

形 意 拳 學

Xing Yi Quan

By

Sun Lutang



BERSERKER

BOOKS



Table of Contents

Introduction by Ai Yukuan.....	15
Introduction by Chen Zengze.....	17
Introduction.....	18
Guide to Using the Book.....	21
Book 1.....	23
The Study of Wuji – General Principles.....	24
Outer Appearance.....	25
Section 1 - Emptiness Contains One Qi.....	25
First Posture.....	26
Section 2 - The Study of Taiji.....	27
First Gesture.....	27
Section 3 - The Study of Liang Yi.....	29
Section 4 - The Study of San Ti.....	31
Section 5 - The Essentials of Xing Yi Quan Practice.....	33
Chapter 1 - The Study of Pi Quan.....	34
Section 1- Pi Quan.....	35
Section 2 - Pi Quan.....	36
Section 3 - Pi Quan.....	38
Section 4 - Pi Quan.....	38
Section 5 - Pi Quan.....	40
Chapter 2 - The Study of Beng Quan.....	41
Section 1 - Beng Quan.....	41
Section 2 - Beng Quan.....	42
Section 3 - Beng Quan.....	43
Section 4 - Beng Quan.....	45
Section 5 - Beng Quan.....	45
Chapter 3 - The Study of Zuan Quan.....	47
Section 1 - Zuan Quan.....	48
Section 2 - Zuan Quan.....	49
Section 3 - Zuan Quan.....	50
Section 4 - Zuan Quan.....	50
Chapter 4 - The Study of Pao Quan.....	51

Section 1 - Pao Quan.....	52
Section 2 - Pao Quan.....	53
Section 3 - Pao Quan.....	54
Section 4 - Pao Quan.....	55
Section 5 - Pao Quan.....	56
Chapter 5 - The Study of Heng Quan.....	56
Section 1 - Heng Quan.....	57
Section 2 - Heng Quan.....	58
Section 3 - Heng Quan.....	60
Section 4 - Heng Quan.....	60
Chapter 6 - The Study of Lian Huan- Combining the Five Fists Into One, Advancing and Retreating.....	61
Section 1 - Lian Huan Quan.....	63
Section 2 - Lian Huan Quan.....	64
Section 3 - Lian Huan Quan.....	64
Section 4 - Lian Huan Quan.....	65
Section 5 - Lian Huan Quan.....	67
Section 6 - Lian Huan Quan.....	68
Section 7 - Lian Huan Quan.....	69
Section 8 - Lian Huan Quan.....	70

Section 9 - Lian Huan Quan.....	71
Section 10 - Lian Huan Quan.....	72
Section 11 - Lian Huan Quan.....	72
Section 12 - Lian Huan Quan.....	73
Section 13 - Lian Huan Quan.....	73
Section 14 - Lian Huan Quan.....	73
Section 15 - Lian Huan Quan.....	73
Section 16 - Lian Huan Quan.....	73
Section 17 - Lian Huan Quan.....	73
Section 18 - Lian Huan Quan.....	73
Section 19 - Lian Huan Quan.....	74
Section 20 - Lian Huan Quan.....	74
Section 21 - Lian Huan Quan.....	74
Chapter 7 - The Study of Wu Xing Sheng Ke.....	74
Section 1 - Wu Xing Sheng Ke Quan.....	75
Section 2 - Wu Xing Sheng Ke Quan.....	76
Section 3 - Wu Xing Sheng Ke Quan.....	77
Section 4 - Wu Xing Sheng Ke Quan.....	78
Section 5 - Wu Xing Sheng Ke Quan.....	79
Section 6 - Wu Xing Sheng Ke Quan.....	80
Section 7 - Wu Xing Sheng Ke Quan.....	81
Section 8 - Wu Xing Sheng Ke Quan.....	82
Section 9 - Wu Xing Sheng Ke Quan.....	82
Section 10 - Wu Xing Sheng Ke Quan.....	83
Section 11 - Wu Xing Sheng Ke Quan.....	83
Section 12 - Wu Xing Sheng Ke Quan.....	84

Section 13 - Wu Xing Sheng Ke Quan.....	84
Book 2.....	85
The Study of Xing Yi Quan, Heaven and Earth Transforming	
and Generating the Twelve Shapes.....	86
Chapter 1 - The Study of Dragon Form.....	87
Section 1 - Dragon Form.....	88
Section 2 - Dragon Form.....	89
Section 3 - Dragon Form.....	90
Section 4 - Dragon Form.....	90
Chapter 2 - The Study of Tiger Form.....	91
Section 1 - Tiger Form.....	92
Section 2 - Tiger Form.....	93
Section 3 - Tiger Form.....	94
Section 4 - Tiger Form.....	94
Section 5 - Tiger Form.....	95
Section 6 - Tiger Form.....	95
Section 7 - Tiger Form.....	96
Chapter 3 - The Study of Monkey Form.....	96
Section 1 - Monkey Stamps His Seal.....	96
Section 2 - Monkey Pulls the Rope.....	98
Section 3 - Monkey Climbs the Pole.....	99
Section 4 - Monkey Stamps His Seal.....	100
Section 5 - Monkey Form.....	101
Section 6 - Monkey Form.....	101
Chapter 4 - The Study of Horse Form.....	102
Section 1 - Horse Form.....	102
Section 2 - Horse Form.....	103
Section 3 - Horse Form.....	104
Section 4 - Horse Form.....	104
Section 5 - Horse Form.....	104

Chapter 5 - The Study of Tuo Form.....	105
Section 1 - Tuo Form.....	105
Section 2 - Tuo Form.....	106
Section 3 - Tuo Form.....	106
Section 4 - Tuo Form.....	107
Section 5 - Tuo Form.....	107
Section 6 - Tuo Form.....	108
Section 7 - Tuo Form.....	108
Chapter 6 - The Study of Chicken Form.....	108
Section 1 - Golden Rooster Stands on One Leg.....	109
Section 2 - Golden Rooster Stands on One Leg (again)	110
Section 3 - Golden Rooster Pecks Rice.....	110
Section 4 - Golden Rooster Shakes it Feathers (1).....	111
Section 5 - Golden Rooster Shakes its Feathers (2).....	112
Section 6 - Golden Rooster Wards Off Upward.....	113
Section 7 - The Golden Rooster Greets the Dawn.....	114
Section 8 - Chicken Form.....	115
Section 9 - Chicken Form.....	115
Section 10 - Chicken Form.....	115

Section 11 - Chicken Form.....	115
Section 12 - Chicken Form.....	115
Chapter 7 - The Study of Sparrow Hawk Form.....	116
Section 1 - Sparrow Hawk Binds the Body.....	117
Section 2 - Sparrow Hawk Enters the Forest.....	117
Section 3 - Sparrow Hawk Form.....	118
Section 4 - Sparrow Hawk Form.....	119
Section 5 - Sparrow Hawk Form.....	120
Section 6 - Sparrow Hawk Form.....	120
Chapter 8 - The Study of Swallow Form.....	120
Section 1 - Swallow Form.....	121
Section 2 - Swallow Form.....	122
Section 3 - Swallow Form.....	123
Section 4 - Swallow Form.....	124
Section 5 - Swallow Form.....	125
Section 6 - Swallow Form.....	125
Section 7 - Swallow Form.....	125
Section 8 - Swallow Form.....	125
Chapter 9 - The Study of Snake Form.....	126
Section 1 - Snake Form.....	127
Section 2 - Snake Form.....	128
Section 3 - Snake Form.....	128
Section 4 - Snake Form.....	129
Section 5 - Snake Form.....	129
Chapter 10 - The Study of Tai Form.....	130
Section 1 - Tai Form.....	130
Section 2 - Tai Form.....	131
Section 3 - Tai Form.....	132
Section 4 - Tai Form.....	132
Section 5 - Tai Form.....	133
Section 6 - Tai Form.....	134
Section 7 - Tai Form.....	134
Chapter 11 - The Study of Eagle Form.....	134

Section 1 - Eagle Form.....	135
Chapter 12 - The Study of Bear Form.....	136
Section 1 - Bear Form.....	137
Section 2 - Bear Form.....	138
Section 3 - Bear Form.....	139
Section 4 - Bear Form.....	139
Chapter 13 - The Study of the Twelve Forms Combined into	
One – Named Za Shi Chui.....	139
Section 1 - Za Shi Chui.....	140
Section 2 - Za Shi Chui.....	141
Section 3 - Za Shi Chui.....	142
Section 4 - Za Shi Chui.....	143
Section 5 - Za Shi Chui.....	144
Section Six - Za Shi Chui.....	145
Section 7 - Za Shi Chui.....	146
Section 8 - Za Shi Chui.....	146
Section 9 - Za Shi Chui.....	146
Section 10 - Za Shi Chui.....	147
Section 11 - Za Shi Chui.....	147
Section 12 - Za Shi Chui.....	148
Section 13 - Za Shi Chui.....	148
Section 14 - Za Shi Chui.....	148
Section 15 - Za Shi Chui.....	148

Section 16 - Za Shi Chui.....	148
Section 17 - Za Shi Chui.....	148
Section 18 - Za Shi Chui.....	148
Section 19 - Za Shi Chui.....	149
Section 20 - Za Shi Chui.....	149
Section 21 - Za Shi Chui.....	149
Section 22 - Za Shi Chui.....	149
Section 23 - Za Shi Chui.....	149
Section 24 - Za Shi Chui.....	150
Section 25 - Za Shi Chui.....	150
Section 26 - Za Shi Chui.....	151
Section 27 - Za Shi Chui.....	152
Section 28 - Za Shi Chui.....	153
Section 29 - Za Shi Chui.....	154
Section 30 - Za Shi Chui.....	155
Section 31 - Za Shi Chui.....	156
Section 32 - Za Shi Chui.....	156
Section 33 - Za Shi Chui.....	156
Section 34 - Za Shi Chui.....	157
Section 35 - Za Shi Chui.....	157
Section 36 - Za Shi Chui.....	157
Section 37 - Za Shi Chui.....	157
Section 38 - Za Shi Chui.....	157

Section 39 - Za Shi Chui.....	157
Section 40 - Za Shi Chui.....	157
Section 41 - Za Shi Chui.....	158
Section 42 - Za Shi Chui.....	159
Section 43 - Za Shi Chui.....	159
Section 44 - Za Shi Chui.....	159
Chapter 14 - The Study of the Usage of the Twelve Forms	
.....	160
An Shen Pao - Shelter the Body from Strikes.....	160
Section 1 - An Shen Pao.....	161
Section 2 - An Shen Pao.....	163
Section 3 - An Shen Pao.....	165
Section 4 - An Shen Pao.....	166
Section 5 - An Shen Pao.....	168
Section 6 - An Shen Pao.....	170
Section 7 - An Shen Pao.....	172
Section 8 - An Shen Pao.....	174
Section 9 - An Shen Pao.....	176
Section 10 - An Shen Pao.....	178
Section 11 - An Shen Pao.....	179
Section 12 - An Shen Pao.....	181
Section 13 - An Shen Pao.....	183
Section 14 - An Shen Pao.....	185
Section 15 - An Shen Pao.....	187
Section 16 - An Shen Pao.....	188
Section 17 - An Shen Pao.....	190
Section 18 - An Shen Pao.....	192
Section 19 - An Shen Pao.....	193
Section 20 - An Shen Pao.....	194
Section 21 - An Shen Pao.....	195
Section 22 - An Shen Pao.....	197
About the Translator.....	199
About Shen Long Publishing.....	199



Sun Lutang: Army Infantry Major 6th Rank Literary Tiger Order

奇
幻
儻
忽

秦
樹
聲



Introduction by Ai Yukuan Lady of high rank was born at the time that people enjoyed a great year. The enjoyment of strength and health was received by all. The person who studies virtue in the ancient time has the methods of TuNa (breathing) and Daoyin (leading and guiding), studying carefully without deviation. In the present day, the Sage has illness.

Now China is prosperous and opening up. Within the ocean region they speak of hygiene enthusiastically. They worry about always seeing the skinny bodied people that have the withered shape and deficient Shen (Spirit), children with parched skin, and overworked people with lots of illness. Whats the reason? Truly don't know.

The way to cultivate the body is to think about life as more important then jade. Knowing about how to cultivate the body but not knowing the method, they just talk about it. The theory of protecting the body has mediocre benefits at best.

If you want the real stuff, whatever is born before the body is PreHeaven, after the body is born it is Post-Heaven. The Pre-Heaven Qi is in the Kidneys, the Post-Heaven Qi is in the Spleen. The PreHeaven Qi is the Qi. The body governs stillness. That is why Shen (Spirit) is hidden and the mechanism is stillness. The Post-Heaven Qi is the Function or Usage of Qi. Function governs movement. That is why when Shen (Spirit) is released there is movement.

To know is to know the 5 Inner Spirits of the Organs, their 5 Qi: Water, Wood, Fire, Earth, and Metal, circulating and generating along with the Qi of Yin and Yang, Heaven and Earth, and the Five Elements. Its the same as circulating without any gaps. It reaches the ears, the eyes, and all the bones.

If the Shen (Spirit) goes out, then it is intelligence. When your tendons, bones, and channels are open, then the Jing (Essence) flourishes. The body is strong and the spirit is clear throughout.

It is not known by those who study virtue. The ancient people who knew this method of Yin and Yang also said people born today don't realize the happiness they are born into, their daily lives are without regulation. That is why when they reach 50 they are weak. They also say that is why women at

49 have deficient Ren Mai (Conception Vessel) and the Earth Channels are blocked. That is why the body is broken and they are without children.

It is to know that man is made of material, not the same as metal and stone. If you don't maintain it well, then you are asking for early death.

My friend Mr. Sun Lutang has written T

he Study of Xing Yi Quan. He

showed it to me and said that if you can learn this boxing, then you can achieve the wonders of this boxing. If you can practice this boxing until you start to get it, then you can receive unlimited benefits.

I have started to study and have started to understand one or two things. I went back to ask Mr Sun. He said Five Elements boxing was born from Wuji. Wuji is Man without any Yi (Intention), thinking is without form, it is the subtle extremity of the Pre-Heaven and governs the body, the root of the harmonious flow, Taiji Yin, Yang, Movement, Stillness, Beginning, and the Origin. Generating all things it carries the Yin and holds the Yang.

One thing, One Taiji. Taiji originally has no extremity. The true origin of Man is Taiji and it generates the clear spirit and holds the Five Elements. The boxing is born from this and is connected to it. If it is connected to this, then it transforms into completeness.

The Yin and Yang of the human body are preserved by the clear spirit. Generating long life. The blood vessels are clear and flowing, then the tendons and muscles follow (are transformed). The PostHeaven transforms back to the Pre-Heaven. The eyes of person who has achieved the art of Protecting Life are different.

Not only strong men can practice this boxing. It can be practiced by women, the elderly, and children. It has 100 benefits and not one of them are harmful. It can strengthen our race.

I am speaking from personal realization after studying and from knowing that Mr Sun wants to give longevity to the world and to develop the basis for strengthening the country. Mr Sun's intention is great and far.

This Xing Yi Boxing is rooted in Wuji, combined with Yin and Yang, Virtue, and the Cycles of Nature and their sequence which is different from the Tu-Na and Daoyin of ancient times. They can not be put as equal. The techniques of today are even worse.

Mr Sun received the oral and Heart transmission from Mr Li Kuiyuan. It goes back to the discoveries of Yue Wumu in the Song Dynasty. It was established by the ancient teacher DaMo. Even though it is named boxing, it is actually the secret key to regeneration. It gives longevity and nourishes the world. It is martial but also contains Dao. It is literature without the corruption. It can be the most precious treasure. This written work by Mr Sun is the instruction.

Writing this introduction I am afraid I might not have done Mr Sun's intentions justice with my summary and words.

Da Xing, Residence of Hou An

Ai Yukuan

Introduction by Chen Zengze After following Mr Sun Lutang to study Xing Yi Quan skills for about 4 years, only then did I became aware that the forms are simple, but the meaning is deep. Learning is easy, but practicing is difficult.

The Sun and Moon come and go and generate (the day), Summer and Winter follow each other to form a year. This is Yin and Yang in Nature contracting and expanding.

The limbs coordinate, one going forward and one going backward.

When going along seek reversing internally. One stretching, one contracting, without moving Qi, the Qi is full, without adding power, the power is endless.

Carefully study the skill until Yin and Yang combine, generating and transforming, one body the same as Taiji. That is why Mr. Sun describes the body of Taiji in the first book. The ignorant are not aware.

When you know the theory of the intricate details of the boxing skill, then you can understand the round intention of One Qi. That is according to the

form and method of Taiji. A person who is not refined will study Taiji and not receive the round intention of One Qi.

Even though you can showcase the boxing routines and the shape of the 13 postures, you do not understand Taiji.

Mr. Sun understands Bagua, Xingyi, and Taiji, the three families. He can combine them all in one body. The person who likes to study boxing skills, should study without pride. The benefits to the body and mind are not shallow at all.

Year Ji Wei (6thHeavenly Stem and 8thEarthly Branch) Springtime, March
Qi Shui
Chen Zengze

Introduction

It is said that there is Heaven and Earth and then there is Man. On the plane of Man there is numerous things. When there is numerous things, then 10,000 people are content. This is Nature's Way. The way to be rich and strong is determined by the vigor. The main principle of Vigor is contained in Jing (Essence) and Shen (Spirit). If there is no Jing and Shen, then there is weakness. Also, it means that the people and the country are weak. Its good to have a plan to strengthen the country. Its essential that people from all walks of life conduct training. If they train, then the Jing and the Shen will be vigorous. How can the country not be strong.

Before, the Martial and the Literary are divided. The Literary gave up on and looked down on martial training. The Martial people are not good at literature and theory. There seemed to be a boundary between them.

Now the country is vigorous and prosperous. Generally schools are adding martial arts to the curriculum. You can learn martial and literature together. This can be called a good method and a beautiful intention.

Since I was young I dropped out of school, but I loved to study martial arts. Not for the desire of strength and power or bravery over people, I studied to

benefit and protect health. Do not consider the coarseness of Qi or powerful strength as bravery. Not coarse and not powerful, but hard and soft at the same time is bravery.

Some people say that if martial arts and literature are of the same theory. If so then how can you separate them and say which one is better? But the people who studied literature do not talk about martial arts because they consider it to be non elegant and talking about it is distasteful.

I entered the door of Xing Yi and looked at the root. In it contained Wuji, Taiji, Wu Xing, and Bagua as the starting point of the many methods. While looking at the original theory, Taiji and Bagua and Neijia and Waijia, even though they are from the same source they became divided later. Although divided into different schools, actually they are the same.

I studied these arts for over 40 years and can not strive for the vulgar.

My teacher taught using oral instruction from the old manuals and added his own explanations. He talked about what was already written with the intention of having it be unchanged.

My teacher said that Xing Yi was created by DaMo and named it the Internal Scripture. Then later in the Song Dynasty King Yue Wumu expounded it. In the Yuan and Ming dynasty, because there were no books, it was almost lost completely. Then in the end of the Ming Dynasty and the beginning of the Qing Dynasty a person from Pudong named Feng Jigong, also called Jike and with the literary name Longfeng, his martial arts were highly developed, he had many years of experience, he was at Zhongnan Mountain also known as Taiyi Mountain and he received King Yue's many training manuals.

He understood the profound and subtle transmission and taught it to Cao Jiwu. In the reign of emperor Kangxi, year GuiYou (10th Heavenly Stem and 10th Earthly Branch), Cao Jiwu took the martial test and passed with highest honors. He held office in Shaanxi province, Jingyuan county. He was the head of the garrison. After he resigned from the official post he spent his time teaching martial arts.

His skills were passed to Dai Longbang.

Dai Longbang was from Shanxi. Dai Longbang passed his skills to Li Luoneng. Li Luoneng was from Zhili. Li Luoneng passed it down to Guo Yunshen who was also from Zhili, Liu Qilan also from Zhili, Song Shirong also from Zhili, Che Yiqi from Shanxi, and to Bai Xiyuan from Jiangsu. These people each had disciples.

Guo Yunshen taught Li Kuiyuan and Xu Zhanao. Lui Qilan passed it to Li Cunyi, Geng Jishan, and Zhou Mingtai.

I learned from Li Kuiyuan. I learned from him for several years. He saw the martial manual by Yue Wumu at Bai Xiyuan's house in Beijing. Its not the original one but a hand written copy. It was not very detailed and did not contain any explanations because it was the original manual. I was suddenly enlightened and immediately made the goal to write it down completely. I knew perfectly well that my knowledge and skills are very limited and that I could not originate anything by myself. I borrowed and studied the manual with great determination. Then I recorded each posture in detail to write this book without flowery language. You can see from what I have learned that I did not deviate.

I hope that my contemporaries will correct me if I have missed anything. I would be very grateful.

Year Yi Mao (second Heavenly Stem and 4th Earthly Branch) First Month of the Lunar Year, 15th day
Baoding County
Sun Fuqian (Sun Lutang)

Guide to Using the Book

This work is divided into two books. It puts forth the main points.

The entries are orderly.

The sequence of the first book starts with Hun Dun generating Heaven and Earth and the Five Elements. It also includes the explanation of the Facing Forward Posture, explaining the main purpose of Xing Yi is that emptiness

or void contain One Qi. It includes the explanation of the Starting Posture and the Body Turned to the Right Posture. These two are the foundation of Xing Yi Quan.

It starts from the explanation of the general principle of Xing Yi Wuji and goes until the Section 5 about the Essentials of Practice and continues from the First Chapter Pi Quan to Chapter 7 Section 12

The Study of the Five Elements Generating and Destroying. These are the contents of the first book. Practice in order, only then you will be without error.

The second book gives examples of the Dao of Heaven and Earth Transforming and Generating All Things. This is the guiding principle of book two. From the first chapter Dragon Form until Chapter 14 Section 22 An Shen Pao. These are the contents of book two. It contains single forms and paired practice. Single forms are practiced by yourself. Paired practice, two people practice together separated into A/B upper and lower hand. Each starting posture, advancing, reversing, stretching, contracting, changing, various methods are all written in detail.

When practicing every movement follows the set method. Do not loose the principle. Then you can get it and in application can spontaneously react without thinking.

The training is organized exactly as it is written. It only describes the actual benefits of practicing Xing Yi Quan. In the discussion it only talks about the coarse and easy to understand. It does not use flowery language. That is why it is not restricted by the conventions of writing literature.

Except for giving directions for the postures, everything else is cited as evidence. It all conforms with the theories and principles. It is vastly different from strange powers and superstition. Practitioners must not look at it as if they are the same.

It is organized to make clear the properties and characteristics of this boxing. The main purpose is to tonify the Zheng Qi (Upright Qi). It is not comparable with boxing manuals or qigong books. It includes the 12 Forms

Boxing, the beginning, and ending, and various methods so that practitioners can easily understand.

In training there are various and different kinds, except for the methods of Xing Yi Quan. It goes along with the natural principles of Heaven and Earth and uses One School of Pure and Upright Qi.

Whether you are male, female, woman or child, or close to 50 years old, everyone can practice. It doesn't have the bitterness of low stances or high jumping. Also you do not need to wear any special cloths to practice. This martial art is a refined activity suitable for intellectuals.

This practice is different from other practices. Other practices place great value in trained strength, flexible softness, and moving the Qi to achieve martial skill. This is different from the usage and purpose of this boxing. That is why the others can not be free from vulgarity.

This practice of 12 Forms is related to the Jing (Essence) and Shen (Spirit) of the entire body. A person with a long term illness will recover. People with impotence can recover. It is not only learning boxing.

It is organized so that every form has a picture. You can follow along with the original theory of the 12 Forms Boxing, its properties and characteristics, and use it to obtain the skill, spirit, and cleverness of the 12 Forms because you know each posture is combined together and not individual.

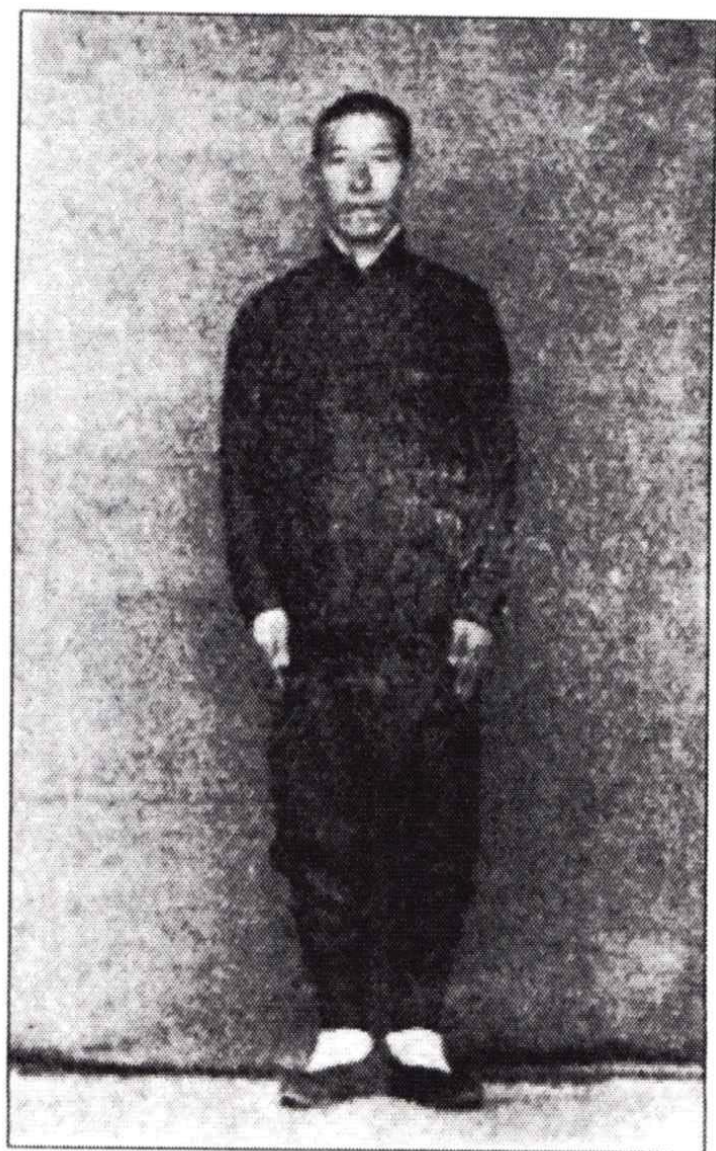
Photos are used so you do not miss any details. If you can copy the photos and practice with true power, after a long time you can achieve great results, not just idle theories.

