

Mind-Intent

- Gathering the QI and collecting the QI
Eyes and spirit lead the hands to gather the QI from earth and heaven.
- Channeling the QI to DANTIAN
QI goes to DANTIAN directly through the naval.



2-4



2-5

Key Points

- When gathering and collecting, eyes and mind-intent (spirit) must coordinate with the hand motion; from far to near; from outside to inside; gathering while collecting; channeling while gathering and collecting.
- When completing one cycle of gathering and collecting the QI to the DANTIAN, pause the hands at the DANTIAN before continuing on.
- Forget about breathing. You will breathe naturally.

Hints

- In your mind, you must gather all the QI from earth and heaven into your DANTIAN. Your DANTIAN is like a reservoir, it gathers but does not leak. This is called "charging the DANTIAN." The QI from earth and heaven will mix with your original QI in the DANTIAN, becoming one.

Function

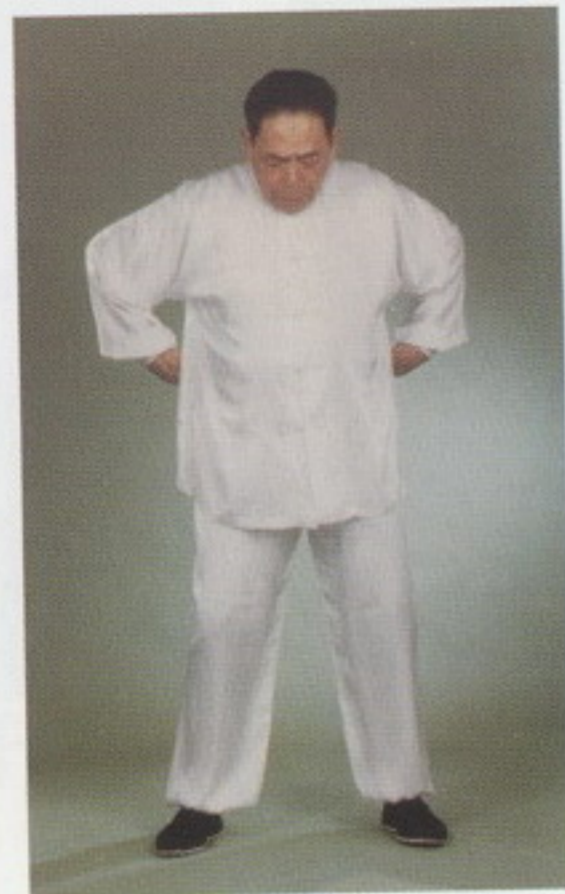
- Nurture and strengthen the HUNYUAN QI in DANTIAN.
- The collecting and relaxing movements of DANTIAN will encourage the physical movements of the lower stomach, thus massaging the stomach and intestines, and enhancing the digestive activities and creating more fluids in the gallbladder, spleen, stomach and intestines. This will enhance digestive abilities of the body thus taking in more nutrients from foods. This will also enhance metabolism and the ability to internally cleanse.
- Nurture CAI, Middle Winding and HUNYUAN Post of the Taiji 13 postures.

3. Lower DANTIAN Gathering QI

Movement



2-6



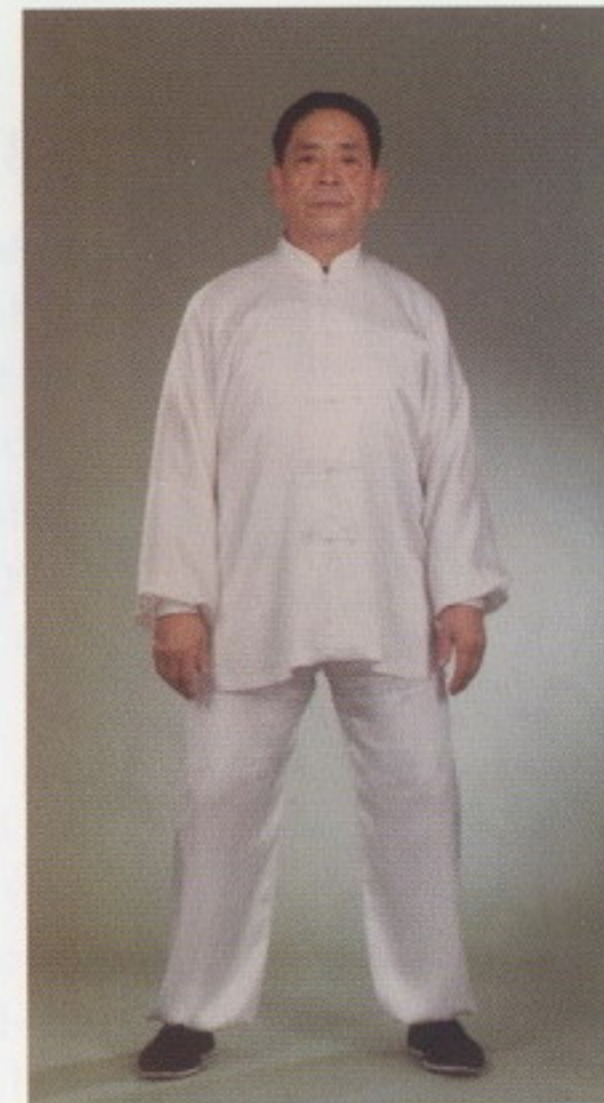
2-7



2-8

- Gathering by lowering the body (2-6)
Lower the body and extend hands out to go down below the knees. Pull the hands back as though carrying all the QI from earth and heaven.
- MINGMEN¹⁰ Gathering and Inhaling (2-7)
Continue with the previous move. Straighten up the body. Both hands pull to the back of the body while the mind-intent reaches MINGMEN.
- Relax the QI to DANTIAN (2-8)
The two hands relax to the front of the stomach from the sides of the body. The Mind-Intent goes to the middle DANTIAN.
Repeat the above 9 times.
- Loosen the QI and loosen the body (2-9)
Mind-Intent, QI, and shape should all be relaxed. Both eyes gaze forward horizontally. Lower the QI and stop all movements and Mind-Intent. All becomes one.

¹⁰ Life Gate.



2-9

Mind-Intent

- Loosen the QI and loosen the body
- Gather the QI and raise the QI
Eyes and Mind-Intent will both lead the hands to gather and raise the QI from below to the lower DANTIAN.
- Turning the QI to the DANTIAN
The QI goes from HUIYIN (point between anus and penis) to WEILU then to MINGMEN then from the front to DANTIAN.
- Another method is to channel the QI directly from the front to DANTIAN.
- Women should gather the QI and enter into the body through the uterus and then to MINGMEN and then to middle DANTIAN.

Key Points

- When gathering the QI, raise the HUIYIN, anus, and WEILU.
- Once the QI goes to DANTIAN. Pause a bit before repeating.
- Forget about breathing with mouth and nose.

Hints

- This is called “to turn the spirit into QI, and to turn QI into nature.”

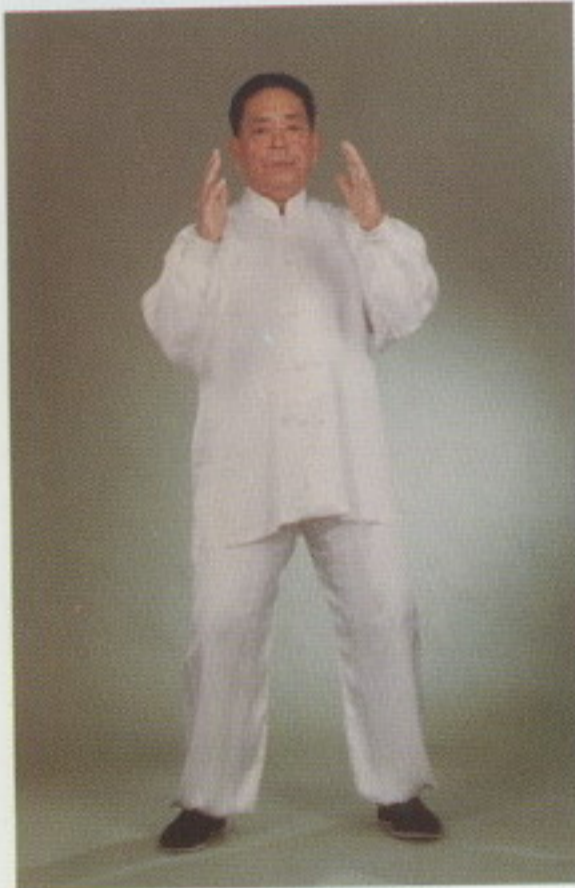
Function

- This exercise can help produce more sperm and to make bones denser.
- Enhance the cooperation between the kidney and heart organs.
- Connects the REN and DU meridians. Also promotes HUNYUAN post.

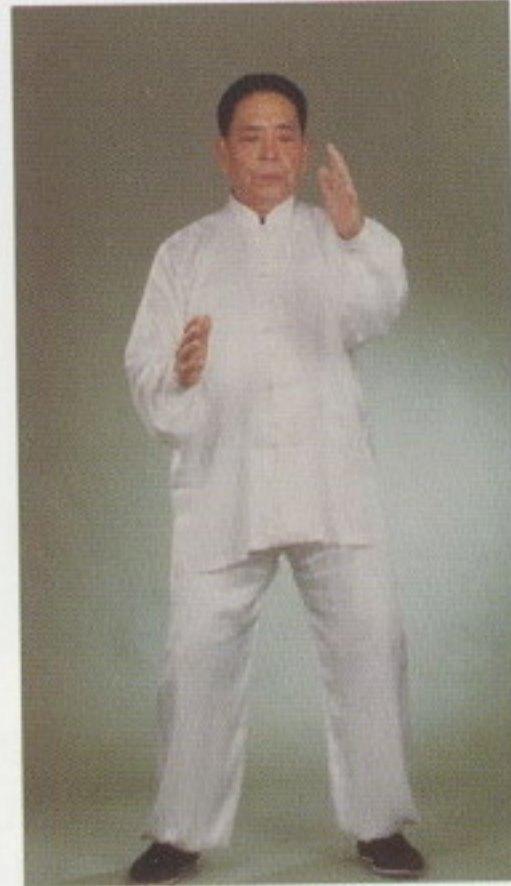
THREE: TWO HANDS RUB THE BALL

This exercise is used to gather the QI to balance Yin and Yang; and to move the QI to the outer extremities (finger tips).

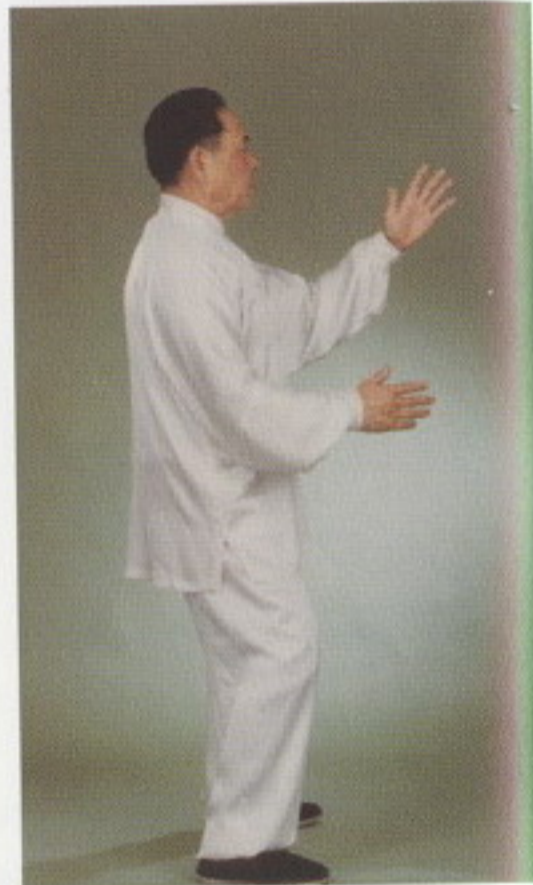
Movement



3-1

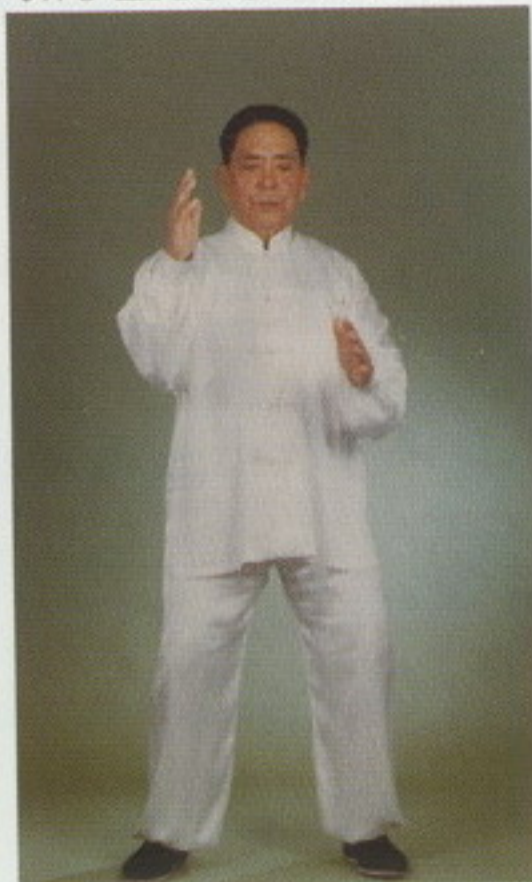


3-2

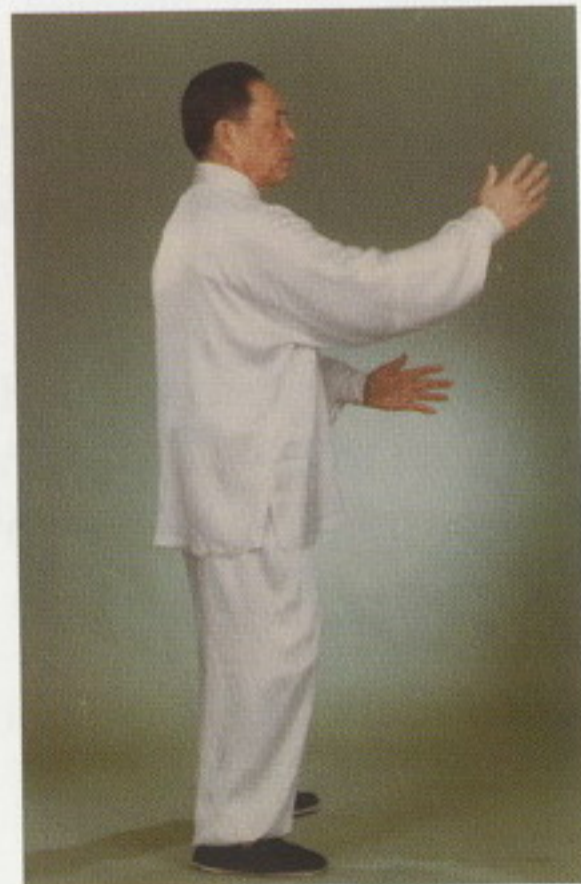


3-2a

- Two hands face each other (3-1)
Starting from the WUJI position, put both hands in front of the chest. Make the palms face each other. The distance between the two hands should be roughly shoulder width. Focus eyes on an imaginary line that links the two LAOGONG¹¹.



3-3



3-3a

- Positive Rubbing of the Ball (3-2; 3-3)
Turn the palms 18 times. Use the right hand as a guide. Use the line between the two LAOGONG as an axis. Turn out and down.
- Negative Rubbing of the Ball
Turn 18 times to the opposite of the last movements.
- Loosen the QI and loosen the body (2-9)
Mind-Intent, QI, and shape should all be relaxed. Both eyes gaze forward horizontally. Lower the QI and stop all movements and Mind-Intent. All becomes one.

Mind-Intent

- Mind-Intent focuses on LAOGONG.
Imagine that there is a QI ball in between the two LAOGONG.
- Turn the QI to move the ball.
Eyes and the Mind-Intent will lead the QI to turn the hands 18 times positively and then 18 times negatively.

Key Points

- Wait till you feel a QI ball in between your two hands before you start moving.
- Use your eyes and Mind-Intent to turn the QI. Mind and Intent become one; Intent and QI become one; QI and hands become one. The mind must be tranquil. Only when the mind is tranquil, can the above combine to become one.
- Totally forget about breathing. Leave it alone to do its work.

Hints

- While turning the ball between the hands, imagine that there is a ball in the DANTIAN. Use Mind-Intent to combine the ball between the hands and the one in the DANTIAN. They first turn together in a coordinated fashion and then they become one huge ball. This is called internal (DANTIAN ball) and external (hand ball) become one.

Function

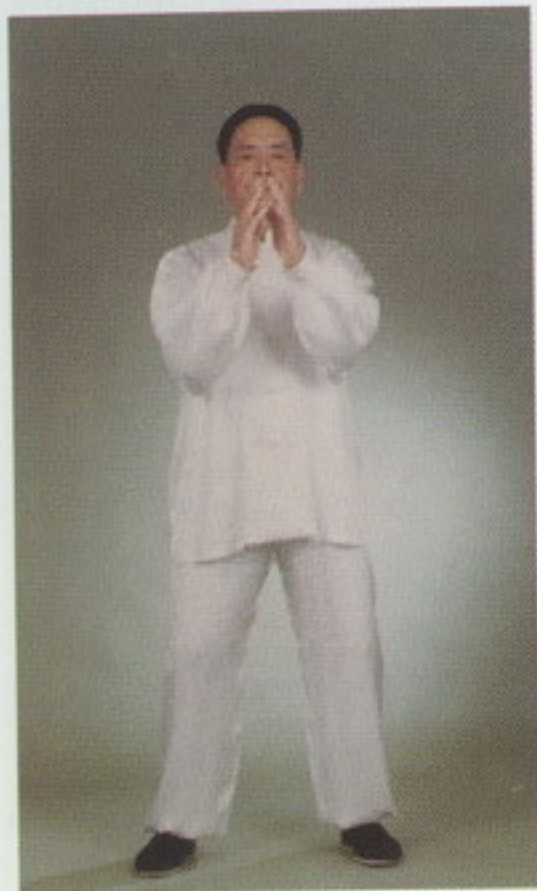
- Open up the pores and small blood vessels in the hands, rejuvenating the hand skin.
- Adjust and improve internal organs that are related to the hands.
- Pour QI to the extreme outer limbs.

¹¹ The point in the center of the palm.

