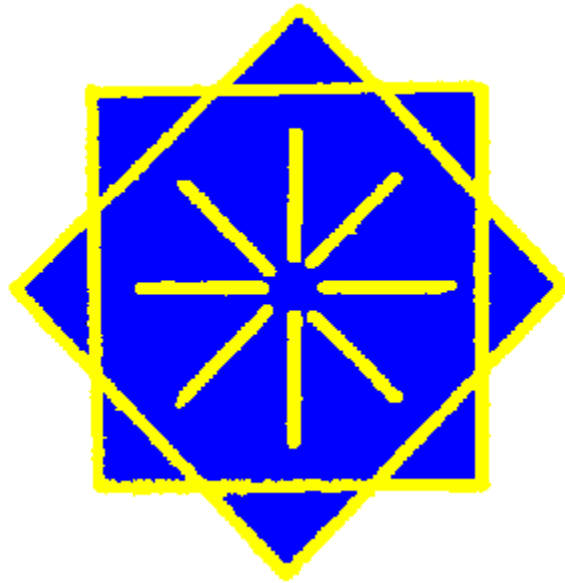


**WANG XIANGZHAI**

**THE RIGHT PATH OF YIQUAN**

**Translated from Chinese by Andrzej Kalisz**



# YIQUAN ACADEMY, 2006

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## FROM TRANSLATOR

„*The right path of yiquan*” is an early work of Wang Xiangzhai. He presented it to his students in 1928. In 1929 second edition with the preface which is included here was issued.

This work should not be used as a training manual, but as a reference material, which will help you to better understand how yiquan developed during last 80 years. At the time of writing “The right path of yiquan” Wang denied value of some traditional concepts, but still used many of them.

His system had been developing during next 20-30 years. Some concepts and methods described in “*The right path of yiquan*” were criticized and rejected later. Even if some methods and principles didn’t change, later they were expressed in other, easier to understand ways. Wang’s successor Yao Zongxun made next steps on this way.

You should realize that classical martial arts works were not written in a way that you would expect, being educated on modern scientific theories. Those were not scientific theories in the sense which is obvious for us now. We should see them rather as some very imperfect ways of expressing some practical principles and discoveries. Someone, who thanks to long practice supervised by an expert, had not experienced those principles, and had not personally made those discoveries, was not able to understand what those theories described. Logical analyzing of the theory didn’t help, because such theories were more like subjective artistic image than typical scientific description.

When you are learning yiquan now, it should be based on modern yiquan methodology. This way you will practically learn the important principles which were used in traditional Chinese martial arts. By getting this deeper knowledge this way, you will also be able to understand better what the masters of old times could mean, when they used some strange expressions.

In other words, the knowledge being result of practice and study using modern yiquan methodology, with supplemental use of modern study materials, will later help you in better understanding old theories. But trying to use the old theories as help in the beginning stage of study will not be reasonable.

Although this work opened a new chapter in the development of Chinese martial arts, reading it can still give you some idea about how earlier martial arts treatises were written. When you understand this, you can better appreciate the tremendous work done later by Wang Xiangzhai, Yao Zongxun and other experts of yiquan, keeping what valuable and gradually trying to get rid of theories which not help much with progress in training and study.

Andrzej Kalisz

Poland, February 2006

## YAO ZONGXUN'S COMMENTS

Wang Xiangzhai wrote „The right path of yiquan” in his young years. There are not many copies of this work left until now. Lately friends from Hong Kong had sent a letter to Baoding with request to correct possible mistakes in the copy which they possess. But Wang Xiangzhai didn't have time, so he had put it off.

In the copy there are some mistakes, some characters are written wrongly or there is lack of some characters. I don't think I'm at a level high enough to make corrections. Maybe later someone brighter will do this.

After reading the whole text, I noticed that comparing to “Dachengquan”, the work written by Wang in 1944, many things are described in different way, and there are still bigger differences between ideas of “The right path of yiquan” and what Wang taught in last years. I will say only about a few examples: origins of yiquan described in preface, theory of training qi, fighting, explanation of dragon methods, tiger methods and three old fists.

Some ideas, which we now would consider wrong, are related to Wang's level at the period when he wrote this text. He adopted his teachers' theories, collected essence of various systems, but he still was not able to reject some old concepts and start a completely new path. Later, for over 30 years he kept developing and improving this art, getting rid of what was useless, trying to keep what was valuable, until he developed present ideas.

This text has some comparative value, we should keep it, to know better how this art was developing. But we should realize that this text is not illustration of mature, accumulated through long period knowledge of Wang Xiangzhai.