Book 1

The Study of Wuji – General Principles

Wuji is when a person has not started to practice. There is no thought, no intention, no shape, no form, no I, no them. One's mind is the same as the formless mass before creation (Hun Dun). One Qi, the turbid sinks. No place has the movement of intention. Common people do not know the principle of Ni Yun (returning). Nevertheless they are particular about the way Heaven and Earth naturally move. Substance covers and restrains the Qi. The confused and unperceptive fail to understand, as a result the constitution is in poor health. The extreme of Yang is certainly Yin. The extreme of Yin is certainly death. In this art to conserve one's health the general idea is not well known. Only wise men alone have the ability to thoroughly understand the methods of Ni Yun (returning), seizing Yin and Yang, striving to produce change. Changing Qian (Heaven Trigram) and Kun (Earth Trigram) by manipulating the mechanism of Qi in PostHeaven to return to Pre-Heaven, Going out and returning to return the Yuan (Original Qi). Maintaining the whole, the greatest union. In summary it is nothing more than Post-Heaven Wu Xing Quan (Five Element Boxing) and the theory of Ba Gua Quan (Eight Trigram Boxing), the way of One Qi stretching out and drawing back. It is known as Wuji and the skill of generating One Qi.

Outer Appearance



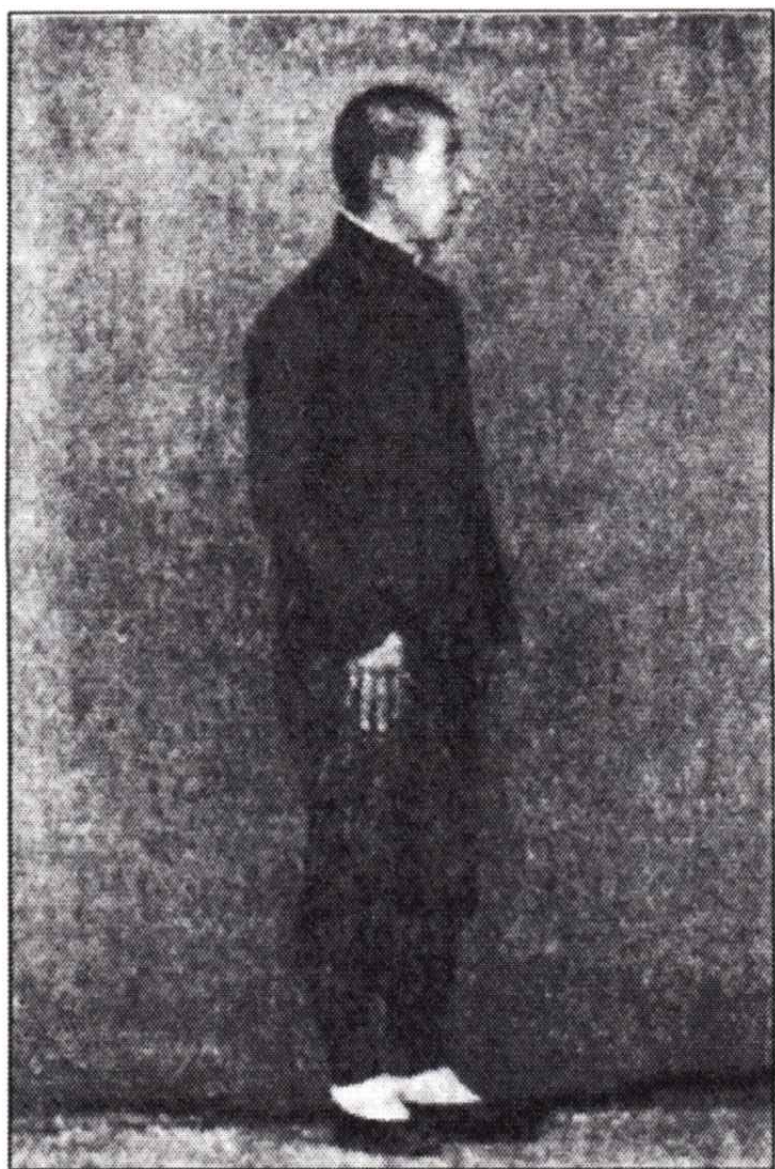
Wuji

Start facing straight. The two hands dropped down. The two feet form 90 degrees. This posture is going along with the natural way of Heaven and Earth. It is named Wuji posture.

Section 1 - Emptiness Contains One Qi

Emptiness is 0, One Qi is \emptyset . Emptiness generates One Qi. It is the reversing movement of the genuine Pre-Heaven Qi. But, this Qi is not fixed or rigid, it is movable or lively. In it, it has one point generating the intention of storing. This is called the pivot. The genuine Pre-Heaven Qi. It is the root of people's nature and life. The source of creating transformation. The source of life and death. The foundation of Xing Yi Quan. The time when its about to move but has not moved yet. The Heart is empty. One Qi is Hun Ran (Hun Dun (the formless mass before creation in Chinese mythology, primal chaos) Zi Ran (natural). The outward appearance doesn't reveal that it already possesses the theory. That is why the shape and image is Taiji One Qi.

First Posture



Nourish One Qi

The starting point, body turned halfway to the right and the two hands are dropped down. The left foot, in the front, is close to the right foot's inner shin, forming the 45 degree posture.

The tongue touches the upper palate. Lift the anus.

This posture is Lan Yin Yang (Seizing Yin and Yang), Duo Zao Hua

(Seizing the Action of Transformation), Zhuan Qian Kun (Turning Heaven and Earth) and Niu Qi Ji (Turning the Mechanism of Qi), Returning the Pre-Heaven True Yang and not being harmed by the Post-Heaven False Yang.

Section 2 - The Study of Taiji

Taiji belongs to Earth. Of the Five Internal Organs in Man it belongs to Spleen. In Xing Yi Quan it is Heng Quan. Inside it contains the Four Virtues. The Four Virtues are the boxing forms named Pi (Splitting), Beng (Bursting), Zuan (Drilling), Pao (Cannon).

Xing (shape) is the form, Yi (Intention) is the Heart's Intention. Humans are the most clever of the 10,000 things. The reason why they have the ability to sense everything is because the Heart is inside and the theory is all around in things. Things are outside and the theory is in the Heart. Yi (Intention) originates from the Heart, that is why the Heart's True Intention is inside and the shapes of the 10,000 things is on the outside. Interior and exterior is summarized as the flow of One Qi.

First Gesture

This is the body changing from stillness to movement. You can not lean forward, can not lean backward, can not tilt to the left or to the right. It has to be harmonized, not going from place to place.

Stand centered without leaning. The left foot is in the front, the right foot behind. The left heel is close to the right foot's shin, forming the 45 degree

posture like the picture.

Both shoulders are relaxed and open, and dropped down with power. Both elbows are tightly close to the sides of the body. The hands embrace the Heart. The left hand is on the bottom, the right hand is on top. The index finger of the left hand stretches forward, level and straight on the bottom. The right hand's index finger also stretches forward level and straight on the top. It covers the top of the left index finger. The two fingers meet. The head pushes upward, the neck must be straight. Sink the Yao (waist) with power. The inner root of the two Kua (hips) both have level Chou Jin (shrinking power).

Both heels twist outward with power. Both legs gradually bend downward. See the picture.

The bending of the two legs must be full and round, there can not be any inflexibility in the crooks.

The body can not have one degree of tilting and the Heart can not have one ounce of protruding Qi.

At the time of starting, the Heart's Intention is such, that the person is the same as a pole standing up on level ground. When you are standing, the Heart Qi is naturally quiet and steady, also not unilateral or leaning towards one thing. This is called the Heart and Intention harmonized, the Intention and Qi harmonized, and the Qi and Power harmonized. This is called the Three Internal Harmonies.

If in the beginning your Heart has a little deviation, the result will be that you have the error of missing by ten thousand miles. For this reason, the learner should deeply consider this.

It is also said that when the posture is upright and still, it is also called the Chicken Leg, Dragon Body, Bear Shoulders, and Tiger Embracing Head. It is called One Qi contains the Si Xiang (four images). The I Ching says, "The Si Xiang (four images) do not depart from the Liang Yi (two symbols). The Ling Yi (two symbols) do not depart from One Qi. The One Qi comes from

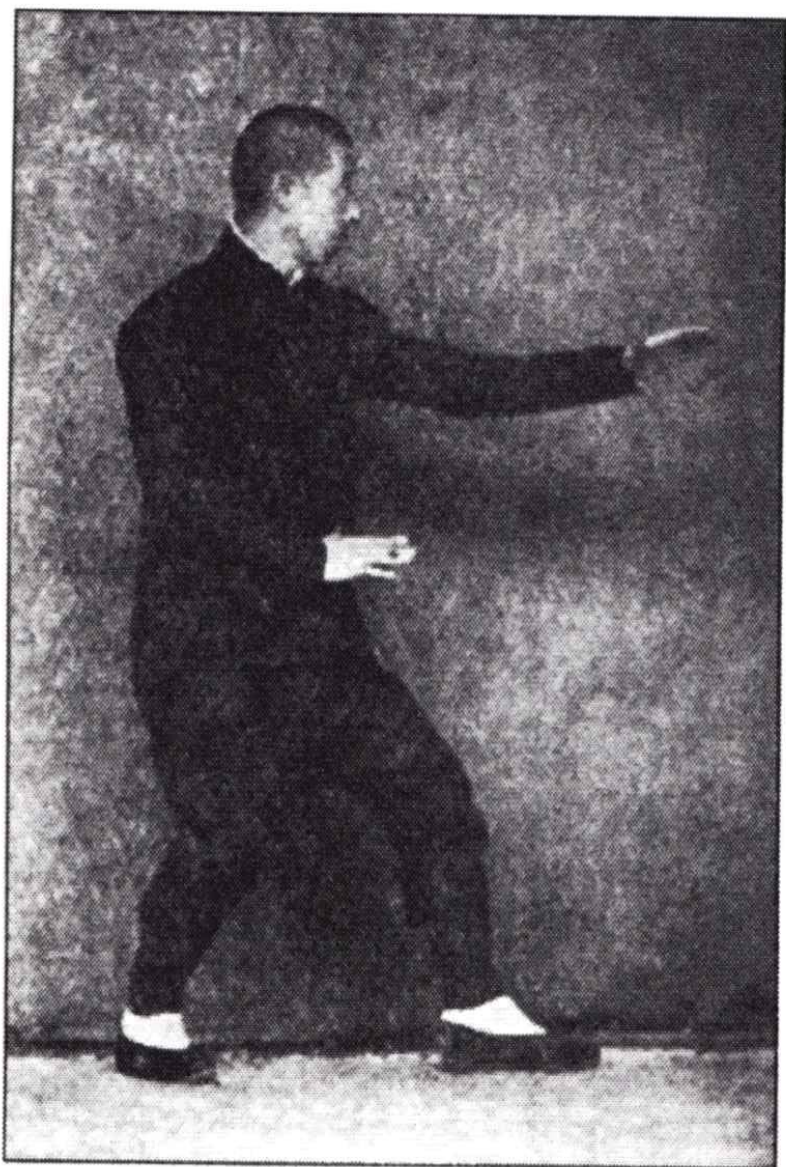
the Void that doesn't have any appearance or substance.” Because of this the Liang Yi (two symbols) is One Qi. It is the opening of the source.



Taiji

Chicken Leg has the shape of standing on one leg. Dragon Body has the shape of three twistings. Bear Shoulders means the neck is straight and has vertical power. Tiger Embracing Head has the shape of the two hands embracing each other like a tiger leaving its' cave.

Section 3 - The Study of Liang Yi



Liang Yi

Liang Yi is the theory of movement and stillness, rising and falling, contracting and stretching, and of backwards and forwards in the boxing. We have four extremities and one hundred bones. When you stretch out it is Yang. When you contract back it is Yin.

Both hands embracing each other, the head pushes upwards.

To step forward, you move the left leg first. The two hands separate slowly. The left hand pushes forward. The right hand pulls backwards. The two hands have the intention of tearing cotton.

The left hand goes straight out. The height is not above the level of the mouth. It extends until the utmost. The thumb is at the level of the Heart. The arm seems straight but is not straight. It seems bent but is not bent. The hand and wrist to the elbow doesn't show any awkward angles (it is neutral/flat).

The right hand pulls back to the Solar Plexus. The root of the thumb falls and is tightly close to the Solar Plexus.

The movement of the left foot and left hand start and stop together. The back foot still has not moved.

The fingers of both hands are spread open. They can not be closed/next to each other. The thumb of the left hand must be horizontal and level. The index finger stretches forward. The index finger and Hu Kou (tiger's mouth-area between the index and thumb) form a semi circle. Both eyes look at the root of the left thumb.

The two shoulders are level and they loosen and open up. The index finger pulls the power out. The inner root of the two Kua (hips) are also even and level and put forth power. The shoulder and Kua are in harmony.

The two elbows go down and sink with power. They can not be exposed (showing). The back elbow wraps and bends, it can not have a dead space. It must be round and full like a half moon shape. The two knees go inward with hooking power. The hooking inward should not be visible. This is the harmony of the elbow and knees.

The heels of both feet twist outward with power, the twist should not be visible. This is the harmony of the hand and foot.

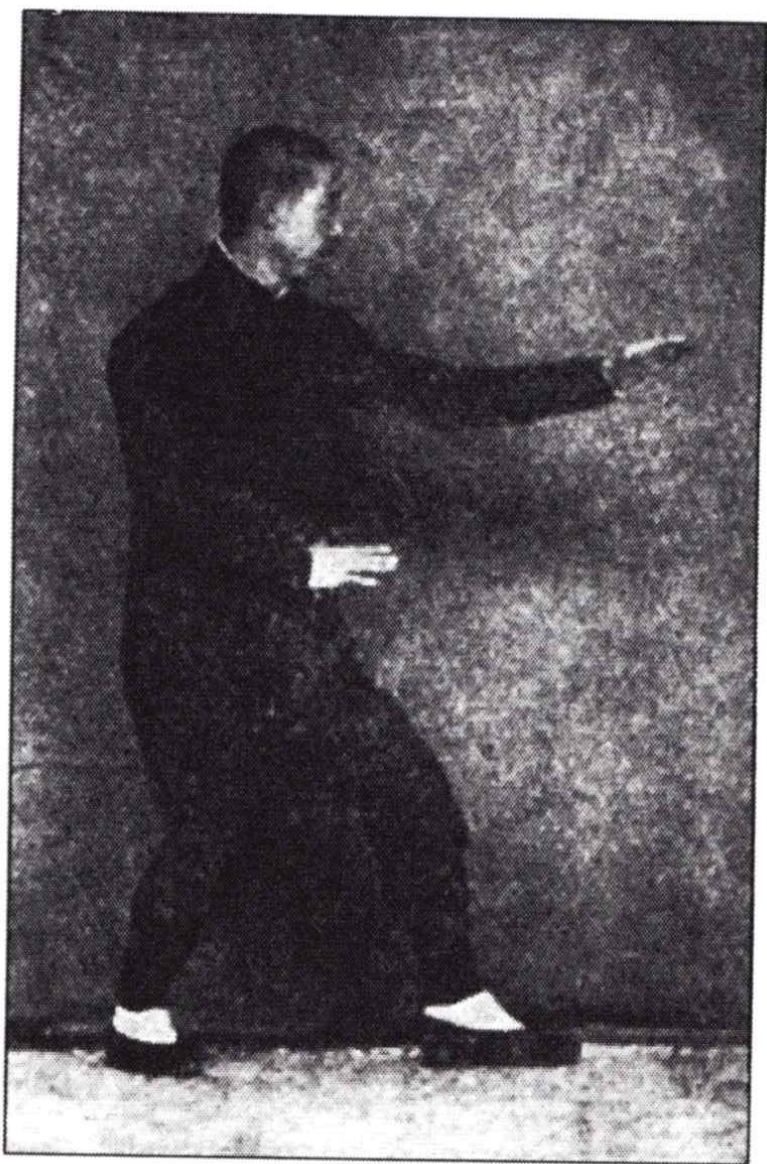
These are the Three Harmonies. The shoulder must augment the elbow, the elbow must augment the hand, the waist must augment the Kua, the Kua must augment the knees, and the knees must augment the feet.

The body must be straight. It must not lean left or right, the Heart Qi must be steady.

When you look at Yin, you have Yang and when you look at Yang, you have Yin. Yin and Yang in harmony, up and down are linked and joined, the Inner and Exterior as one. This is the Six Harmonies. Even though it is called the Six Harmonies, but in actuality it is that the exterior must conform with the interior. And, even though it is called the compatibility of the inner and the outer, it is actually the harmony of Yin and Yang. The harmony of the Yin and Yang gives rise to San Ti.

Section 4 - The Study of San Ti

San Ti is the image of Heaven, Earth, and Man, the San Cai (three powers). In boxing it is the head, hand, and foot.



San Ti

San Ti is also split into three sections.

The waist is the root section (inside is the Dan Tien and outside is the waist). The spine is the middle section (on the exterior it is the spine and on the interior is the Heart). The head is the end section (the exterior is the head, the interior is the Niwan (energy center called mud pill)).

The shoulder is the root section, the elbow is the middle section, and the hand is the end section.

The Kua is the root section, the knee is the middle section, and the foot is the end section.

Each section has three sections. It is the same theory as the Lou Shu's 9 squares. The Book of the Elixir says, "One Qi is born from Emptiness and Void. Yin and Yang are born from One Qi. Yin and Yang from San Ti (Three Bodies). San Ti gives birth to the 10,000 things (everything)."

The Emptiness / Void and One Qi is the root of Heaven and Earth, the ancestor of all things. It is the Golden Elixir.

This is the Nei Jin (inner power) of Xing Yi Quan. People don't know what the Nei Jin (inner power) of Xing Yi Quan is. They look for it in the form of the body, they exert great effort in their mind, or they move the Qi in their stomach. Things like this are so numerous. It is using the fake pretending to be the real, mixing the false with the true. So, people practicing boxing are as numerous as the hair on the ox, but the people who achieve Dao (the way) are as rare as the unicorn's horn because the practitioners don't delve deeply.

All the practice methods that follow are based on San Ti. This posture is the door to enter the Dao (the way). It is the core of Xing Yi Quan.

Section 5 - The Essentials of Xing Yi Quan Practice

When practicing Xing Yi Quan:

- 1. Sink the waist.**
- 2. Pull in / contract the shoulders**

3. Hook the chest

4. Must push upwards (the head)

5. Anus must lift

6. Vertical and horizontal must be clearly distinguished

7. Rise, Drill, Fall, Overturn must be clearly distinguished

When sinking the waist, lift the sacrum. Yang Qi rises up. This is the theory of Du Mai (Governing Vessel).

When pulling in the shoulder, both shoulders pull inward with power. When hooking the chest, open the chest and sink the Qi. Yin Qi needs to descend. This is the theory of Ren Mai (Conception Vessel). When you push upwards, it is the head that pushed upwards. The tongue must also press up and the hands must also press up. When lifting the anus, the grain passage (anus) pulls inward and lifts.

Horizontal means to rise. To go along means to fall. When you rise, you drill. When you fall, you overturn. Rise means to drill. Fall means to overturn. Rising is horizontal, falling is going along with. Rising is the beginning of horizontal and drilling is the ending of horizontal. Falling is the beginning of going along with, overturning is the ending of going along with.

When drilling the head pushes upwards. When overturning the head contracts. When the hands go upward you drill. When the hands go downward you overturn. When the foot goes out you drill, when the foot falls down you overturn. When the waist goes upward you drill, when the waist falls you overturn. Rising and horizontal don't look like horizontal. Falling and going along with don't look like going along with.

Rising is advancing and falling is striking. Rising is also striking, falling is also hitting. Striking while rising and falling, like the turning waves of the water rising and falling. No matter if you are rising, falling, drilling, overturning the elbow never leaves the ribs, the hands never leave the Heart (center). This is the main point of Xing Yi Quan. If you can understand, then you know the essentials of Xing Yi Quan.

Chapter 1 - The Study of Pi Quan

Pi Quan (Splitting Fist) is the Qi of Metal. It is the One Qi's rising and falling. In the first four sections (of the last chapter) San Ti gives birth to all things. San Ti is always Yin and Yang harmonized. Yin and Yang harmonized is always the top and bottom and the inside and outside combined into One Qi. That is why the shape and image of Taiji is San Ti (three bodies) combined into One. It is the stillness of Qi. Movement gives birth to Qi. It is called Heng (horizontal). Heng is the Earth. Earth gives birth to everything. That is why inside it has the Four Virtues. It goes along with the numerology of the Five Element Cycle. It is Earth giving birth to Metal. That is why you practice Pi Quan first.

Pi Quan is the rising and falling of Qi utilized from up to down. It has the intention of splitting objects. That is why in the theory of Five Elements it is Metal. The image is like an axe. Inside the body it belongs to the Lungs. In boxing it is to Pi (Split).

If the power is harmonious, then the Qi of the Lung is harmonized. If the power is not harmonious, then the Lung Qi is perverse. A person is governed by Qi, if the Qi is harmonized then the body is strong. If the Qi is not harmonized then the body is weak. When the body is weak it gives rise to illness and the boxing will not flow. That is why all practitioners must study this first.

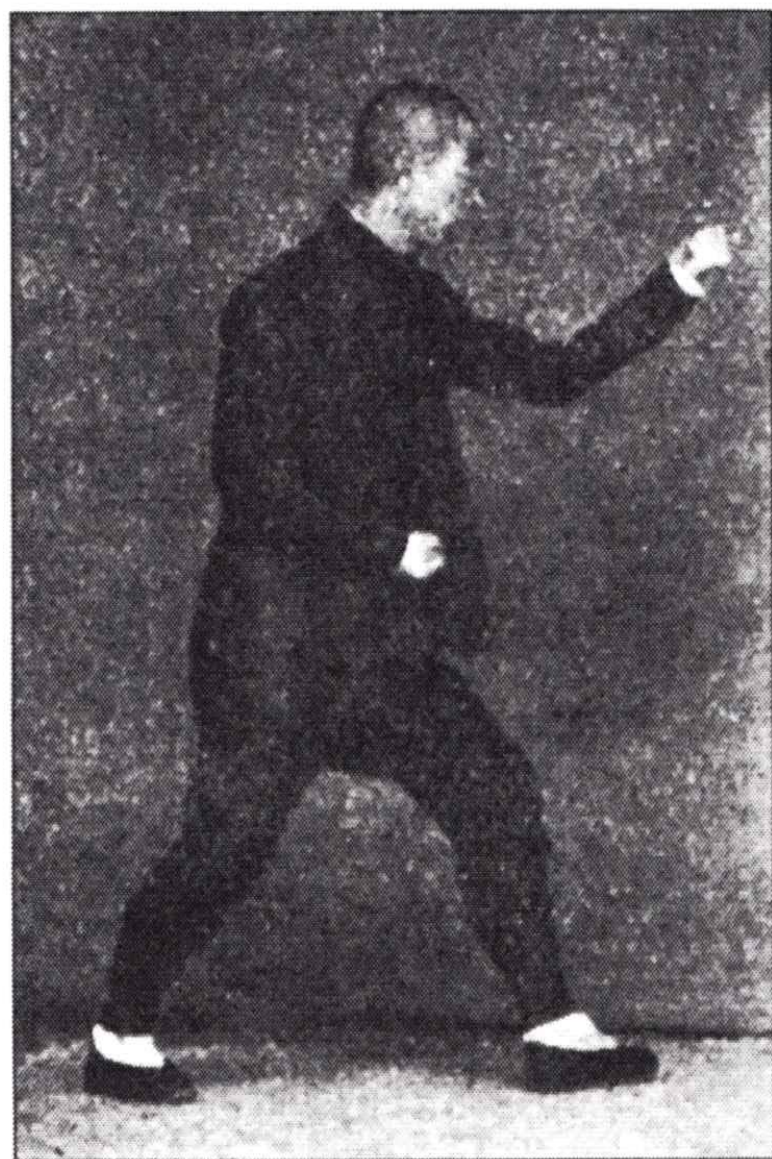
Section 1- Pi Quan



San Ti

When starting the left hand goes down to the abdomen, to in front of Qi Hai, the Dan Tien (the common name is the lower abdomen). Then from the belly button it drills upward to the level of the mouth. The hand is like you are supporting your chin. The hand and the left foot go out together, drilling forward and upward. The palms face upward and the hands close into fists to drill upward. The hand is even with the foot. The height is not over the level of the eyes and not lower than the mouth.

The left foot takes a small step forward. The distance is according to your height. The goal is the foot moving forward can not be awkward or cause strain. When the foot drops, the left toes twist outward. The feet are 90 degrees to each other. See picture.