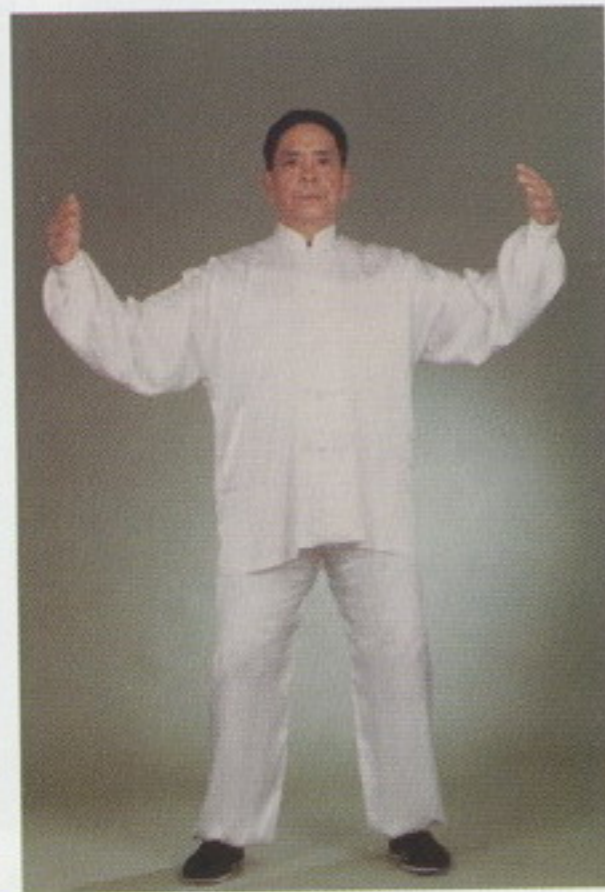
FOUR: THE THREE-DANTIAN OPEN AND CLOSE

This exercise is used to train the resonating of internal power; seeking tranquility among movements; and inside outside becoming one. There are three parts in this exercise: upper, middle and lower DANTIAN exercises.

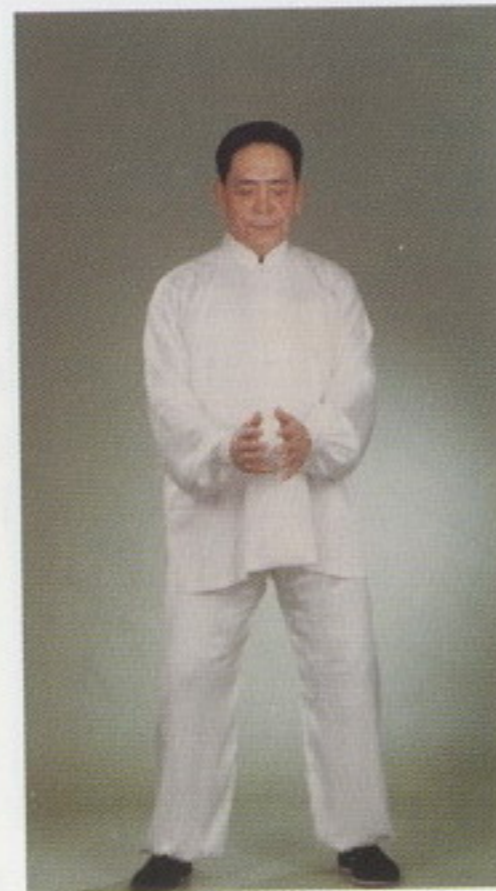
Movement



4-1



4-2

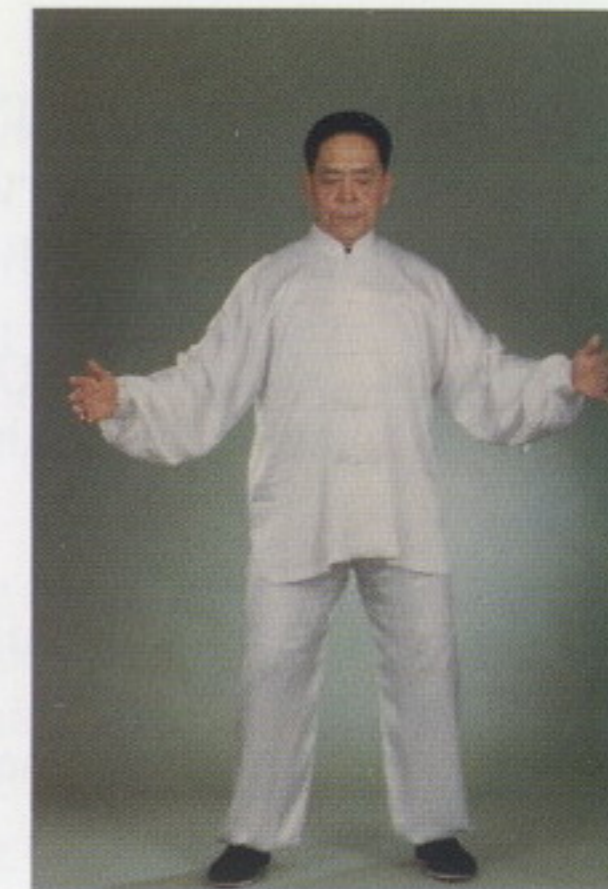


4-3

1. Upper DANTIAN Open and Close

- Two Hands Face Each Other (4-1)
Starting from the WUJI position, put both hands in front of the chest. Make the palms face each other. The distance between the two hands should be roughly shoulder width. Focus eyes on an imaginary line that links the two LAOGONG¹².
- Two Hands Open (4-2)
Continue from last movement. The two LAOGONG open as though pulling away from each other. Imagine the two hands are tied up together with an elastic string.
- Two Hands Close (4-1)
Two hands press back to each other as though squeezing a balloon.
Repeat the above open and close motion 18 times.

2. Middle DANTIAN Open and Close

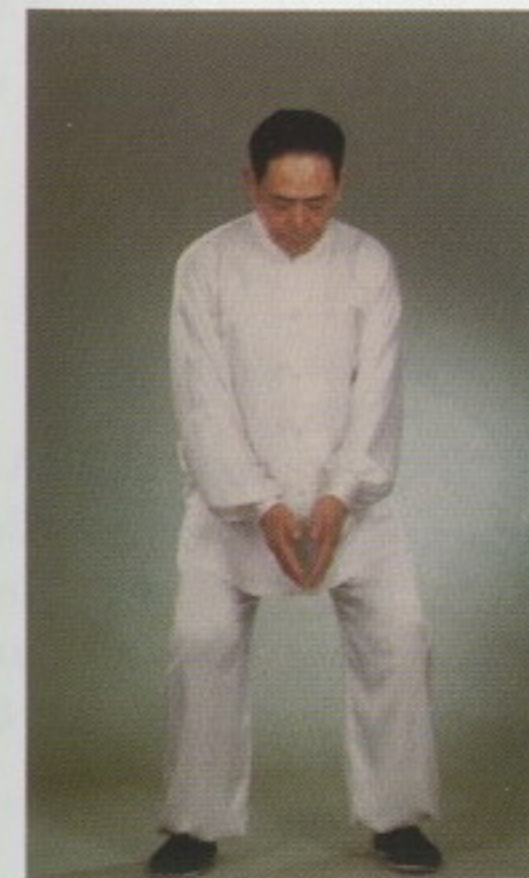


4-4

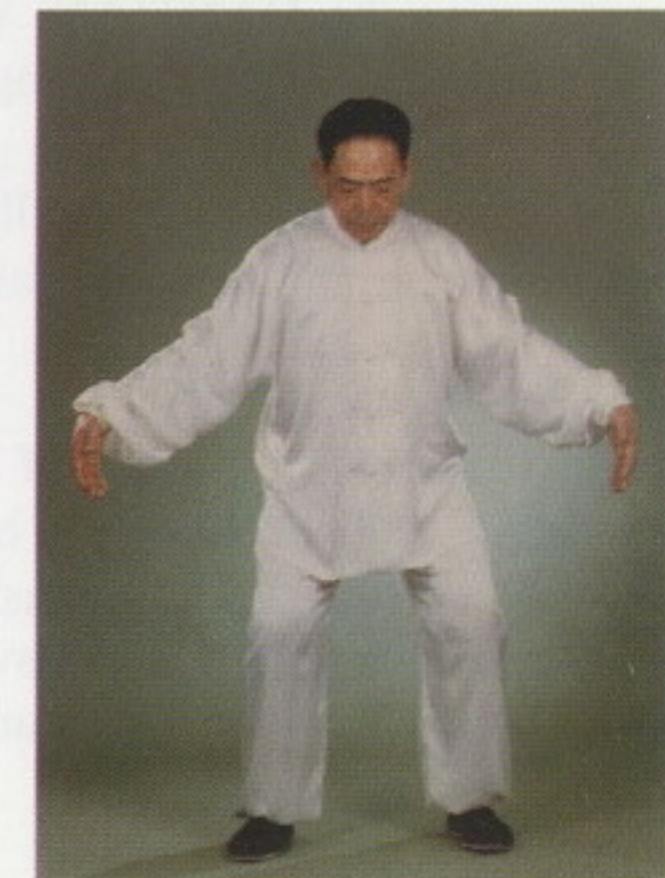
- Two Hands Face Each Other in Front of the Stomach (4-3)
Continue from the last move and loosen the two hands down to the front of the naval. Pause. Eyes focus on the line between LAOGONG.
- Two Hands Open (4-4)
Continue from last movement. The two LAOGONG open as though pulling away from each other. Imagine the two hands are tied up together with an elastic string.
- Two Hands Close (4-3)
Two hands press back to each other as though squeezing a balloon.

Repeat the above open and close motion 18 times.

3. Lower DANTIAN Open and Close



4-5



4-6

¹² The point in the center of the palm.

- Two Hands Face Each Other in Front of HUIYIN (4-5)
Continue from last move. Two hands loosen down to the front of the HUIYIN. Pause. Eyes focus on the line between the LAOGONG.
- Two Hands Open (4-6)
Continue from last movement. The two LAOGONG open as though pulling away from each other. Imagine the two hands are tied up together with an elastic string.
- Two Hands Close (4-5)
Two hands press back to each other as though squeezing a balloon.

Repeat the above open and close motion 18 times.

- Perform closing exercise three times.

Mind-Intent

- Mind-Intent focuses on LAOGONG.
Before performing upper, middle and lower exercises, the Mind-Intent must focus and stay on LAOGONG for a while.
- Mind-Intent opens the hands
Let the Mind-Intent control the opening and closing of the hands.

Key Points

- The opening and closing movements should be performed when the LAOGONG becomes warm.
- The whole body becomes one. This includes body, mind, DANTIAN, eyes, spirit, HUNYUAN QI. When open, all opens; when close, all closes.
- The center is in the DANTIAN. When opening, start from DANTIAN and go outwards. When closing, start from outside and close to DANTIAN.
- Open and close must come naturally from Mind-Intent.
- Forget about breathing. Breathe naturally.

Hints

- Tranquility overrides all. Think of DANTIAN; gaze at DANTIAN; listen to DANTIAN. When thinking big (open) it has no outside; when thinking small (close) it has no inside. Do not know whether you are the hand or the hand is you. It is like swimming in water, the spirit and shape move together like water. Open and close come naturally; the QI flows naturally in you.

Function

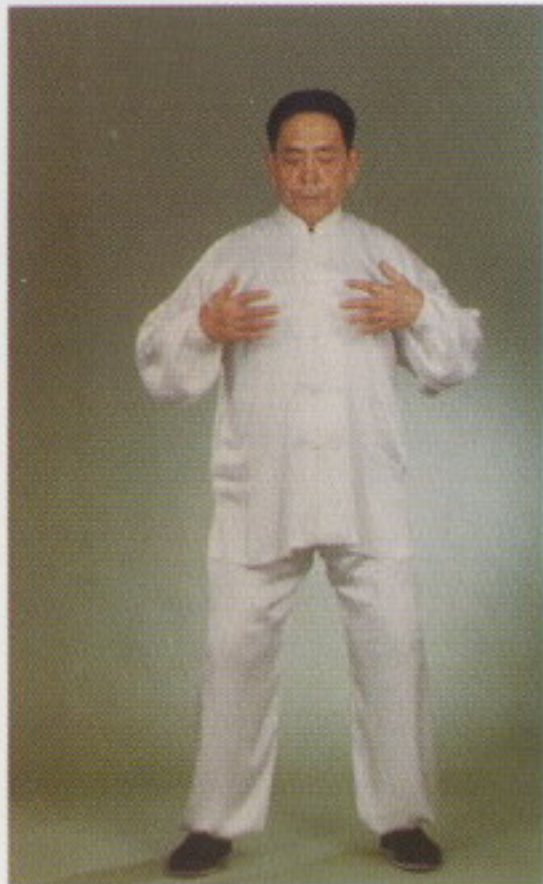
- Using the opening and closing movements can increase internal strength. Open from the DANTIAN to the hands and close from the hands to the DANTIAN. The more you practice, the stronger you become internally.
- Opening and closing will harmonize YIN and YANG. It will open Shou San Yin (a major meridian) and San Yang (a major meridian) channels. It will help Sanjiao (three Jiao), pacify the six FU, and strengthen the five organs.
- Opening and closing help the Ren and Du channels to communicate with each other. When opening, the QI goes up along the DU channel; when closing, the QI sinks down along the REN channels. Opening and closing will open the two channels and will help combat disease.
- Opening and closing enhances hardness and softness. When opening, the QI goes to the muscles and skin; when closing, the QI goes to the bones. When opening, the body is hard; when closing, the body is soft. Hardness and softness massage each other.
- When opening and closing, one should seek tranquility from motion. The Mind-Intent is focused on opening and closing. The heart is not all over the place; the spirit does not leave the body; external things do not bother the mind. This way, it is easy to go into tranquility.
- The way "opening and closing" is performed is synonym to that described in the Quan Jing¹³. Movement and tranquility supplement each other. Experience and application assist each other. This way the lightness and softness of Taijiquan comes naturally with Mind-Intent.

¹³ Taijiquan Treatise.

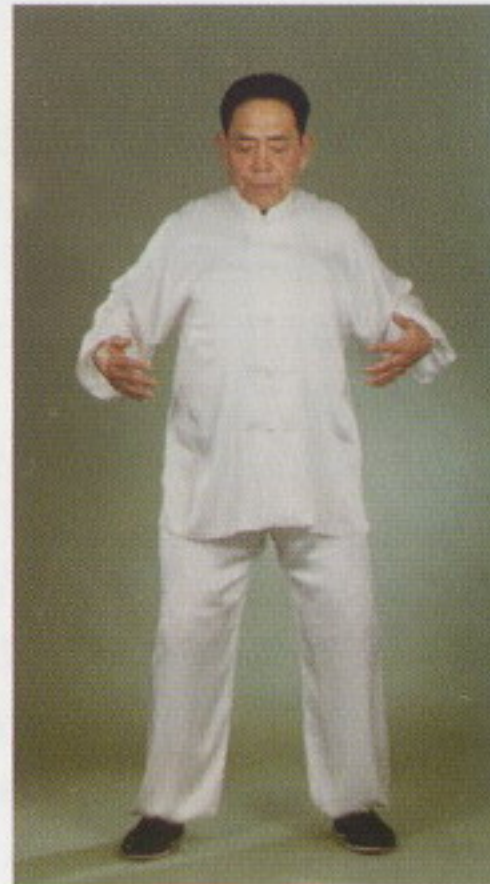
FIVE: THE SUN AND THE MOON TURNING

This exercise is used to open and close the chest and stomach; and to massage the heart and lungs. The Sun is used to mean the heart; Moon the lungs. Heart is the head of the three YANG and lungs are the head of the three YIN. When heart and lungs are balanced, the TAIHE¹⁴ YUAN QI will rise.

Movement



5-1



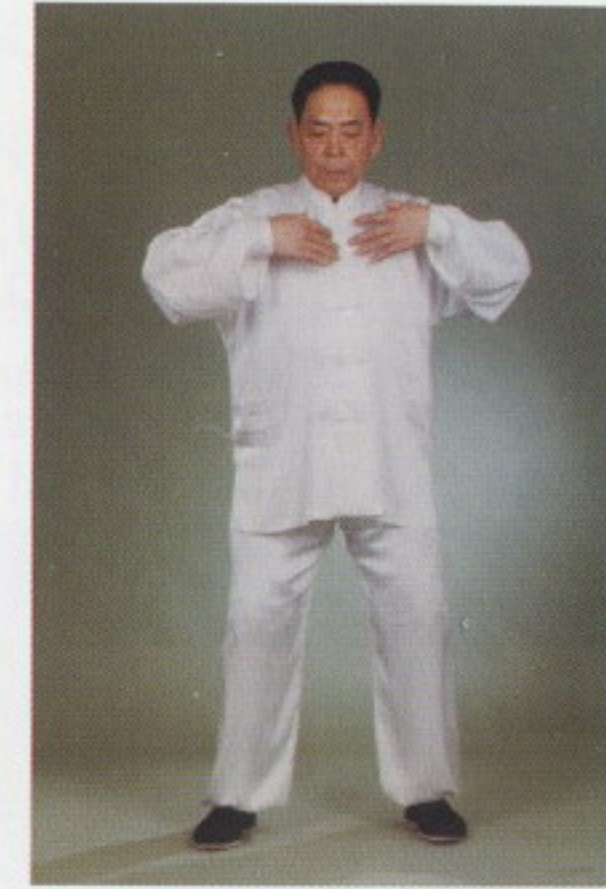
5-2



5-3

- Palms on Chest (5-1)
Starting from the WUJI Posture, put both hands on the chest. Put two hands together, LAOGONG touching each other. Rub the LAOGONG against each other quickly. Put the two hands on the chest again, LAOGONG touching the chest. Use the heat from LAOGONG to massage heart and lungs. Repeat this procedure 3 times.
- Palms Turn Outwards (5-2)
Continue from last move. The hands move from inside to outside, move up and down, turn till the chest is open and back closed.
- Palms Close (5-3)
Continue from last move. The palms close inwards. Sink the shoulders and drop the elbows.

¹⁴ Extreme harmony.



5-4

- The Palms Close Upwards (5-4)
Continue from last move. Palms continue to close inwards till they reach up to the chest, appearing to massage the chest.

Repeat the above moves 18 times. Then turn in the opposite direction 18 times. When finished, the middle finger of each hand travels downwards along the REN meridian 3 times. When finished, do closing moves 3 times. All becomes one.

Mind-Intent

- Shaking the QI, Rubbing the Hands and Ironing the Heart and Lungs.

Shaking two hands will create a QI field; rubbing the palms will create heat; then apply the QI and heat from both palms onto the heart and lungs like an iron on clothes.
- Inside and Outside Together Turning the Sun and the Moon
Eyes and Mind-Intent lead the QI from both hands to mix with the TAIHE YUAN QI. Inside and outside becomes one entity. They turn together and move the QI to go around the body to massage the heart and lungs.

Key Points

- Starting the massaging with turning only when there is heat on the hands. If there is no heat after applying this procedure three times, repeat until heat is felt.
- In addition to inside and outside becoming one, the whole body should also be treated as one, making opening and closing moves of the chest and back.

- Forget about breathing with nose and mouth. Go naturally.

Hints

- The chest of a person is like a HUNTIANYI¹⁵. The chest contains the following points of the REN meridian: HUAGAI, ZIGONG, YUTANG, TANZHONG, ZHONGTING, and JUJUE. These are all important points related to lightness of the body. Especially TANZHONG is the meeting point for QI and thus it is also called “Upper Sea of QI”. The QUANJING said, “TAIHE YUAN QI is evolved in the chest.” “The absorbing and neutralizing are all in the chest, stomach and waist.”