There is not really big difference between what was written in chapters „Changing force with zhan zhuang”, „Training tendons and bones”, „Using force” and what Wang used to teach in last 20 years.

The chapter about training qi was based on classical concepts of cultivating qi, also using Buddhist and Taoist perspective. Already 30 years ago Wang criticized those concepts, rejected them and never mentioned them again.

What he wrote in the chapter „Unity of five elements” is not different from what he taught later. As for the chapter “Six harmonies”, the concept of “harmony is when all body methods are in harmony, and not when some parts of body are in particular position in relation to each other” was preserved.

In chapter „Formulas in verses” I don’t see big difference comparing to later teachings. Only in the expression “form cannot be scattered” probably there should be xingtí [from translator: tí – body] and not xingjū [jū – tool]. Later Wang used to say: “spirit and form should not be scattered”. This is not opposite to the original text.

The chapter „Fighting” generally describes traditional concepts, but this is coherent with later teachings. Only the expression “lower abdomen solid” was later changed to “lower abdomen round” and “exhaling qi and crying out” was transformed into shì shēng method.

During last 20 years Wang didn’t talk about dragon and tiger methods. The meaning of dragon methods is that body should be full of vigor, expressing power, the strength suddenly disappears and appears again, changes are unlimited and untraceable. Tiger method means that actions should be intimidating and terrifying opponent, strength must be unified and full in whole body, when one part reaches target, the rest supports it, you are like a brave, fierce tiger, feared by people. So in this text there is talk about qi of dragon and tiger and three fists. Later about three fists Wang used to say that jiān means steps, zuān – hands, guō – body work. This contains meaning of all uncountable changes in a fight.

Being quite ignorant, I was brave enough to comment master’s work. If what I wrote is rubbish, please forgive me. Some brighter people may correct me.

Yao Zongxun

Beijing, 1st August 1963

## AUTHOR'S PREFACE

It is difficult to express the way of martial art with words. „The book of songs” already mentions fighting with fists and “The book of rites” says about wrestling. These were the beginnings of martial art. In the late period of Han dynasty Hua Tuo created wuqinxi – five animals plays, where the essence of martial art was included. But there were not many people practicing it, so this art was lost and you don't hear about it anymore.

During Liang Dynasty Damo (Bodhidharma) came to the east. Apart from teaching Buddhist sutras, he also practiced art of exercising tendons and bones. He collected those characteristics of various animals and birds, which give them advantage in fighting, mixed them with methods of washing bone marrow and changing tendons, and created yiquan, also known as xinyiquan. Many students were proficient in martial arts, hence fame of Shaolin temple.

Yue Wumu (Yue Fei) collected essence of various schools again and created wuji lianquan – five linked techniques, san shou – free fighting and liao shou – wrestling, calling it all xingyiquan.

Later, in the period of prosperity and peace, only culture and education were advocated, and combat skills were neglected. Moreover, many people who were proficient in combat, liked fighting with people too much, which in many cases caused disasters. So scholars and officials used to avoid contact with martial arts people. In results people didn't know much about those martial arts which contained deep principles and ideas. For very long time this situation didn't change. Even if there were some people who understood the essence and kept cultivating valuable things, they used to hide away in some villages in province, not daring to let people know about them being martial arts experts. It cause great loss for later generations.

During Qing dynasty Dai brothers from Taiyuan were proficient in this art. They passed it to Li Luoneng from Shen prefecture of Zhili province (today Hebei province). Li Luoneng had many students. The one who received transmission was Guo Yunshen from the same prefecture. While teaching xingyi, Guo used zhan zhuang as a basis. He had many students, but not many were able to understand his teachings. Guo complained, that many students were not able to learn, so it was impossible to teach them anything.

I come from the same village as Guo. Thanks to kinship and families friendship, I could learn from him in my childhood. He recognized my ability, so he decided to teach me and passed the teachings which he regarded most valuable to me, telling me to concentrate on this.

Presently people don't stick anymore to the old glorious ways. Students are interested rather in curious and strange things, and don't realize that the great way of true methods can be found in normal and common. They neglect the truth, because it is so close. The words "The way is not really distant from man, only the way which is seen by a man as a way is distant", perfectly illustrates this.