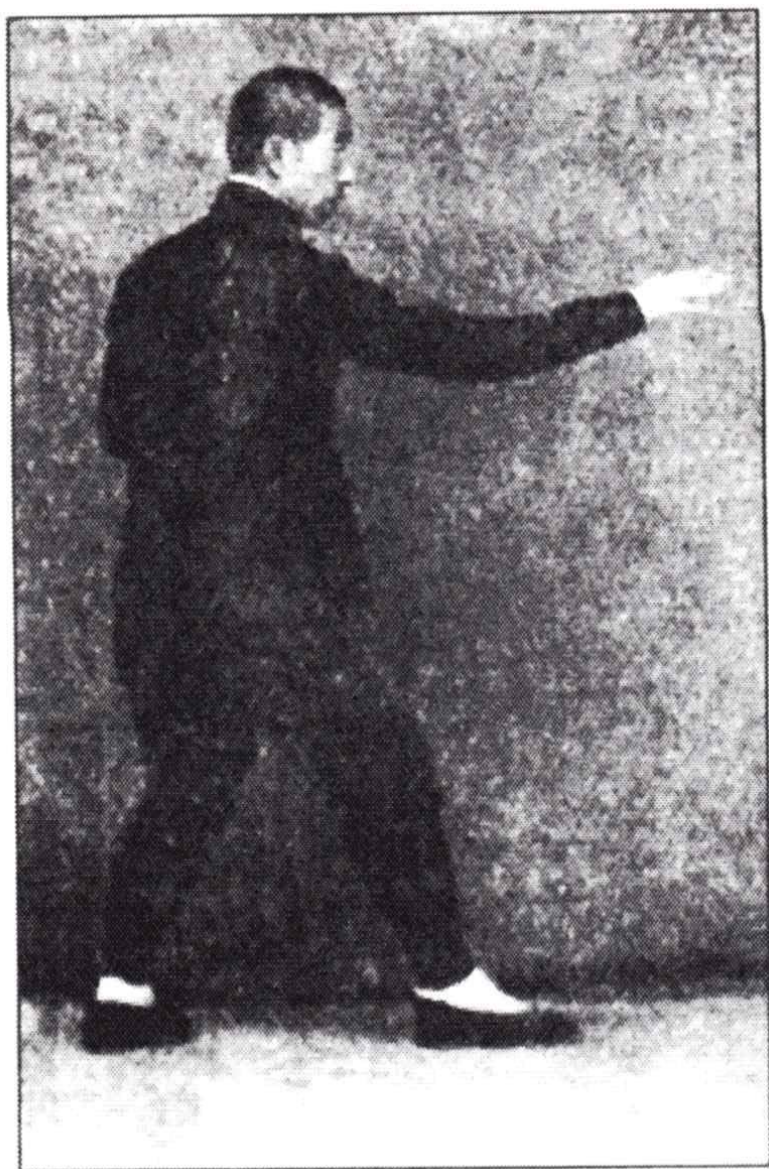
Pi Quan

At this moment, the Dang (arch of the crotch) must open internally. The right hand from the right side goes up to the right ribs, the palm faces upward, and it is close to the side of the body.

Section 2 - Pi Quan

The right hand and the right foot advance together. When the right hand goes out, it goes forward to the front hand. The right palm faces downward. The middle finger of the right hand passes over the root of the left index finger. The hands slowly pull apart.

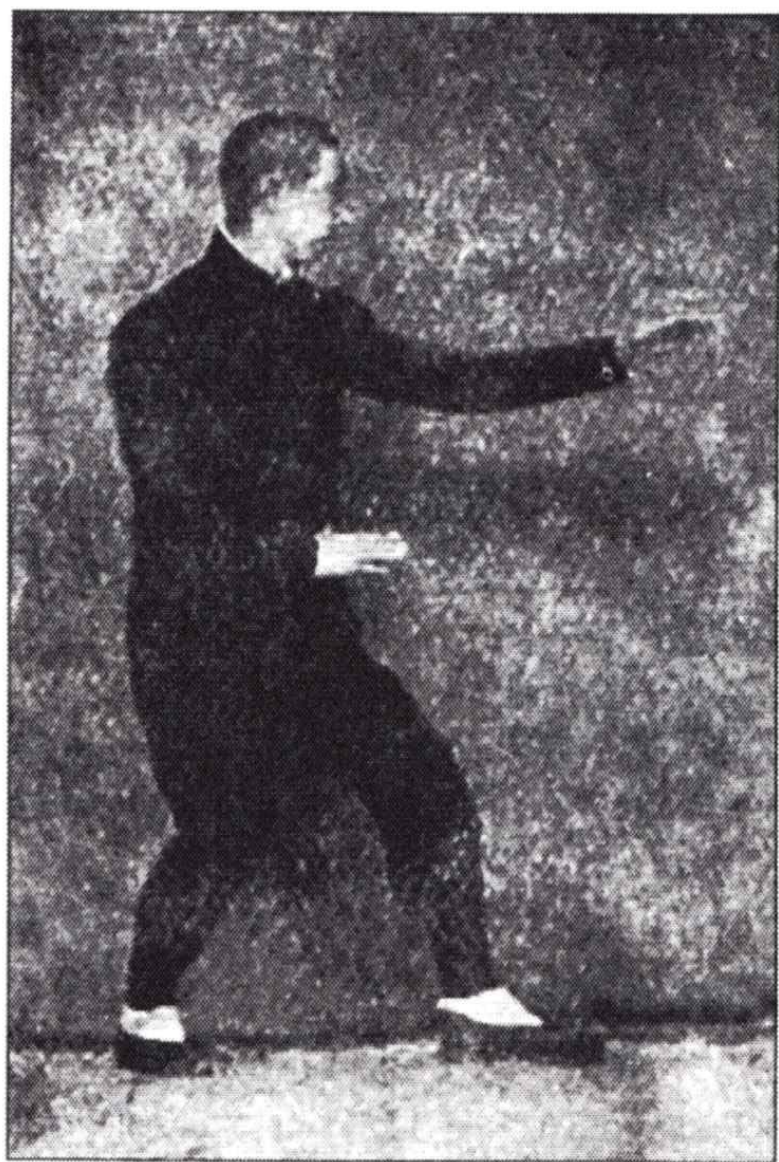
The right hand pushes forward and the left and pulls backwards. The hand and foot fall together. This is identical to the San Ti harmonized into One posture. It is the opening of the four levels, front, back, and the extremities.



Pi Quan

Then when moving forward again it is the same as the left posture, the advancing, retreating, rising and falling. Moving forward like a worm and going out is the same intention as if lifting a shoulder pole.¹ Don't limit yourself by the distance traveled when you are ready to turn the body.

1 Translator's note: I take this to mean that the hands move continuously like a worm advancing and the shoulder work together as if you were holding a shoulder pole (used to carry stuff)- meaning the shoulder move in coordination, one forward and one back in harmony.



Pi Quan

Don't regard the distance that you practice, when the left hand and left foot are in front you can turn the body. It takes its meaning from the leftward rotation of Heaven (it should be the right turn of the body but because Pi Quan is the Metal Element we take the meaning from the leftward rotation of Heaven).

Section 4 - Pi Quan

When turning the body the left hand and left foot twist and come back together.

The left foot is behind like the picture. The left hand draws back. It stops next to the left side of the solar plexus. The right hand, the right foot, and the body turn towards the back.

The right foot and right hand go out. It is still the same as the San Ti Combined into One Posture of left hand and left foot rising, drilling, and overturning.



Pi Quan

The left hand and left foot go out. When practicing back and forth, the left posture is the same as the right posture with the left hand going out over the right hand and then the right hand falling down.

The numbers of times you go back and forth must be determined by yourself, don't restrict yourself.

If you have a lot of people or a couple dozen people or a couple hundred, or even several thousand, the number of repetitions can be called out (by the instructor). The instructor coordinates the training.



Pi Quan

When finishing, go back to the starting point. Turn the body and stop in San Ti Shi. The right foot must follow step but not too close to the front foot. The heart/mind sinks and is very steady. Push upwards (with the head) and close the mouth. Breath through the nose as before.

You can rest at any time, press the head up and breath as before.

Our ancestors said, when you are resting you can not lower your head and the eyes can not look down, the head must look slightly upward because when the eyes are upward it is Yin and when the eyes are downward it is Yang.

When the eyes are upward you are draining the Yin Fire, the head and eyes are clear. When the eyes are downward it is Yang, the Yin Fire will push upward, the eyes will be red and the head will be dizzy. That is the reason. The ancestors also said, the tongue touches the roof of the mouth. If you generate saliva inside the mouth you must swallow it to prevent a dry throat. Practitioners need to know this.

Chapter 2 - The Study of Beng Quan

Beng Quan is the Wood Element, the contracting and expanding of One Qi, the theory of two hands going back and forth. The posture is like a string of pearls and an arrow.

Inside the body it belongs to the Liver organ. In boxing it is Beng (collapsing²) because Beng resembles an arrow and it is the Wood Element.

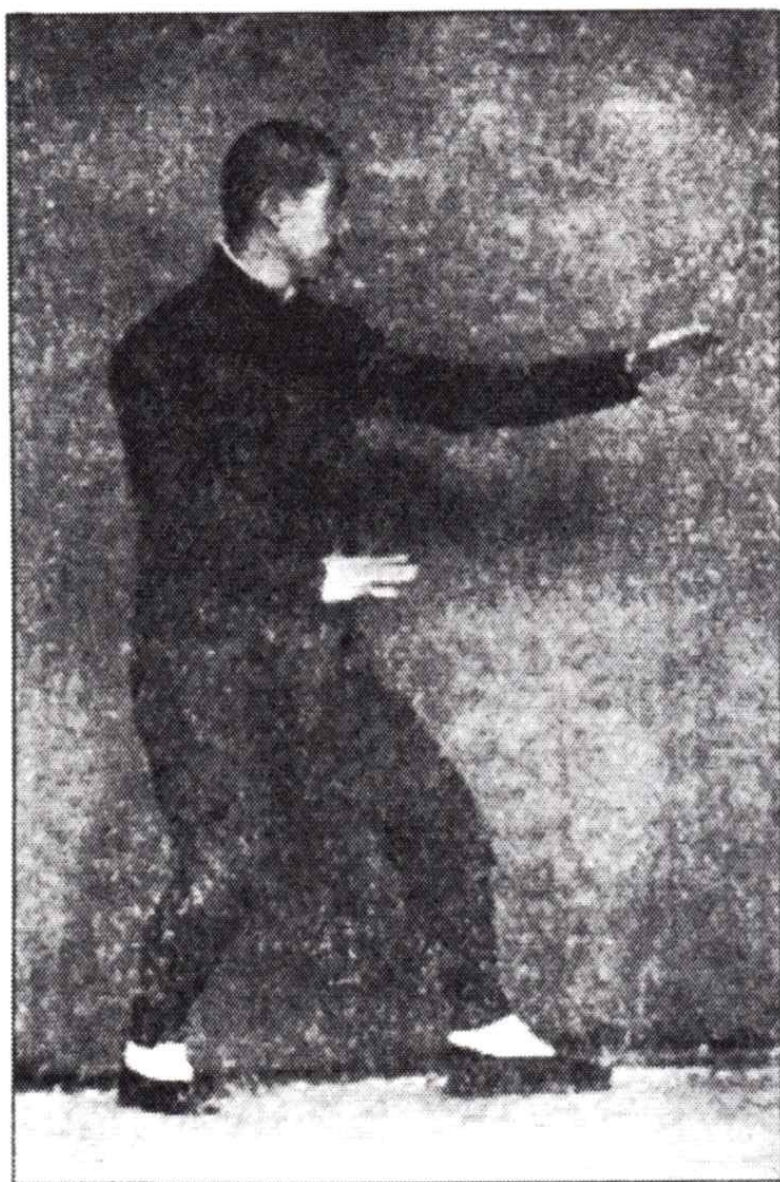
If the boxing is correct, then the Liver Qi spreads smoothly throughout the body. If the boxing is incorrect, then the Liver Qi will be injured. If the Liver Qi is injured, the Spleen and Stomach will become disharmonious and the Qi can not spread smoothly and Heng Quan will also lose harmony. If you are good at this boxing you can regulate the Qi and soothe the Liver, strengthen your Jing (Essence) and Shen (Spirit), strengthen your tendons and bones,

and strengthen your mental functioning. That is why the practitioner must study this in detail.

Section 1 - Beng Quan

When starting the two hands twist and close tightly into fists. Straighten the elbows and extend straight forward. The left elbow has downward sinking power that is not evident from looking at it. The right (arm) pulls back with power and also has downward sinking power. The shoulders relax and open. Both eyes look forward at the middle section of the index finger of the left hand.

2 Translator's Note: Beng looks straight but has a downward force. This force is created by the stepping in coordination with the small muscles of the torso working together to bring the ribs on the side of the punching hand together as you strike.



San Ti



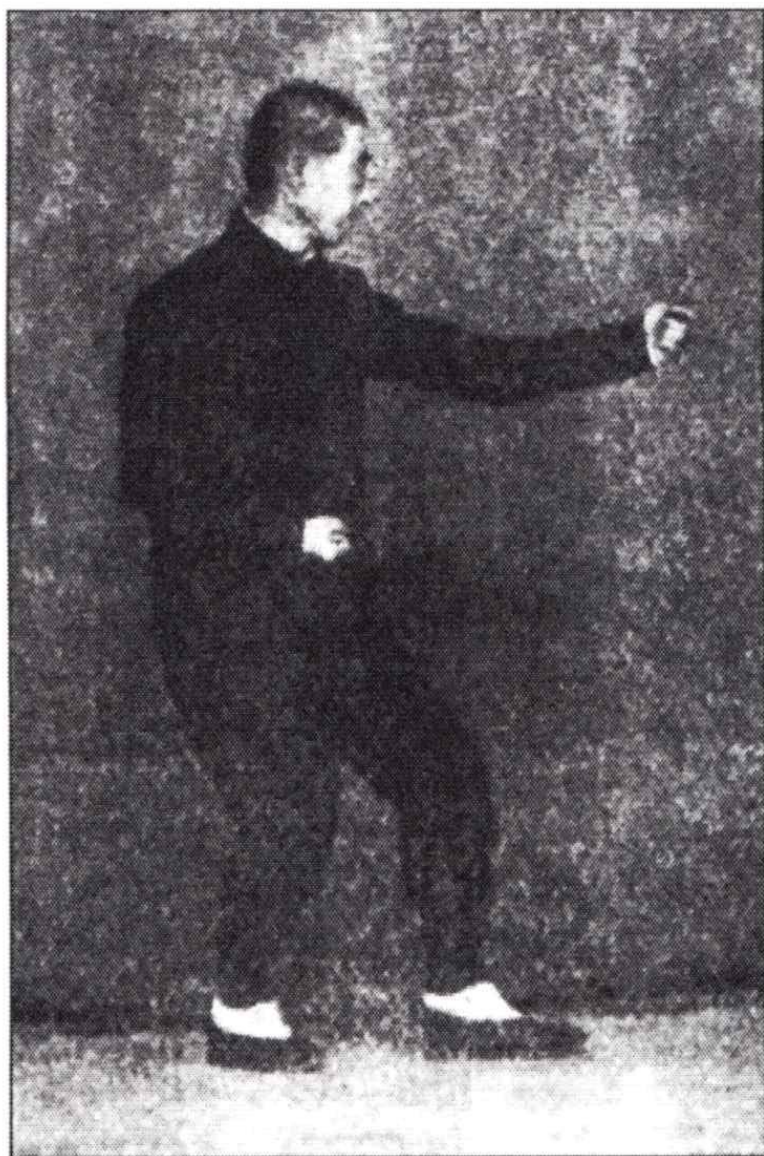
Beng Quan

As the right hand goes out, the left foot steps forward with power. The right hand, at the same time, from next to the ribs, goes forward like an arrow. It passes a few inches over the top of the front fist (left). When the hand goes out it goes straight out. At the same time, the left hand pulls back tightly next to the left ribs and solar plexus and the right foot immediately follow steps, stopping 4-5 inches away from the front foot. When rising and falling, the hands must be even with the solar plexus.

Section 2 - Beng Quan

When advancing again, the left foot steps forward again with power. The left foot is still in the front and the right foot, still in the back, follows so it is 4-5 inches apart. It is the same as the left posture.

The left hand goes forward with the step the same as the right hand did before. The right hand pulls back, the same as the left hand did before, to the right side of right ribs and solar plexus.



Beng Quan

This form crisscrosses on both sides. The number of strikes depends on the length of the training area, do not limit yourself. No matter how long the training area is, you always turn the body from the posture of the right hand punching out.

Section 3 - Beng Quan

Turning Form. Hook the left foot inward and bring it back, forming 90 degree shape. The hand comes inward with the palm facing upward. Then, with the movement of the body, it drills upward from the belly button to the level of the mouth. Similar to the shape of supporting the chin.

When turning the body, the right leg and the hand go upward at the same time. The right knee is about 2 inches below the right elbow. The right foot points outward diagonally and rises with power. Do not extent the front of the leg. At this time the right hand is drilling out the same as in Pi Quan.



Beng Quan

The right foot then advances forward with power. When the foot lands it is 90 degrees. The left hand at the same time rises and falls in coordination with the right foot. The right hand at the same time pulls back to the solar plexus and the two hands open into palms. The two hands have the intention of tearing apart, the same as in Pi Quan.

At the same time, the left foot follows behind the right foot. The toes face the outer side of the right foot. The heel is raised slightly a couple of inches and the two legs form a Cross Stance.

Both eyes look at the root of the thumb and the tip of the index finger of the front hand. This posture is called the Leopard Cat (Raccoon) Inversely Climbs the Tree.

Section 4 - Beng Quan



Beng Quan

The right foot goes forward with a small step first, the same as the step in Pi Quan. Both hands grip tightly into fists as before. The right hand and left foot go forward as before. Then turn the body as before.

Section 5 - Beng Quan

Ending the form. Return to the starting point and turn the body with the Raccoon Inversely Climbs the Tree posture as before. Then step the left foot forward and punch with the right hand.

When ending the form, the right foot steps back first. The distance is based on the how far you can move the foot without too much effort. The foot falls and forms a posture of 90 degrees. The left foot moves backward and the legs form a Cross Stance. The left hand punches out at the same time as the left foot (steps back). The right hand and the left foot go backwards at the same time, pulling to the solar plexus. Both hands are in fists.



Beng Quan

Every time you are in a Cross Stance the left knee is tightly next to the inside of the bend of the right leg. The arch of the crotch (Dang) can not have any breaks (in the posture). The power is tightly bound but it can not be too much or too little.

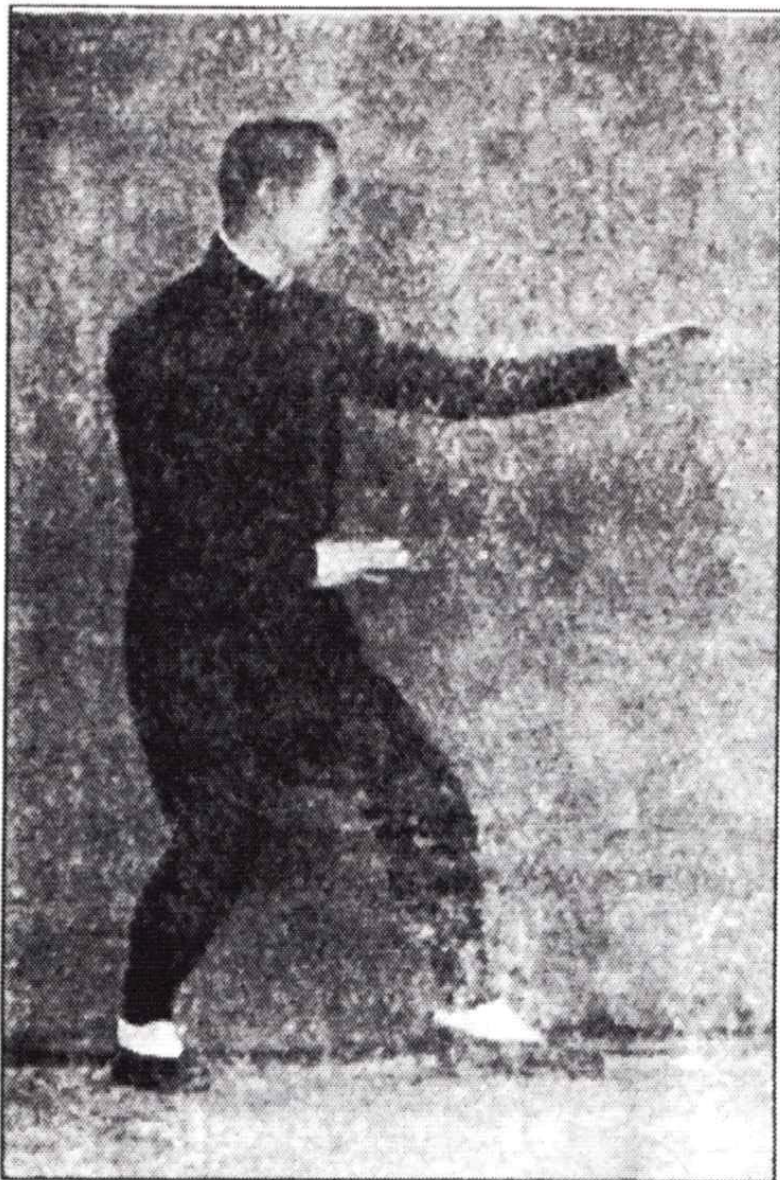
At this time the two eyes look at the middle section of the front hand's index finger. The index finger of the front hand is level with the solar plexus. The shoulders and the hips still put power outward as before. Also as before, the head pushes upward and the anus contracts. The posture is sunk and steady. Rest for a moment.

Chapter 3 - The Study of Zuan Quan

Zuan Quan is the Water Element. It is the bending of One Qi with a flowing shape. There is nothing, not even a tiny place, it can not reach. When you drill upward, it is like water emerging from the earth. It goes upward, turning like lightening.

In the body it belongs to the Kidney organ. In boxing it is Drilling. It is called Zuan Quan because lightening belongs to Water.

If the Qi is in harmony, then the Kidney is full. If the Qi is in disharmony, then the Kidney will be empty, the Clear Qi will not be able to rise upward, and the Turbid Qi will not be able to descend, the boxing is misaligned and the true power can not come into being and the clumsy force can not be transformed. The practitioner must know this.



San



Zuan Quan

To begin both hands grip and form fists. First the front foot takes a small step forward, the same as in Pi Quan, the distance is also the same. The palm of the front hand faces down, the palm of the rear hand faces up. When the hand goes out, the left hand pulls back to the solar plexus and to below under the belly button. The base of the thumb is tightly next to the belly. When the right hand goes out it passes over the back of the left hand.

When drilling outward the height is not over the eyebrows, the palm faces inward, lined up with the eyes. The distance between the hand and the eyes is that the hand stops about one Chinese foot away from the eyes. The right foot steps forward and at the same time the right hand goes forward with power. The distance between the feet is the same as in the footwork of Pi Quan.

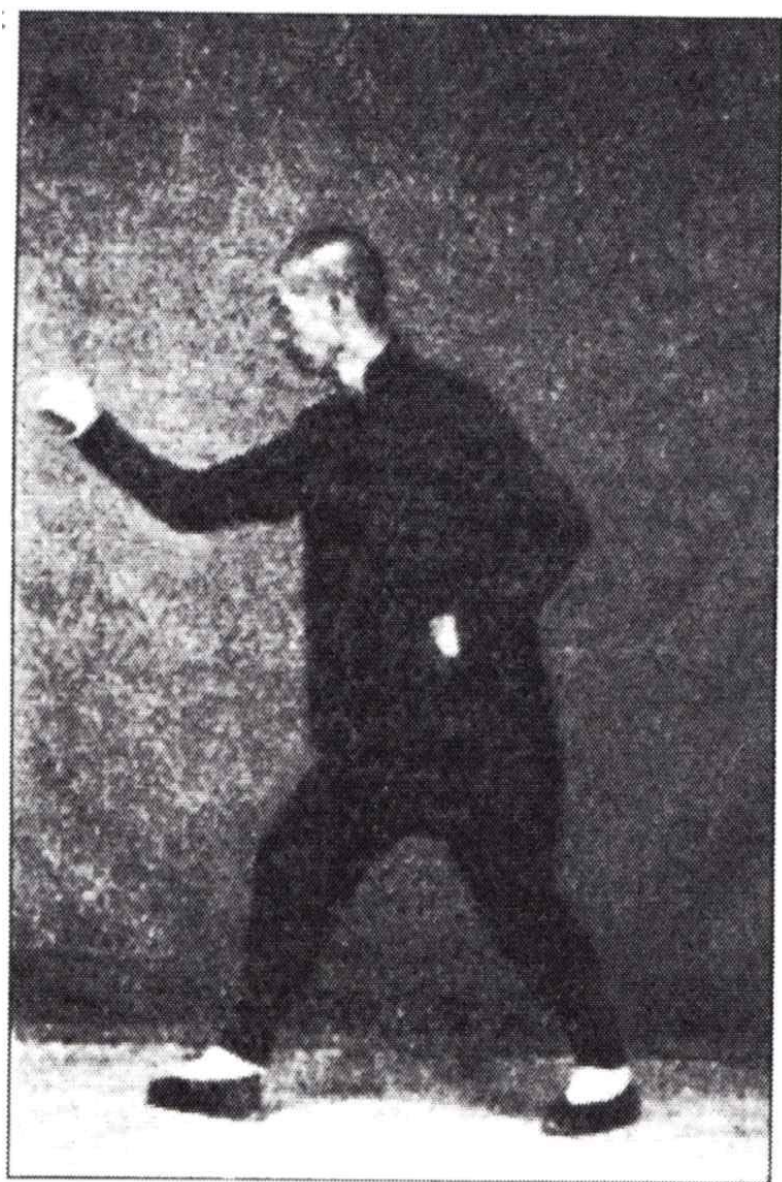
The rising and falling of the right hand and foot must be coordinated (even). The shoulder and Kua have Chuo Jin (drawing out power), the same as San Ti Shi. The waist sinks with power. The eyes look slightly upward at the palm of the fist (forward hand).

Section 2 - Zuan Quan



Zuan Quan

Advance again. The wrist of the right fist twists outward with power. The left wrist twists inward with power so the palm faces upward. The right foot takes a small step forward. The hands and feet rise and fall and advance the same as the left posture, they do not deviate even a little bit. The number of repetitions is still determined by the training area. Always turn the body when the left hand is in front.