Function

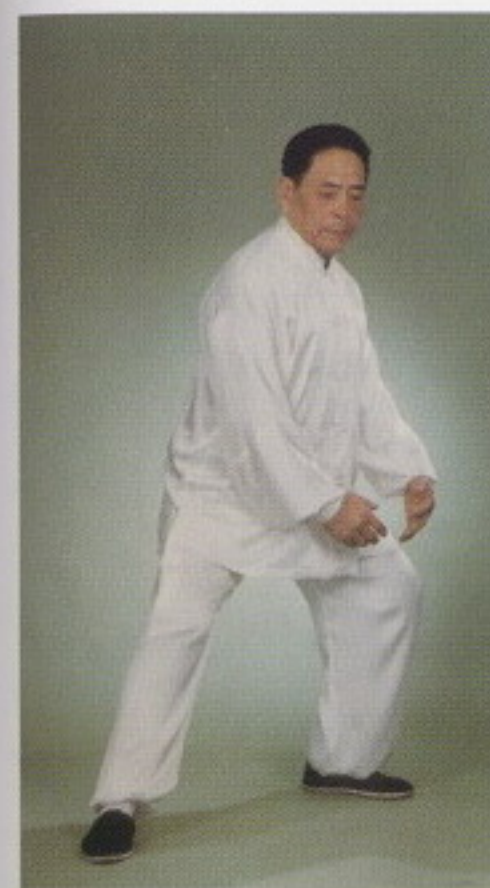
- Change and enhance the physiological functions of heart and lungs. Enhance the springing strength of the muscles in the heart and lungs. Speed up the blood circulation. Enhance metabolism. Improve the capacity to carry oxygen in the blood system.
- Has the ability to use the TAIHE YUAN QI to force open the 8 channels. The REN and CHONG meridians will be moving more smoothly. The DU meridian will also move more healthily.
- Make the upper body lighter and lower body heavier.

¹⁵ The model of globe created by ancient Chinese.

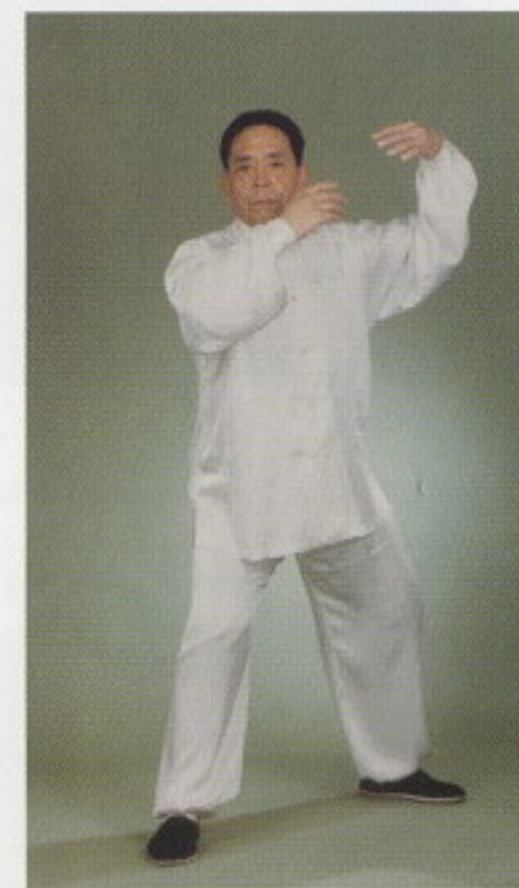
SIX: CIRCULAR EXTENSION AND CONTRACTION

This is an exercise used to train the ZHOUTIAN¹⁶ HUNYUAN Circle. This exercise has two training methods: left and right. This material uses right sided “Climb Mountain and Horse Stance” as an example.

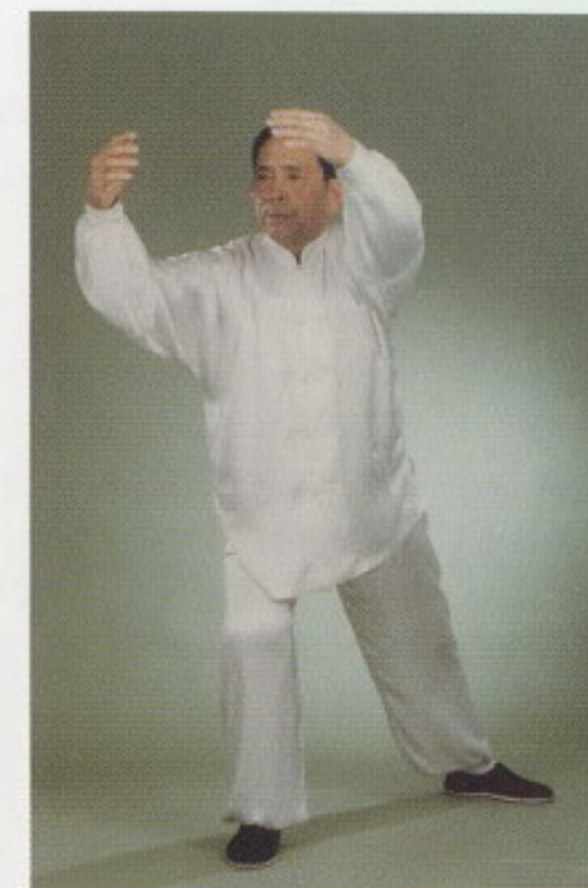
Movement



6-1



6-2



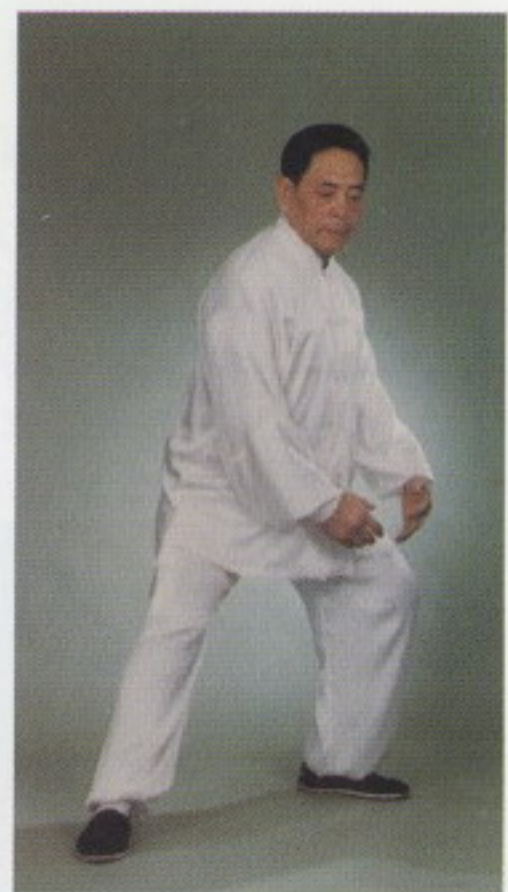
6-3

Positive Circular Extension and Contraction

- Yin and Yang of the Foot (6-1)
Right foot step out to the right front, making it a right “Climb Mountain and Horse Stance” with a 3/7 split. Both hands loosely raise to dantian.
- Both Hands Extend Forwards (6-2; 6-3)
Continue. Both hands extend forward upwards. Weight shifts forward to make the stance change to “Climb Mountain Stance”. Meanwhile, the spine pushes upwards.
- Both Hands Draw Backwards (6-4)
Continue from last movement. Both hands draw backwards downwards. Weight shifts backward to make the stance a “Sitting Stance”. The spine draws back to normal position.

Repeat the above movements 9 times.

¹⁶ A general term for “small heaven” and “big heaven”. Together they are called Zhoutian, meaning the heavens.

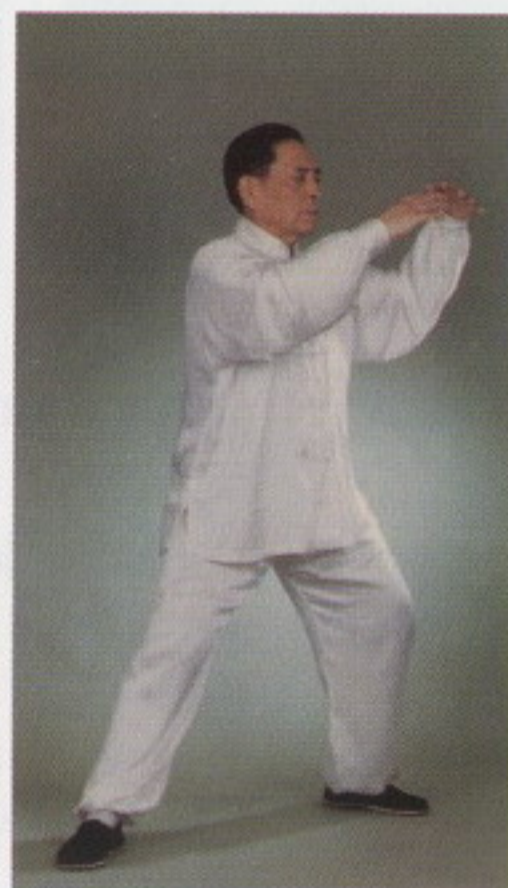


6-4

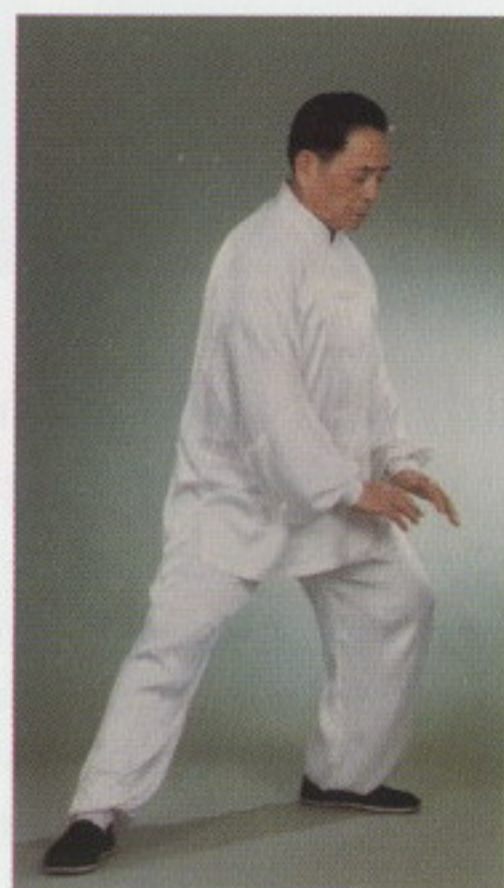
Negative Circular Extension and Contraction



6-5



6-6



6-7

- Both Hands Move Forwards (6-5)
Continue from last movement. Hands push forwards, from a low position to a high position.
- Both Hands Draw Backward (6-6)
Continue from last movement. Hands draw backwards, from a high position to a low position. The weight moves to the back.
- Both Hands Push Downwards (6-7)
Continue from last movement. The weight lowers and both hands push downwards.

Repeat the above 9 times and return to WUJI Posture. Step out left foot and repeat all of the above.

Mind-Intent

- Positive Circular Extension and Contraction
Eyes and Mind-Intent lead the QI and hands to move along the rear leg to go up from DU meridian then down from the REN meridian. This will connect the heaven and earth. Repeat 9 times before changing direction.
- Negative Circular Extension and Contraction
Eyes and Mind-Intent lead the QI and hands to move along the REN meridian from front leg to the front of the body, up and then down to the DU meridian. This will connect the earth and heaven. Repeat this procedure 9 times then switch legs.

Key Points

- Hands arrive; feet arrive; body arrives; Mind-Intent arrives, QI arrives, and Jing arrives. This is called Mind-Intent, QI, Spirit and Shape turning into one. The whole body becomes one.
- Move continuously.
- When moving forward, there is the slight idea of pushing; when drawing back, there is a slight idea of backing onto a mountain.
- The head rises up to connect the heaven; the foot pushes down to connect the earth.
- Forget about breathing. Breathe naturally.

Hints

- The extension and contraction is like that of the movement of a dragon. It is like the movement in a sea among waves, appearing and disappearing. REN and DU meridians circulate without Mind-Intent direction. Try to feel and experience the DANTIAN exchanges in the body.

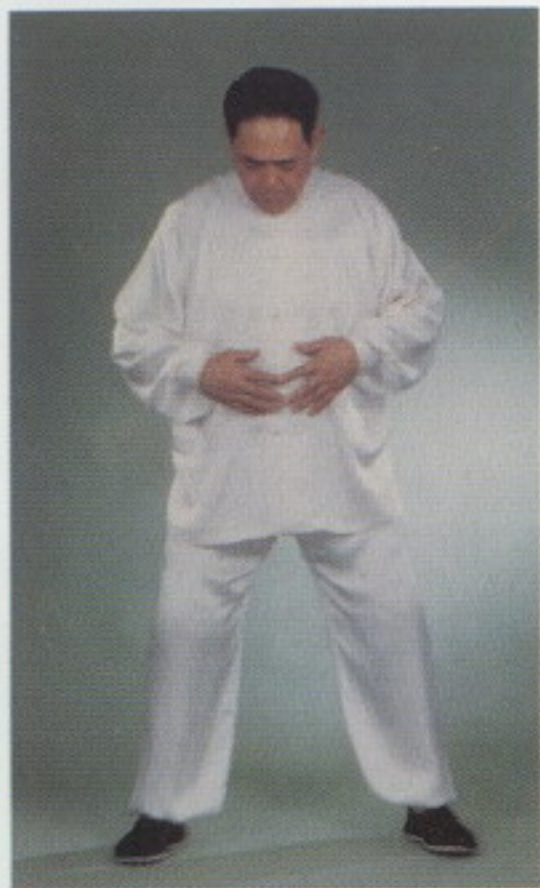
Function

- Improves REN and DU circulation, ZHOUTIAN movement, nurtures the HUNYUAN QI Circles and strengthens the early heaven HUNYUAN QI.
- Assists in the process of turning the spirits into QI.
- Practices the following moves in the 13 postures: PENG, LU, CAI, LEAN, Move forward and backward and the Center Winding.

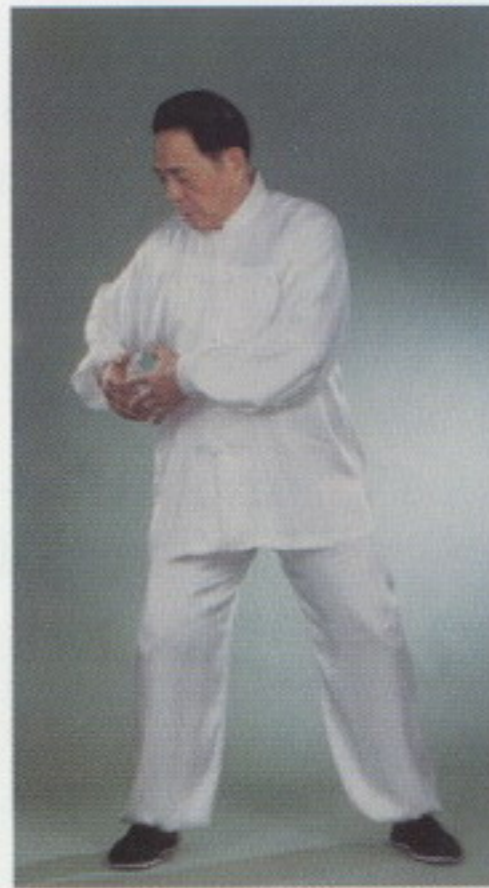
SEVEN SINGLE LEG ASCENDING AND DESCENDING

This exercise is used to open up the channels in the lower limbs. According to the basic theory of "Yin Rises and Yang Sinks," this exercise is called "Yin and Yang Upside Down" (reversed Yin Yang positions).

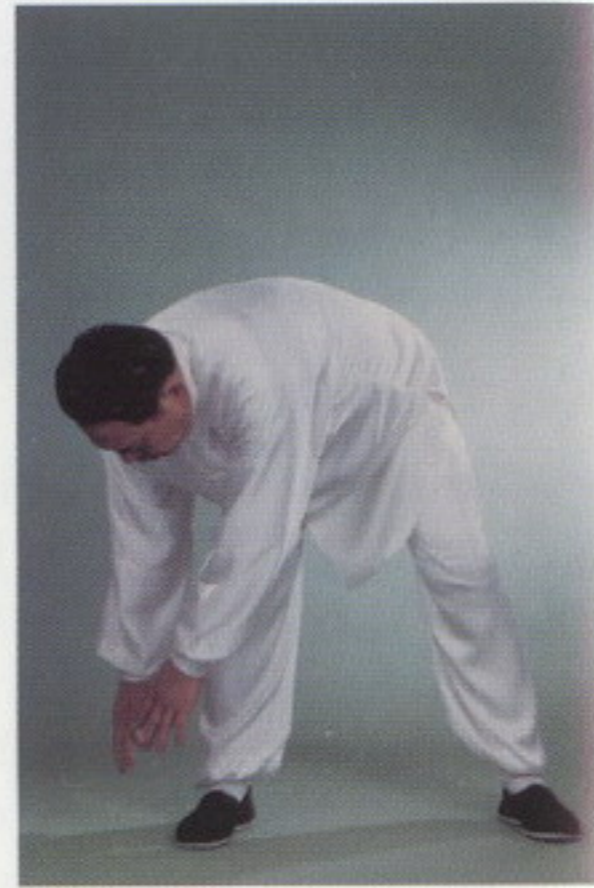
Movement



7-1

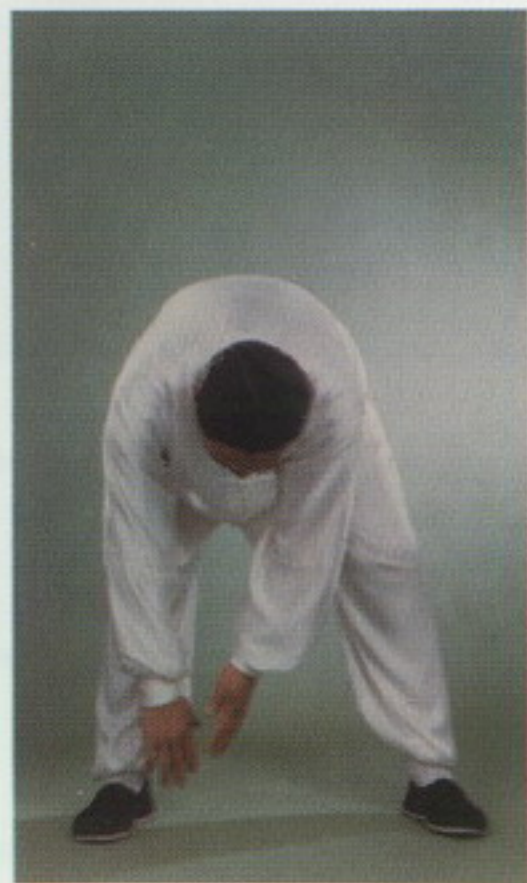


7-2

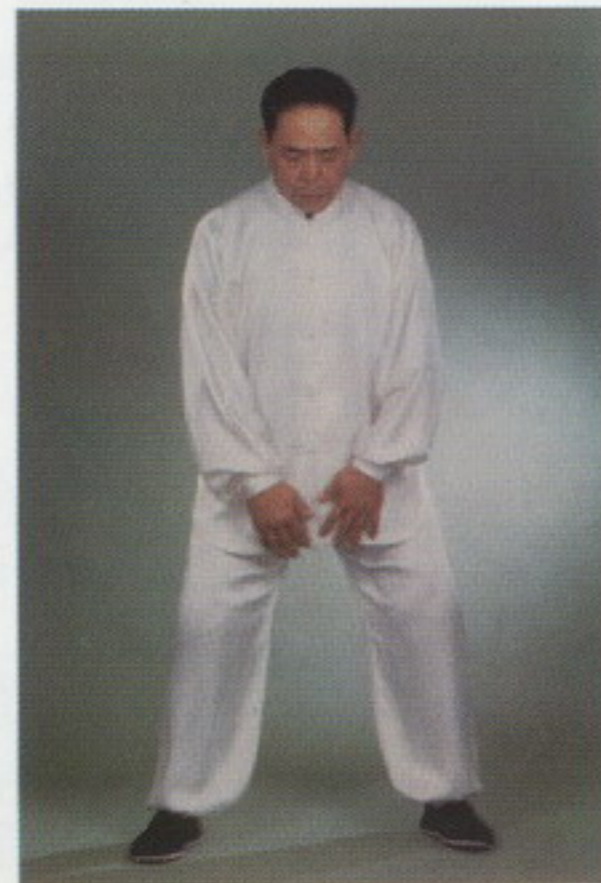


7-3

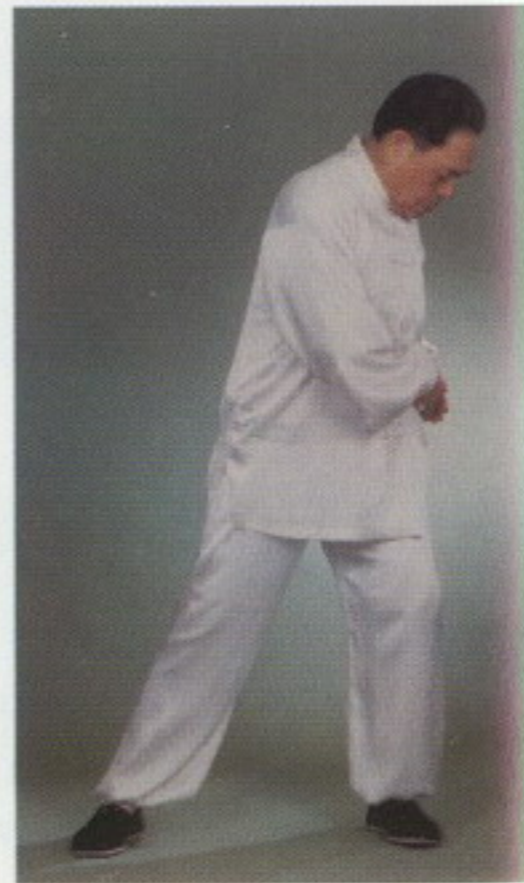
- Hands to the Stomach (7-1)
Starting from the WUJI stance. Hands move up to touch the stomach.