I don't think about using this way to become famous. Unlike most contemporary people. They don't seek the real, and instead only look after empty fame. They seek profit, not knowledge. They copy some useless old manuscripts, using it as a way of making money. They write whole pages of rubbish, propagating mysteries, behind which there is actually nothing valuable. In one sentence they talk about some distant mirages and in next about something close, then again about high mountains and distant rivers. Actually there is no connection between all this, so students cannot understand anything, being lost in five miles fog, not distinguishing between true and false. Those who don't possess deeper knowledge are not able to see the essence.

In middle of the night I'm sitting and thinking how to propagate the great Way, how to benefit people. Although I'm not very able, I love the way of martial art and I had luck to receive transmission of true method. In this work I wrote about the valuable things, so it can be of help for myself and for other people. I don't dare to be selfish. I hope that those who have similar interests will benefit from it. This is preface.

Wang Yuseng from Shen prefecture (Yuseng is Wang Xiangzhai self chosen name)  
18th year of Republic of China, month of chrysanthemums (September 1929).



## CHANGING FORCE WITH ZHAN ZHUANG

To become proficient in martial art, you must start from zhan zhuang in order to change strength. You need to change weak into strong, clumsy into agile. Like a practitioner of Chan Buddhism starts from vow of discipline, and then learns to be tranquil, finds the source of thoughts, becomes aware of emptiness and reaches the extreme, and then can study the Way. It is like this in Chan practice and it is very similar in martial art.

When you start learning, there are many zhan zhuang methods, like xianglong zhuang – landing dragon posture, fuhu zhuang – taming the tiger posture, ziwu zhuang – standing on one leg posture, sancai zhuang (santishi – the classical xingyiquan posture) and other. If you get rid of what is different, only taking essence of each posture and make one posture of it, it is called hunyuan zhuang – primeval unity posture. It is good for developing strength, useful for learning combat, it includes essence of attack and defense, enables qi and blood to circulate freely. After just 10 days of training you can see results, and it is difficult to express wonders of this method with words.

While learning zhan zhuang you must avoid exerting force by body and mind. If you exert force, qi is blocked. When qi is blocked, intention is broken. When intention is broken, spirit disperses. When spirit disperses, dumbness is expressed. You should also avoid tilting head and bending waist, too much bending or too much straightening arms and legs. You should always stick to the principle: “as if bent, but not bent, as if straight, but not straight”, muscles and tendons should be slightly stretched. Head as if leading upward, tailbone straight, qi should sink, mind being tranquil. Fingers and toes have slight strength, teeth as if touching but not quite so, tongue slightly pointing upward, as if touching upper palate, but not exactly. Pores in skin all over body as if relaxed but not exactly relaxed. Then strength from inside can be expressed outside, weak points change into strong force. It is not difficult to master demands of these exercises.

## TRAINING TENDONS AND BONES

Strength is born in bones, joining in tendons. When tendons are long, strength is big. When bones are heavy, tendons and muscles are agile. You should stretch tendons and muscles and shrink bones. When bones are agile, strength is solid. When wrists and neck are stretched, tendons and muscles in whole body will be comfortably stretched. Head is as if supporting something, upper and lower teeth touching each other. Heels are as if supported by springs and containing intention of crushing power. When six centers (centers of palms, centers of feet, top of head, center of gravity) are mutually linked, chest and back are naturally round (muscles of back possess extraordinary strength), qi is expanding naturally.

Arms are as if expanding horizontally outward. There is force of embracing, opening and closing, stretching and shrinking. Legs have force of supporting, pressing inward, pressing ground, shrinking, as if wading in mud, explosive crushing, twisting and wrapping. Shoulders expand sideways, hips sink, tailbone is straight, spirit reaches top of head, qi is transferred to wangong (upper dantian) through three barriers (the main barriers in practice of “heavenly circuit”).

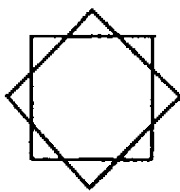
Bones are heavy as a bow, tendons are stretched as bowstring, movement is as if the bowstring is stretched completely, hands are like arrows. Use of force is as if silk reeling, hands as if tearing pieces of cotton. In four limbs there is straightening, naturally solid strength. When qi sinks and teeth are slightly clenched, bones naturally become strong. You will look like a hidden dragon, like a tiger ready to jump. Hawk’s eyes, monkey’s spirit, cat’s walking, horse’s galloping, rooster’s legs, snake’s body. Test this strength, straighten waist and sink qi, hips as if sitting down, knees as if raising, there is expanding and supporting, receiving, wrapping, sinking, sticking, fixing, neutralizing and following. When you can achieve this, when you meet opponent, you will be able to adapt to situation, possibilities of changes will be uncountable. Even if your opponent will be very strong, you will be able to move weight of one thousand pounds with your one finger.