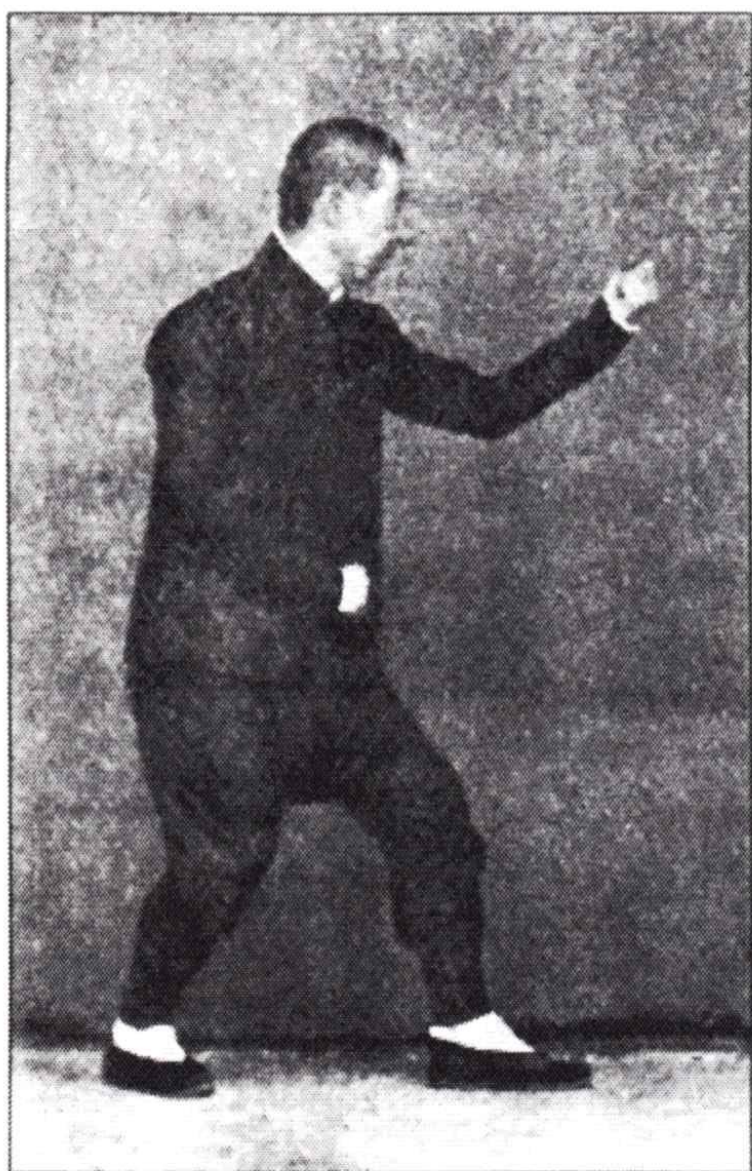


Zuan Quan

Turning form. The left foot hooks inward and comes back. (When the foot is hooking inward, the heel must twist outward with power. This is important.) At the same time, the left hand hooks backward towards the mouth. The palm faces downward. The wrist twists outward with power. The wrist of the right hand twists inward with power until the palm faces up, like in Pi Quan drilling out. The hands are the same as the previous forms, rising and falling. The right hand and right foot rise and fall at the same time, the same as the left and right, Yin and Yang rubbing each other.

Section 4 - Zuan Quan

Ending posture. Come back to the starting point, the left hand and the left foot in front. Then turn the body.



Zuan Quan

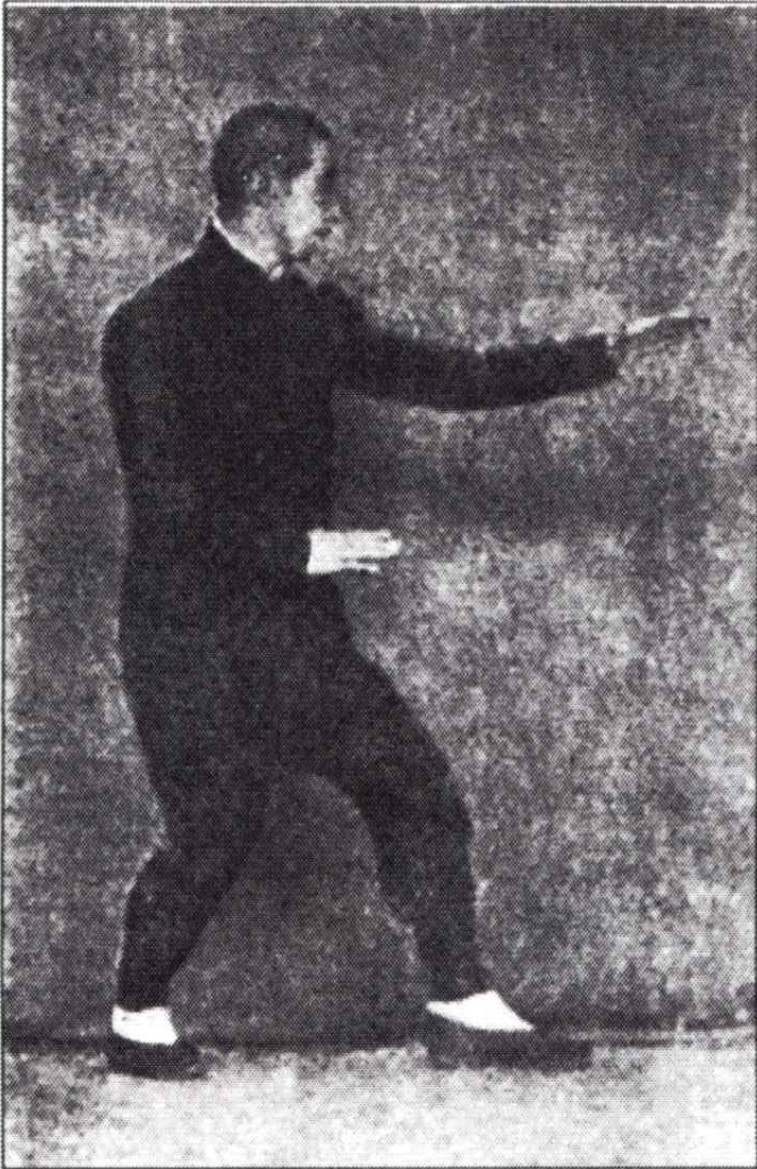
The hand and foot rise and fall the same way as before. The head pushes up, the waist sinks with power. When ending, the left foot advances with power. It is not different from the previous forms, except the right foot follows closely behind like the ending posture of Pi Quan. Stand steady and rest for a moment.

Chapter 4 - The Study of Pao Quan

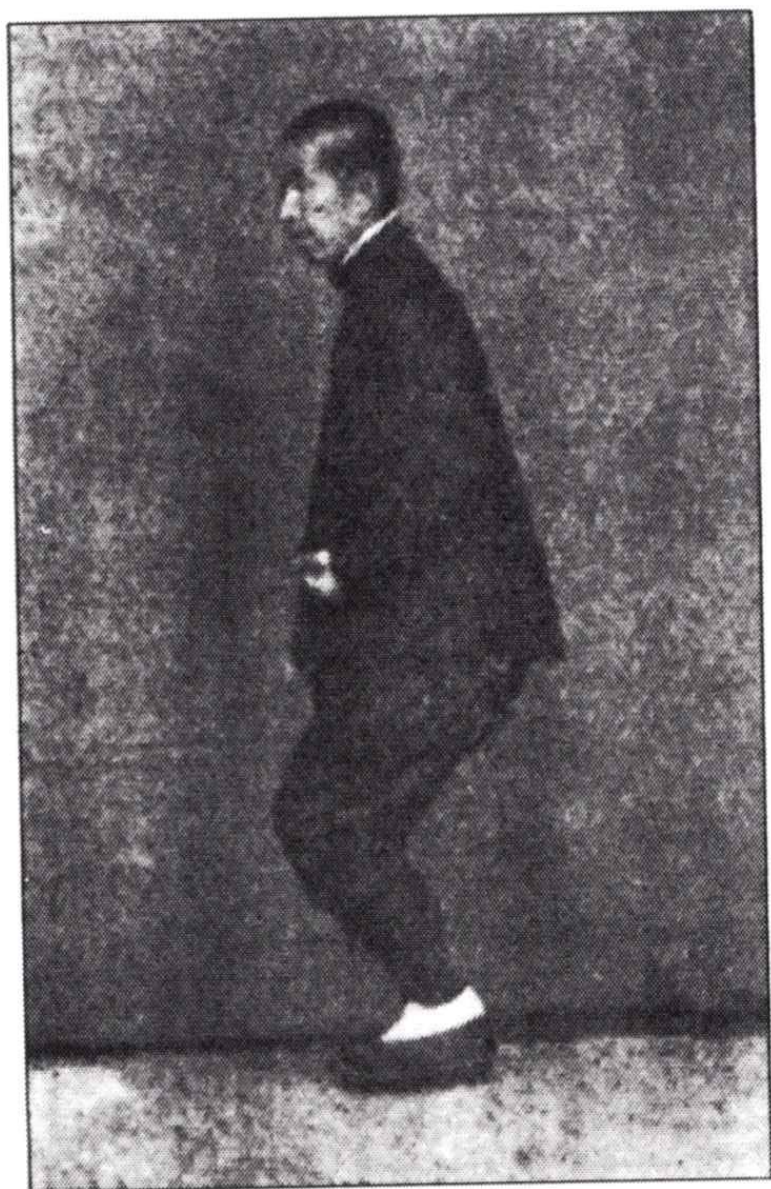
Pao Quan is the element of Fire. It is the opening and closing of One Qi. Like a bomb that all of a sudden explodes, the projection is very far. Its' nature is the most fierce / violent and the posture is the most vigorous.

In the body it belongs to the Heart organ. In boxing it is Pao (Cannon). It is called Pao Quan because it is similar to a cannon and belongs to Fire. If the Qi is harmonious, then the Heart / Mind is empty and alert. If the Qi is disharmonious, then the Heart / Mind is cloudy and dark, and the person must be dull. If the boxing is in harmony, then the body is smooth and unimpeded. If the boxing is not in harmony, then the four limbs are not in harmony. The practitioner must study this boxing deeply.

Section 1 - Pao Quan



San



Pao Quan

In the beginning the body is steady. The right hand is close to the body and pushes out first. It combines with the left hand to form One Qi. The left foot advances with power forward and outward. The left and right hands slowly stretch towards the lower diagonal.

The right foot follows and is raised, even with the height of the left ankle bone. When the foot advances toward the inside of the left ankle it does not drop to the ground.

The two hands grip into fists together in One Qi. They pull back to the left and right sides of the lower abdomen and stop. Both palms face upward. The right foot drops to the floor and the left foot is raised at the same time as the hands move and pull back. The left foot is tightly next to the ankle of the right foot. The body is the same as the posture of Harmony of Yin and Yang. Must sink the waist with power and be steady.

Section 2 - Pao Quan

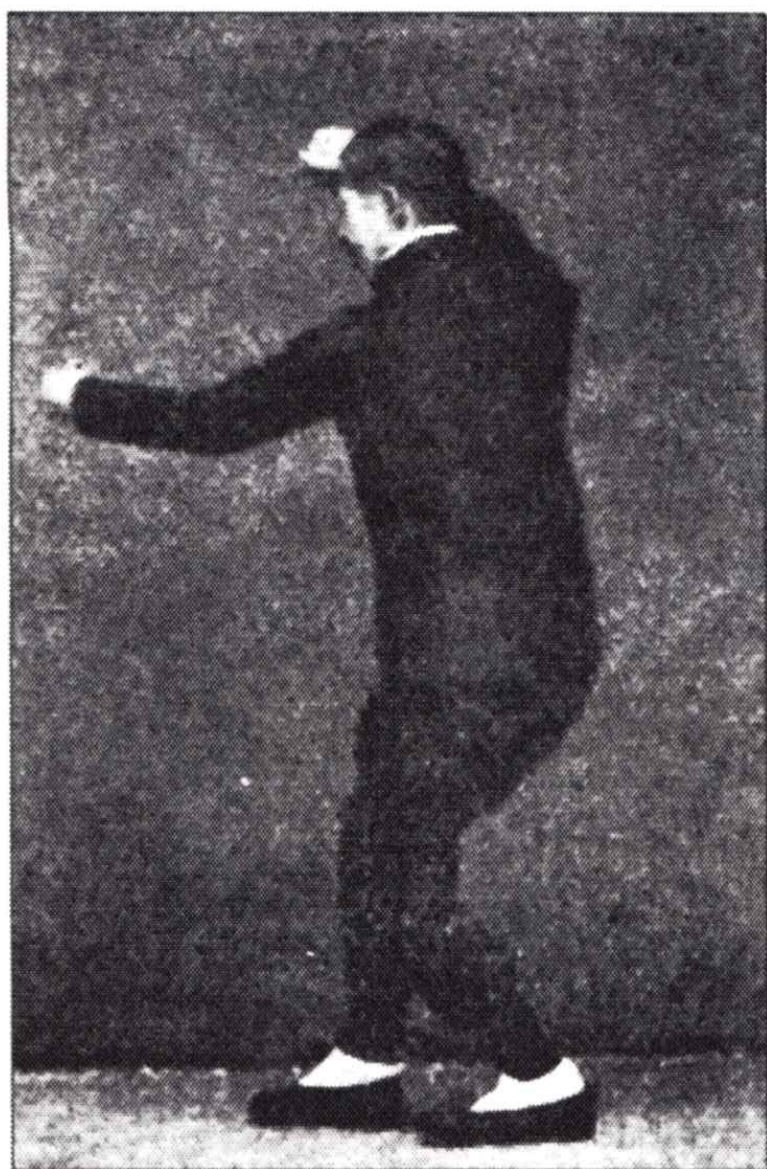


Pao Quan

When the foot advances, the left hand drills up along the body. The elbow sinks down with power. The fist drills until the forehead area. The right hand at the same time comes to the solar plexus. At this time the wrist of the left hand twists outward with power until the palm faces outward and the back of the hand is close to the forehead. The right hand along with the turning of the left hand, goes straight out from the solar plexus, the same as Beng Quan. The left foot advances forward with power at the same time as the right hand strikes. The right foot follows behind immediately. The distance is the same as the stepping in Beng Quan. (The left foot in front, the right foot behind. The right hand in front, the left hand is above the forehead.) It has the intention of crisscrossing.

Both eyes look at the middle section of the front hand's index finger. The forward fist's height is even with the solar plexus. The hand and foot rising and falling, drilling and turning, and the advancing step must always be harmonized and intact. Both shoulders must relax and open with Chuo Jin (drawing out power). Take the intention as empty in the middle.

Section 3 - Pao Quan



Pao Quan

Changing posture. First, both wrists twist inward with power and sink down to tightly next to the lower abdomen with the palms facing up. The elbows are also tightly next to the two ribs. The left foot, at the same time, takes a small step to the front. It goes out straight and drops. Then the right foot raises next to the left ankle and then advances towards the right diagonal (the same as the left posture).

The hand drills upward along the body, drilling to the forehead. The wrist twists outward with power and the palm faces outward. The back of the hand is close to the forehead. The elbow must sink with power.

The left hand, from the solar plexus, strikes out at the same time as the right foot steps. The left foot follow steps the same as the left form. The shoulders have Chuo Jin (drawing out power) the same as the first form.

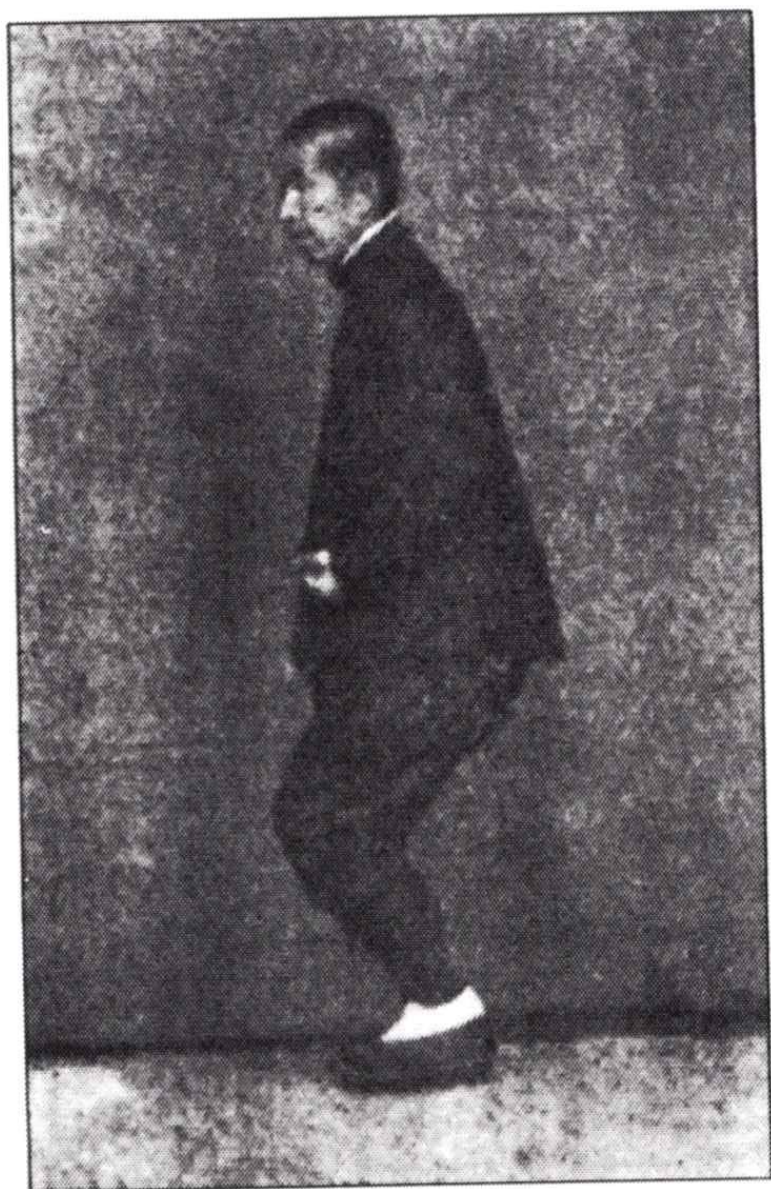
The number of repetitions is up to you. Turn the body when the left foot and right hand are in front.

Section 4 - Pao Quan

When turning, the hands are like before, falling to the lower abdomen. The right foot hooks inward with power. It steps at the same time as the hands move.

The body turns to the left. The left foot is raised and close to the inside of the right ankle. The left foot with power steps forward to the diagonal. The right foot follows immediately, the same as before.

The right hand goes out as before. The left hand drills upward, twisting with power as before.



Pao Quan

Section 5 - Pao Quan



Pao Quan

Ending posture. Come back to the starting point. Stop with the left foot and right hand in front. Then turn the body the same as before. The hands and the feet move the same as when turning before. The right hand and left foot go out steadily. Do not lose your inner composure. Stop and rest for a little bit.

Chapter 5 - The Study of Heng Quan

Heng Quan is the Earth Element. It is the gathering of One Qi. In the body it belongs to the Spleen. In boxing it is horizontal.

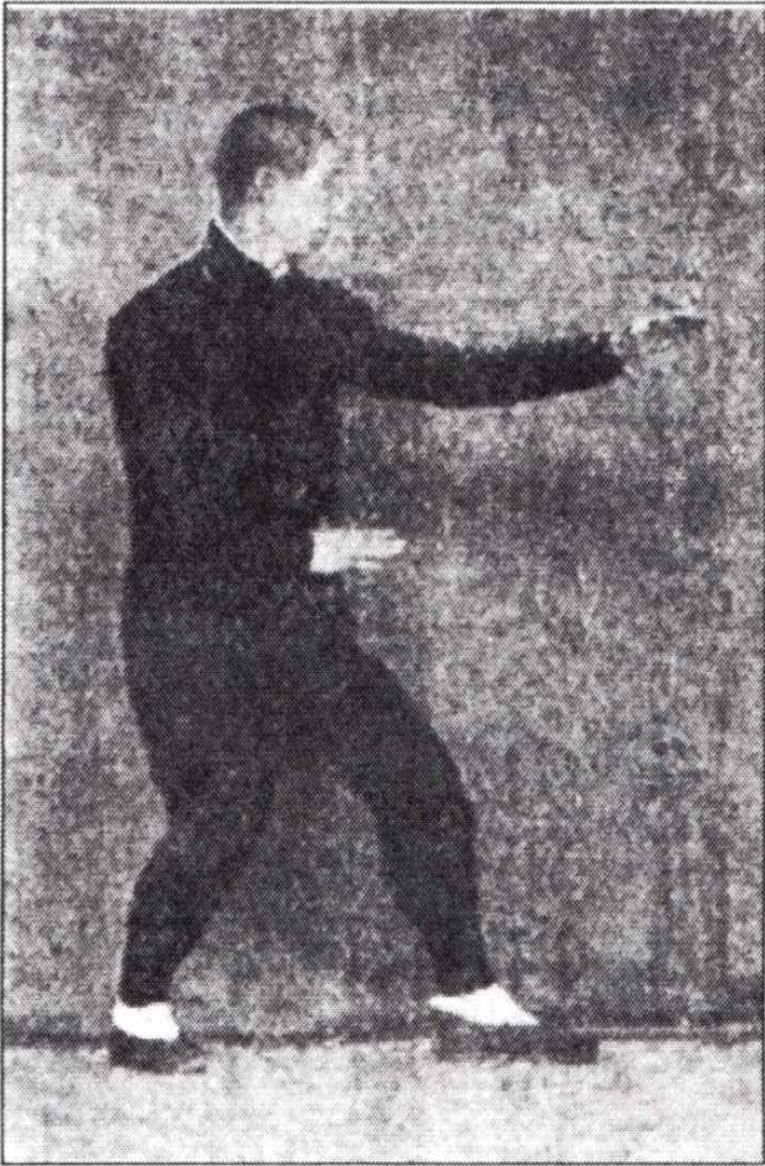
The shape is round and the property is solid. If the Qi is harmonious, then the Spleen and Stomach are in harmony. If the Qi is disharmonious, then the Spleen is deficient, the stomach is weak, and the five internal organs lose harmony. If the boxing is proper, then the interior Five Elements are in harmony and they give birth to all things. If the boxing is incorrect, then the inner Qi is taxed and one will lose the center. If you lose the center, then the four limbs and 100 bones can not be coordinated and the forms will be without structure.

The Qi must be round, the Jin (Power) must be in harmony. All things are born from the Earth. Heng Quan is like a round pellet. It belongs to the Earth.

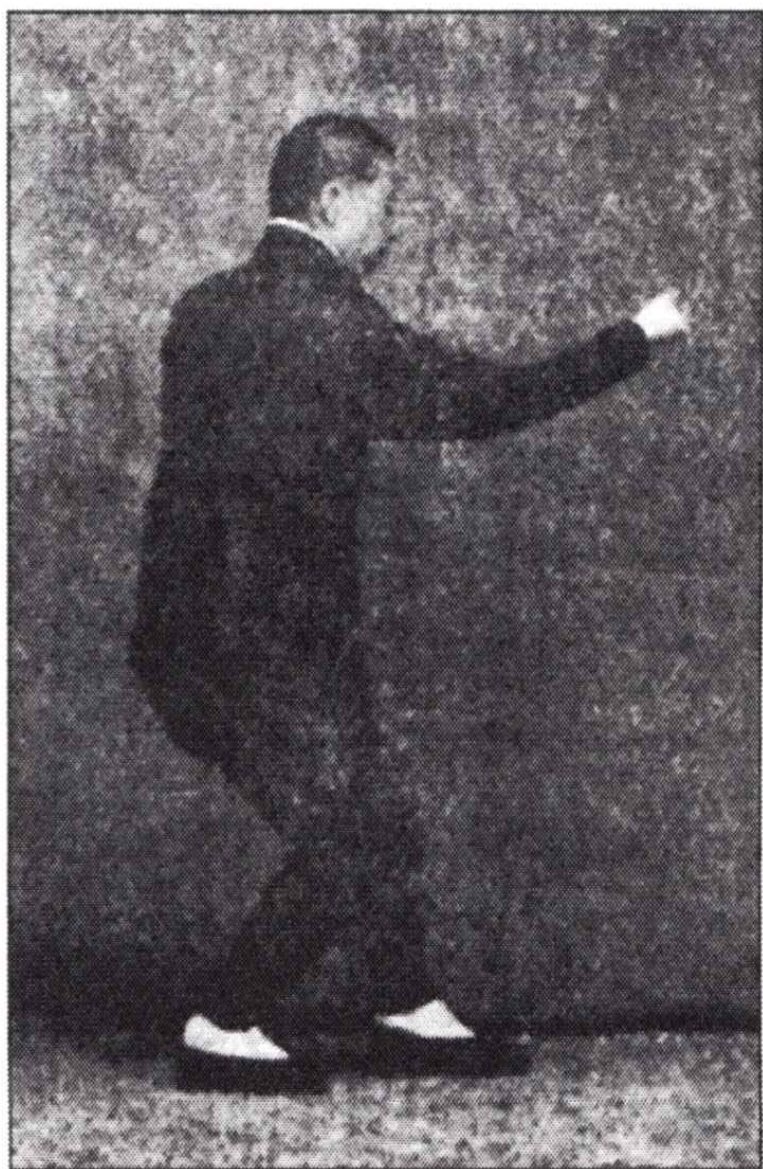
Our ancient philosophers said, in theory it is Xin (faith, confidence), in Men it is the Spleen, in boxing it is horizontal. If people do not have Xin (faith, confidence), then nothing can be accomplished, the person's Spleen is injured, and the Five Organs lose harmony.

When Heng Quan is not harmonious, then all the forms are without structure. These words although precious like cinnabar, there is only one theory. Heng Quan is the important part of Xing Yi.

Section 1 - Heng Quan



San



Heng Quan

When starting, both hands grip into fists. The left fist has the palm facing upward, the right fist has the palm facing downward. When the hand goes out, the back of the right hand goes below the left elbow, and goes out towards the back of the left hand. At this time, the left hand is stationary with power and doesn't move. When the left foot steps out, the right hand and left foot cross each other and go outward in a diagonal. The right foot follow steps. The distance between the two feet is the same as the follow steps in Pao Quan,

Step forward and twist with power. The wrist turns inward until the palm faces upward. The two hands moving continuously twist and change places with each other, going forward and drilling out. Do not have any bent or curved energy. The left wrist twists with power to the outside, until the palm faces down and the back of the hand faces upward. At the same time pull backwards until you reach the right elbow and stop.

The two hands separate with the intention of tearing cotton. Both shoulders close with Chuo Jin (pulling out power). They have the shape of hooking the chest. In secret it has the meaning of Chuo (pulling outward), but do not show it.

The Heart / Mind must not force the power. It must be natural. The eyes look at the right palm. The two arms are in the shape of the Taiji Yin Yang curved diagram. The front hand is level with the front of the chest.

Section 2 - Heng Quan

When changing the posture, the left foot takes a small step forward and then step forward to the right diagonal, the same as the stepping in Pao Quan, except you do the Heng Quan movement again with your hands.

The right hand is stationary with power. The left hand rises again to below the right elbow, the back of the hand is facing upward. The back of the right hand goes quickly forward. The left wrist twists with power inward. It drills straight forward. Continuous movement, twisting, the two hands drill and

exchange places with each other. Drill out, palm faces up and stop.
The right wrist twists outward with power, continuously twisting and pulling backward until it is by the left elbow with the back of the hand facing upward and the palm facing downward.