7-4

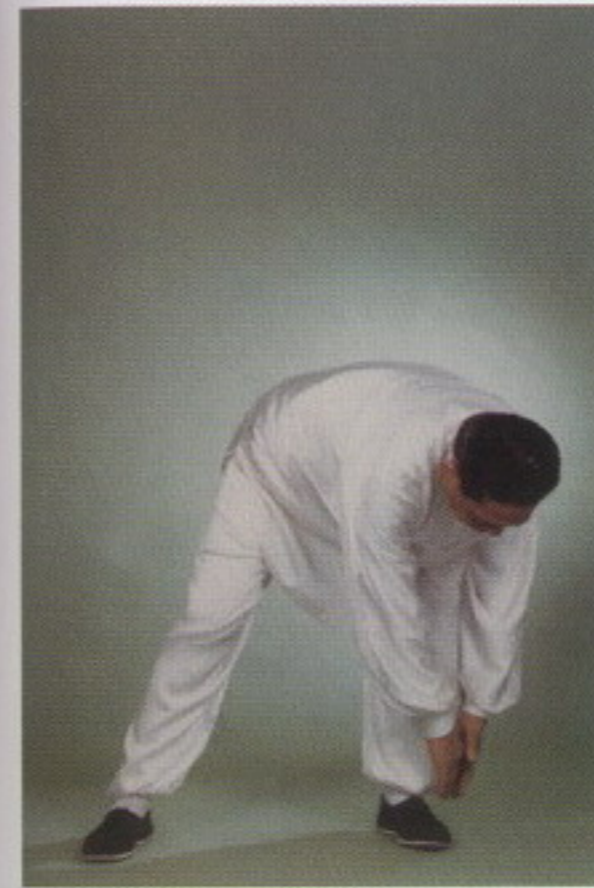


7-5

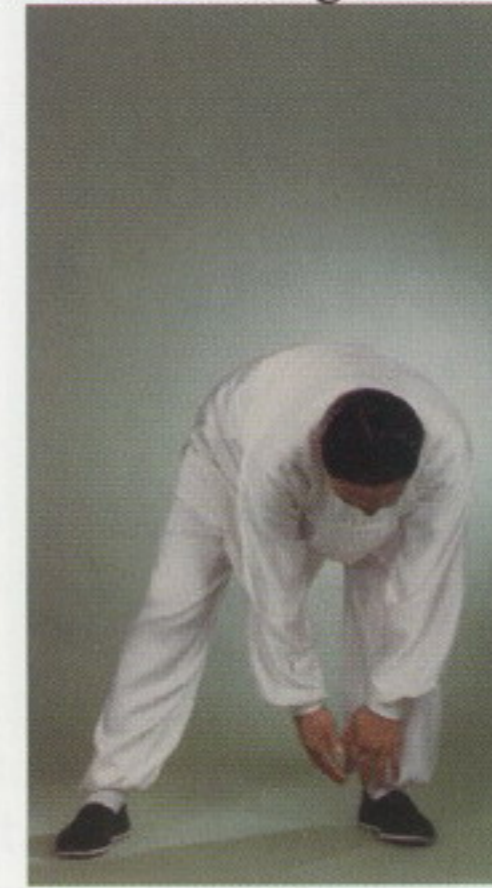


7-6

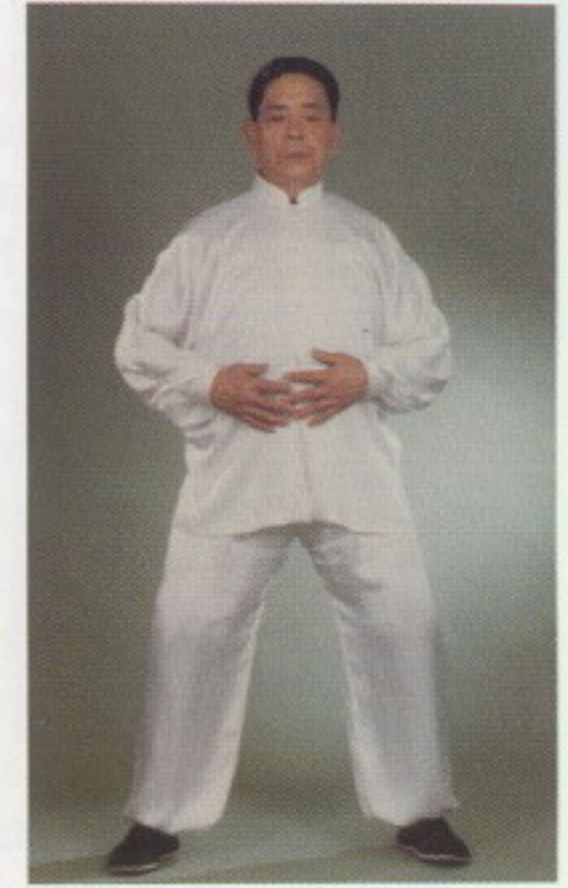
- Turn to the Right and Travel Down (7-2; 7-3)
Both hands turn right to HUANTIAO¹⁷ point. Go down along the SANYANG¹⁸ meridian of the right leg down to the right foot.
- Turn inward and Travel Up (7-4; 7-5)
Turn both hands from the outside of the right foot to the inside of the right foot. Both hand travel upwards along the foot SANYIN meridian to CHIGU¹⁹.
- Turn Left and Travel Down (7-6; 7-7)
Both hands move from CHIGU to the left HUANTIAO then travel down the SANYANG meridian down left leg to the outside of the left foot.



7-7



7-8



7-9

- Turn Inward and Travel Up (7-8)
Both hands turn from the outside of the left foot to the inside of the left foot and travel up to the waist along the SANYIN meridian.
- Turn to Original Position (7-9)
Turn right and return to the beginning position of two hands touching the stomach.

Repeat the above 9 times. All comes to one.

Mind-Intent

- Sinking and raising the QI while the circulation is going from left to right.
- The QI travels from middle DANTIAN to the YONGCHUANG²⁰, the back to DANTIAN.

¹⁷ Acupuncture point. See diagram at the end.

¹⁸ A major meridian.

¹⁹ A major meridian.

²⁰ A major point in the ball of the foot.

Key Points

- When the hands reach down, the waist and body reach down too. When the hands move up, the waist and body moves up too. Pay attention to turning of the waist and the sitting of the KUA²¹.
- Use the Mind-Intent to move the QI up and down, do not use the hands as a guide. They only assist.
- Mind and intent combine; intent and QI combine; QI and hand and leg combine.
- Forget about breathing. Go naturally.

Hints

- This is a major method for the training of lower DANTIAN. When raising the QI, QI moves from HUIYIN (lower DANTIAN) to middle DANTIAN. HUIYIN lightly push upwards. Raise the anus and WEILU. When the QI reaches the DANTIAN, pause so that the QI covers all of the DANTIAN. When the QI sinks down to YONGCHUAN, the QI should also pour through the bottom of the whole foot. One should turn the waist, sink and open the KUA and step solidly on the ground and experience the feelings of the foot in naturally doing: 1) sucking onto the ground; 2) grasping onto the ground; and 3) having roots in the ground. One should also experience the idea of lightening the leg and the three joints loosen and break-off. When rising, one should experience the reaction of the ground to the foot and how the JING starts from the foot. One should carefully observe how the waist changes weight distribution and moves accordingly.

Function

- This exercise opens up the ZU (foot) SANYIN and SAN YANG channels. It harmonizes YIN and YANG. It also is good for the stomach, spleen, liver, gallbladder and kidneys.
- Inhibit the “old man and the cane” (meaning leg problems at an older age) syndrome.
- Promote the connection between REN and DU meridians.
- Promote the middle winding strength of the Taijiquan 13 postures.

²¹ Roughly the crotch area.

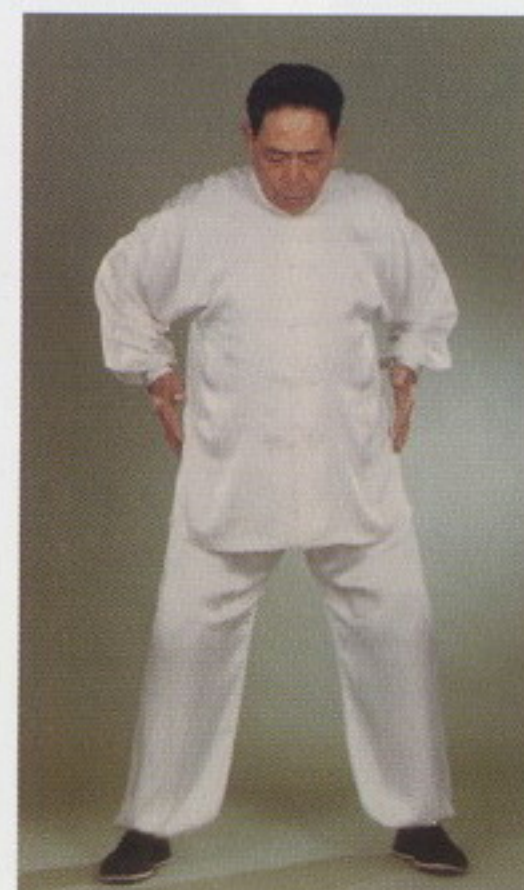
EIGHT: DOUBLE-LEG ASCENDING AND DESCENDING

Double-Leg Ascending and Descending is also a method for nurturing and opening the meridians of the lower limbs. The principle of “Reversed Yin Yang Positions” used in the previous chapter still applies to this method.

Movements



8-1



8-2



8-3

- Both Hands Embrace the Stomach (8-1)
Same as this move in the previous chapter.
- Spreading Out and Descend (8-2; 8-3)
Continue from previous move. After spreading the hands outwards, point the fingers downwards. Move the hands downward along the outside Yang meridian lines of the outside portion of the legs.
- Turn Inwards and Ascend (8-4; 8-5)
Continue from the previous move. Hand travel from the back of the feet inwards. Move the hands up the inside of the legs along the Yin meridians. Move the hands to the outside of the waist. Repeat the above movements.
Repeat the sequence 9 times. Return to Wuji

Mind-Intent

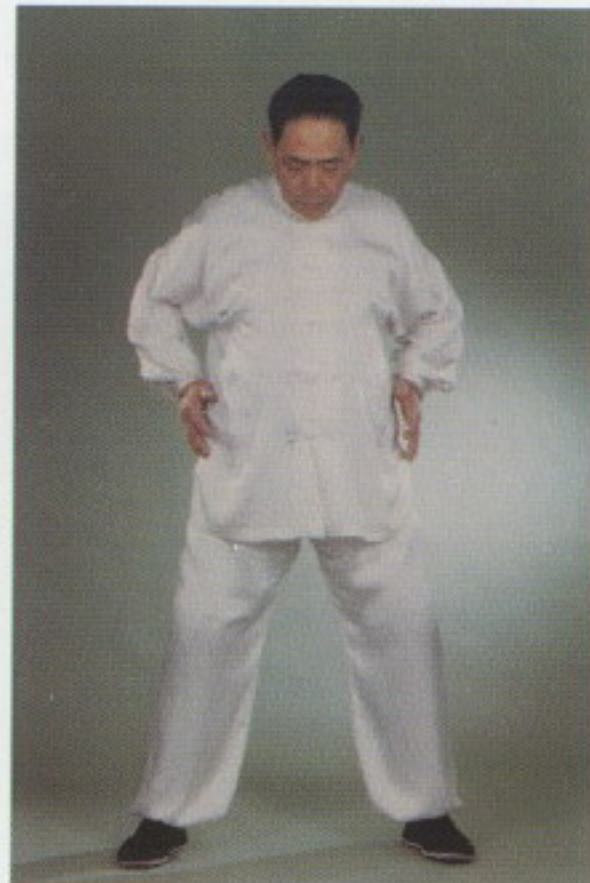
The descending and ascending of qi must be part of one continuous circulatory move. The mind-intent starts from the Dantian and descends down to the Yongchuan points in the ball of the foot along the outside of the legs of the Zu San Yang Jing Meridian (Foot Three Yang Meridian). The move up along the Zu San Yin Jing Meridian (Foot Three Yin Meridian) on

the inside of the legs to the Huiyin point. Return to the Middle Dantian. Pause and then continue the cycle again.

Key points, Hints, and Functions are the same as in the previous chapter.



8-4



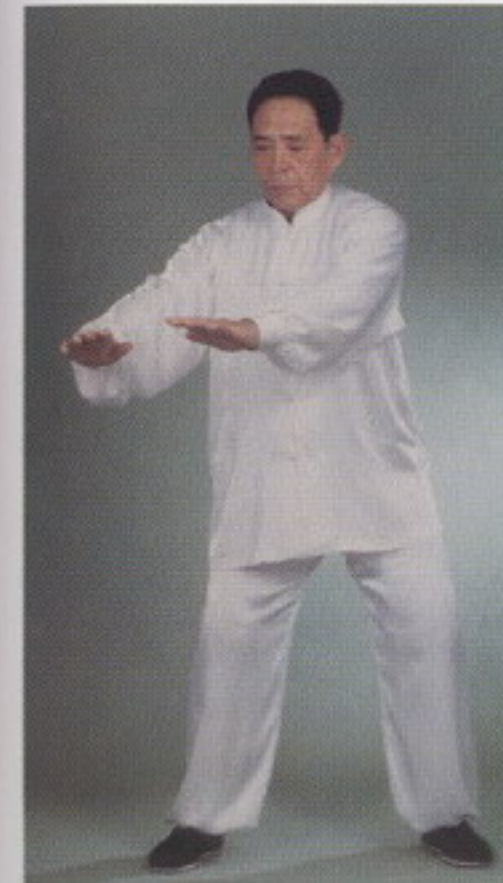
8-5

NINE: BELT MERIDIAN GRINDING

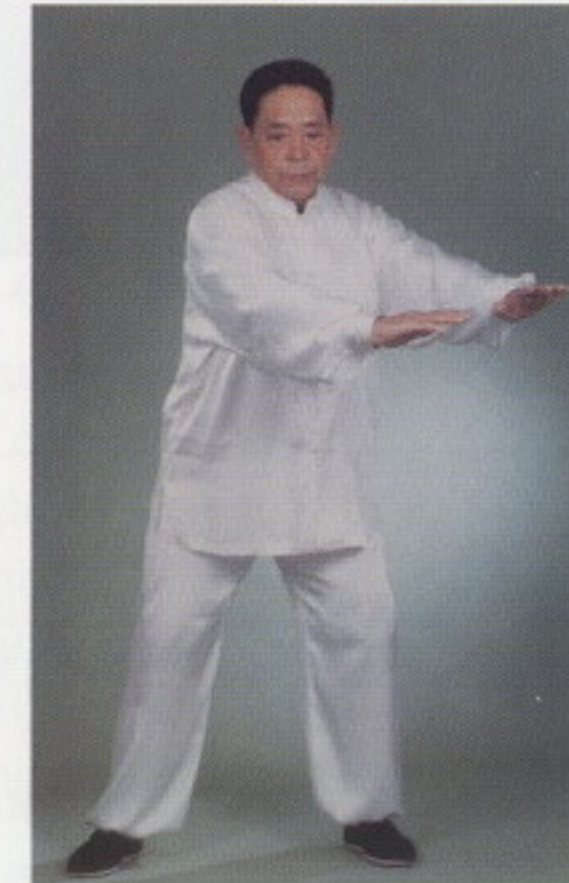
This exercise is used the practice of the belt meridian to push the QI through the belt meridian and then to the DANTIAN. This exercise is divided into small grinding and large grinding.