Body straight, waist as a car’s wheel, qi as gunpowder, fists as bullets. When you intuitively move slightly, a bird will be hardly able to fly. Be careful and brave at the same time, keep expression of kindness on your face and be ready to be cruel in heart. If you don’t move, be like a gentle scholar, when you move, be like dragon and tiger. Solid and empty should not be

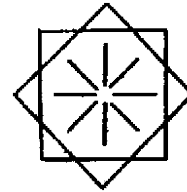
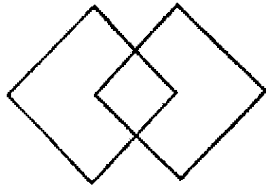
fixed. The principle should be being ready for unlimited, unpredictable and untraceable changes – then you will achieve incredible, almost miraculous skills. This is why Guo Yunshen used to say: *“When there is form and intention, it is false skill, only when the technique achieves level of unconscious acting, miraculous skill will appear”*.

## USING FORCE

Fluency in martial art is based on force. As for methods of using force, they don't exceed the concepts of soft and hard, square and round. Hard is square, soft is agile. Straight and stretched has offensive and defensive strength. Soft and short has elastic and explosive strength. Hard force is as if square (diagram 1). Soft for is square outside, but round inside (diagram 2).



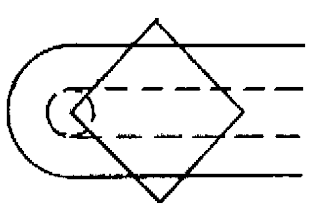
**Diagram 1**



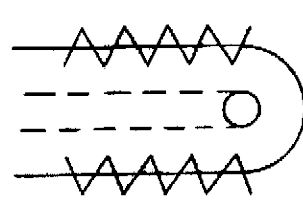
**Diagram 2**

Stretching and contracting, raising and sinking, long and short are used alternately, hard and soft supplement each other. Sometimes left side is hard and right side soft, sometimes left side is soft and right side hard. Sometimes limbs are hard but torso soft. Or suddenly soft, suddenly hard – there are constant changes between solid and soft, or moderate hardness is used in exquisite way. Sometimes soft retreats, and hard advances, or hard retreats and soft advances. When you meet subtle, use softness and change into hardness. If you meet solid, you can use hard, but soft will precede this.

During uncountable changes, the important thing is not losing balance and control over the center. Body axis shouldn't be broken. When there is opening and expanding, we call this square. When there is lifting, embracing, cumulating, when qi is born inside, we call this round. Then tendons and muscles have power, bones as if having edges. When you start an action, you use lifting, and pressing down, expanding and embracing, circling and sinking, drilling and wrapping, following force and moving in opposite direction you are making round coming out of square (diagram 4).



**Diagram 3**



**Diagram 4**

You can unbalance opponent and lift him, using round force. You can turn him and suppress him using square force. Openings and closing make a continuous circle (diagram 5). You move as if thousands of soft threads were being shortened and stretched continuously – opponent is not able to understand this, this is incredible, like wonderful colt jumping over an abyss, tilting head and neighing bravely – beauty, power and solidity of focused spirit is expressed. You are as if on a battlefield – although there are swords and halberds, sabers and axes around you, your state of mind is as if you were alone. Body as if a great bow, like crossbow, hands like arrows. Attack fiercely like a snake. Hit like a thunder making earth shake.



**Diagram 5**

Use of force shouldn't be too hard. Something very hard is easy to break. It shouldn't be too soft too. Too soft is not able to attack efficiently. You must attack straight but be on the side, use sideway force, absorb and project, turn, and encircle. You will not achieve this way of using force without intuitive understanding coming from actual experience. If you will keep practicing, you will become proficient. Force will naturally become round, body straight, you will be calm, spirit will be unified. Student should not neglect practice.

As for methods of seeking force, slow is better than fast, calm is better than haste. Most important is not to use clumsy force. In movement all joints should work naturally, without blockades. Bones must be agile, tendons stretched, muscles comfortably relaxed, blood flowing freely, like spring water. Only then the method of whole body– the one force which is not scattered, will be possible. If you like learning forms, you should know that it is only dancing. If you only try to make fast, fierce movements to impress spectators, there will be blockades in whole body, blood circulation will be disturbed. If you watch such people, you will notice that they frown and stomp loudly. First they block their qi, and then they want to use force. When they finish their demonstration, they gasp heavily. They don't know that this way they harm their original qi. They practice several dozens years, and they are still just

laymen, having no idea about martial art. Doesn't it come from using clumsy force? On the other hand there are people who achieve incredible results only after one hundred days of training. Hence you know how dangerous are wrong methods. Student should be very deliberate about method of seeking force, then he will be able to discover his natural potential. But mediocre people are not able to find this way.