Heng Quan

When both hands separate it is the same as the left posture, the intention is like tearing cotton. The two arms are still in the shape of the Taiji Yin Yang curved diagram. The hand and foot are still crisscrossed. The Chuo Jin (pulling out power) is still the same as before. The eyes still look as before (as the previous posture).

The number of repetitions is up to the practitioner. No matter the distance of the training area, when the left hand and right foot are forward then you can do the turning posture.

Section 3 - Heng Quan

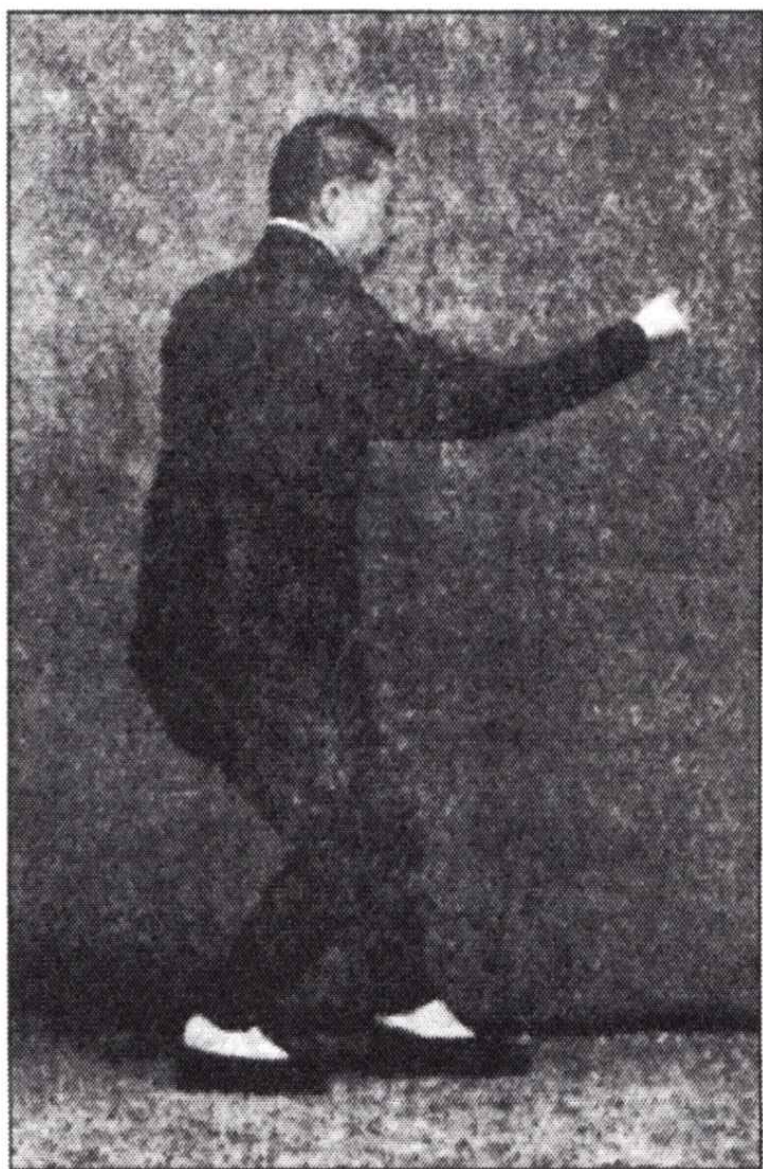


Heng Quan

Turning posture. First, the right foot hooks inward with power. The heel twists outward with power. The left hand is stationary with power. The body turns to the left. The back of the right hand faces up, still going to the bottom of the left elbow in the front, then outward toward the back of the left hand. The left foot at the same time as the right hand, takes a step forward. The power of the hands separating is still like the previous postures, it doesn't change.

Section 4 - Heng Quan

Ending posture. Return to the starting position. With the left hand and right foot in front, turn the body the same as before. As the body turns, the right hand and left foot are in front. The step and follow step are also the same as the previous postures. Then stop.



Heng Quan

Chapter 6 - The Study of Lian Huan Combining the Five Fists Into One, Advancing and Retreating

Lian Huan (Linking) is the form of The Five Elements Combined Into One. When the Five Elements are practiced separately- it is called the Five Element Boxing and called the Five Principles. When practiced together it is like threading the seven holed pearl, it is called Lian Huan. Separating and combining, rising, drilling, overturning, and falling, Yin, Yang, movement, and stillness. It doesn't matter how the form rises, drills, overturns, and falls, it is always the movement of One Qi. Rising, drilling, overturning, and falling is but a portion of the flow of One Qi.

The Doctrine of the Golden Mean states: the containment of the four emotions is Zhong (centered). If you issue them from the center, it is called Harmony. This is true in boxing skill as well. The rising, drilling, overturning, and falling if unissued is called Zhong (centered). When issued from the center it is called Harmony. Zhong (centered) is the foundation of Xing Yi Quan. The way to understand The Five Elements Combined Into One is that they issue out in harmony with the Center (Zhong). Then Heaven and Earth can generate the 10,000 things. If you know this, then the Five Elements will return into One and be in harmony. Then of all the things between Heaven and Earth, there is none can not be defeated.

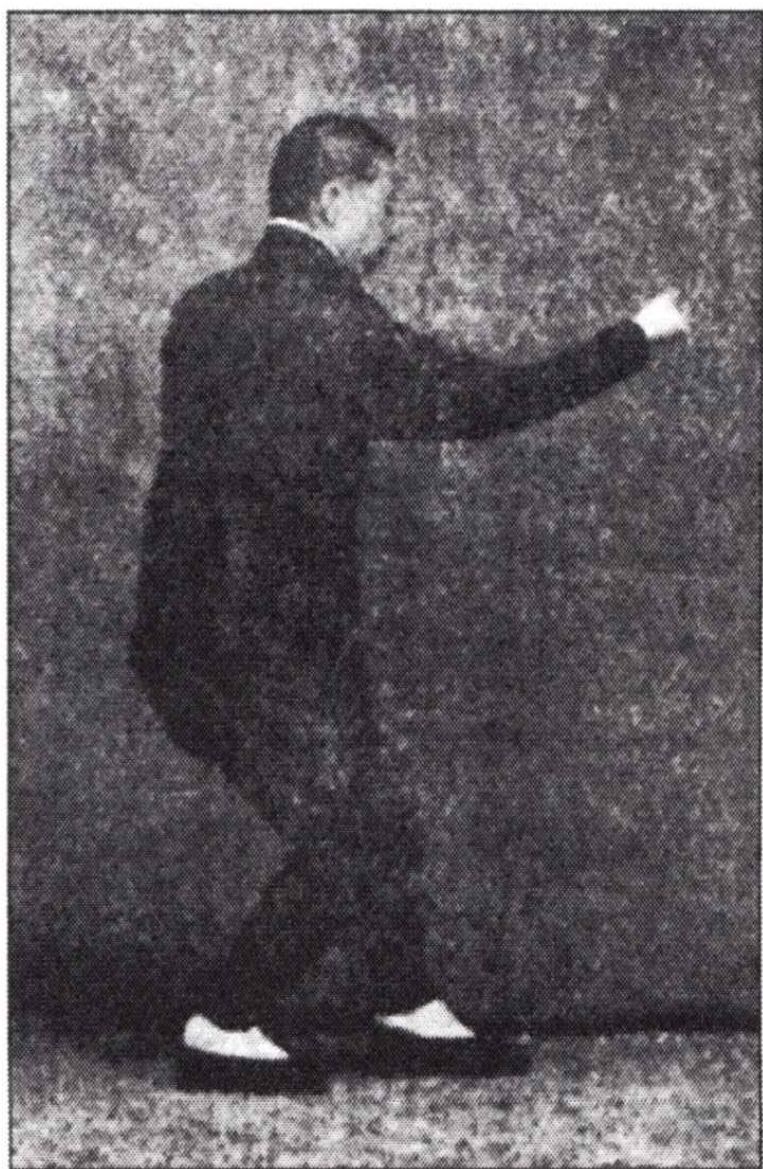
Heaven is the Great Heaven, Man is a Small Heaven. If Heaven and Earth, Yin and Yang, can combine then there can be numerous changing in boxing. When the Yin and the Yang of the legs can be in harmony it creates One Body. Both are the Qi of Yin and Yang. The Internal Five Elements must move and the Outer Five Elements must follow.

Stillness is the foundation. Movement is the application. When talking about stillness, stillness has not revealed the mechanism. When talking about movement, movement does not show its footprint (you don't know where it came from). Movement and stillness, when coming out but not yet started it is called the secret of movement and stillness.

Philosophers said, if you know the secret you are like an immortal. That is why the practitioner must research and study the linking of the three bodies (San Ti) to each other. This is the secret of Yin and Yang and the Five Elements Returning to One.



San



Beng Quan

When starting, both hands close into fists. Stepping forward it is the same as Beng Quan. It is like the theory of the army advancing forward in battle array.



*Blue Green Dragon Exits
Water*

Retreat the same as the cross step in Beng Quan. It is like the army issuing to the left flank. It is called the Blue Green Dragon Exits the Water.

Section 3 - Lian Huan Quan

Change the posture again, it is called the Black Tiger Exits the Cave. The right hand and right foot go out. When the right foot goes forward it must be straight. The left foot follow steps, it faces diagonally, and the back foot's inner ankle is facing the right heel. The right hand goes straight out from the right ribs, level with the solar plexus. It is the same as Beng Quan.



Black Tiger Exits Cave

The eyes look at the middle section of right hand's index finger. The left wrist twist inward with power, the palm faces up. It pulls backward to the right rib and stops at the same time as the right hand (goes out). When both hands are going out and pulling back, you always have the root of the shoulders twisting backwards with Jin (power). When stepping forward both Kua (hips) also pull back with power (Chuo Jin). This posture is called the Black Tiger Exits the Cave. It is the same theory of the army issuing out to the right flank.

Section 4 - Lian Huan Quan

The White Crane Shows its Wings. First the right hand comes back to below the solar plexus, facing the left fist. Both hands are tightly close to the abdomen.

Then the wrists of both fists twist outward with power until the backs of both hands face inward, and they rise slowly until the top of the forehead. Then they go forward and backward, separated in one line, extended as far as they can go. The two fists are like drawing the upper half of a circle. Extend until the two fists are facing each other and stop level with the shoulders.

Then the left foot with power comes back. Both fists drop down together. The same as the shape of the lower part of a circle. They fall to the lower abdomen. Both elbows are next to the ribs. The left hand is open and the right hand is in a fist. The back of the right hand falls to the left palm.



White Crane Shows its Wings

When the hands rise, the eyes look at the fists. When the hands drop, the eyes look at the right hand and follow it as it falls. The right foot moves backward to the left foot at the same time as the two hands fall. The right foot points straight. The heel is tightly next to the inside ankle bone of the left foot. The body must have the shape of three bending, except the waist sinks down with power. The shoulder and the Kua are also as before, with Chuo Jin (pulling out power). The head pushes up as before with power. The body must be steady. The eyes look forward. This is like battle formation when the two flanks of the army retreat and then go out. That is why it is called The White Crane Shows its Wing.

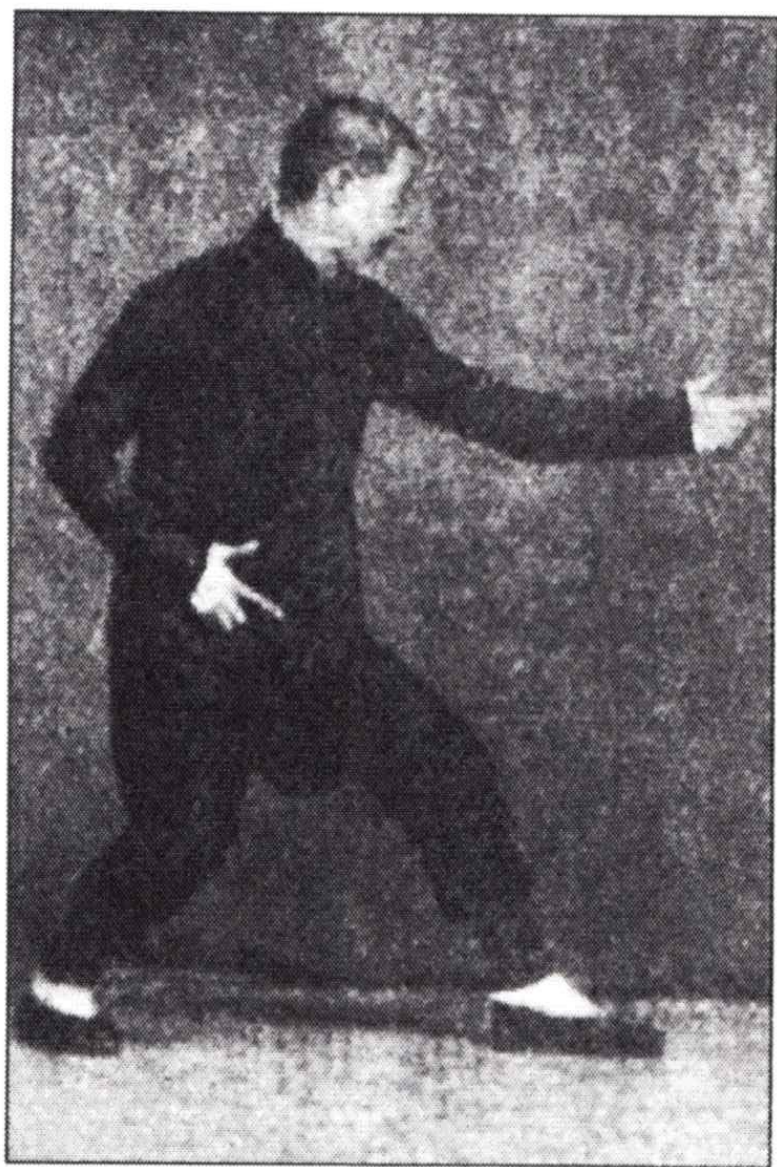
Section 5 - Lian Huan Quan



Lian Huan Pao Quan

Change into Pao Quan. The right hand drills upward until the forehead. The wrist twists outward. The back of the hand is next to the forehead. At the same time, the left hand, from the solar plexus, goes straight out. The right foot, at the same time, takes a step forward and the left foot follow steps closely. It is the same as practicing Pao Quan by itself, only this postures goes straight to the front, do not go to the diagonal. This is the two flanks (of the army) combined into one and advancing. The form is very sudden that is why it is called Pao Quan.

Section 6 - Lian Huan Quan



Lian Huan Pi Quan

Change into Pi Quan. The left hand falls down in the shape of a half circle, similar to the posture of Pi Quan. It goes down to the lower abdomen. The left foot with power takes a small step straight backward. The right palm faces inward and it drills upward along the body to the solar plexus.

The right hand goes straight forward and then downward, Pi (splitting) to the utmost. The left hand Pi (splitting) forward from the mouth. At this time the right hand pulls backward from below the left hand. Both hands tear apart the same as in Pi Quan. The right hand pulls back to the right ribs and stops.

The right foot at the same time, retreats to the left foot. The distance between the two feet is the same as in Pi Quan. Both eyes look at the root of the left thumb and the tip of the index finger. Both fingers relax, open, and Chuo Jin (pulling out power).

At this time the body is in the shape of Yin and Yang Harmony. Inside the abdomen is like an empty cave. This posture takes the meaning from the Metal Element that is why it is named Pi Quan.

Section 7 - Lian Huan Quan



Wrapping

Change into Wrapping Form, also called Heng Quan. Curl the middle, ring, and pinky fingers of both hands. The thumbs and index finger of both hands are extended and straight. The palms of both hands are secretly concave.

The two shoulders are in harmony with Chuo Jin (pulling out power) but do not show it. Then the left hand falls to the lower abdomen, the wrist wraps inward. The left elbow is tightly next to the left ribs. The hand drills up to the mouth, the wrist then twists outward with power. Then it extends diagonally to the front with Ning Jin (grabbing / pinching power). When it can not extend any further the palm faces down. Even though the arm is out in a diagonal, it always has the intention of going out at solar plexus level. At the same time as the hand wraps inward, the left foot comes back to the front side of the right ankle. The toes touch the ground. The heel is raised slightly. Then the foot goes out together with the left hand, returning to where it was originally.

Before the (left) hand starts to drop, but hasn't yet, the right hand from the right ribs goes inward with wrapping power, then from the solar plexus to the mouth it drills out to the front until it can't go anymore. The palm faces upward. The index finger is extended, facing the mouth, and at the level of the mouth. The left hand still with the palm facing down, pulls back to the left ribs as the right hand extends outward. The right foot at the same time follows steps. This posture is also crossed. The body is in the shape of the three bends. The lower abdomen is on top of the left hip. This is named the Wrapping Form and also named the round shape and the Element is Earth.

Section 8 - Lian Huan Quan



Leopard Cat Climbs the Tree

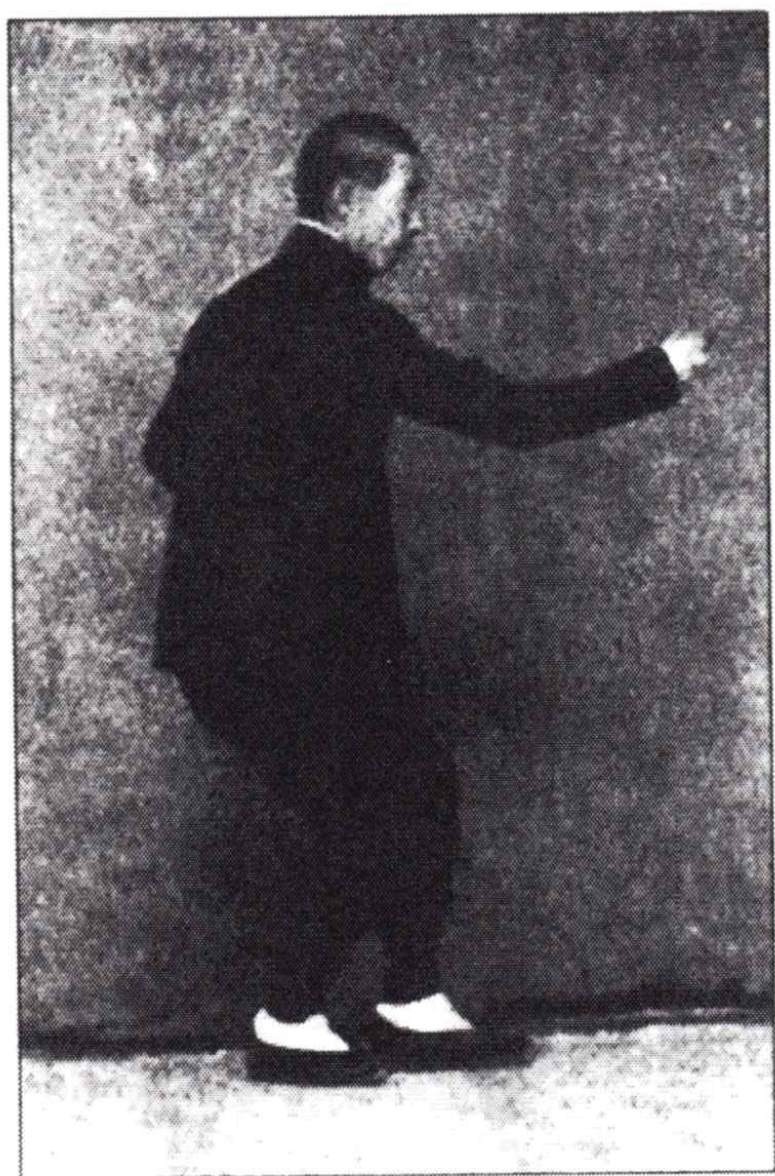
Change to the Leopard Cat (Raccoon) Climbs the Tree. First the left foot takes a small step forward. Then raise the left hand and the right foot together and they go forward with power. The right hand at the same time pulls back to the right side of the solar plexus. The left foot at the same time follow steps closely. The legs are still in a crossed stance. Both hands are open. Both shoulders and Kua (hips) have Chuo Jin (pulling out power).

There can not be any disharmony which would cause the internal Qi to not be centered and harmonious, this would cause you to be clumsy. If you are clumsy, then even though you have a brave heart you will not understand (boxing). The practitioner must be very careful. This form is called Leopard Cat (Raccoon) Climbs the Tree. It has the battle formation of claws and teeth. Also called the crossed posture, like in grabbing and seizing (chin-na).

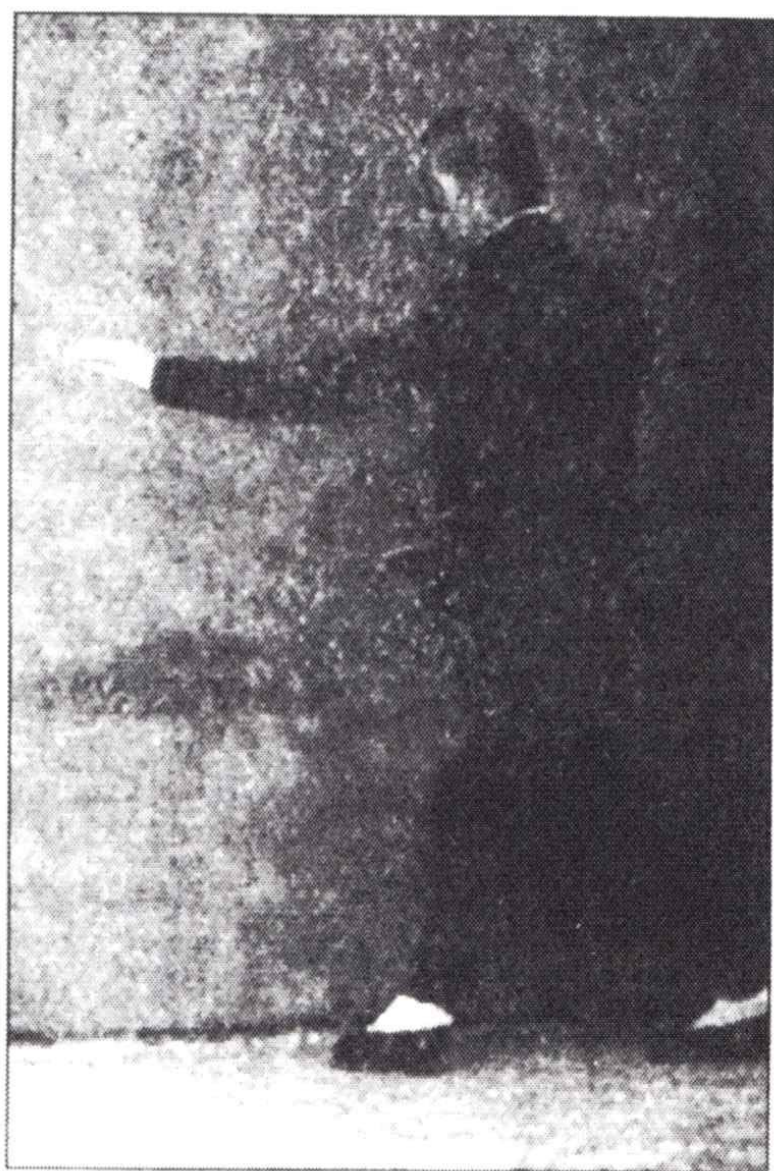
Section 9 - Lian Huan Quan

Change to Beng Quan. First the right foot takes a small step. Then the left foot takes a step forward with power and the right hand goes out. The left hand pulls back to the left side of the solar plexus. The right foot follow steps immediately. The hands and feet move with power and the distance between the two feet is the same as in Beng Quan.

From this posture you turn the body. This is called the straight posture, it is also called Chasing the Wind and the Moon. Do not relax.



Lian Huan Beng Quan



*Leopard Cat Inversely Climbs
the Tree*

When turning the body it is the posture of Leopard Cat (Raccoon) Inversely Climbs the Tree. It is the same as the turning posture of Beng Quan. This posture is like the army that goes along with the enemy to get victory out of defeat. That is why it is called Leopard Cat (Raccoon) Inversely Climbs the Tree.

Section 11 - Lian Huan Quan

Come back, the right foot takes a small step forward. The left foot goes forward. The right hand goes out. The left hand pulls back. The right foot follow steps. The movements all have the same power as Section One. Retreat step and send the hand out the same as Section Two.

Section 13 - Lian Huan Quan

Exit the Cave the same as Section Three.

Section 14 - Lian Huan Quan

Show the Wings the same as Section Four.

Section 15 - Lian Huan Quan

Pao Quan the same as Section Five.

Section 16 - Lian Huan Quan

Pi Quan the same as Section Six

Section 17 - Lian Huan Quan

Wrapping the same as Section Seven.

Section 18 - Lian Huan Quan

Climb the Tree the same as Section Eight. Beng Quan the same as Section Nine.

Section 20 - Lian Huan Quan

Inversely Up The Tree the same as Section Ten.

Section 21 - Lian Huan Quan

Ending posture is the same as the ending postures of Beng Quan.

Chapter 7 - The Study of Wu Xing Sheng Ke

Linking like stringing the seven holed pearl becomes continuous by practicing the Five to combine into One. It is also practicing the Five Elements Yin and Yang so that they combine into One.

This is called the usage of Transforming Wu Xing Sheng Ke (Five Elements Generating and Destroying). It is also called Wu Xing Pao Quan (The Five Element 2 Man Form).