Movement

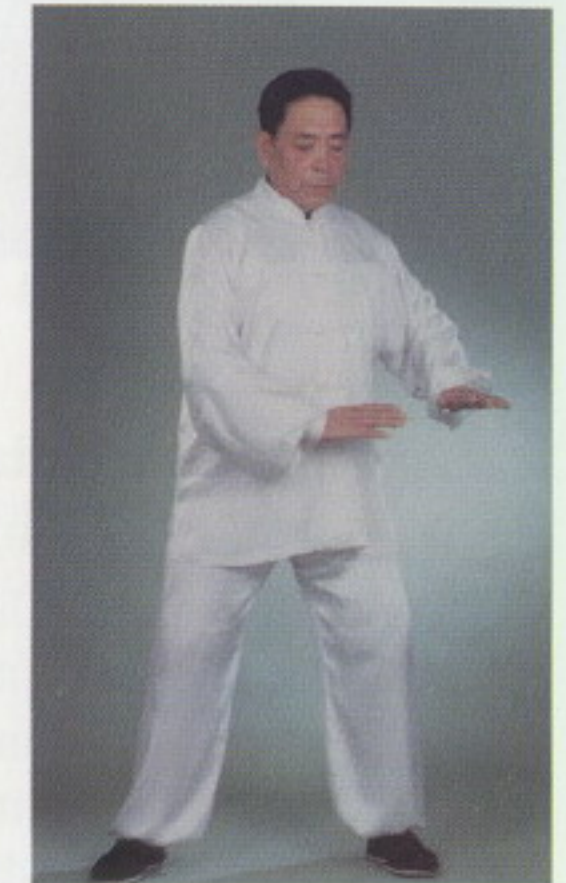
1. Small Belt Meridian Grinding



9-1



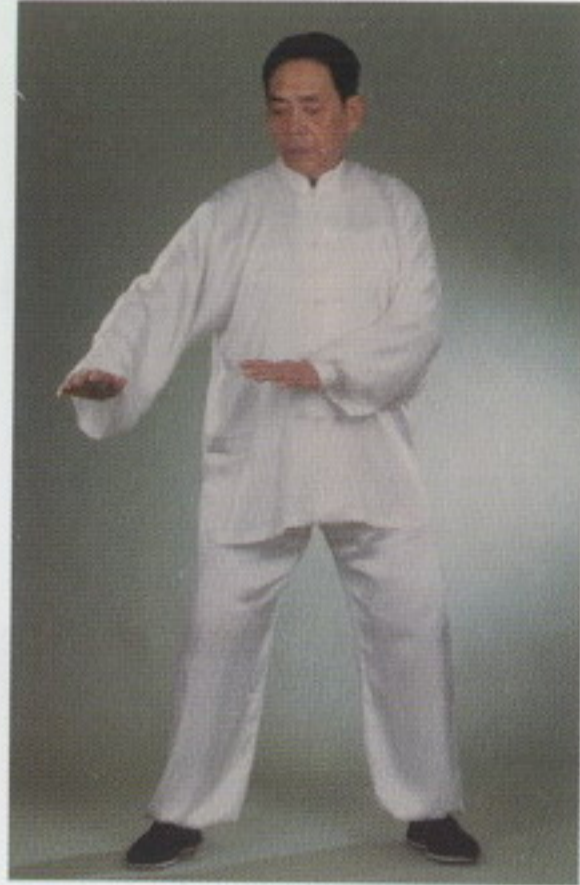
9-2



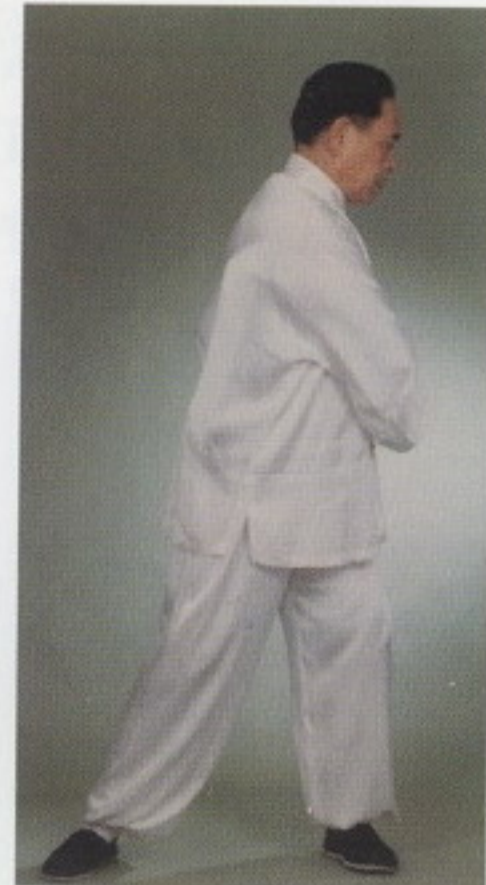
9-3

- Raise the Hands to the Waist (9-1)
Starting from the WUJI Standing Posture. Change to horse stance. Both hands rise to the right to waist height.
- Horizontally Negative Turning (9-2; 9-3; 9-4)
Horizontally like on a flat surface, circulate the hands and arms together counter-clock wise.
Repeat this 9 times.
- Horizontally Positive Turning
Same as above except directions are opposite.

Also repeat 9 times.



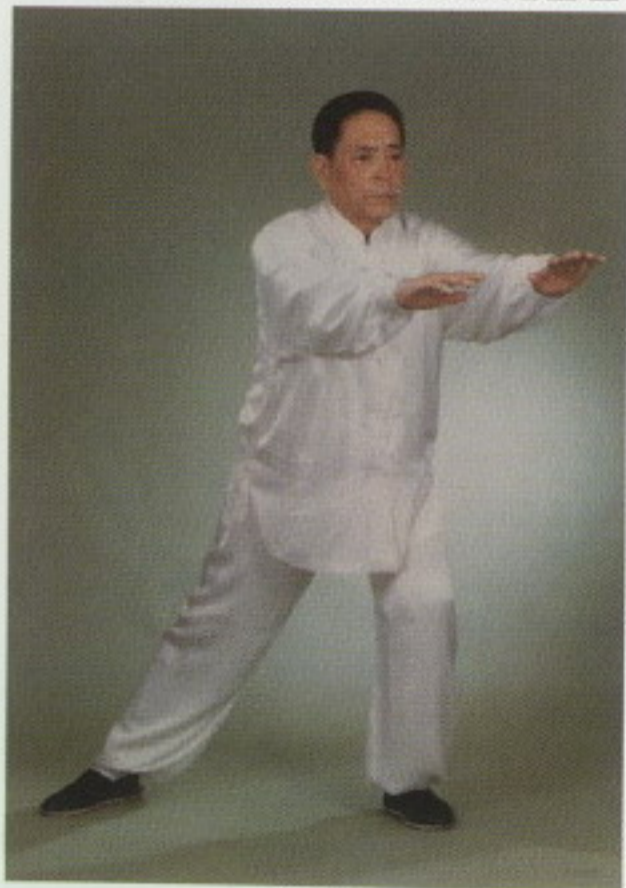
9-4



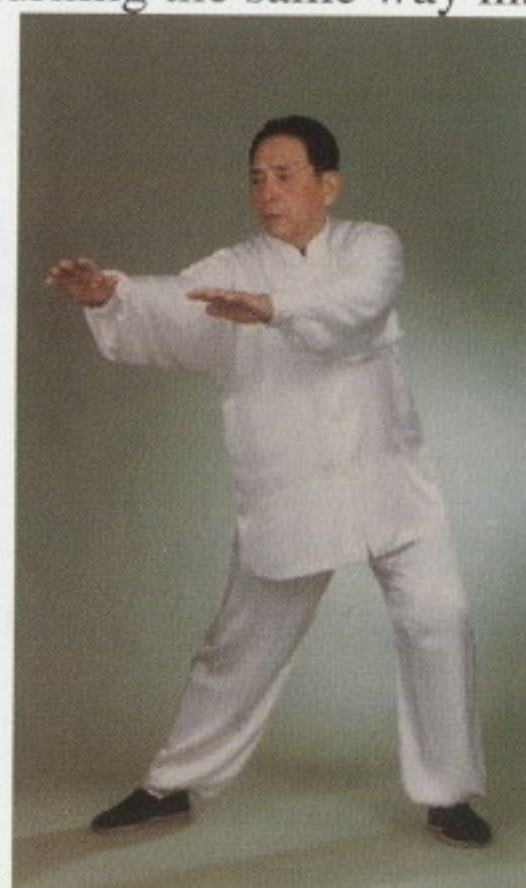
9-6

2. Large Belt Meridian Grinding

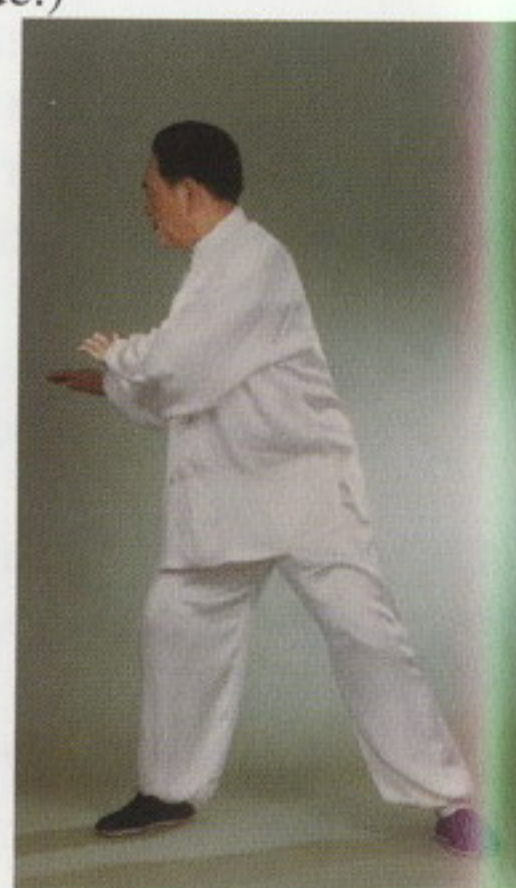
- **Hands Stick to the Waist**
Continue from the last movement. Both hands draw back to stick to the right waist. Mind-Intent is focused on DANTIAN.
- **Stick to the Waist and Turn Left**
Continue from last movement. The hands do not leave the DAIMAI (belt meridian). The body carries the hands to the left 270° (this turning includes the DANTIAN turning the same way inside.)



9-7



9-8



9-9

- Both hands draw back (9-6; 9-7; 9-8; 9-9).

Repeat the above 9 times.

- **Reversed Large Grinding**
Same as above except the direction is the opposite.

Repeat 9 times. Do closing movements. All comes to one.

Mind-Intent

- Focus on the middle DANTIAN.
- The middle DANTIAN is the center; the DAIMAI is the inner circle and the hands are the outer circles.
- Eye and Mind-Intent lead the hands to turn 9 times.

Key Points

- The whole body must turn as one unit.
- The turning must be circular, slowly and fluidly.
- The small grinding should reach 180° and the large one 360°.
- The movement of the QI is in the waist; the turning of the QI is in the hands; the sinking of the QI is in the feet. The change of the weight in the waist must coordinate with the movement of the turning.
- Forget about breathing. Go naturally.

Hints

- The QI circle starts at the DAIMAI and then spreads to the hand circle. It is desired that the QI circle will gradually expand to leg and KUA, chest, back, shoulders, elbows and causing the whole body to be surrounded by QI circles.

Function

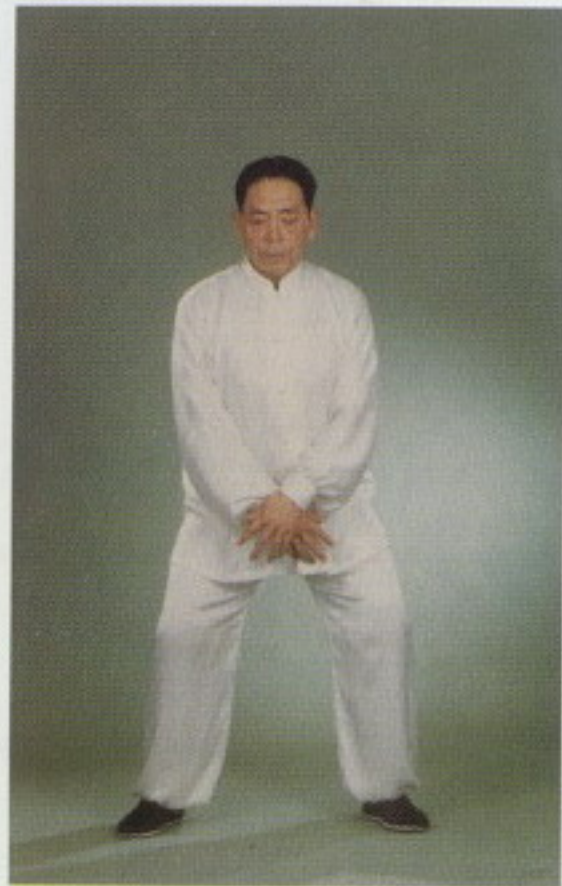
- The QI will go through the DAIMAI and then to DANTIAN. This will cause a QI circle around the body.
- Foster yin and yang of the waist. The ability to move the QI up and down the body.
- Strengthen the kidney QI. Foster the ability to turn spirit into QI.
- LU (roll back), center equilibrium and HUNYUAN posture.

TEN: HEAVEN AND EARTH OPEN AND CLOSE

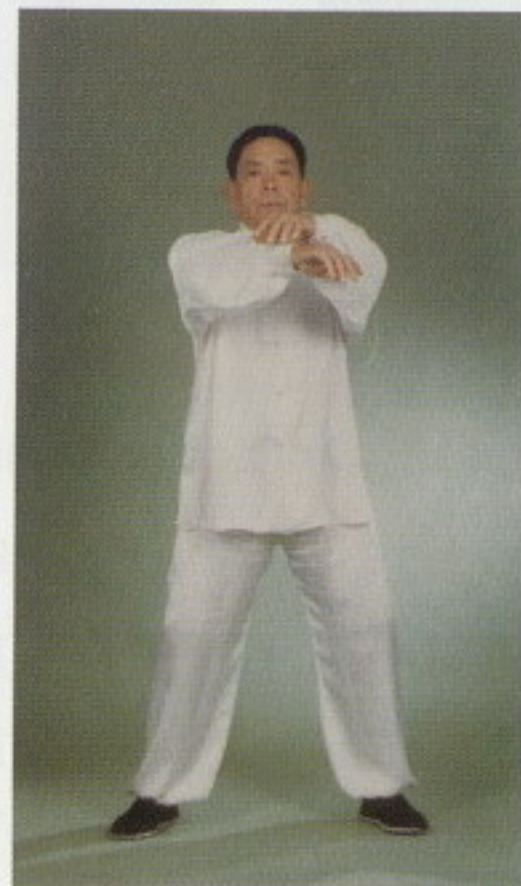
This exercise trains to resonate the early heaven QI and HUNYUAN QI together. In doing so, the 5 hearts will return to one. There are two sections in this exercise.

Movement

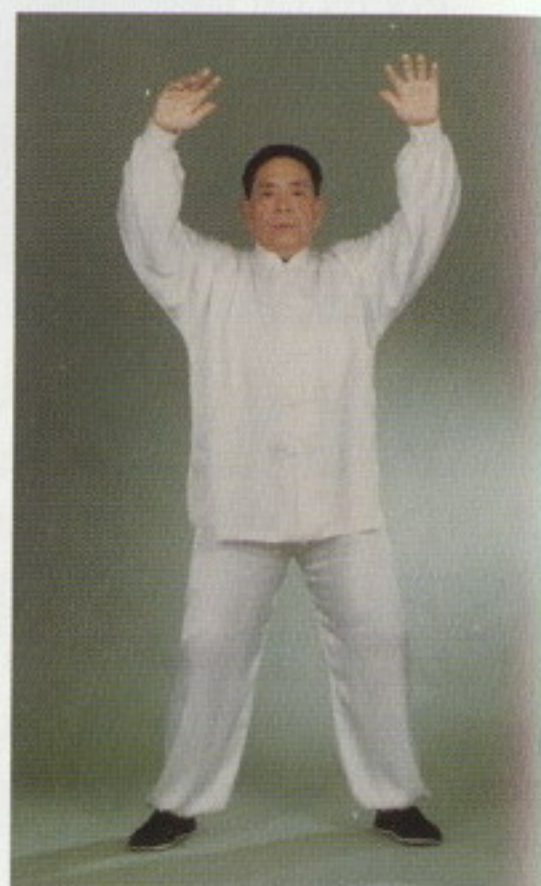
Open the Heaven and Close the Earth



10-1



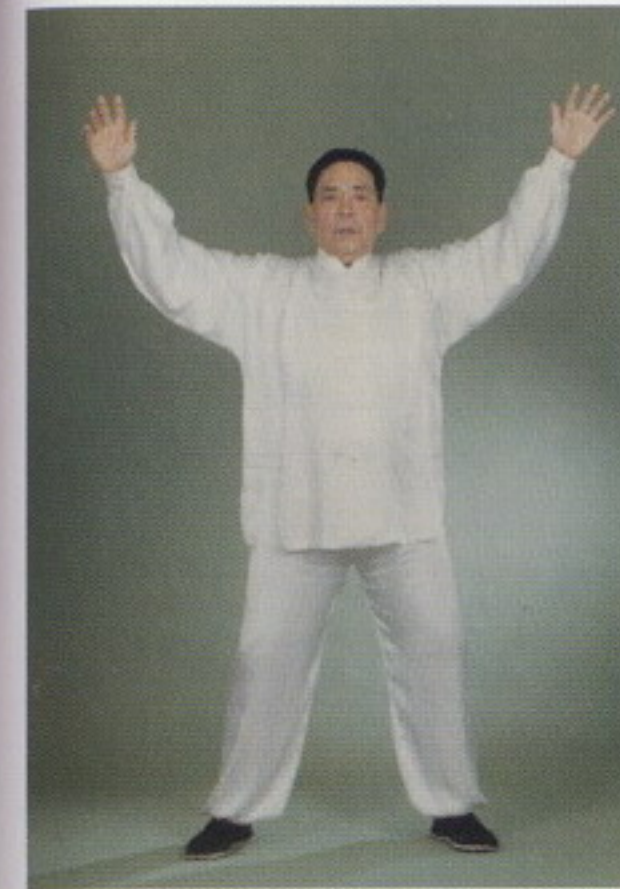
10-2



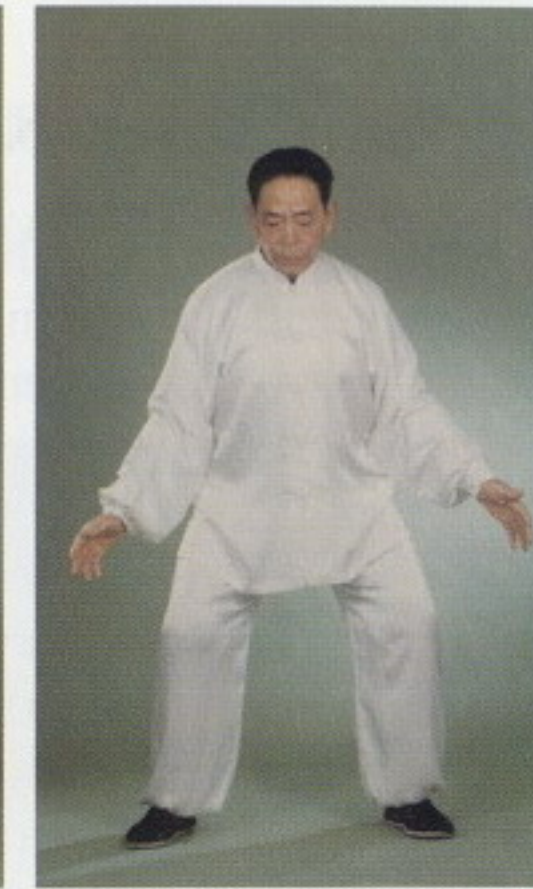
10-3

- Embracing the Stomach (10-1)
Starting from the WUJI posture. Fold both hands on the middle DANTIAN. Left hand is on top of the right hand.
- Raise Hands to Open the Heaven (10-2; 10-3; 10-4)
Raise both hands upwards. Open to the sides. When the weight shifts to the top of the body the arms and hands should also be fully extended.
- Loosening Downwards and Close the Earth (10-5; 10-6)
Continue from last move. Both hands slowly loosen and drop downwards. Palms gradually face each other. The body is slightly lowered. Both hands fold (crossed) in front of the DANTIAN as at the beginning.