## TRAINING QI

The Confucians cultivated character and trained qi in order to rule country. Yellow Emperor was training spirit and transforming qi, in order to enjoy life in harmony with principles of nature. Bodhidharma practiced meditation, and came to the East to transmit the truth. He started teaching methods of washing bone marrow and changing tendons. He created yiquan and postures of dragon and tiger, hence he is regarded as a great precursor of martial art.

Starting from earliest time, there were no sages, who would not cultivate character, train qi or practice martial arts. Zhuangzi said that martial art is entering the Way. Although this is small Way, it contains profound principles and knowledge. Among martial arts practitioners only those whose spirit is rich and magnificent, and don't exhibit aura (qi) of superficial, impatient and fierce, can be put in one row with sages and are really able to learn martial art.

The study of qi training is based on efficiency of use. You should breathe through nose, inhale short and exhale long. Breath should flow freely and continuously. The highest level is listening to the clearness and emptiness of breath (qi). In front there is path of qi of food. In back there is path of raising and sinking of qi of kidneys. The art of supplementing innate with acquired is called heavenly circuit method. When you start learning it, inhale clear qi through nose, leading it to qihai, from qihai lead it to tailbone, and let it circulate in waist area – kidneys are placed there, this is the first thing when we talk about innate, this is source and root of all organs, the liquid of kidneys need to be sufficient. Then qi rises through dumai channel to wangong, and then returns to nose. Tongue is leading the qi of kidneys downward, lower abdomen becomes solid, dantian strengthens gradually. These are demands of heavenly circuit, we call this secret of heavenly circuit. Students should not neglect this.

## CULTIVATING QI

Although training and cultivating both are related to qi, this is a science of both character and life, on one hand there is form, on the other there is no form. The art of cultivating qi is not detached from character (mind). The science of training qi is not detached from life (body). Character is related to spirit, life is related to qi. So the art of cultivating qi must start from character. The way of character and life cannot be described with words. The Way cannot be expressed with language. If you use words, this is not the Way. So Mencius said: “This is difficult to describe”. Presently what is difficult to describe is being described in a forced way, but actually Emptiness is the root of the Way. Emptiness is source of heaven and earth and all things. Man lives and dies, things are being destroyed, but the Way is eternal. It is so great, that there is nothing greater. It is so small, that there is nothing smaller. When you watch, there is no form. When you listen, there is no sound. But it embraces heaven and earth, it fills six harmonies, filling and embracing whole universe, this is science of character (mind) and life (body), yin and yang of heaven and earth.

So if you want to cultivate qi and study life, mind must be motionless. Mind is the governing fire, movement is ministerial fire. When governing fire is motionless, ministerial fire is not born. When ministerial fire is not born, qi and thoughts are calm. When there are no thoughts, spirit is naturally calm, mind is stable. It is said: *“When one thought moves, all is in fire, when source of all thoughts is clear and silent, truth is born, qi is flowing freely, joints are agile, spirit is naturally full”*. Source of movement is in stillness, source of doing is non-doing. When there is not artificial acting, spirit returns to source. When spirit returns to source, everything becomes calm, qi disappears. When qi disappears, nothing is born, eyes, ears and mind forget everything – this is roundness of all skill. You are in some situation, but you as if forget about it, you don’t yield to six demons (senses and mind). You are in normal world, but you transcend it, not affected by changes of thousands of sources of thoughts. If you watch inside sincerely, observing mind, you will notice that there is no mind inside mind. If you watch outside, observing form, you will notice that there is no form inside form. When you watch things from distance, there is no thing in them. You realize that everything is empty. There is nothing empty in Emptiness. If there is empty, there is something. When there is no empty, this is Emptiness.



Basically human spirit is clear, but the mind disturbs it. Mind is calm, but the desires disturb it. So it is said that spirit cannot be detached from character and qi cannot be detached from life from life. This is like a shadow following the form.

## UNITY OF FIVE ELEMENTS

It is said that five elements are mother of creating, destroying and changing. It is source of all things. When people talk about five elements, they say that metal gives birth to water, water gives birth to tree, tree gives birth to fire, fire gives birth to earth, earth gives birth to metal. This is the cycle of bearing. Metal destroys tree, tree destroys earth, earth destroys water, water destroys fire, fire destroys metal. This is the cycle of destroying.