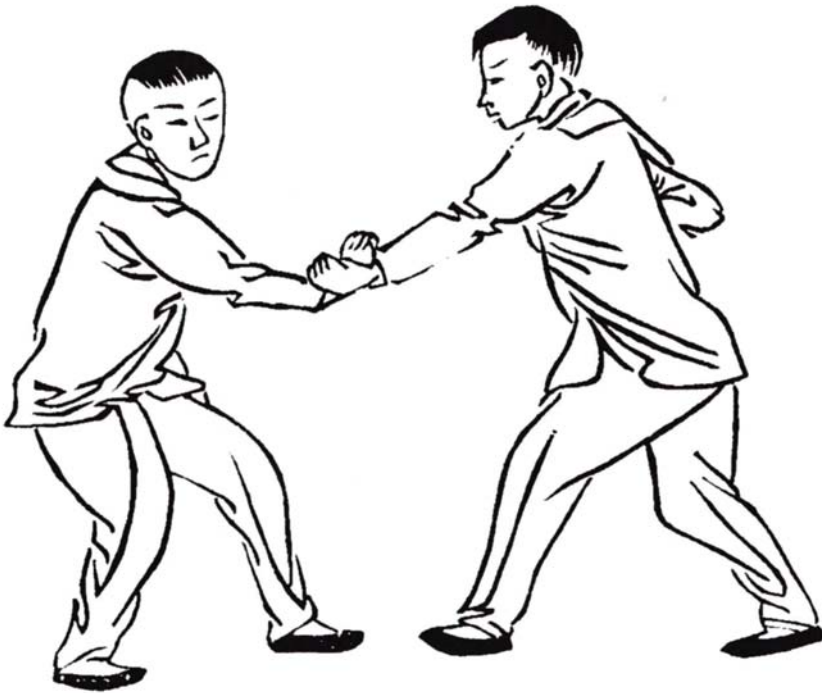
The previous practice of the Five Elements individually is called structured practice to build the body. Then, the Five Elements Combined Into One is called Lian Huan. It is combining them all together. It is for understanding their character. It is called All of Them Combined. It is the usage of the Five Elements, the inner essence of each correct, to master and understand their character.

The ancient philosophers said: Pi is Metal, Beng is Wood, Zuan is Water, Pao is Fire, Heng is Earth. When each of the Five Elements are used properly, then you will truly understand. That is why it is called the theory of Transforming Wu Xing Sheng Ke (Five Elements Generating and Destroying).

Preparation: two people (A and B) practice together.

When starting the two people are designated Upper Hand and Lower Hand. A is Upper Hand and B is Lower Hand.

(Translator's Note: B is on the left, A is on the right)



Both people are in San Ti Shi. B steps forward first with Beng Quan.

A uses the left hand to cover B's right fist. A's two feet go back replacing each other. At the same time as the hand (covers), the feet step back. The right hand is still at the right ribs.



B strikes again with the left hand using Beng Quan.

A takes a small step to the side with the left foot, with the foot pointing slightly outward. The left hand rises and drills to the outside of B's left hand with the hand wrapping inward and stops, just as in Pi Quan. The right hand quickly, from the right rib, goes to your own left hand and goes out. Then Pi (split) downward towards B's head and shoulders. At the same time as the right hand goes out, the right foot advances to the outside of B's left foot.

This is Pi Quan defeating Beng Quan. It is also called Metal destroys Wood.



B's left fist drills and turn upward. The wrist turns outward. The right hand strikes out towards A's solar plexus. The feet are stationary.

This is Pao Quan. Because Beng Quan is the Wood Element and Pao Quan is the Fire Element, Wood generates Fire. Beng Quan changes into Pao Quan. Pao Quan is the Fire Element. Fire destroys Metal. That is why Pao Quan can defeat Pi Quan.



A raises and pulls the right foot back towards the left. Then takes a small step horizontally with the toes pointed outward diagonally. The left fist falls downward and wraps inward with power. The elbow is tightly next to the ribs. Press on B's right hand. Then immediately, A pulls the right hand back to the right ribs. Then the left foot steps forward to the inside of B's right

foot. The right hand drills out palm up from along the body with the elbow close to the ribs to to B's chin through the inside of B's left hand. A's eyes look at B's eyes waiting for him to move.

This is called Zuan Quan. It can defeat Pao Quan. Pi Quan is the Metal Element. Zuan Quan is the Water Element. This is Metal generates Water. Pi Quan can change into Zuan Quan. And, Water can destroy Fire, so Zuan Quan can defeat Pao Quan.



B pulls the right fist back to the right rib. At the same time, the left hand pushes diagonally with power towards A's right elbow and upper arm, pushing out. This is called adopting Xie Jin (oblique power). The feet do not move.

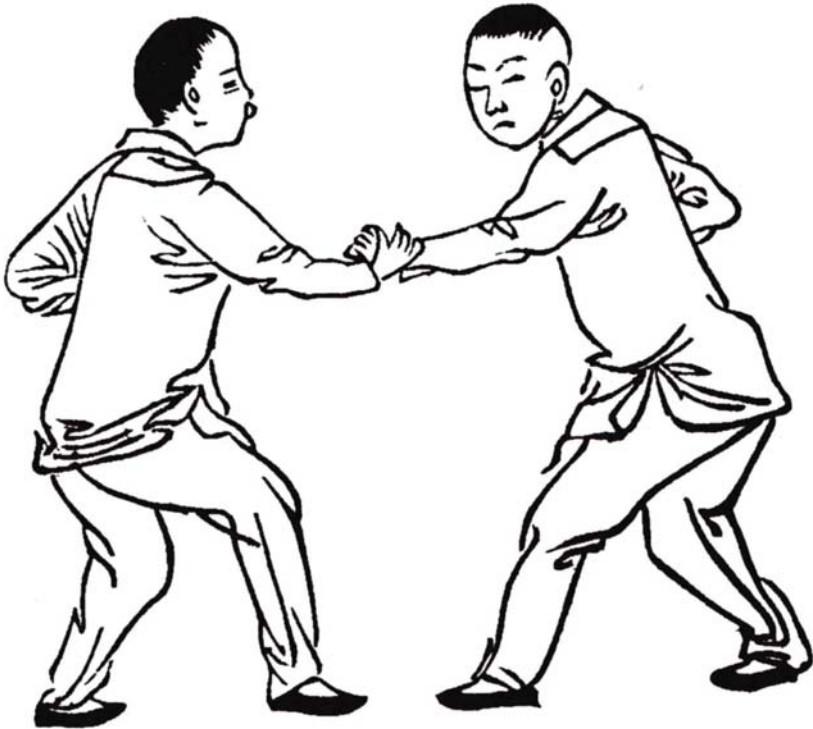
This is Heng Quan defeating Zuan Quan. Pao is the Fire Element, Heng is the Earth Element. Fire generates Earth. Pao Quan can change to Heng

Quan. Earth destroys Water so Heng Quan can defeat Zuan Quan.



A pulls the right hand back. The left hand strikes out like an arrow, straight out to B's solar plexus. Both feet do not move.

This is Beng Quan. Zuan Quan is the Water Element. Beng Quan is the Wood Element. Water generates Wood. Zuan Quan can change into Beng Quan. Wood destroys Earth, so Beng Quan can defeat Heng Quan.



B uses the right hand to cover A's left fist. B retreats the left foot to behind the right foot and pulls the left hand back like in the form of Pi Quan. A strikes out the right hand with Beng Quan.

Section 9 - Wu Xing Sheng Ke Quan



B uses the left hand to cover A's right fist. And B retreats the right foot and right hand as in the previous form.

A strikes out the left hand in Beng Quan.



Section 11 - Wu Xing Sheng Ke Quan

B, like in the single posture practice of Pi Quan, drills his left hand out from the lower abdomen to the outside of A's left hand. The palm faces upward. Then the right hand strikes as the right foot steps forward. Striking with Pi (Splitting) and stepping forward is exactly the same as the first posture that

A preformed. This is Pi Quan defeats Beng Quan. It is called Metal destroys Wood.

Continue, but now A preforms the actions as B did before.

Section 13 - Wu Xing Sheng Ke Quan

B preforms the actions that A did before.

Continually back and forth like the stretching and contracting of One Qi. If you understand the essence of this practice it is really wonderful beyond words. The ancient philosophers said the True Taiji and the Essence of Yin and Yang and Five Elements is the significance of this boxing.

Book 2

The Study of Xing Yi Quan, Heaven and Earth Transforming and Generating the Twelve Shapes

The Heaven is formed by Yin and Yang and the Five Elements transforming and generating the 10,000 Things (everything) and by Qi. The theory is also sufficient. The Way of Heaven is Male. The Way of Earth is Female.

The Way of Men is what? Heaven is the Great Heaven, Man is the Small Heaven. The fists and legs are Yin and Yang in harmony. The Five Elements come together and transform. Xing Yi Quan arises from this.

Qi does not have two Qi's. The Theory does not have two theories. Objects (things) only get one aspect of Qi, Men receive the complete (all aspects) Qi. Objects (things) receive only partial but they can serve their purpose from Heaven. And, their existence can start or stop at any time. It stops when it is completed.

Men have received the complete Qi of Heaven and Earth, and the principles of Heaven and Earth. Today people hold on to one principle and can not utilize the entire theory. Do people suffer and face hardship because of their nature and fate?

The condition of things is that they have the ability to move (change), modeling themselves on Men. Man has the spirit of all things but can not use the theory of the 10,000 things to fulfill the course of his life. Then that means, that Men is not equal to Things. How could you not be ashamed.

People today can focus and search for the subtle traces in the Twelve Forms of boxing to put the theory into practice. To know and to do combine into one. Not only can it advance virtue, but also it can develop the body, getting stronger every day. So why not make great effort to practice the Twelve Forms of Boxing?

The Twelves Shapes are born from Heaven and Earth. They are Dragon, Tiger, Monkey, Horse, Tuo, Chicken, Sparrow Hawk, Swallow, Snake, Tai, Eagle, and Bear. All things receive the Qi from Heaven and Earth to take shape. They preserve the Heavenly Principles.

The Twelve Shapes can encompass the principles of the 10,000 things (all things). That is why Xing Yi Quan has the Twelve Shapes and the guiding principle of all things. That is why to practice the Twelve Shape Boxing strives to complete the theory of the 10,000 things (all things).

Chapter 1 - The Study of Dragon Form

The Dragon Form has the posture of the Dragon Descending and also the posture of the Crouching Dragon Enters The Sky. It has the method of searching out the bones.

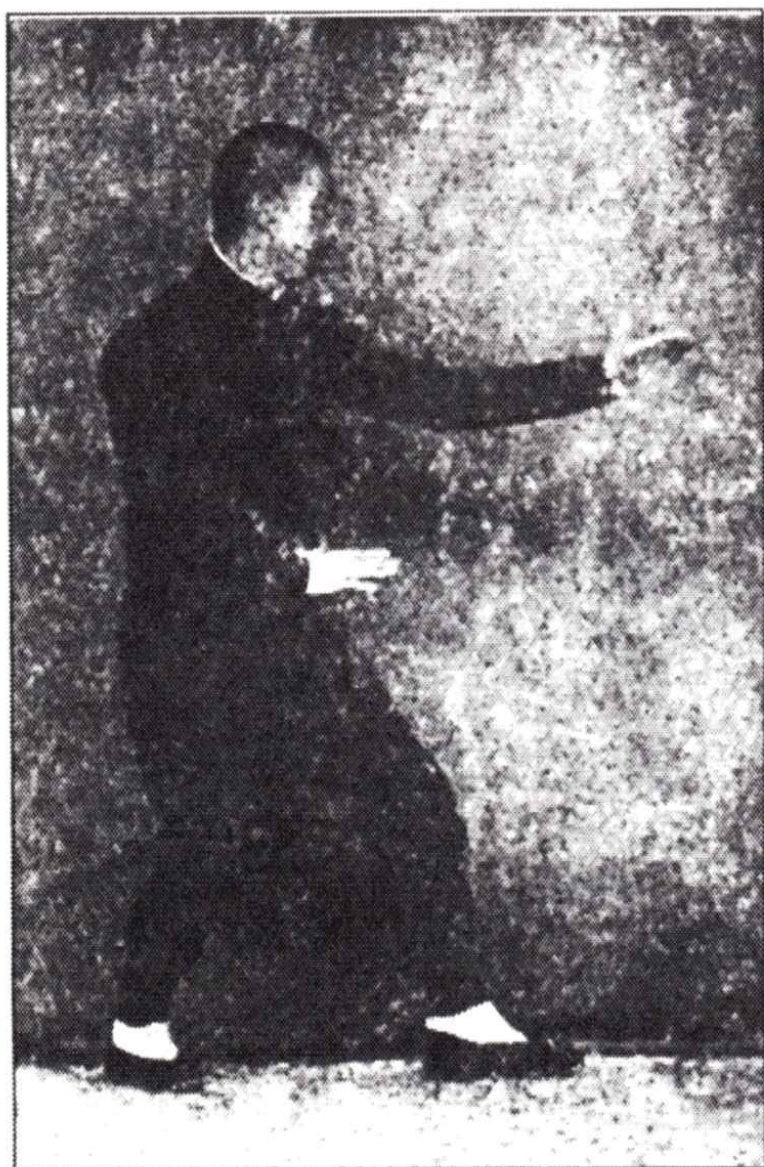
Dragon is the True Yin. (Dragon is originally Yang, but in boxing it is Yin.)

In the body it is the Heart Fire descending. The Book of Elixir says, the Dragon comes from the center of Fire (center line of Fire Trigram) and yet can soar through the clouds.

The Dragon chasing the clouds in boxing is the Dragon Form. This Form's Jin (trained power) goes up to the Cheng Jiang Xue (acupoint in the indentation below the lower lip), reaching the point at the indentation below the lip, also called rising along the Ren Mai (Conception Vessel).

Dragon connects with the movement of Qi in the Tiger Form to create a circle. The two forms, one in the front, one in the back, one rising, one descending.

If the boxing is harmonious, then Heart Fire will descend. If the boxing is out of harmony, then the body will be burned by the Yin Fire, the body will not be lively, and the orifice of the Heart will not be open. This is why the practitioner must study the underlying principles to understand. After a long period of study you will understand liveliness in the body.



San Ti



Dragon Form

Start in San Ti Shi. The left foot takes a small step forward to the forward diagonal with the toes turned outward. The sole of the foot is slightly up. The right foot is straight, toes on the ground and the heel raised slightly.

The hands are like in Pi Quan. The right hand goes outward and the left hand pulls back. The root of the both Kua (hips) are loose and open with power. The body crouches down. The lower abdomen is on the top of the left leg. It has the intention of the Dragon diving and hiding.

Both eyes look at the index finger of the front hand. The hand is at the level of the solar plexus. The waist sinks down with power. The shoulder are loose and open with Chuo Jin (pulling out power). The same as the previous methods. When you are steady, then you can change.



Dragon Form

When changing forms, the right hand like Pi Quan gathers (comes in) and winds (twists), and then drills out. The left hand goes out like Pi Quan, except the legs are different.

The right leg advances and the left leg is pulled behind just like in the previous form. When the legs are changing, the two hands rise at the same time. It has the intention of the Flying Dragon Ascending to the Heavens. When you drop down the four limbs must be harmonious. When changing, the body doesn't start the upward movement. The head must have hidden power pushing upward and the body has the shape of rising. This is known as rising with intention. When you are steady then change again.



Dragon Form

Change the posture again, both hands rising and falling, changing the legs, and the shoulder and Kua loose and open with Chuo Jin (pulling out power) is still the same as previously. But, the eyes follow the drilling hand and look up, the chin stretches forward, and then drill up with wrapping power. You have the intention of the Ren Mai (Conception Vessel) to the Cheng Jiang Xue (acupoint in the indentation below the lower lip). The number of repetitions is determined by yourself.

Section 4 - Dragon Form

End from the left form with the right hand and left foot in the front. Stand steady. Then the right hand pulls back and the left hand goes out returning to San Ti Shi. Then end.

Chapter 2 - The Study of Tiger Form

The Tiger Form has the form of Crouching Tiger Leaving the Cave. It is like a Tiger bravely pouncing on its prey.

Inside the body it is the Kidney Water Element. The Clear Qi rises. The book of Elixir says, Tiger comes from the center of Water (center line of the Water Trigram), it is also wind. Wind from the Tiger in boxing is Tiger Pouncing.

The ending of the buttocks is named Du Mai (governing Vessel), it is also named Chang Qiang (GV1). You can not see the rising and the falling. It is also the Sleeping Fierce Tiger Exits the Cave.

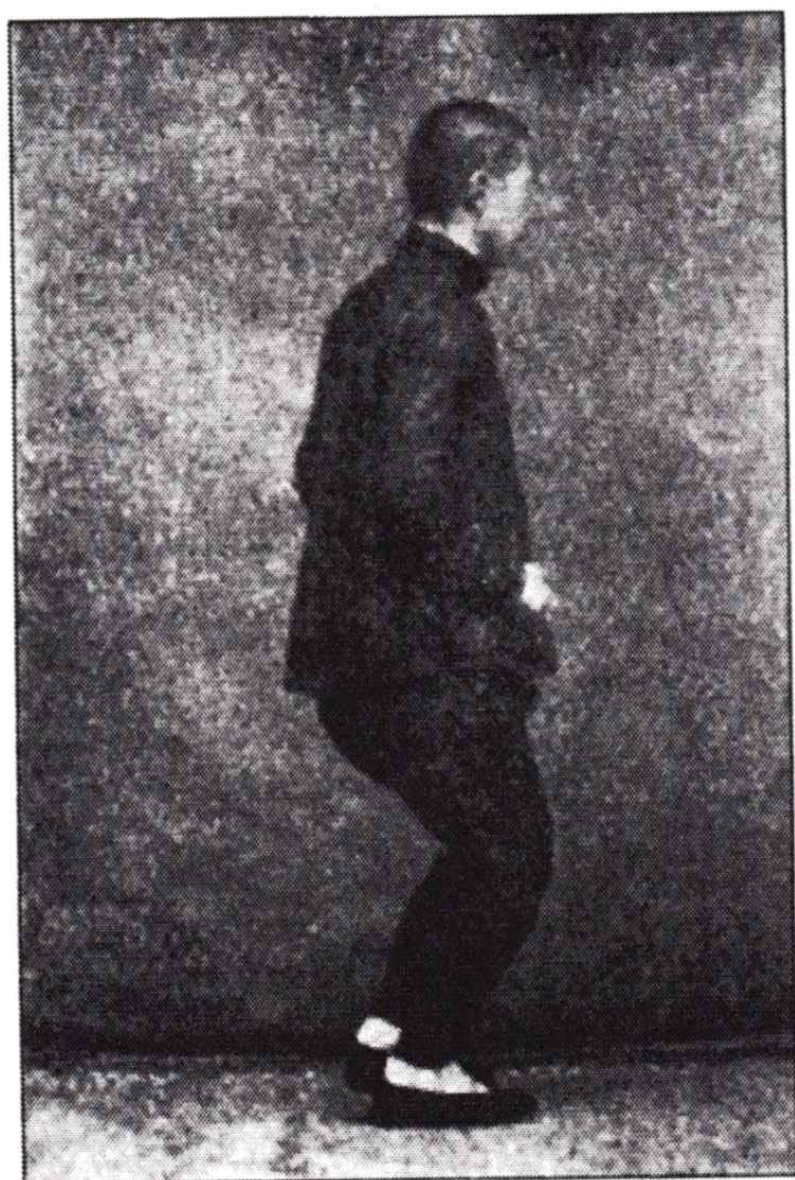
If the boxing is in harmony, then the Clear Qi will rise, and the brain will be nourished. If the boxing is not in harmony, then the turbid Qi doesn't descend and all the channels are obstructed and not clear.

The book of medicine says that Du Mai is the original source of 100 channels. Once the Du Mai is clear, then all channels are clear. This is the significance. The

practitioner must study the principles of the Tiger Form to understand it in the body and Heart / Mind, and to open all the acupoints.



San Ti



Tiger Form

Start in San Ti Shi. Both the left and the right hand go forward and outward to the lower diagonal. The body still holds Yin and Yang in harmony with Chuo Jin (pulling out power), there can not be any movement.

The right foot with power advances forward, past the left foot, about 2 feet forward. Do not wait until the foot drops, the left foot raises immediately and comes tightly next to the ankle of the right foot.

At the same time as the left foot moves, both hand twist and pull back to the lower abdomen. The palms face upward. The two elbows are tightly next to the ribs. The waist sinks down with power. The waist must always sink with power no matter if you are raising the foot, twisting and pulling the hands back, or rising or falling, otherwise the body will not be light. Everything in harmony like the previous methods. Stand steady. No matter the distance (stepped), it is not jumping but instead like a stabbing movement with the body.

Section 2 - Tiger Form



Tiger Form

The left foot steps out to the front diagonal. The right foot follow steps, the same as practicing Pao Quan. The two hands, from along the body, drill upward to underneath the chin. Then they continue drilling, dashing to the front and the hands overturn. The wrists twist outward with power. Pounce forward and out. The hands are level with the solar plexus. Again, the shoulders are opening to the outside with power and then they pull back with Chuo Jin (pulling out power). The left foot moves straight forward at the same time as the hands. The right foot follows, the same as practicing Pao Quan. The eyes look between the two hands. Stand steady. Then stepping forward again, changing to the right posture.

The left foot takes a small step to the front, the same as in Pao Quan. At the same time as the left foot steps, both hands drop to the lower abdomen. It is the same as when the hand pulls back in Pi Quan, except instead of a single hand both hands move together. They move together with the foot as one. The two eyes again look to the right, and straight, far or near, without leaning forward or back. Its like in mathematics, the triangle with the 90degree angle, the body is the 90degree line, the ground is the base, and where the eyes look is the slanted line. So the goal of this is that the eye method can not give birth to floating Fire (the upward movement of Fire).

Section 4 - Tiger Form



Tiger Form

Stepping forward. Step again the same as in Pao Quan. The hands move the same as the left posture, pouncing outward the same way. The number of repetitions is not set. No matter how many repetitions, when the left side is out, turn the body.

Section 5 - Tiger Form



Tiger form

Turn the body. Turn to the left, hook the right foot inward and then step the same as in Pao Quan. The two hands fall to the lower abdomen as you hook the right foot inward. The hands pounce outward at the same time as the left foot steps forward, the same as the previous postures.

Section 6 - Tiger Form

Go forward again the same as the previous postures.

Ending posture. Go out with the left posture. Then stop. Turn the body and advance the foot forward. The hands pounce out. It is still the same as the Turning Form. After you turn the body stand steady for a little while and rest.

Chapter 3 - The Study of Monkey Form

Monkey is the most clever and precise. It has the method of contracting (shrinking) power (Suo Jin). It has the skill of crossing the mountains.

In the body it is the Heart's source. In boxing it is the Monkey Form.

If the boxing is in harmony, then the Heart /Mind and Spirit are stable and quiet, and the form and appearance will be pure and true. If the boxing is not in harmony, then the Heart / Mind and Spirit is dislodged and unordered, the form and appearance will be disharmonious, and the hand and foot will also loose harmony. Meng Zi said, the root of the Heart gives birth to color which appears at the face and is abundant in the back. It spreads through the four limbs. This is called Qi.

People have the skill of this form inherently, but can not reach it. Study the underlying principles to understand the theory of this form. Practicing the form can not only consolidate and make the mind peaceful, it can lighten the body. Practitioners should not neglect this.

Section 1 - Monkey Stamps His Seal

Start in San Ti Shi. Pick up the left foot and step to the right side, taking a small step with the foot twisted outward. The left hand falls to the lower abdomen, the same as Pi Quan. Then it drills out. The body, along with the left foot, turns to the left.



San



Monkey Stamps His Seal

The right foot with power steps forward to the front of the left foot. The toes wrap inward with power. At this time the body faces Southwest or Northeast. In general you are looking at where the starting point was. If the starting point is from the North, then this posture is in the Northeast. Then the left foot and the left hand at the same time retreat to behind the right foot. The right hand goes out above the left hand. This posture is the same as Pi Quan.

Section 2 - Monkey Pulls the Rope

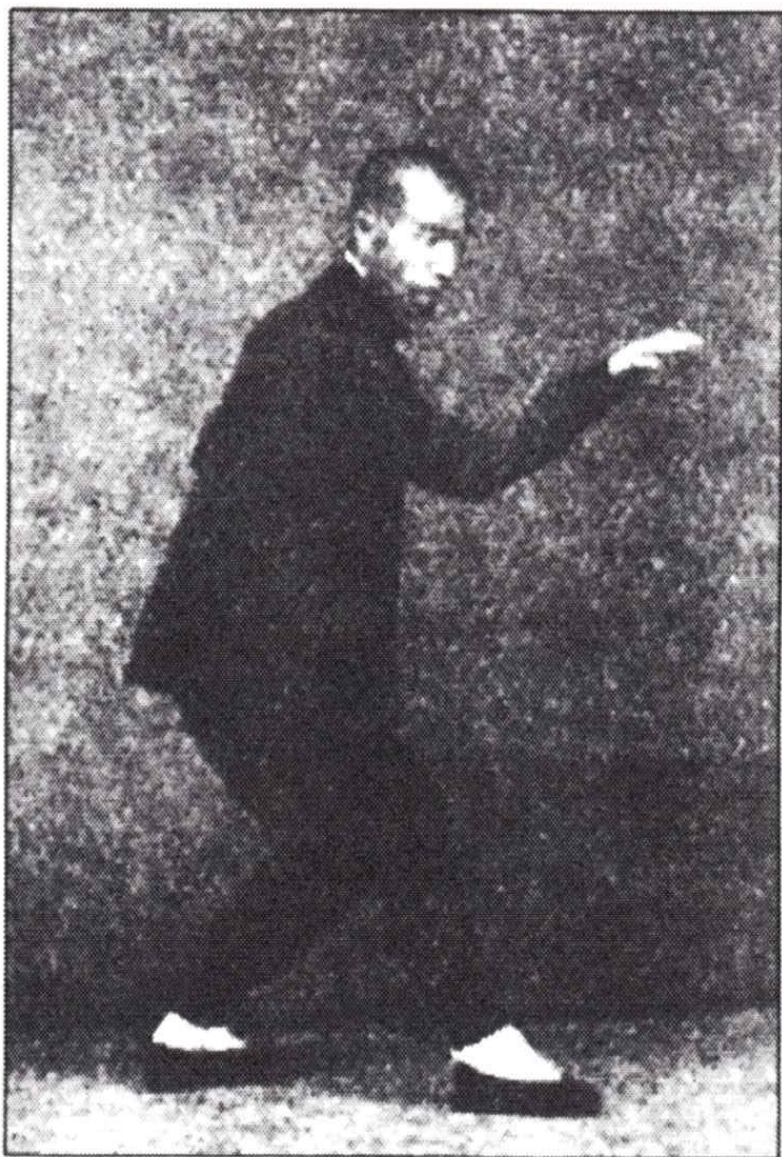


Monkey Pulls the Rope

The left foot again steps backward with power. The right foot on the ground pulls to the inside of the left foot with the tip of the toes on the ground and the heel raised. The heel is facing the ankle of the left foot. The body is in the shape of three bendings like the picture.