Repeat the above 18 times. Then continue to the next.



10-4



10-5



10-6

Open the Earth and Close the Heaven

- Reverse the above procedure and repeat it 18 times.

Mind-Intent

- Open the Heaven and Open the DANTIAN
Use the middle DANTIAN as the center of focus. The eyes and Mind-Intent will lead the QI to spread out from DANTIAN. Mind-Intent and QI together will lead the hands to open. This is called opening the DANTIAN.
- Close the Earth and Close the DANTIAN
There should be no breaking between this move and the previous move. The Mind-Intent and QI will come into the DANTIAN from the outside. This is called closing the DANTIAN.

Key Points

- When opening and closing in rounded moves, the chest and stomach should naturally open and close (folding.) The body should move up and down slightly to accommodate the opening and closing of the chest and stomach. The upper and lower bodies should follow each other, making the whole body as one.
- The opening and closing are totally dependent on the Mind-Intent. Once open, all is open; once closed, all is closed.
- Use Mind-Intent to move the QI; use QI to move the body; heavy but free from obstruction; slow but continuous.
- Forget about breathing. Do not try to use breathing to enhance strength. Do not hold your breath. Go naturally.

Hints

- The 5 hearts (center) returning to DANTIAN: 1) center of head; 2) center of feet; 3) center of hands. Open from the center of middle DANTIAN to the five centers. Close from the 5 centers to the middle of the DANTIAN. The opening and closing in this fashion will gradually increase the QI flow in the body. When opening, imagine that the hands are opening the heaven; when closing, imagine that the hands are closing a hole in the earth. This is what is called heaven and earth open and close. This practice will gradually induce the formation of a HUNYUAN QI circle by forming an interaction between heaven, earth and man.

Function

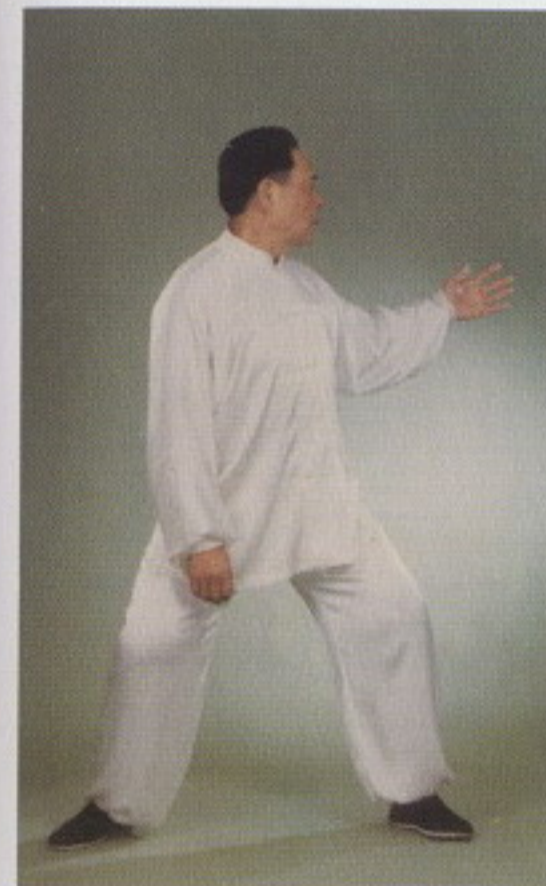
- Nurture and increase HUNYUAN QI.
- Promote the circulation of yin and yang; the raising and lowering of REN and DU; the movement of the small heaven; the opening of all meridians; and the exchange of heart and kidney.
- Hold on to the DANTIAN to practice neigong (internal training); hold on to the DANTIAN to practice opening and closing. This practice is beneficial to the practice of the Taijiquan form. Hold on to the DANTIAN to practice the form will be beneficial to the combination of form and internal strength. Hold on to the DANTIAN to practice the movements of softness and hardness will be beneficial to the practice of push-hands.
- This will be beneficial to the following in the 13 postures: PENG, lu (roll back), cai (grasp), an (push), ji (squeeze) and center winding.

ELEVEN:

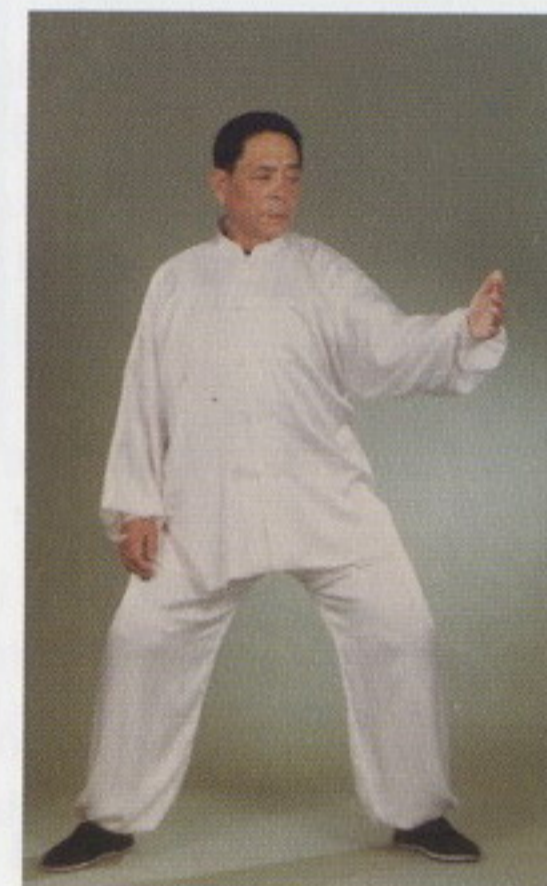
COLLECTING THE QI TO THE DANTIAN

This is a technique to collect the fresh QI in the atmosphere to the DANTIAN.

Movement



11-1



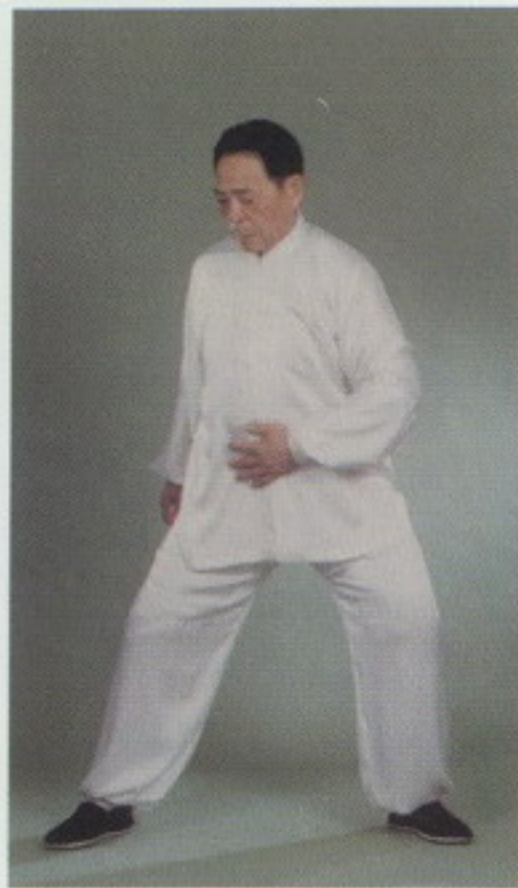
11-2



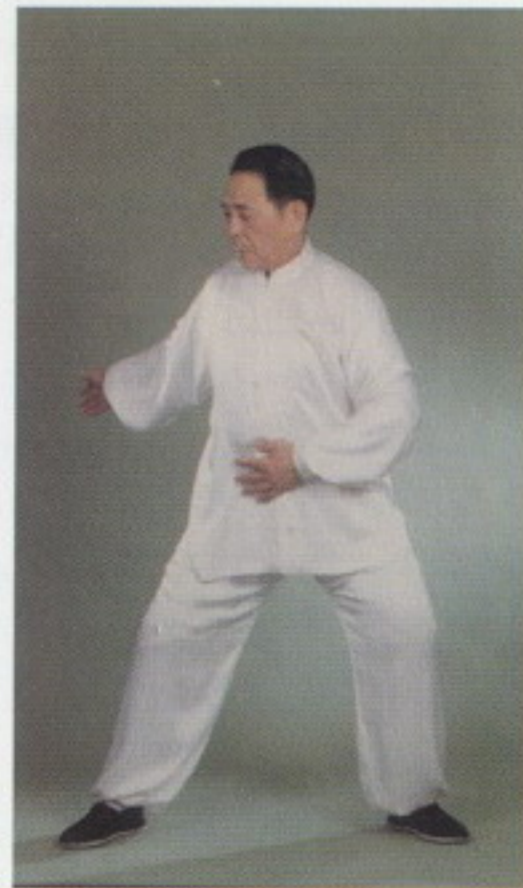
11-3

- Left Hand Open (11-1)
Starting from WUJI posture. Change into horse stance. Left hand opens to the left back. Body slightly turns left.
- Left Hand Collects QI (11-2; 11-3; 11-4; 11-5)
Left hand turns from left-back to the DANTIAN, LAOGONG touching the navel. Thinking that the QI in the air is collected to the DANTIAN. In the meantime, open the right hand to the right-back position, body slightly turning to the right.
- Right Hand Collects QI (11-6)
Same as the movement of the left hand.

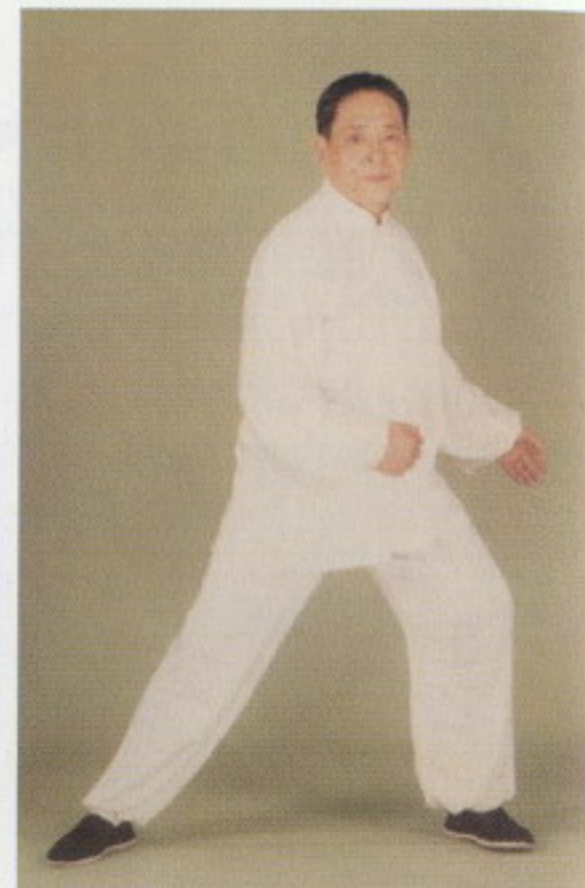
Repeat the above 18 times.



11-4



11-5



11-6

Mind-Intent

- The collecting of QI is accomplished through: 1) thinking about collecting QI; 2) watching the QI being collected; and 3) listening to the QI being collected.

Hints

- The motion of the two hands collecting QI in the air is like the motion of swimming in water or air. The air is like water being channeled to the DANTIAN.

TWELVE: HEALTH MESSAGES TECHNIQUES

This is an exercise to locally H-M²² meridian points. The purpose is to move QI to the outer limbs and to the proper meridian points.

- **Wash Head and Massage Face**
Hands move from back of neck to back of head, then top of head then down to the face. No touching. Repeat 9 times.
- **Massage the YINXIANG**
Use the first knuckle of the thumb to rub the sides of the nose (YINXIANG). Repeat 9 times.
- **Massage the Ears**
Cover the ears with the palms or thumbs. Push and release as one move. Repeat 9 times.
- **Chatter the Teeth and Swallow the Saliva**
Bite the teeth 36 times. Swallow the saliva in 3 portions. Use Mind-Intent to send the saliva to the DANTIAN.
- **H-M the JIANJING**
Right hand H-M left JIANJING; left hand H-M right JIANJING. This is considered one move. Repeat 9 times.
- **H-M HEGU**
The two HEGU (the area between the thumb and index finger) H-M each other. Repeat 9 times.
- **H-M NEIGUAN**
Make a hollow fist with right hand and H-M NEIGUAN on the left forearm. Do the same with left fist to the right forearm. Repeat 9 times.
- **H-M SHOU SANLI**
Make a hollow fist with right hand and hit SHOU SANLI on the left forearm. Do the same with left fist to the right forearm. Repeat 9 times.
- **Massage the Armpit**
Right hand to massage the left armpit and left hand to massage the right armpit. Repeat 9 times.
- **H-M the Back**
Both hands will make a hollow fist to H-M the kidneys 9 times.
- **H-M HUANTIAO**
Both hands will make a hollow fist to H-M the HUANTIAO points. Repeat 9 times.
- **H-M FENGSHI**
Both hands will make a hollow fist to H-M the FENGSHI points. Repeat 9 times.

²² Hitting and massaging.

- **H-M YANGLING**
Both hands will make a hollow fist to H-M the YANGLING points. Repeat 9 times.
- **H-M ZU (foot) SANLI**
Both hands will make a hollow fist to H-M the ZU SANLI points. Repeat 9 times.
- **H-M WEIZHONG**
Both hands will make a hollow fist to H-M the WEIZHONG points. Repeat 9 times.
- **Shaking the Back**
Raise both heels lightly and quickly. Land the heels to shake the body. Loosen the knees while shaking so that the vibration is felt on the back of the shoulders, not the head. Repeat 9 times.
- **Shaking the Knees**
Bend the knees. Shake the knees left-right and front-back quickly. Roughly 9 times.
- **Golden Rooster Vibrates its Wings**
Put both arms forwards. The arms should be slightly lower than the shoulder. Pull the right arm back while pushing the left arm out. This movement is like a rotation. It is done not by bending the arms, rather by turning the waist and knees. Repeat 3 times to get a feel of how the body and arms work together.
Rapidly shake the whole body 9 times. Similar to the previous movement but this time the focus is on the whole body rather than the arms.

Turning the Stomach and Finishing the Exercise Movement

- Put hands on top of each other. For men the left is on top of the right and vice versa for women. The LAOGONG faces the navel and turn clockwise 36 times. The turning is from small to big.
Turn 24 times counter clockwise. The turning is from big to small. The turning is the opposite for women.

Mind-Intent

- **Quietly Wait on DANTIAN**
The 3 XING returning to one. Thinking of DANTIAN for a while. Thinking that the QI from LAOGONG is going into the DANTIAN to mix with the QI there.
- **Turning Counter Clockwise to Disperse QI**
Centered around middle DANTIAN, the eyes and Mind-Intent will lead the QI to circulate in the DANTIAN counter clockwise. The circle is form small to big. Imagine that the QI is dispersed while turning.

- Change direction. Eyes and Mind-Intent will lead the QI to come into DANTIAN while turning in a circle. The circle is from big to small, turning clockwise.
For women, this method is reversed.

Key Points

- Even the heart beat. Inside and outside becomes one. The Mind-Intent and QI becomes one. The whole body moves in harmony.

Hints

- The movement of the hands should be like having a string attached to the DANTIAN. Every move of the hands will also move the DANTIAN.

Function

- This exercise will start the movement of the QI inside the body, preventing the stagnation of the QI that has been generated.

HUNYUAN Returning to One

This is an exercise that trains the HUNYUAN QI into one grain (pellet).

Movement

- Continue from the last move. Both hands slight open in front of the stomach. Put both palms against the navel. This is called "Taiji Hunyuan QI Post".

Mind-Intent

- After finishing "Turning the Stomach and Finishing the Exercise", both spirit and the Mind-Intent are centered in the DANTIAN. Hold on to that position for a while. Then both spirit and the Mind-Intent will lightly and slowly suck into the DANTIAN, pause and then loosen lightly. The DANTIAN and navel then will also naturally be loosened. Then, think about the DANTIAN, gaze at DANTIAN and listen to DANTIAN. Close the "four doors" and train the QI. Slowly go into a state of nothingness called HUNYUAN.

Key Points

- This exercise must be practiced for at least 15 minutes each time this 12 form set QIGONG is practiced. The longer it takes to complete this move the better.

Function

- This exercise will promote the reaching of the HUNYUAN state.

A NEW STANDARD FOR TAIJIQUAN

-THE LEGENDARY STORY OF FENG ZHIQIANG-

This writing is based on the biography of Grandmaster Feng Zhiqiang written by Pan Houcheng. It is translated, edited and rewritten by Chen Zhonghua.

Introduction

Feng Zhiqiang is the ultimate example of Taiji. He is a paradox and a harmonized contradiction. He is the most common retired old man and yet the most feared legendary master. He is our only link (as of 2001) to the time of fists and swords, of legends and heroes, and of dedication and bitter struggle to survive.

Today, he enjoys the reputation as a famous contemporary Chinese martial artist. He is an eighteenth generation grand master of Chen Style Taijiquan and the creator of the Chen Shi Xinyi Hunyuan Taijiquan System. He is an executive member of the China Martial Arts Association, vice chair person of the Beijing Municipal Martial Arts Association, President of the Beijing Chen Style Taijiquan Research Association and President of Zhiqiang Martial Arts Academy. He is also honorary chairman, advisor and chief coach to many martial arts organizations both in China and abroad.

Early Training

Feng Zhiqiang was born in 1928 in his ancestral home in Sulu County, Hebei province. The Feng family was a known for its martial art tradition in Sulu County. Feng Zhiqiang's great grandfather Feng Laomei was a "Wuju" (similar to a Master's Degree in martial arts) in the late Qing Dynasty (the last dynasty in China). Feng Laomei was an expert in the broadsword, archery and horsemanship. He had superior martial art skills and unusually strong arms. Feng Zhiqiang's father did not practice martial arts but his uncle was good at Shaolin style.

Influenced by local culture and family traditions, Feng Zhiqiang developed a strong interest in martial arts from early childhood. He often imitated his great grandfather when he was practicing. He also loved to listen to his uncle's martial art stories. His family status diminished (when Feng Laomei passed away (Feng was 8 at the time) but Feng's interest in martial arts grew stronger. After his eighth birthday, he requested to study martial arts. His

uncle allowed him to learn Shaolin "Tongzigong"²³, "Zhuanggong"²⁴, "Damo Yijinjing"²⁵ and other forms.