This corrupt concept is far cry away from the theory of martial art. Those who use it have no idea about martial art. They say that some technique gives birth to some other technique, and that some technique defeats some other technique. Seemingly it makes sense. But if you really ponder into principles of martial art, you will understand, that when in combat there comes contact, there is no time to use your technique according to this theory. I don't believe that something like this is possible, when eyes see something, mind analyzes it, and then hands make action. Also direction and way of using force by opponent is changing constantly. So how could you defeat opponent in such difficult and complex situations, if you stick to the theory of five elements. Such theory can only serve deceiving people. This is utter rubbish!

Even if someone is able to act spontaneously in unexpected situation and can hit without thinking what to do, it is still not sure whether he will be able to defend himself! If someone is talking about thinking while fighting, analyzing, using determined techniques and forms, it is obvious that such person is a complete layman.

If we talk about five elements in martial art, it means strengths of metal, tree, water, fire and earth. Tendons and bones are strong and hard like metal and stone. This is characteristic of metal, hence strength of metal. This is the meaning of the saying, that skin and muscles are like cotton, and tendons and bones are like steel. As for all limbs and bones, there are straight parts and bent parts, like branches of a tree. This is characteristic of tree, hence strength of tree. When body moves, it is like a dragon flying in the air, like snake moving in water, like stream of water, without determined form, flowing lively and changing all the time. This is characteristic of water, hence strength of water. When hands hit like missiles, like bombs, when body moves fiercely and wildly, as if in fire, this is characteristic of fire, hence strength of fire. When there is roundness and fullness in whole body, solidity as if you were a big mountain, when sharp edges can appear anywhere, this is characteristic of earth, hence

strength of earth. These five kinds of strengths are included in each movement and each action. This is unity of five elements.

Generally in stillness there is unified force in whole body. In movement there are contradictory forces in all joints and other places. Only this way you can achieve unified force – hunyuan li.

## **SIX HARMONIES**

As for six harmonies, there is division of internal and external. It is said that heart should be in harmony with mind, mind with qi and qi with force. These are three internal harmonies. Hands in harmony with legs, elbows with knees, shoulders with hips. These are three external harmonies. Sometimes it is said: tendons in harmony with bones, skin with muscles, lungs with kidneys – three internal harmonies. Head in harmony with hands, hands with torso, torso with legs – three external harmonies.

Generally when spirit is in harmony, force is in harmony, body axis is in harmony, this is harmony. This is not about how different parts of body are related to each other. Unfortunately the theory of six harmonies misleads people. Students should know this.

## **FORMULAS IN VERSES**

Essence of martial art is expressed in formulas. The one who will be able to understand their meaning, will understand this Way.

Heart focused, mind not disturbed, essence strong, qi calm, spirit fresh – this are five great demands in martial art science.

**Mixed and unclear fills whole body,  
Form cannot be scattered.**

(As for using whole body power, there is no place without round fullness, all the time there is intention of round outside, square inside)

**Fist hit like a comet,  
Hands move like lightening.**

(Changes are extremely fast, spirit is agile and determined)

**Tongue rolled upward, teeth connected.**

(Tongue is tip of muscles, muscles are container of qi, when tongue is rolled upward, qi is sinking to qihai, mixes with qi of kidneys and is cumulated in dantian. Teeth are tip of bones, when they are connected, bones are strong)

**Head as if suspended from above.**

(Head is the main of six yang. Five organs and all bones have basis in head, when head is as if suspended from above, or as is supporting something, qi is freely flowing through three barriers and nine hollows, white cloud is naturally moving upward, top of head is wonderfully glowing, this is also basis of Chan Buddhism)

**Spirit is expressed by eyes lightning.**

(The glow is focused and sharp)

**Breath through nose, focus eyesight,  
Observe your inside.**

(Inhale short and exhale long through nose. Eyes, ears and mind observing inside.)

**Waist is turning like a wheel,  
Legs make steps like steel drills.**

(Lively and agile, you attack and take opponent's position)

**Lifting, wading, wrapping, catching, shrinking,  
Rolling, filing, embracing, expanding, twisting.**

(These forces should be contained in stillness and movement)

**Hands, feet and fingers have grabbing force,  
Pores of the skin as if bearing electricity.**

(Fingers are tips of tendons, when they make fists, force fills them naturally. Hair on body is tips of blood, blood is liver of qi, when pores are not open and hair on body is not standing erect, blood is not full, when blood is not full, qi is not alive, when qi is not alive, force is not solid, when force is not solid, you are not able to fight)

## FIGHTING

Each person is naturally different. Some are clever, some are wise. Some are persistent and determined. Unfortunately there are also liars and swindlers. There are different characters and ways of behavior.