The right hand pulls to the lower abdomen with the elbow tightly next to the ribs. The left hand goes forward to about 2-3 inches in front of the mouth. The back of the hand faces up. The hands are in the shape of eagle claw. The five fingers are spread open. The elbows are next to the ribs. The root of both Kua (hips) and the tail bone contract back with power (Suo Li). The head can go forward and also upward, pushing upward with power. Stand steady.

Section 3 - Monkey Climbs the Pole



Monkey Climbs the Pole

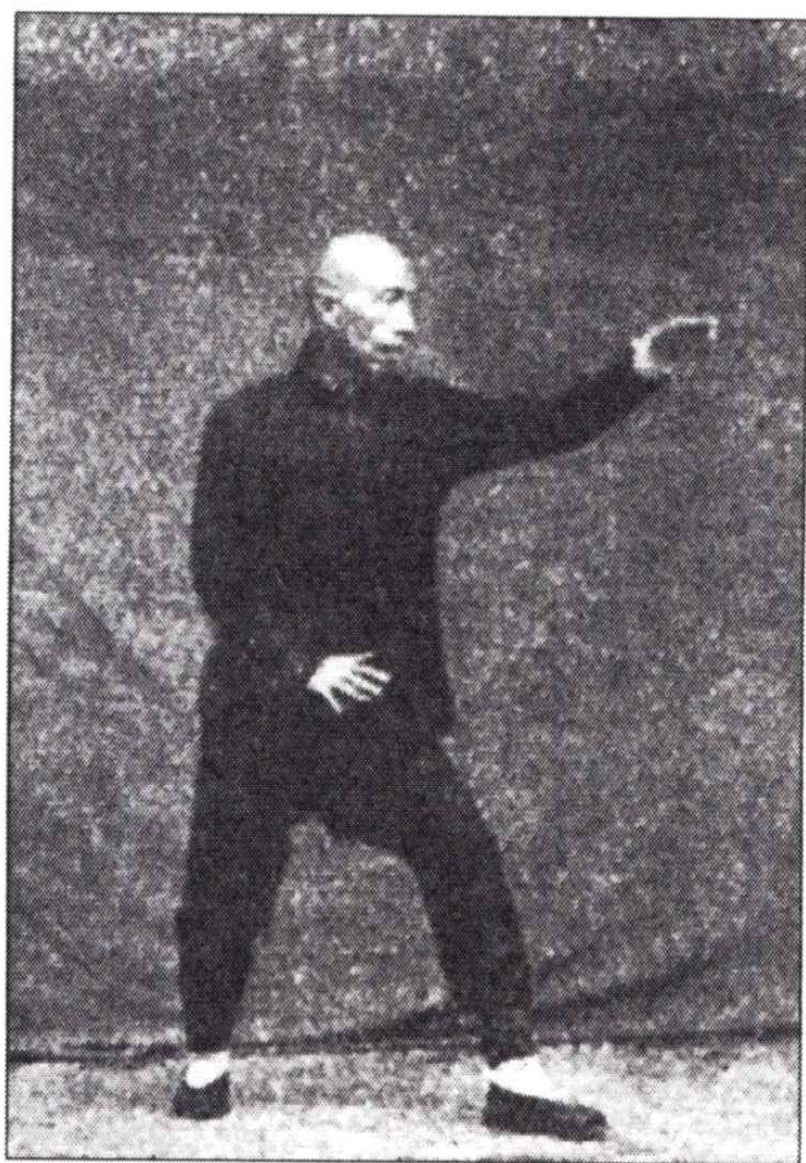
The right foot takes a small step forward. Advance the right hand and the left foot at the same time. The left hand pulls back to the left side of the solar plexus.

Pause and then the right foot moves. At the same time, the left hand also goes out, except the right leg lifts up with power. The root of the thigh and the lower abdomen are touching each other. The toes are raised with power.

Then the right hand goes out and the right foot falls down. The left hand pulls back. The (right) hand goes out and the foot falls. When the hand pulls back it must be coordinated. This posture is the same as Pi Quan. Stand steady and then change postures again.

Section 4 - Monkey Stamps His Seal

To change the posture, the right foot twists outward with power. The right hand also like in the left posture, falls to the lower abdomen and then drills out and up. The body follows and turns to the right with the right foot.

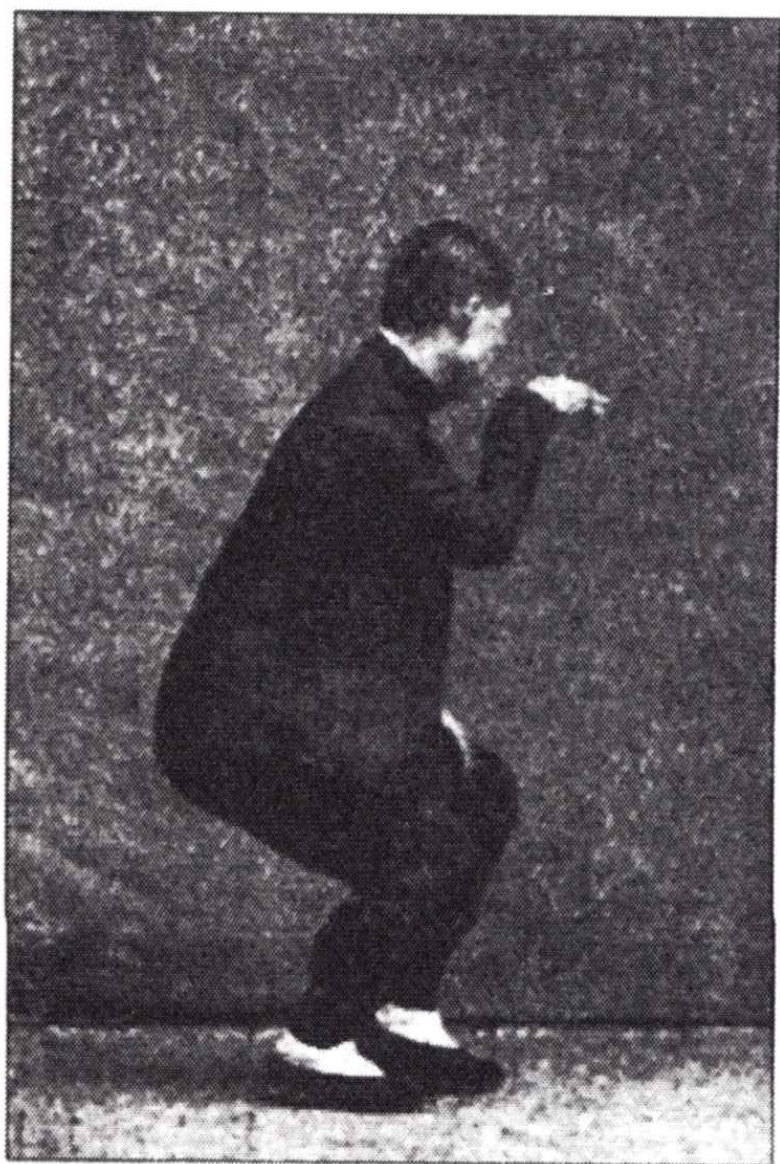


Monkey Stamps His Seal

The left foot with power steps forward and hooks inward. At this time the body is facing the Northwest.

Then the left hand goes out the same as Pi Quan Left Form, and then goes backwards with contracting power (Suo Li).

Then take a step forward. When the hand goes out, lift the foot and pull the other hand back. The same as the left form.



Moneky Pulls the Rope



Monkey Climbs the Pole

The number of repetitions is up to you.

You can turn from either the left or the right posture, it doesn't matter.

Section 5 - Monkey Form

Turning posture. If for example you are facing the Northwest, the left hand and left foot are out. Turn the body to the left, you are now facing Southwest. The hand going out, rising and falling is the same as the left and right postures. The method of practice is the same.

Section 6 - Monkey Form

Ending Posture. Go back to the starting point. The forms left and right have the same method of practice. Stand steady and rest for a moment.

Chapter 4 - The Study of Horse Form

The Horse is the most righteous of all the animals. It has the skill of quick stepping and it conveys the image of reins hanging. In the body it is Yi (Intention), it is born from the Xin Yuan (origin of the Heart / Mind). In boxing it is the Horse Form.

When the boxing is in harmony, then the Yi (Intention) is stable and the thoughts are void. When the boxing is not in harmony, then Yi (Intention) is agitated and the Qi is injured through overexertion, and the hand and feet are ineffective.

The ancient philosophers said, when the Yi (Intention) is honest, then your Xin (Heart / Mind) will be Zheng (upright / correct). If the Xin (Heart / Mind) is Zheng (upright / correct), then the principle is just. When the principle is just, then the power in boxing can be released without any disharmony. The practitioner must pay attention to this.

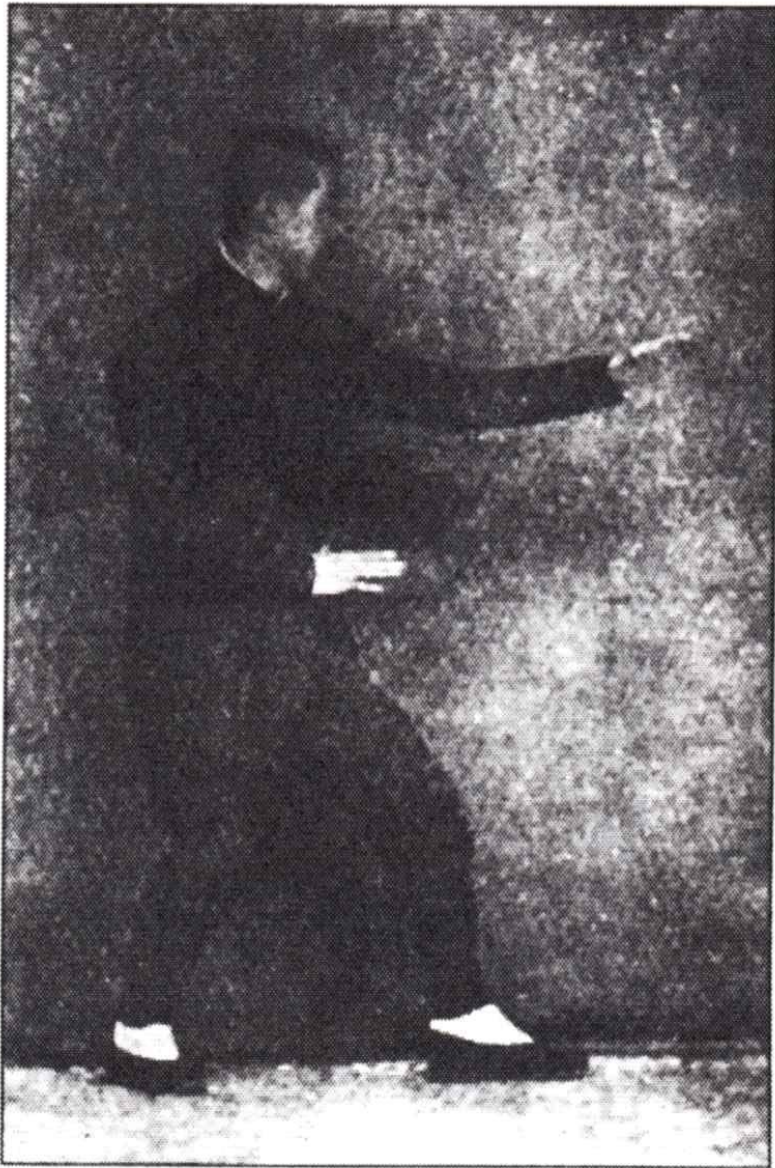
Section 1 - Horse Form

Start in San Ti Shi.

The left foot takes a small step forward. The foot falls to the ground at a 90 degree angle.

Roll the left and right fists upwards. Both wrists wrap inward with power. While wrapping the palms face up.

The shoulders relax and open with Chuo Jin (pulling out power). The left arm can not draw back, it is steady with power.



San



Horse Form

Then the right hand goes toward the lower part of the left hand and then strikes out from below the back of the left hand. At this time both palms still face up. When the hands separate, the right hand pushes forward with power and the left hand pulls back with power to the solar plexus. Both wrists twist outward with power. Twist until the back of the hands face up and the two fists face each other.

At the same time as you strike with the right hand, the right foot steps forward with power. The left foot immediately follow steps, it must not be too close to the front foot.

The eyes look at the root of the front hand's index finger. The arms are like the shape of the Yin Yang double fish diagram. The elbows are level and raised. See the picture. The two shoulder are relaxed and open to the outside with Chuo Jin (pulling out power).



Horse Form

Do the movement again, the small step, the wrapping of the hands, and the hand striking. The hands are facing each other. The shoulders have Chou Jin (pulling out power). The eyes looking the same as the left posture. You can determine the number of repetitions. Always turn when the left hand is forward.

Section 4 - Horse Form

Turning form. The body follows the right hand and turns to the right. The hands and feet are the same as Pi Quan. Then strike out. It is the same as the left and right Horse Form postures.

Section 5 - Horse Form

Ending Posture. Turn the body as before. The rising, drilling, turning, stepping, and the two shoulder with Chuo Jin (pulling out power) are all the same. Stop and then relax.

Chapter 5 - The Study of Tuo Form

Tuo (Chinese Alligator – extinct now) has the most agile body of all the aquatic animals. It has the ability to float on water.

Inside the body it is the Kidney Organ. That is why it can diminish and disperse Heart Fire, dissolve lumps or accumulations, and help the digestion.

In boxing it is the Tuo Form. This form can make the tendons and meridians of the entire body lively. It can also transform the clumsy Qi and clumsy power in the body.

When the boxing is harmonious, then a person with weak tendons and bones can strengthen and transform. A soft person can turn into hard. It is easy to build the tendons when they are contracted. When the tendons are relaxed it

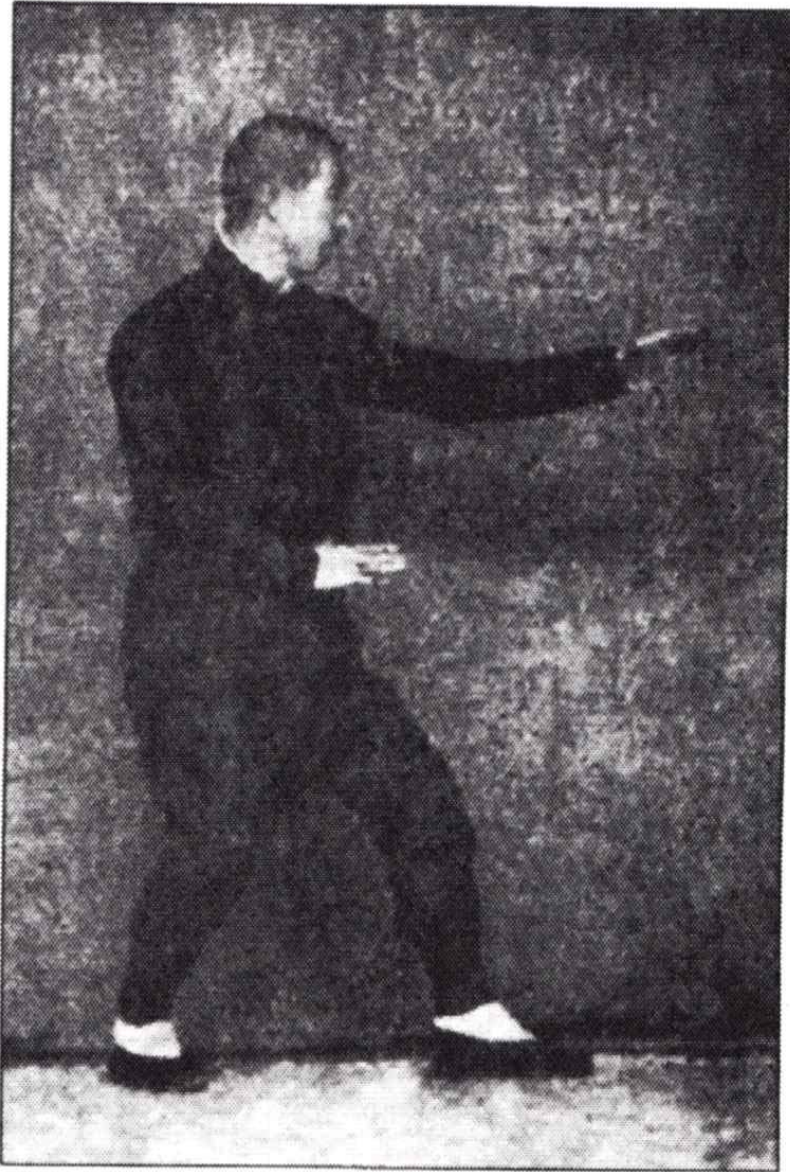
is easy to harmonize them. This is called going along with the way of Heaven to survive.

When the boxing is disharmonious, then the power of the hands, feet, shoulders, and Kua (hips) are restricted. When it is restricted then the body is not light, agile, and lively. The Tuo has the ability to combine with water into One Qi and float on the water. When not lively this is difficult.

Section 1 - Tuo Form

Start from San Ti Shi.

The left hand grabs and comes to in front of the lower part of the chin. The palm faces up. The elbow is tightly next to the ribs. At the same time as the left hand moves, the left foot goes inward to the right ankle.



San



Tuo Form

Then the left hand goes out diagonally from the mouth at the same time as the foot. It is the same as Lian Huan Bao Guo (Linking Form Wrapping Posture). When the hand and feet look like they have landed but hand not yet landed, the right hand moves.

Section 3 - Tuo Form

The right hand from the right ribs, wraps with power and drills up to the mouth. The elbow is close to the ribs. From the front of the mouth, drill out about a foot. Palm still faces up, the same as Lian Huan Bao Guo (Linking Form Wrapping Posture) right hand. The right foot at the same time rises and moves to the left ankle. The intention is that it is next to it, but not next to it. Do not drop the foot to the ground.



Tuo Form

The right hand and right foot go out diagonally, the hand turns over horizontally. The same as the left posture.

Section 5 - Tuo Form

The left hand and foot are out, it is the same as the right posture. The eyes look at the index fingers of the hands turning left and right. Although both hands come together and separate, it is always with the intention of One Qi, continuous without any breaks. The movement of the hands are coordinated with the movement of the waist, together forming One Qi. It is like the 10,000 families coming from one source. The number of repetitions is up to you. Turning posture. The right hand goes out horizontally. The right foot doesn't step down, but immediately hooks inward. The body along with the left hand turns to the left. The wrapping hand still goes out in a diagonal. The right hand and right foot follows immediately the same as the previous left and right postures.

Section 7 - Tuo Form

Ending posture- Turn the body the same as before. Wrapping, drilling, rising, and falling is all the same. Stop for a moment and then rest.

Chapter 6 - The Study of Chicken Form

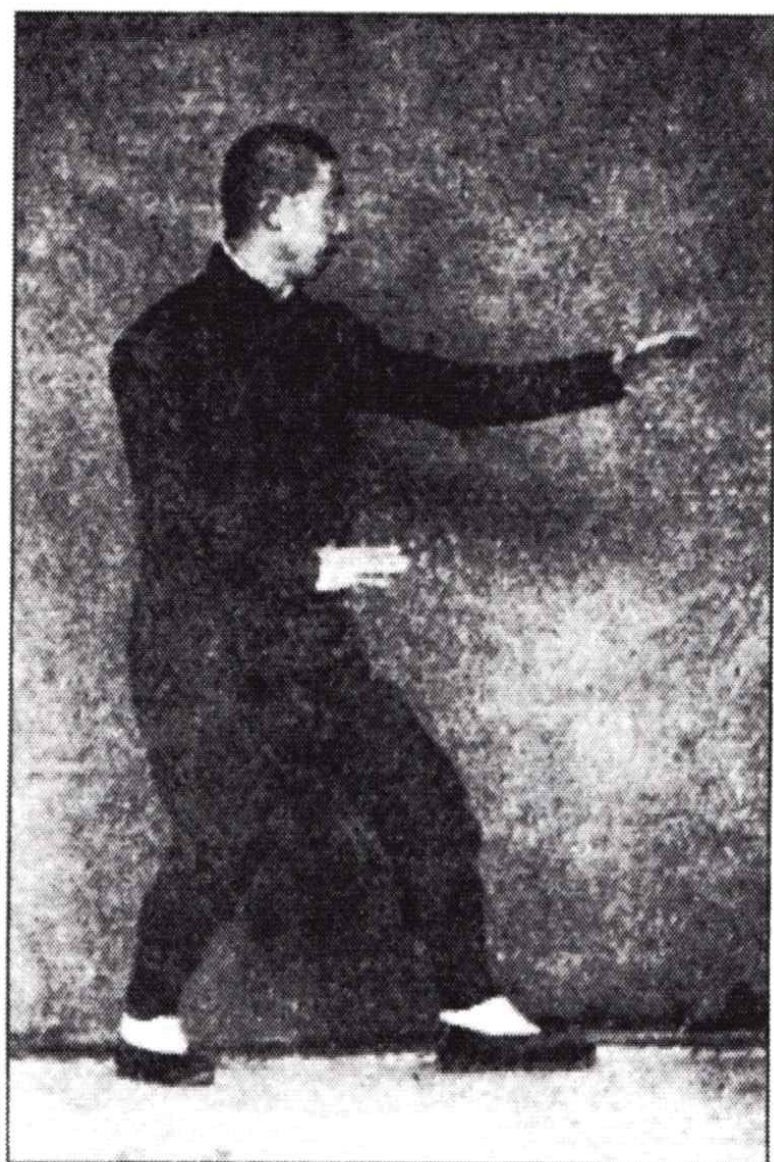
The Chicken is the most beneficial in the world. It crows in the morning and it has the ability to stand on one leg. It has the power to shake its plumes and the bravery to fight. The Chicken Form contains a lot of Kung Fu (skill).

Inside the body it is the first movement of Yin Qi. It is also the Wind Trigram. In Heaven it is Wind, in Humans it is Qi, in boxing it is called the Chicken Form.

The power originates in the heel and ascends. It can also gather the Qi in the head and descend it. It can also disperse the True Qi into the four limbs.

If the boxing is in harmony, then on the top, the brain is not deficient and on the bottom, the legs are without the worry of pain. If the boxing is not in harmony, then the brain is deficient, the ears and eyes are dull, and the hands and feet are without feeling. The practitioner must pay attention to this in the Chicken Form.

Section 1 - Golden Rooster Stands on One Leg



San Ti



Golden Rooster Stands on One Leg

Start in San Ti Shi. First the right hand goes out from underneath the left hand. The waist, Kua (hips), and shoulders follow the right hand. The right leg is bent at the knee, the back heel is slightly raised. The right hand winds and goes out, the elbow tightly next to the rib.

The right foot comes forward to the inside of the left ankle, at the height of the left foot's ankle. It doesn't touch the ground.

The right hand pulls back from the top of the left hand. The left hand goes out under the right hand. Both hands are in palms. As the right foot steps, the left foot is picked up close to the right ankle bone. The stepping and rising of the back foot must be coordinated with the movement of the two hands. It is important that the waist has sinking power. The Kua (hips) and shoulders have Chuo Jin (pulling out power) with Yin and Yang in harmony. The right leg is bent. The left hand goes forward and then down, pushing diagonally and steady. The root of the right thumb is next to the solar plexus. The eyes look at the root of the left thumb. The index finger and body are stable like they are locked together. When you are stable, then move forward.

Section 2 - Golden Rooster Stands on One Leg (again)

Advance forward without the hands moving. The right elbow is next to the ribs. The left hand with power is steady and has pushing power. The left foot with power steps forward. The right foot with power steps forward. Before it touches the ground, pick up the left foot and bring it next to the right ankle bone. The same as the previous posture. Stand steady. This posture is the same as the Tiger Rushes Forward (Hu Pu Zi Tuo), except that the left hand is pushing with power and the right hand at the solar plexus not moving. The two forms are the Golden Rooster Stands on One Leg posture.

Section 3 - Golden Rooster Pecks Rice

The left hand stays firm with power. The the right hand curls into a fist and strikes out to the front like Beng Quan, except the left hand does not pull back.

The left foot steps straight forward with power at the same time as the right hand strikes. When the left foot steps out, the left hand hooks to the top of the right wrist. The right foot immediately follow steps like in Beng Quan.

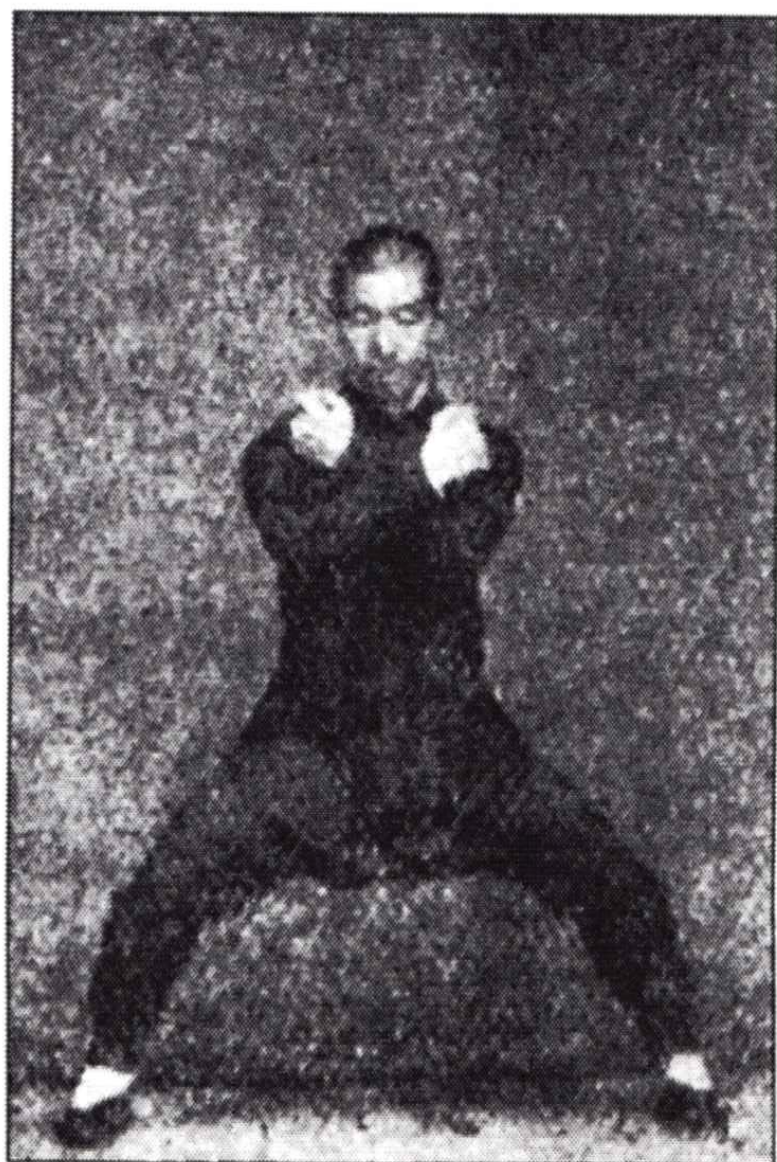
The eyes look at the middle section of the index finger of the right hand. The shoulders have Chuo Jin (pulling out power) towards the back. The root of the Kua (hips)



Golden Rooster Pecks Rice

also have Chuo Jin (pulling out power) to the back as well. Stand steady.