He then embarked on his martial arts career. His uncle became his introductory master to martial arts. Young Feng Zhiqiang was a born martial artist. He had both the physical and intellectual predisposition for martial arts. Though his great grandfather did not bestow any martial arts to him, he did give Feng Zhiqiang the physical power. In four years, he already laid a solid foundation for martial arts. He progressed with lightning speed. At such a young age, he was able to pick up a stone of four hundred *jin* (about 180kg). He could carry this stone and walk around the yard once. This in martial art terms was called "Amazing power kills the four gates". Even his uncle was very impressed.

Feng Zhiqiang was a mischievous boy. He was competitive and a daredevil with a sense of justice. Whenever there was a fight against a local rogue, he was always there. Because he had an unusually big head and huge eyes, he was nicknamed "The Big Eyed Tiger". This name was known for miles around. Kids regarded him as their "king" and the delinquents avoided him like a plague. As a result, his parents received many complaints about him. At the age of 12, his parent sent him away to Beijing to stay with relatives so as to keep him away from trouble. He became an apprentice in an electrical motor manufacturer. His parent's attempt to lead him to a skill that would help him make a living in fact led him to a martial art career.

Xinyi Points the Way

At the time there were two famous people in Beijing. They were both excellent representatives of the *neijia* (internal) martial arts. One of them was Grand Master Hu Yaozhen who came from Shanxi Province and was famous for his practice and combination of Taoism, martial arts and traditional Chinese medicine. He was known as "Single Finger Conquering the World"²⁶. The other famous person came from Chenjiagou of Henan Province. He was Grand Master Chen Fake (pronounced Chen Fa-Ke), 17th generation Grand Master of Chen Style Taiji. He was known as "No Equal"²⁷. There were many, colorful legends about the superb martial arts of Grand Master Hu Yaozhen and Grand Master Chen Fake.

²³ Virgin gong fu system of the Shaolin Temple.

²⁴ Pile Standing training.

²⁵ Shaolin Style Tendon Stretching training.

²⁶ It was said that Hu's Hunyuan Qi power was so strong that he had never touched any of his opponents. He was able to defeat his opponents with his Qi directed out of his index finger.

²⁷ A poem by Yang Jizi describes how people in Beijing only knew of Yang Style Taijiquan prior to Chen Fake's arrival in the city. The creator of Yang Style Taijiquan, Yang Luchan was honored as "Yang the Invincible" so the people in the martial arts world in Beijing honored Chen Fake as "Taiji Yiren", which means "His Taiji was not preceded and will not be succeeded."

It would be a dream of a lifetime for any young person of the day in Beijing to become a disciple of these two famous masters.

Of course, Feng Zhiqiang heard about all of this and wanted to meet these two masters. However, because of the special circumstances of the time and the traditions; there being no one to introduce Feng Zhiqiang to either of the masters, he had to put aside his admiration for these two people. There was no way at the time for him to meet them. Fortunately, one day he heard by chance that one of his martial art brothers came from the same hometown as Grand Master Hu Yaozhen. He asked his martial art brother to try and introduce him to Master Hu.

The first time Master Feng met Master Hu he was somewhat disappointed because Master Hu was not as Master Feng had expected him to be. Master Hu was not that different from an average person. He wasn't bigger and as a matter of fact he looked quite effeminate. His fingers were very thin and soft; his face was full of kindness and he always had a smile. This made Master Feng quite suspicious of his skills.

After hearing Feng Zhiqiang's martial art quests and experiences, Master Hu smiled and said, "You are meant to be a good martial artist but this way of practice will not get you anywhere in this field." Feng could not understand. He thought out loud to Master Hu, "I learned Shaolin from childhood and studied Tongbei very hard, I can lift heavy stones and I can break rocks and bricks. How can you say this does not work?" Master Hu put on a serious face and replied, "Chinese martial art encompasses a large repertoire of knowledge. It is not only about brute force. The way you are practicing is the destruction of your body. It is the destruction of the physical body that your parents bestowed upon you." Destruction? Feng had never heard of words like this before. He had only heard that real kung fu comes from real hard practice.

Master Hu knew that at this time it was difficult for Feng to understand. He asked Feng to hit him. Of course Master Feng said he did not dare to as a student. Master Hu insisted, "I will let you hit me anywhere that you want." Feng used 30% of his power and hit Master Hu twice. Master Hu urged him to hit harder. Feng thought, well, he asked for it. "Don't say that I have no respect for my elders." With the third punch he used all his power. He used the technique of the "Canon to the Sky" and hit Master Hu. It was a fast punch and was full of power. But when the fist landed on Master Hu it was as if Feng had hit cotton. Feng was taken aback. He then felt a tremendous force bouncing back at him. He was bounced 3 meters away against the wall. Upon landing he saw stars and broke into a cold sweat. When he came to, he realized he was not hurt. He looked at Master Hu, who was still standing there as if he had never moved. Subconsciously, Feng thought that he had hit a wall of qi. He did not see Master Hu move. He was totally perplexed. As he

was thinking, Master Hu said "It's my turn now". Feng thought, "Well, when I hit you, I wasn't prepared to defend myself. But now I am ready for you." So he summoned up all his power of the dozens of years of training into this one chance. He thought he was standing as firm as a rock on a mountain.

Then Feng saw Master Hu walking towards him and stretching out one finger. Master Feng was watching carefully. He did not dare to be careless. As he was gathering all of his strength to fight back a strange feeling came over him. He did not know what it was but suddenly a strong force came out of the tip of Master Hu's finger. He felt a shock on his body as if being electrocuted. The whole body was bounced back and thrown backwards. He landed again on the same wall. "What kind of kung fu is this?" Master Hu smiled, "This is called internal qi gong. It is called the "Qi Gathered Into One Bullet and it comes out to one point." Suddenly Master Feng realized what he had heard before, "Single Finger Conquering the World". This is real! He felt that he had seen real martial art and what he had been seeking for all his life was right in front of him. This man standing in front of him was the man he wanted to learn from. He knelt down in front of Master Hu. From this point on, Master Hu Yaozhen became Feng Zhiqiang's third martial art master.

Master Feng studied Internal Qi Gong and Six Harmony Xinyi Quan from Grand master Hu Yaozhen. He studied the gathering of qi, the nurturing of qi, the training of qi and the training of mind intent. Starting from the santi stance to dantian, he studied the Four Limbs, the Five Elements and Six Harmonies. He studied the Four Hands, the Twelve Shapes and 24 Hands. By then he started to understand the meaning of internal martial arts. Day in and day out, year after year with his hard work and previous foundation Master Feng's martial art improved rapidly. His temperament also improved. He became more calm and collected. He became a famous martial artist within the Xinyi style.

Settling Down in Taiji

In two years, under the guidance of Hu Yaozhen, Feng Zhiqiang's Xinyi Neigong was already at a very high level. Not only that his heavens (Small and large heavenly circles) and dans (the three dantians) were open, he had reached the level of converting the qi into spirit. He also opened the "Heavenly Gate" and closed the "Earthly Door". One pellet of Hunyuan Qi moved around his body at will. The five bows in his body were giving him springing force. When he lifted a heavy weight it would appear light to him. These two years of training had fundamentally transformed him. Whenever he compared his skills with others, one touch would decide the outcome.

Just at the time that he was starting to appreciate his good fortune with Master Hu, Hu was also planning the future of his protégé. Master Hu was a person who achieved Dao. He realized that his favorite disciple was not only

a martial art genius but also possessed the ability to combine different styles into one to create a new style. China has a huge repertoire of different martial arts. Each style is only a drop in the ocean. The viewpoints of each style and the restrictions of different styles were not fitting for the advancement of Chinese martial art. They were not befitting for the training of individual martial artists either.

A wise martial artist should not be limited to one style. He should be a melting pot of the entire rich martial art legacy. Through years of observation, Master Hu reached the conclusion that Chen Style Taijiquan was based on the philosophical theory of yin and yang with qi gong special breathing methods and traditional martial art. Other Taijiquan styles were derivatives of the Chen style. Chen style and Xinyi Quan both belong to Neijia Quan and the theories were rooted the same. He decided to recommend Feng Zhiqiang to his good friend, Chen Style Taiji outstanding representative, Master Chen Fake. On hearing this, Feng Zhiqiang was very happy but could not understand. He was happy to be the disciple of two of the most famous martial artists of the day. He couldn't understand because Master Hu's move to recommend him to learn Chen style was against the normal rules of the day. Why? Master Hu Yaozhen saw through him. He explained, "Taiji and Xinyi are one of the same. You can learn from Master Chen Fake, Chen style Taijiquan, and at the same time I will continue to teach you Xinyi Neigong. This is called double tracking. This will be very beneficial to you. You must treasure this. Your future is immeasurable. He then said, "Martial art is a rich legacy of Chinese culture. It is not a private inheritance of a family. Only when we rid ourselves of personal attachments to styles and families; only when we learn what is substantial; will we be able to carry on the legacy of Chinese martial art". These words from Master Hu Yaozhen deeply influenced Feng Zhiqiang in his life. Feng Zhiqiang's ensuing martial art career was an exemplary representation of the teachings of Master Hu Yaozhen.

Chen Fake deeply respected his good friend, Hu Yaozhen for recommending his favorite disciple to learn from him. He understood that it was no ordinary event. He knew that this young man was not a common young man. He genuinely and happily accepted Feng Zhiqiang as a disciple. So, Chen Fake became Feng Zhiqiang's fourth martial art master. Several decades later, Feng Zhiqiang became Chen Fake's successor, carrying on the traditions of Chen Fake's Chen Style Taijiquan and promoting Chen Style Taiji to the outside world.

After he started double tracking with both masters, Feng trained even harder. In the meantime he graduated as an apprentice from the electric appliances repair shop, and searched for a way to make a living on his own. After he was set in his profession, he started practicing at four o'clock every morning. He

practiced gong fa and he practiced the forms until about eleven o'clock in the morning. Every day he practiced seven hours. Starting from Xinyi to Taiji, from Six Harmonies to Silk Reeling, from internal training to external training, from static gong to mobile gong, from static post to mobile post, from single, barehanded training to paired training, from forms postures to push hands. He practiced Xinyi and Taiji at the same time. Static, mobile, inside, outside, all at the same time. Double tracking, double improving. During the eight years from 1950 to 1957, Master Chen Fake corrected Feng's form eight times and through those corrections Feng understood the essence of taijiquan and the true original practice method. At the same time he would present to Master Hu Yaozhen, Master Chen Fake's oral teachings and his own understandings. Master Hu would explain the theory of martial art to him. The theory of yin and yang. The theory of medicine and the theory of martial technique. This furthered his insights into martial arts. The seemingly different and yet same teachings of both masters were taking root in him and mixing in his melting pot.

In 1953 the Beijing Capital Martial Art Society was formed. Master Chen and Master Hu were the President and Vice-President respectively. This Society combined the research and practice of martial art into one. Martial art enthusiasts could receive good advice and training there. Feng Zhiqiang's martial arts brothers would go to the Martial Art Society every few days but Feng was there every day. Once he was at the Society he would first look after the daily chores for Master Chen and Master Hu. Whenever the Masters would have any time and when the Masters were willing, he would ask for guidance. He seized every possible opportunity for learning.

At this time Feng Zhiqiang received the order to be the training partner for Chen Zhaokui, son of Chen Fake and was therefore at the Society every night. This gave him another opportunity to listen to Master Chen Fake's personal and private teachings.

It did not matter whether Master Chen Fake was exchanging skills with outsiders or with his own disciples; he was always precise and serious. Feng Zhiqiang's taiji brothers wanted very much to learn to push hands but they were afraid of getting hurt by Master Chen Fake. Most of them concentrated their effort on training the forms. Feng Zhiqiang saw this as another invaluable opportunity to learn. Even though he too could not withstand the power of Chen Fake, he would not give up. As time passed on, it became an unwritten rule that whenever there was a test of a technique all brothers would happily let Feng have the "Happy Occasion".

As time passed and Master Chen became older, Feng Zhiqiang would normally exchange skills with visitors on behalf of Chen Fake. Because he had more opportunity for practice, Feng's kung fu progressed more rapidly and his reputation started to spread. He was commonly regarded as Chen

Fake's senior disciple. "I have a senior brother, his name is Feng Zhiqiang, he is extremely intelligent and among our brothers, his kung fu is the best." These were the written words of Chen Zhaokui in his personal letter to Mr. Wan Wende of Shanghai.

At the age of 30, Feng Zhiqiang already embodied the art of internal and external in the form of Xinyi and Taiji. His reputation as one with few equals spread to every corner of the Beijing martial art world.

A Pillar in the Family

In 1957, Master Chen Fake passed away and a serious problem presented itself to the members of the 18th generation of the Chen Style Taijiquan; who would pick up the heavy burden of promoting the art of Chen Fake and the advancement of Taiji? At that time Feng Zhiqiang was working in Beijing for an electric motor company. It was the time of the "Great Leap Forward" (a political movement). He was very busy at work. Not only did he not teach publicly, he also did not make appearances in front of other martial artists. He was very worried though about the art of his master and about his fellow brothers. Whenever something came up he always volunteered himself. He and the other brothers who were teaching publicly at the time set up three rules: 1.) Do not cause trouble; 2.) Do not engage in fighting; 3.) If pressed by a challenger, Feng would be the one to fight on behalf of the style.

One day a descendant of a famous master came to one of the places where Feng's brother was teaching Chen Style Taijiquan. He openly asked "to compare martial arts in order to become friends", which is a synonym to a challenge. He said that Taijiquan looked good but was useless; it was probably good for health and digesting food only. According to the rules Feng had established, Feng's taiji brother arranged a challenge date and informed Feng Zhiqiang. When the day arrived he came with several people. When he saw Feng Zhiqiang's brother he wanted to fight. Feng Zhiqiang stepped in front of him and said, "There is no need for my senior brother to take your challenge. Let me try first." The man took a stance, circled around Feng several times and then charged. As soon as he charged, he flew out, landing heavily on the ground. He could not even breathe. Feng Zhiqiang hurriedly went to him to massage his body to revive him. When he woke up he saw Feng still touching him, he backed away and said, "Let's fight again in three days". Then he left in a hurry.

Another time a famous martial artist came from outside of the Pass (from Northeastern China). He openly demanded to fight Feng Zhiqiang. Feng complied happily. After the challenge he felt that Feng Zhiqiang's kung fu was superior. He raised his thumb in praise. Feng Zhiqiang just smiled.

There was also a qi gong master who challenged Feng Zhiqiang to a fasting duel. The two of them sat down with closed doors in lotus position, without

eating. Only allowing them a little water. Three days later, Feng Zhiqiang trained with his steel staff of 38 jin (which is over 40 pounds). The challenger did not even have the power to walk.

Among the brothers, Feng Zhiqiang and Chen Zhaokui were the best of friends. They were often seen together in public. During Master Chen Fake's last days he had asked Feng to look after Chen Zhaokui. Feng Zhiqiang took his master's last words to heart. He often practiced with Chen Zhaokui, in front of people and behind the scenes. Chen Zhaokui in return also respected this senior brother of his. Every time he went out of town to teach, he would come to Feng Zhiqiang to plan teaching strategies, etc. Upon his return to town, he would head straight to Feng to exchange information and ideas. Till today, Feng Zhiqiang still feels very upset about Chen Zhaokui's death at such a young age. He blames himself for not looking after Chen Zhaokui well enough. Every time he talks about this he becomes very emotional.

In 1981 when the news of Feng Zhiqiang's early retirement spread, Feng's Taiji brothers recognized that there was hope for their style. His brothers, fellow martial artists and others in relevant government offices contacted Feng. Feng resumed his work of promoting Chen Style Taijiquan. He started from the ground up, with the organization of people, location, news releases and training. In 1983 the Beijing Chen Style Taijiquan Research Association was established. Master Feng Zhiqiang was voted Chairman unanimously, making him the head of the Chen Style Taijiquan. From this point on, Chen Style Taijiquan spread from Beijing to the rest of China. It further extended outside of China into the world. A new era in promotion of Chen Style Taijiquan began.

Best of the Best

In July of 1982 a national famous taiji masters exhibition was held in the metropolitan city of Shanghai. At this time, in the Shanghai martial arts field it was like the weather of July. There was a heat wave for the art of taiji. Master Feng Zhiqiang was the hottest spot of this heat wave. There were two reasons. Number one, people wanted to see this famous master who defeated the foreign martial artist and see the representative of Chen Style Taijiquan. The second reason was that during this exhibition Master Feng Zhiqiang came to Shanghai by himself and the organizers would supply a push hand partner for him to show real push hands kungfu. (Other masters demonstrated push hands with their own students).

The first partner was a practitioner of taijiquan. As soon as they touched hands, Master Feng shook, his opponent flew into the air and was thrown out in a straight line. He hit the chairman's podium and knocked down the cups on the head table. The audience applauded the powerful taiji push hands of Master Feng. The second push hands partner was a famous martial artist from

Shanghai. He specialized in external hard qi gong training. He was known for defeating many people. The demonstration was in an outdoor sports facility. As soon as they touched the opponent did not show any courtesy but Master Feng threw him on the ground right away. He came back and tried again. This time he was thrown out several meters. He approached for the third time. This time he flew out horizontally. Participants of the exhibition and the audience saw with their own eyes the true power of Chen Style Taijiquan. They were convinced of the power of Master Feng Zhiqiang. Master Feng's opponent was convinced whole-heartedly. He expressed what everybody else was thinking. "Master Feng's kung fu is real kung fu. Master Feng's taiji is real taiji." After that encounter he became a close friend and student of Master Feng. For a while "Fen Zhiqiang, Real Taiji" became a topic of the martial arts circles of Shanghai. At the demand of the taijiquan enthusiasts of Shanghai after the exhibition, Master Feng was invited to stay in Shanghai to teach Chen Style Taijiquan. He stayed for three and a half months. The number of participants reached the highest level ever in Shanghai and there were participants to his workshops from all styles of taijiquan.

During his workshop days in Shanghai he was constantly challenged by martial artists using different channels and excuses. Master Feng always practiced the restraint of "To the Point". The martial artists in Shanghai all acknowledged very high respect for Master Feng's martial art and martial art ethics. He developed many friendships in Shanghai.

Amazing Powers and Superb Skills

In the 1960s Master Feng was working in the Beijing Electrical Motor Company. In the workshop, motors weighing 1,000 jin (which is about 1,100 pounds) were being transported from one end of the workshop to another via an overhead hoist. One day while a motor was being transported, the steel cable that held the motor to the hoist came loose and suddenly the motor fell off the hoist. In a split second, Master Feng, who was working nearby, miraculously appeared right underneath the hoist. His two hands firmly took hold of the motor that was falling and placed it on the floor safely. This happened amid the screaming and shouting of the nearby workers. The electrical motor was saved. The workers at the workshop were shocked. When they came to their senses they realized what they had witnessed. The electric motor weighed about 1,000 jin and it normally took about seven to eight strong young men to move it. With the speed of its fall and its weight, what kind of power would it take to stop it?

The workers approached Master Feng and asked, "Did you not know how much the motor weighed? Why didn't you get away instead of trying to stop it? Did you ever consider the consequences of your actions?" Master Feng answered, "No, I didn't. At the time, I did not realize what was happening. I do not know how I came be under the motor and how my hands grabbed it.

The only thing I felt was that my dantian felt like it blew up and a hot gush rushed up the back of my spine. I stopped and caught the motor."