It is the same with fighting methods. Sometimes when action starts, there is clear form, but when it reaches target, there is no form. Attack as if leading to defeat, and then there is crying out and retreat. It is not possible to describe all possibilities of changes. You need to possess solid technical strength, be brave, be able to act in any situation, spirit should be in any action, everything should appear naturally, spontaneously, before opponent can notice it. Body is moving fast like a horse, hands are moving fast like wind.

When you practice, imagine, that there are mighty enemies at distance 3-7 feet from you. But when it comes to fighting, your attitude should be as if there was no any dangerous opponent. Neck should be straight, waist straight, lower abdomen solid, arms raised and as if expanding outward, legs as if embracing something. There is one strength(qi), from head to feet.

You will not win, if you are not brave. You will not win if you are not able to observe opponent's expression. Generally, before opponent moves, I am quiet. If opponent moves slightly, I attack first. The principle of attack and defense is to hit first. Before you move, you are like a gentle scholar. But in movement be like a tiger and dragon. Move like thunder. When you hear thunder, it is too late to cover ears.

The possibility of winning is in movement and non movement, on verge of starting movement. Hands must be agile, feet light, you must move like a cat. Body must be straight, eyes alert. When hands and feet arrive simultaneously, you will win. When hands reach target, but it is not supported by steps, this is not proficiency. When hands reach target and it is supported by steps, defeating opponent is like weeding grass. In upper part attack throat, in lower part attack groin. On left and right side attack ribs. Attack center too. Three meters is not too long distance for attacking. If we talk about short distance, it is one inch (changes on distance of one inch). Hands hitting like cannon balls. Feet like roots of a tree. Poison in eyes, cruel hands. Attack middle gate stepping in, destroying opponent's balance and taking his position. Then even immortals will not be able to defend themselves. When you use fist, force

must reach nails. When you use palm, there must be qi in it. Intention of upper and lower must be connected. Mind is leading, eyes, hands and legs following.

4 parts of weight on front leg, six on rear leg or opposite. Steps can have fixed position, or can be without fixed position. When foot of front leg makes forward step, and foot of rear leg follows, they have their fixed positions naturally. When forward step suddenly changes into backward step, when backward step suddenly changes into forward step, and more so when forward step changes into backward step, but you still do forward step or when backward step changes into forward step, but you still do backward step, we talk about no fixed position.

Left and right exchange like tiger searching for a pray in mountains. Be brave and mighty, so nothing can stop you. Hammer fist attacks face, once attack upper part, once lower, like a tiger. Like a falcon in which there is a dragon falls down on a flock of chicken. Even if river changes flow, and sea floods land, you are not afraid. Mighty like red phoenix watching sun, like clouds covering sky and earth, like sun and moon. During fight advantages and shortcomings are apparent. Three stars correspond with each other, four limbs help each other, five elements are used together, six harmonies are connected. You bravely move forward, to the sides, lower or higher, once forward, once backward and changing sides.

When you issue force forward, bravely move forward. If you issue force sideways, wrap opponent's force, do openings and closing in such a way, that opponent cannot oppose. When you raise, raise higher than opponent is able to rise, as if you suddenly become extremely tall. When you sink, sink lower than opponent, as if drilling into ground, in order to raise again next moment. When you attack forward, crush your opponent. When you retreat, lead opponent to follow you and lose balance.

As for turning to defend your back, you are not aware that it is back, back is front. As for defending left or right side, you don't care if it is left or right side. When you attack with head or hand, whole body must attack, only when hands and body cooperate, this is true method.

Internal is leading and external is following, attack must reach far, qi must destroy. Fists like bombs, dragon's body, in attack there must be ability of following changes. When you will understand the meaning, you will find wonderful skill. A hawk is flying into woods, swallow touches surface of water, tiger catches a sheep, powerful wind destroys everything. In order to