The workers in the company all had heard the amazing stories about Master Feng's martial arts but it was the first time they had seen the real amazing power of Master Feng with their own eyes. Without seeing this occurring in front of them no one would have believed what Feng had done. When the news of this traveled, everyone knew that the Electrical Motor Company had an amazing martial artist. Many young people driven by curiosity wanted to come and test him but Master Feng knew that these young people were not strong enough and just a little hot headed. No matter how they tried to "bully" him, he always smiled and never took the challenges seriously.

One day while Master Feng was squatting, working in the workshop, a fairly big and tall young man crept up behind him. This fellow had served in a combat unit in the army. He had a lot of training in Chin-Na and army combat fighting techniques. He had always wanted to try to test the kungfu of Master Feng. He saw this moment as a good opportunity. When he got close to Master Feng he suddenly pushed, hoping to shove Master Feng over from his squatting position. However, the moment he touched Master Feng's back he was thrown up into the air and then heavily on the floor. This convinced him wholeheartedly of the martial art ability of Master Feng.

At a different time there was a martial artist who did not believe that taiji could be used in fighting. He asked to test it with Master Feng. Master Feng agreed. When he punched Master Feng he felt that Master Feng's body shook just a little but he was still thrown out. Later Master Feng allowed this martial artist to press into Master Feng's body. As soon as he applied strength the martial artist heard Master Feng generate the noise of "heng" and "ha" from his Dantian. Then he was thrown out again landing solidly on the ground. He was dumbfounded.

Around this time the Electric Motor Company had a wrestling team. There were 12 members on this team. They were all active, strong young fellows. One day, as Master Feng was walking by the training ground of the wrestling team, the young wrestlers saw him and surrounded Master Feng, wanting to test his power. Master Feng knew he could not refuse. He smiled and said, "Why don't all twelve of you line up together and push me together". The twelve thought that each one of them could produce several hundred pounds of power. If they all pushed together there would be at least two to three thousand pounds of power. How could they not move him? In a line, like a train, they readied to push Master Feng. The person in front put his two hands on Master Feng's stomach and on the count of three everybody pushed together. Master Feng stood there like Mount Tai of Shandong. He never moved an inch. Suddenly, Master Feng's dantian turned and all twelve

wrestlers fell to the ground. This event caused all of the wrestlers to wholly respect the power of Master Feng.

It was a coincidence that in 1987 in the International Wushu Training Seminar in Shenzhen, one of the fellow students wanted to test Master Feng's power. He invited seven other students to line up and push Master Feng in the same fashion as the wrestlers had. The same thing happened to all of the seven as had happened to the twelve wrestlers. These students too all had high praise for Master Feng's kung fu.

During one of his visits to Japan in the early 1990s, he was invited to give a demonstration at a large Japanese martial arts event. A former Prime Minister of Japan was in attendance as a special guest. After his demonstration of Cannon Fist, most of the more than 2000 audience reported that they personally felt the Qi of master Feng during the demonstration. The former Prime Minister came to praise him and congratulate him. No wonder he has been invited repeatedly to Japan.

Since reaching the age of 70, Master Feng does not use much obvious power during his push hands sessions any more. Some speculated that maybe he is getting on and lost his power. Nothing is farther from the truth. According to the theory of Taiji, the highest level should be power with emptiness. The power is exhibited as one's soul, not the physical body. When he was teaching a seminar in Europe in the summer of 2000, he was doing some relaxing push hands with an attendee one day. His eyes were closed and his body relaxed. He was simply flowing with his opponent. He was so relaxed that it appeared that he was falling asleep. His opponent saw a good opportunity and gave a sudden powerful double-handed push to his chest. Before the hands reached Feng, his eyes opened. His opponent went flying backward and fell against a tree about 10 feet away. No one was able to see what Feng did. The opponent later reported that he was quite sure a beam of light like lightning shot out of Feng's eyes and blew him away. Could it be that Feng has reached the highest level of Taijiquan?

His power and ability are not limited to martial art related activities. In the winter of 1998, one of his disciples went to visit him in Beijing. On the day of his arrival, grand master Feng fractured a small bone in his heel while taking a shower in his primitive bathroom. He had accidentally slipped on a bar of soap while taking a shower. He was bed-ridden and his ankle was swollen. His two Chinese *anmo* (like physiotherapy) disciples immediately arrived to help. He told them that he would recover in a few days and that they did not have to worry at all. The doctor suggested a recovery time of one to two months. In five days, he was seen on the street unloading wheat flower onion sacks off a truck. Not only had he recovered, he was helping others already. He was instructing the young moving company workers how to use their waists more effectively. Is this the normal behavior of a retired man of over 70

years of age? Would he be able to unload a truckload of onion sacks had he not been a Taiji and Qigong master?

One morning in the winter of 2001, Feng was leaving the Temple of Earth after a morning practice. He was accompanied by Chen Zhonghua, Yaron Seidman and several others from Europe and Xinjiang Province of China. Chen Zhonghua and Yaron Seidman fell behind while talking. As they were speeding up to catch up to the group, they saw Feng shoot up about 3 feet into the air. He was so light and graceful that he did so without the people walking by his side knowing it. When Yaron Seidman asked him about it. He explained that his foot got caught in the cracks of the pebble stones. His body instinctively jumped up, avoiding a fall. Feng said it was the "spring force" that comes from Hunyuan Taiji. "Why are we doing Taiji if we cannot even do that? We don't fall down any more. We have this special energy." This is from a man of 73 years of age. How many leg bones, knees and hips can we save if we all practiced Taiji?

Returning the Gift to the Chen Family

Chenjiagou in Wenxian County, Henan Province is the birthplace of Chen Style Taijiquan. There are famous masters in every generation. A famous master of the 17th generation, Master Chen Fake became a representative owing to his outstanding kung fu ability. In 1928, Master Chen Fake left Chenjiagou, resided in Beijing and taught Chen Style Taijiquan. Beijing then became the centre of Chen Style Taijiquan.

By the end of the "Cultural Revolution" (1966-1976), there was a nationwide movement of rediscovering and restoring martial art. However the home of Chen Style Taijiquan, Chenjiagou was facing a tremendous amount of difficulty as during the ten years of Cultural Revolution the taijiquan in Chenjiagou was heavily affected. A letter came to Master Feng Zhiqiang in Beijing from the leader of Chenjiagou. He sincerely invited Master Feng Zhiqiang to come to Chenjiagou to teach. Every word, every sentence was moving. Master Feng Zhiqiang felt the magnitude of the letter. He also felt the trust that the people of Chenjiagou placed in him. This made him think of all the training he received from his Master Chen Fake and Master Chen Fake's last words to him. He also remembered Master Hu Yaozhen's teachings and recommendations. He remembered that he had promised to promote martial art and promote the art of his masters. He happily accepted the invitation and went to Chenjiagou. He wanted to return the art of his Master, Chen Fake, wholeheartedly back to the 19th generation disciples of the Chen Family. Master Feng went to Chenjiagou of Wenxian three times. Many disciples of the Chen family also came to Beijing to further their art from Master Feng. The prosperous development of Chen Style Taijiquan in Chenjiagou today is heavily indebted to the work of Feng Zhiqiang. This

period of history will forever be remembered in the development of Chen Style Taijiquan.

Remembering the days of his teaching in Chenjiagou; facing the development of Chen Style Taijiquan in the world today; and looking into the future of the development of taijiquan in China, Master Feng, once again understood the words of his master, Hu Yaozhen spoken so many years ago. "Chinese martial art does not belong to a family, does not belong to a branch, it belongs to all of China, all of human kind."

The Legacy Continues

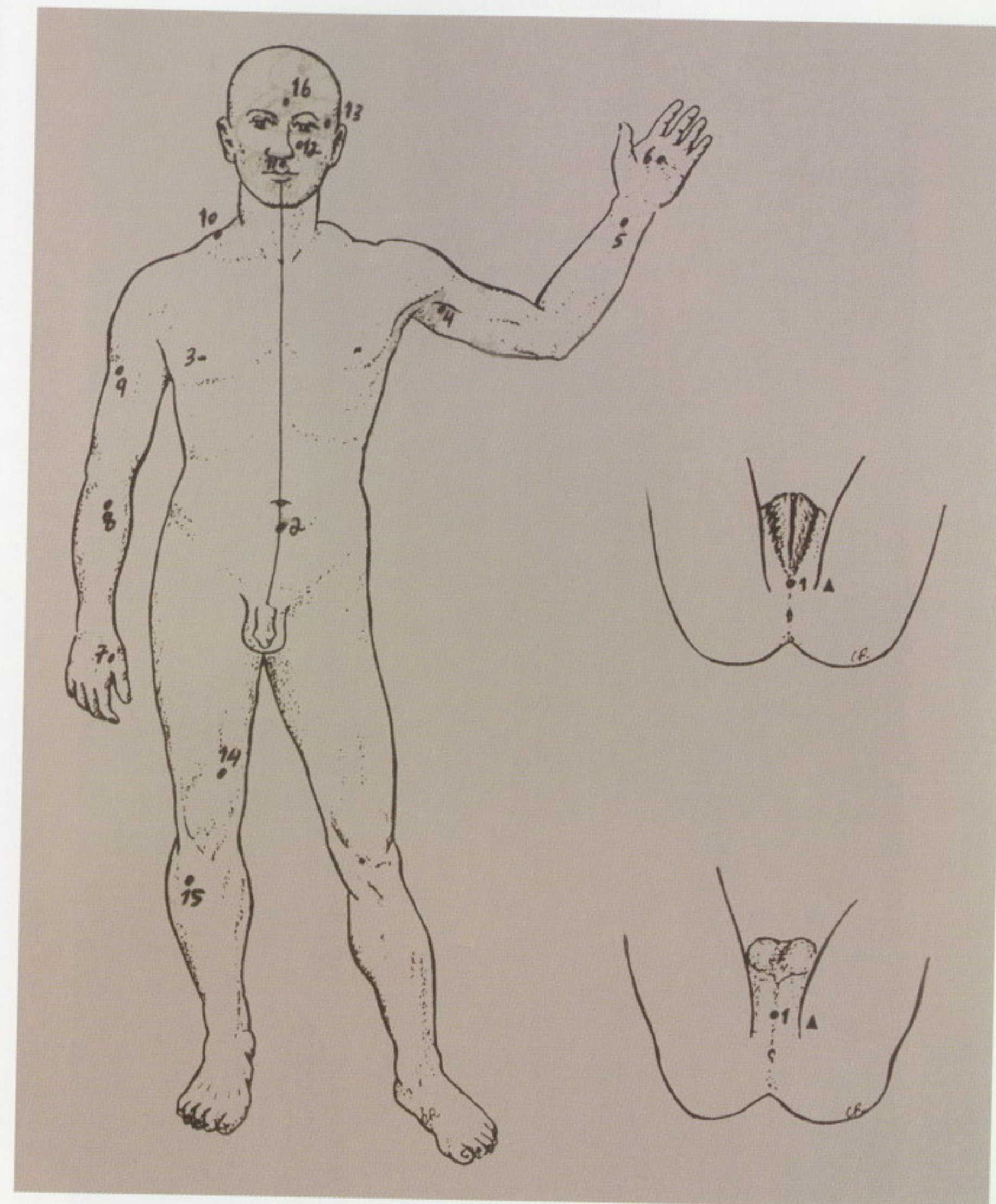
Master Feng is a prolific martial artist, both in martial art and in literary abilities. Not only does he have high-level expertise in martial art, he is also a very learned person. He likes to take advantage of the essence of various styles to his own use. His mind is always open. He is not conservative and he is always willing to share his experiences and the earlier teachings of his masters with others in the form of written and oral teachings. Over the decades, he has published the following works:

- "Taijiquan Practical Fighting Techniques";
- "Selected Works of Chen Style Taijiquan";
- "Entrance to Chen Style Taijiquan";
- "Taiji Hunyuan Neigong";
- "Xinyi Hunyuan Taijiquan";
- "Chen Shi Xinyi Hunyuan Taijiquan";
- "Chen Shi Taijiquan Silk Reeling Gong";
- "Chen Style Taiji 24 Elbow";
- "Chen Style Taiji Chin Na";
- "Chen Style Taiji Broad Sword";
- "Taiji Bang QIGONG";
- "Taiji Eight Techniques Basic Training";
- "Chen Style Taijiquan Push Hands".

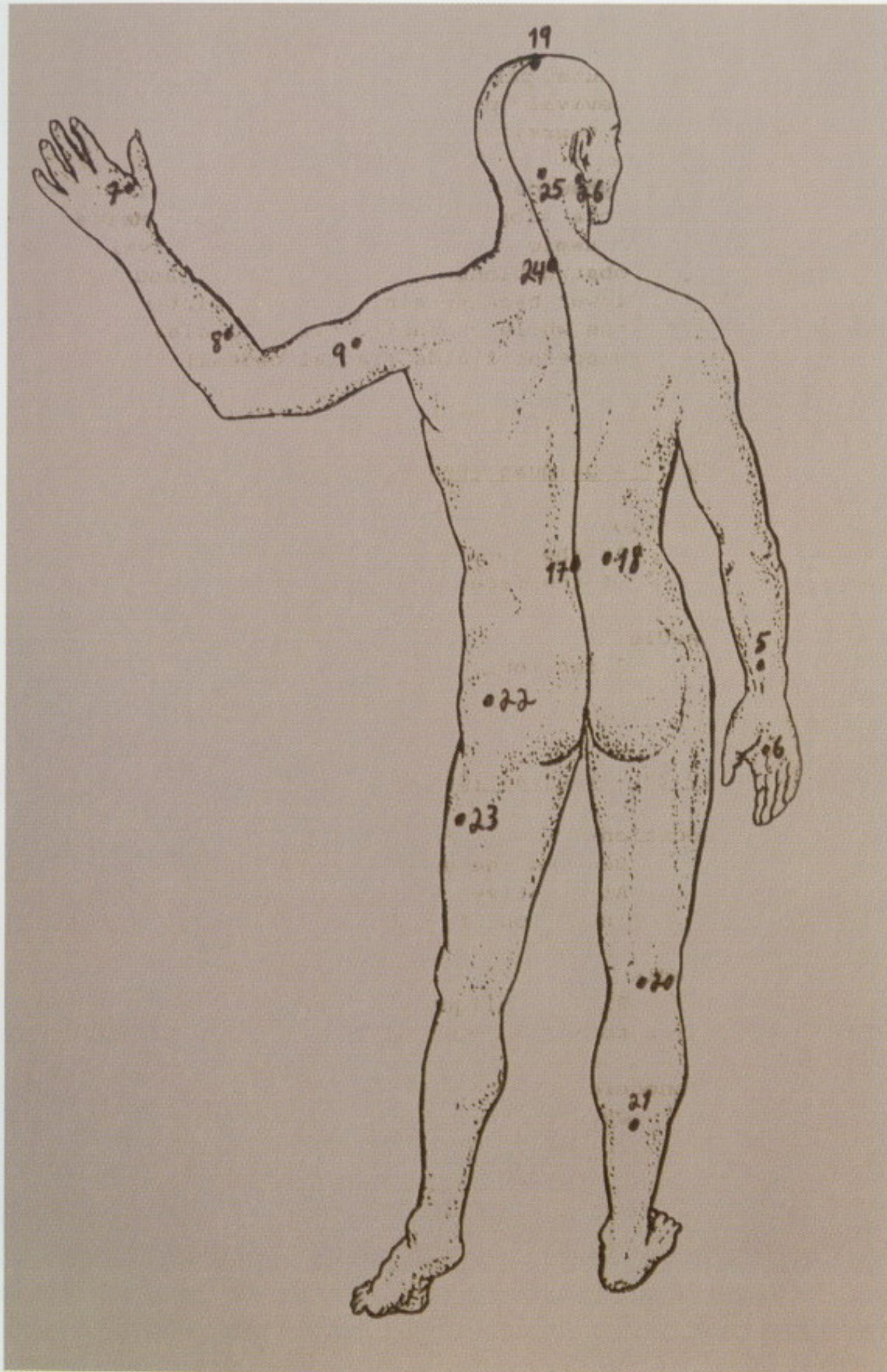
He has also produced dozens of instructional videos and other materials. His teachings about the essence of taiji, the secrets of taiji, and the training methods of taiji have been published in many influential journals and magazines in China and abroad. His teachings and articles have caused heuristic discussions in the research of theory of taijiquan, both in China and abroad and are loved by many martial art enthusiasts. Many of his articles have been translated into foreign languages. Some have been published and republished many times.

All these works are the lifetime hard work and experiences of Master Feng's taijiquan. They will serve as a milestone to the development of taijiquan and to the development of Chinese Martial Arts to the world. Master Feng often says, "Let Chinese taiji culture serve mankind better, this is my best wish"

ACUPUNCTURE CHART 1



ACUPUNCTURE CHART 2



NUMBERED NAMES OF THE ACUPUNCTURE POINTS

Yaron Seidman

The following list is numbered according to the 2 previous charts. Only points used in this book or related to this book are listed.

- 1-Hui Yin (meeting of Yin)
- 2-Qi Hai (sea of Qi)
- 3-Ru Zhong (middle of nipple)
- 4-Ji Quan (extrem fountain)
- 5-Nei Guan (Inner Gate)
- 6-Lao Gong (Labor Palace)
- 7-He Gu (Joining of the Valleys)
- 8-Shou San LI (Arm Three Miles)
- 9-Tian Fu (Celestial Palace)
- 10-Jian Jing (Shoulder Well)
- 11-Ren Zhong (Water Drain)
- 12-Ying Xiang (Welcome Fragrance)
- 13-Tai Yang
- 14-Xue Hai (Sea Of Blood)
- 15-Zu San Li (Leg Three Miles)
- 16-Yin Tang
- 17-Ming Men (Gate Of Life)
- 18-Shen Shu (Transport Of The Kidneys)
- 19-Bai Hui
- 20-Wei Zhong (Perfect Equilibrium)
- 21-Cheng Shan (Support of the Mountain)
- 22-Huan Tiao (Jumping Circle)
- 23-Feng Shi (City of Wind)
- 24-Da Zhui (Grand Hammer)
- 25-Feng Chi (Wind Pond)
- 26-Yi Feng (Wind Screen)

ALPHABETICAL NAMES OF THE ACUPUNCTURE POINTS

Yaron Seidman

The following list is sorted alphabetically. To the right is the number that corresponds to the number on the graphs.

Bai Hui	19
Cheng Shan (Support of the Mountain)	21
Da Zhui (Grand Hammer)	24
Feng Chi (Wind Pond)	25
Feng Shi (City of Wind)	23
He Gu (Joining of the Valleys)	7
Huan Tiao (Jumping Circle)	22
Hui Yin (meeting of Yin)	1
Ji Quan (extrem fountain)	4
Jian Jing (Shoulder Well)	10
Lao Gong (Labor Palace)	6
Ming Men (Gate Of Life)	17
Nei Guan (Inner Gate)	5
Qi Hai (sea of Qi)	2
Ren Zhong (Water Drain)	11
Ru Zhong (middle of nipple)	3
Shen Shu (Transport Of The Kidneys)	18
Shou San LI (Arm Three Miles)	8
Tai Yang	13
Tian Fu (Celestial Palace)	9
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