win, you must use all limbs. If you don't win, this is because you are not confident. Suggest attacking from west, but hit from east, point to the south, but hit north. Upper part light, and lower part solid. You must discover by yourself what wonderful possibilities are hidden in this. Left fist attacks, but right fist reaches target. One hand attacks, but both move back. Fist hits toward nose. Nose is the center, the source, where everything is born. When you attack center, the whole is scattered. When hands attack in front of face, at the same time they protect five ways. Body like a bow or crossbow, fist like bullets. When you hear the sound of bowstring released and you see a bird falling down exactly at the same time, it seems incredible. When you meet opponent, your body is like in fire, you destroy him easily as if there was no barrier for you. What is attack? What is defense? Attack is defense, defense is attack. Each action is in the right place. The only thing which you can plan in advance is unexpected changes. Spirit must be in each movement, you must be cruel, only then you have chance to win. What is dodging? What is moving into opponent. Dodging is moving into opponent, moving into opponent is dodging. You don't need to seek something unusual, you don't need to seek visual aesthetics. The important changes happen just in front of you, on distance of one inch. In stillness like a modest virgin. In movement like a thunder. There is force in shoulders, qi reaches middles of palms, intention reaches tips of fingers. Qi is emitted from dantian. When there is contact and feeling of solidity, issue force, exhaling qi and crying out. If you meet opponents force, wind, clouds, thunders and rain should attack together.

## **DRAGON METHODS**

There are six dragon methods: dragon roaring in blue sea, dragon appearing five times in clouds, green dragon diving in sea, black dragon making river flow back, heavenly dragon floating in the air, heavenly dragon shrinking bones. Dragon can stretch and shrink, can be hard or soft, can raise or sink, can hide and appear. When it doesn't move, it is like a mountain. When it moves, it is like wind sweeping clouds away. It is unlimited like universe, full like emperors granary, dignified like four seas, glowing like three lights – sun, moon and stars. Seek opportunity, when opponent attacks, observe his advantages and shortcomings. Calm, wait for opportunity to move. In movement stay calm, attack as if retreating, retreat as if attacking, start straight forward, but attack from side. Move diagonally, but hit straight. Start soft, but use shocking force, start hard and change to circling. Start shrinking bones, finish by expanding. Shrinking is expanding and issuing, issuing is shrinking. Nails as if trying to crush bones and reach bone marrow. When you issue force, your intention should reach several feet further.

## TIGER METHODS

There are six tiger methods: fierce tiger coming out from woods, angry tiger roaring, fierce tiger searching prey in mountains, hungry tiger attacking prey, fierce tiger shaking head, fierce tiger jumping over abyss. Try to understand its agile characteristic: it is strong and powerful, can hit straight or from the side, it hits with claws with power which is able to move mountain, it attacks and retreats fiercely, it jumps from long distance and issues force from short distance, as if tearing prey to pieces, as if shaking head, like wild cat catching a rat, head hits, claws tear, whole body pulsing.

Hands attack like steel files. You use chopping, resisting, horizontal hitting, embracing and following force. When force reaches target, hands are like grapnels. You use chopping, catching, shoving, expanding, pressing, lifting, splitting, twisting, stretching and shrinking, raising and sinking. Hit with head and hands, move into opponent with your whole body, your steps should pass through him, your feet should tread him, your attitude and spirit should intimidate opponent, qi must attack opponent.

It is easy to accept some method, but it is difficult to take it to high level. You should concentrate on taking it to higher level. You should not think during fight. The one who thinks, will hardly be able to make even a small step. It is better to learn only to attack, don't learn only to yield. Intention should not be revealed in form, when it is revealed in form, you will not win.

Like alive dragon, like lively tiger, you are roaring and crying, echo can be heard in valley and mountains are shaking. When you are powerful like dragon and tiger, you will surely win.

Summarizing, when you practice dragon and tiger methods, there are no fixed positions and forms. There is power like a tiger running three thousand li, like dragon moving over distance of ten thousand li. When force is broken, intention shouldn't be broken. Even when intention is broken, spirit is as if linking everything. You will not understand this without direct transmission. Words can only give general idea, but they are not able to describe it completely.

## THE RIGHT PATH OF YIQUAN

The right path of yiquan doesn't exceed three old fists and qi of dragon and tiger. Qi of dragon and tiger are technical skills, three fists are attack. Three fists are jian, zuan and guo. Jian is hard outside and soft inside, it contains static force. It is said: empty inside, this is accumulating power and being ready to release. Zuan is soft outside and hard inside, like steel wrapped in cotton, it has elastic force. It is said: solid in middle. It is used in passive counterattacking. Guo mixes soft and hard, it has abrupt power. It is said: changeable inside. It is used in spontaneous movement. So called finding the axis means ability of adapting to uncountable changes of situation.

**YIQUAN ACADEMY**

**[www.yiquan.academy](http://www.yiquan.academy)**

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