Section 4 - Golden Rooster Shakes it Feathers (1)



*Golden Rooster Shakes its
Feathers (1)*

The two hands like embracing in front of the chest. The palms face inwards. The left hand is inside, the right hand is outside, about 2-3 inches away from the chest. The elbows and shoulders are dropped down and have power opening to the outside that is not apparent. The body is like it is tightly wrapped with power. The two arms are crossed.

The right foot steps back into a Horse Stance. The two feet twist outward but do not make the twist visible. The knees hook inward with power, but do not make it visible. The root of both Kua (hips) have inward Chuo Jin (pulling out power) and also have opening power, but don't make this visible.

Section 5 - Golden Rooster Shakes its Feathers (2)



*Golden Rooster Shakes its
Feathers (2)*

The two hands separate. The right hand from along the front of the body drills upward to the middle of the forehead and then it turn over, like the way the hand moves in Pao Quan. The left fist, at the same time as the right hand moves, pulls downward and backwards with power to the backside of the left rib. The palm faces down. It is the same as the pulling hand in Pi Quan. The two feet twist along with the movement. The body follows the right arm with twisting power from the solar plexus with the right knee and the toes of the right foot in alignment. At this time, the eyes follow the right hand. Look at the base of the index finger. Both shoulders are coordinated and go outward with opening power.

Section 6 - Golden Rooster Wards Off Upward



*Golden Rooster Wards Off
Upward*

The right hand opens. Twist the wrist inward with power until the palm faces inward. Then bring it back next to the body, piercing to the lower side of the left arm. The wrist is tightly next to the left ribs. At the same time as the right hand moves, the left hand with the palm facing down pierces toward the right shoulder. The hands are like they are using a rope to bind the body. It has the power as if two people were pulling on opposite sides. The shoulders are dropped down with power. Also the shoulders have power opening outward secretly. The body is in Yin and Yang harmony and in the posture of the three bendings.

At the same time as the left hand moves, the left foot advances to the front of the right foot. Before it drops, the right foot is immediately raised and brought to the inside of left ankle. The two hands piercing and embracing and the rising and falling of the two feet needs to be coordinated and as one, without disharmony. The waist sinks down and is steady. The eyes from along the left hand look forward. Stand steady.

Section 7 - The Golden Rooster Greets the Dawn



*Golden Rooster Greets the
Dawn*

The right hand with the most power, from below, moves upward like tracing the shape of a circle. The height is level with the top of the head. The eyes follow the right hand and look at the tip of the index finger. The left hand, at the same time as the right hand moves, pulls to behind the left rib just like in Pi Quan.

The right foot steps forward with power at the same time as the right hand moves. The stance is the same as Pi Quan. The shoulders open with power to the front and back. The root of the Kua (hips) also open the front and back with power.

At this time the body is like a square object with the four sides as if being pulled by ropes simultaneously with power. Inside the belly is empty like the round Qi of Heaven. The outside of the body is like the square shape of Earth. This is the meaning of inside round and outside square.

Section 8 - Chicken Form

From the last posture, the right hand is up. Then the left hand and left foot advance with Pi Quan, except the right hand doesn't draw back first. The left hand goes out over where the right hand is.

Section 9 - Chicken Form

Advance again with Pi Quan. The Chicken Form has two Pi Quans. Pi with the right hand first and then advance again.

Section 10 - Chicken Form

Change the posture. The right hand drops, drills out, and then the left hand advances with Pi Quan. Except as the right hand drills, the right foot pulls back to the left foot. When the right foot drops, the left foot is immediately raised and brought next to the right ankle. The two hands rising and falling is

still coordinated together. This form brings you back to the original starting place.

Section 11 - Chicken Form

Advance again the same as Golden Rooster Pecks Rice. The number of repetitions is up to you.

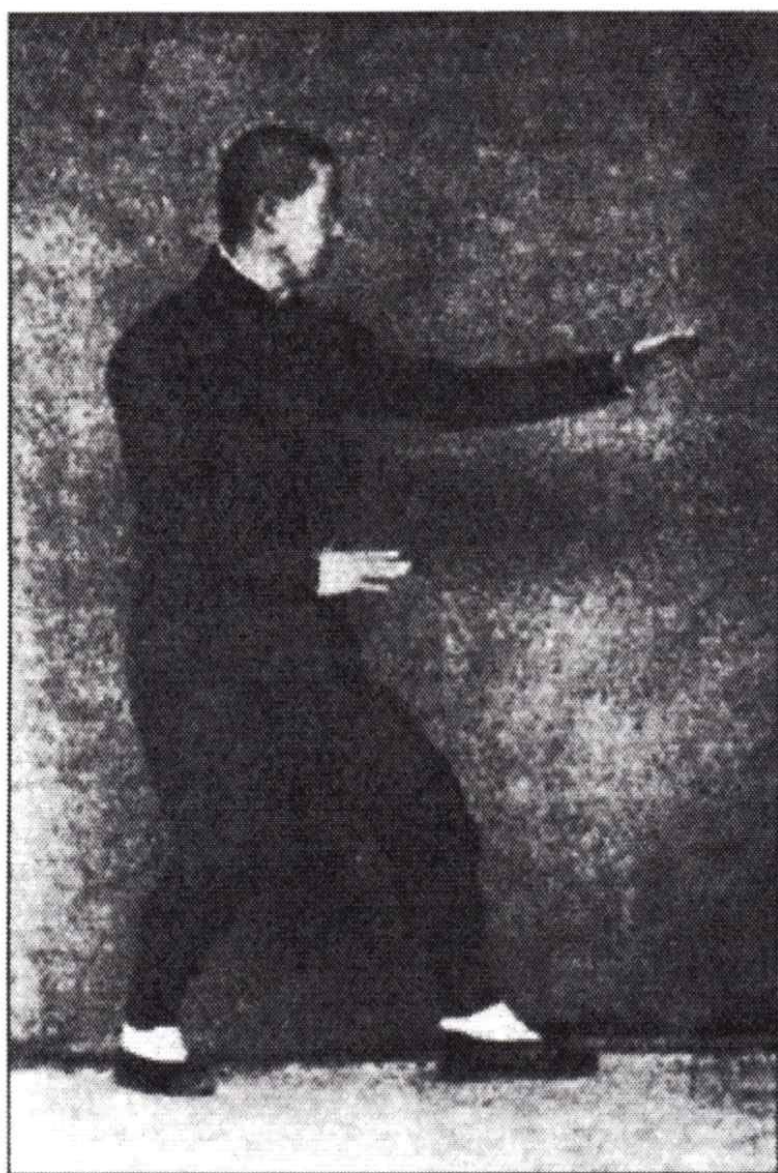
Section 12 - Chicken Form

Ending posture. Go back to the original starting position in Pi Quan. Turn the body and end as in Pi Quan. Stand steady and then rest.

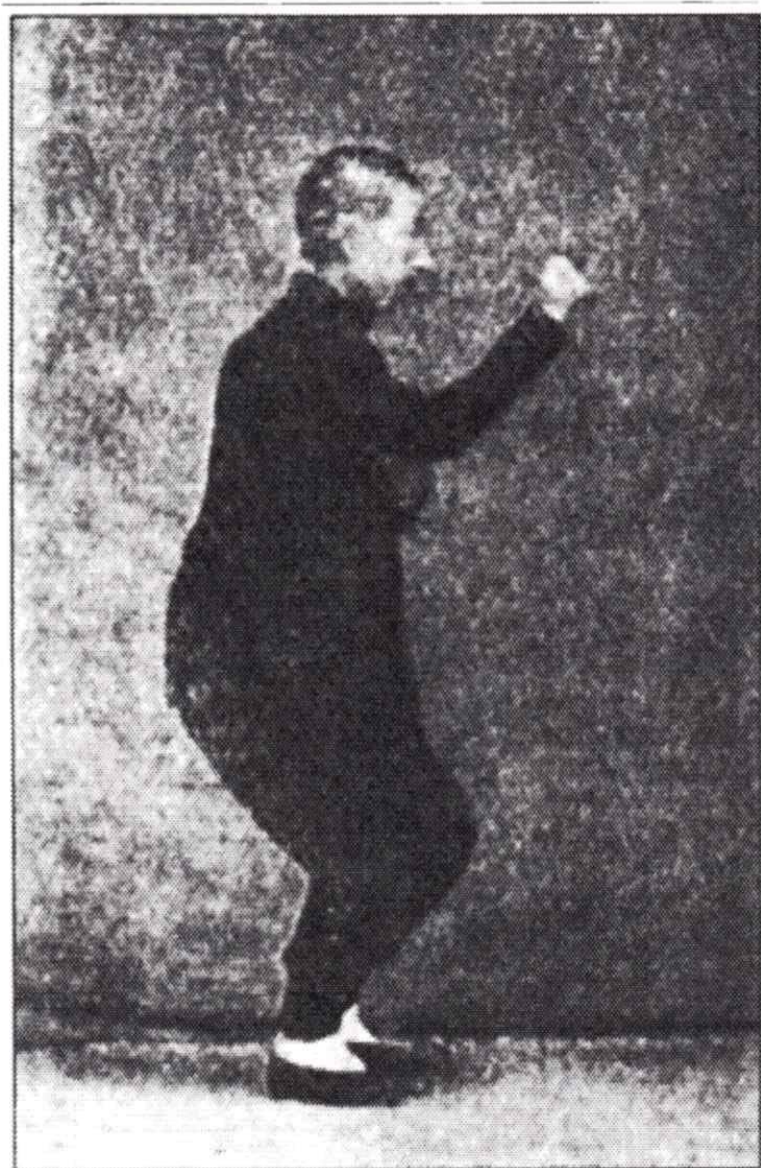
Chapter 7 - The Study of Sparrow Hawk Form

The Sparrow Hawk has the method of binding the wings, the ability to enter the forest, and the agility of overturning the body. In the body it can consolidate the Heart and store the Qi. In boxing it can bind and shrink the body.

If the boxing is in harmony, then it can consolidate the Pre-Heaven Qi into the Dan Tien. It can also bind the body, rise, store and drop. The ancient philosophers said that it is like the birds flapping their wings to fly. That is the intention of this form. If the boxing is not in harmony, then the Heart / Mind is injured through overexertion, the Qi is irregular, and the body is constrained and limited. Practitioners must practice with effort so the body can be like the birds flapping their wings and move like the floating water.



San Ti



Sparrow Hawk Binds the Body

Section 1 - Sparrow Hawk Binds the Body

Start in San Ti Shi. Change the hands to fists. The right palm faces up and goes out towards the bottom of the left hand. The left wrist comes inward with wrapping power. The palm faces up.

The left foot takes a small step forward first. The right foot with power then steps forward to about 1-2 feet in front of the left foot. Before the right foot falls, the left foot is raised and brought next to the right ankle. Both hands going out and drilling must be coordinated with the footwork. This posture's stepping forward is the same as the Tiger Pouncing Step. When the posture stops it is called the Sparrow Hawk Stabs its Wings.

Section 2 - Sparrow Hawk Enters the Forest

Step forward and the hands change into Pao Quan. The right hand drills up and then turns over. The left hand strikes and drills forward. The same as Pao Quan except that you step forward with the left foot as the left hand strikes.

This posture is called Sparrow Hawk Enters the Forest and another name for it is aligned step Pao Quan. Stand steady.



Sparrow Hawk Enters the Forest



*Sparrow Hawk Drills to
Heaven*

Advance again, the right fist comes inward and turns over and the palm faces up. The wrist of the left fist also comes inward with wrapping power. The palm faces up. The right hand is level with the shoulder. It goes out towards the inside of the left wrist with power. The left hand moves to behind the right elbow like rubbing the sleeve. The left elbow is tightly next to the solar plexus.

The right foot steps forward at the same time as the right hand goes out. The hands and feet are coordinated. This posture is about the same as Zuan Quan.

The eyes look at the middle section of the index finger. Stand steady. This posture is called Sparrow Hawk Drills to Heaven.



Sparrow Hawk Overturns the Body

Turning Form. The right hand, from in front of the eyes, moves backward to the left shoulder. The right foot hooks back and inward at the same time as the right hand moves. The left hand from under the right elbow with power drops in a half circle downward and next to the body. Then the left hand and right hand separate. Pull backwards to behind the right ribs. The left hand moves to the front. The fists face each other front and back like holding a spear level.

As the right foot hooks inward and back, the left foot is raised and brought next to the right ankle. Then it steps forward at the same time as the left hand. The body, posture and stepping method are the same as Pi Quan except the body is slightly lowered. The eyes look at the middle section of the front index finger. Hold steady. This form is called Sparrow Hawk Overturns the Body.

Step forward the same as the Sparrow Hawk Stabs its Wings. Then continue the same as before. The number of repetitions is up to you.

Section 6 - Sparrow Hawk Form

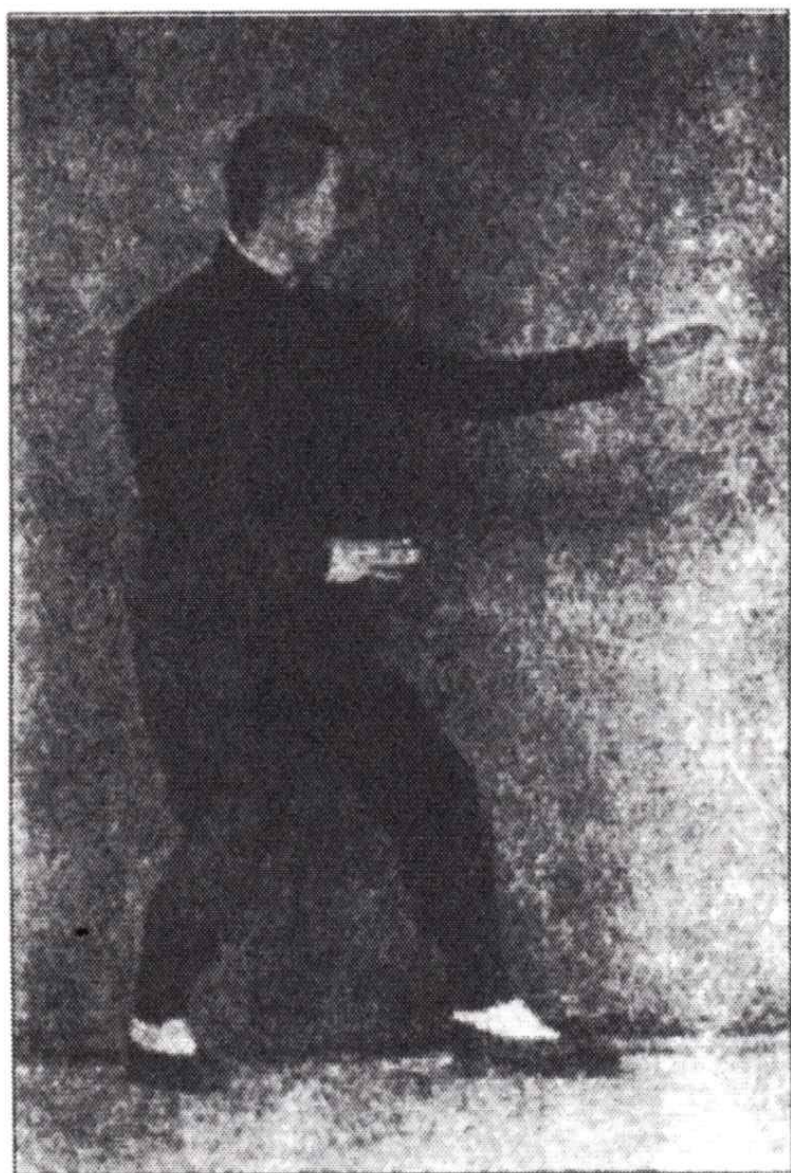
Ending posture. Go back to the starting point. Turn using Sparrow Hawk Overturns the Body, then end. Hold steady and rest for a moment.

Chapter 8 - The Study of Swallow Form

The Swallow is the most nimble. It has the skill of skimming the water. In the body it can facilitate the Kidney Water to ascend and communicate with the Heart Fire. The Book of Changes says, Water and Fire benefit each other. Scholars say it is to recover their true origin.

In boxing it can move and make lively the Qi of the waist. It has the ability to leap the body. If the boxing is harmonious, then the Heart Orifice is open, Jing (Essence) and Shen (Spirit) are full, and the brain is nourished because of this. If the boxing is not harmonious, then your waist is sluggish and the

body is heavy, and Qi also becomes blocked. Practitioners must be extra careful about this.



San Ti



Swallow Form

Start in San Ti Shi. The right hand goes out first, then bends back. The hand, foot, and body method is the same as the Golden Rooster Shakes its Feathers. The body twists till facing the back. The lower abdomen is over the right thigh and stop.



Swallow Skims the Water (1)

Again the body twists towards the front. When twisting the body do not face to the side. When the body is twisting back (to the front), the body still sinks with power. Its like in writing (calligraphy), the brush has to come backwards to hide the sharp edge. The idea and the intention of turning back in this form is the same as when the bristles of your brush turn back.

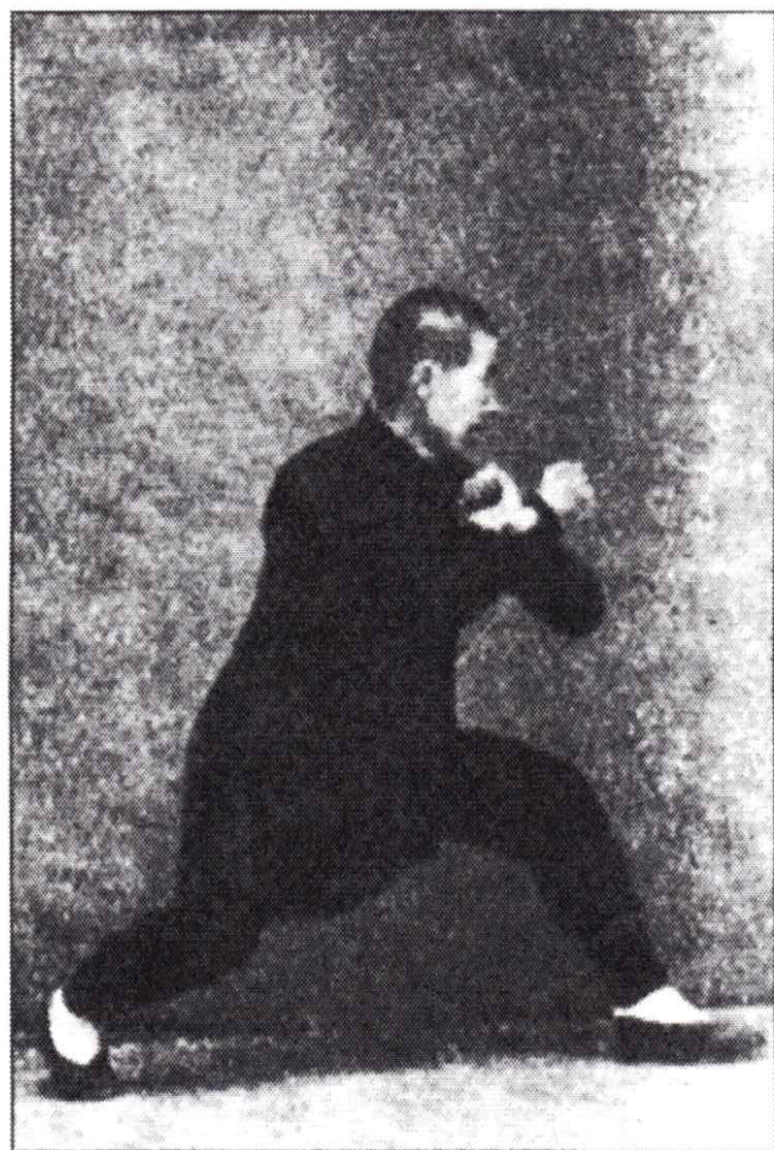
The body always has the posture of twisting back. Inside the body the Yi (Intention), Qi, and Jin (Trained Power) can not have the intention of going to the side and then returning.

The left hand and the body combine to form One Qi, extend (the hand) forward and straight with the wrist twisting inward, twist until the palm face upwards and it is level with the foot.

At the same time as the left hand moves, the right hand pulls backward to behind the right ribs.

Pause, the body bends back in the turning back form. The body must be low to the ground, the eyes look at the index finger of the left hand. The body is like crouching on the ground. When the body twists back, the lower abdomen is over the left leg. When it looks like it has stopped but has not stopped yet, take a step forward. This form is the beginning of Swallow Skims the Water.

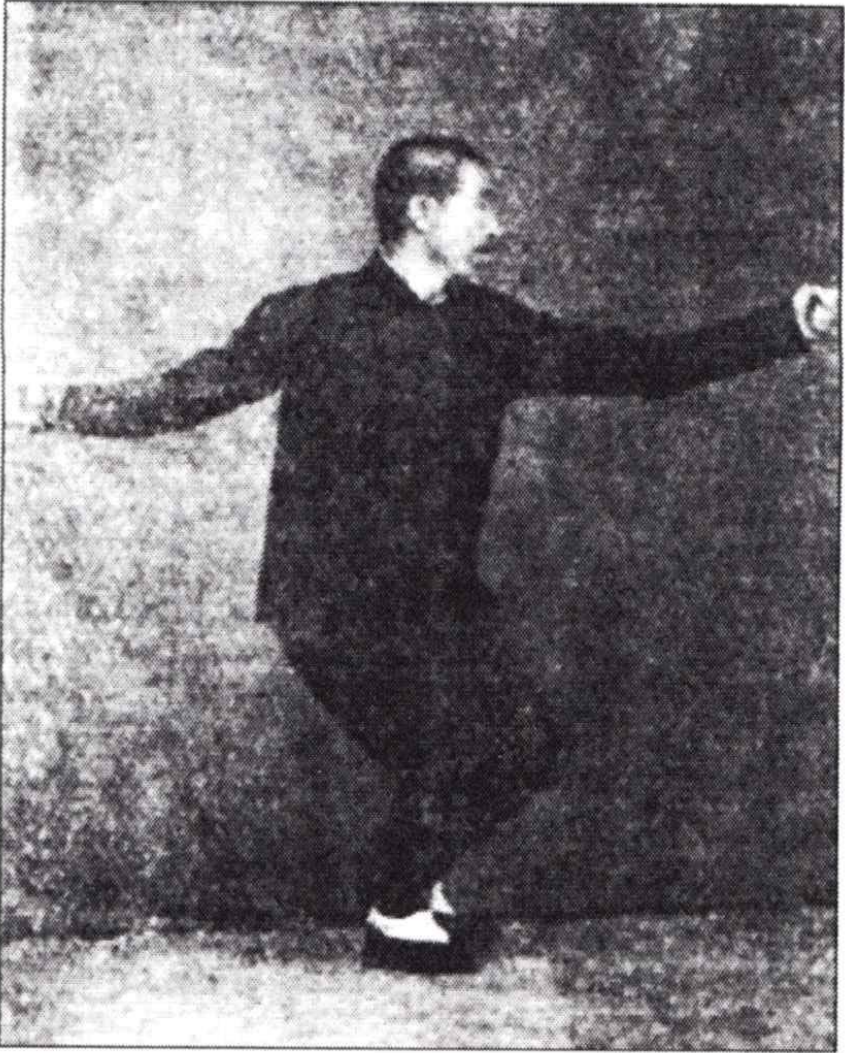
Section 3 - Swallow Form



Swallow Skims the Water (2)

The right hand goes forward. It comes out to the underside of the left hand with the palm facing up. The right foot, at the same time as the right hand, steps forward with power to the front of the left foot. Do not step down yet.

The left hand pulls to bellow the right hand. It is held by the lower side of the right hand with the palm facing down. The two wrists are crossed. It looks like it has stopped but it has not stopped. Then continue. This is the middle part of Swallow Skims the Water.



Swallow Skims the Water (3)

The palm of the right hand twists outward again. Both hands with One Qi raise to the level of the shoulders. The eyes look at the middle where they are crossed.

Pick up the left foot before the right foot touches the ground and bring it close to the right ankle.

The hands separate when the right foot touches the ground. The hands are like drawing the upper shape of a half circle. The hands are aligned front to back and level with the shoulders. It is like the form White Crane Shows its Wings. The eyes look at the front hand.

This is the end of Swallow Skims the Water. The first part is Section 2, the middle part is Section 3, the last part is Section 4, together they are Swallow Skims the Water. Always practice with One Qi, the practitioner must know this.

The right hand drops down and goes out to the front. The hand method is the same as Golden Rooster Peck Rise. The foot method is also the same.

Section 6 - Swallow Form

The left hand and left foot go out to the front. The right hand pulls back. It is the Pi Quan Form.

Section 7 - Swallow Form

Turning form. Turn the body as in the Pi Quan Turning Form, Stand steady and then advance with the posture of Golden Rooster Shakes its Feathers. It is the same as before. Continue without stopping. The number of repetitions is up to you.

Section 8 - Swallow Form

Ending form. Go back to the starting point, turn the body just as in Pi Quan. Stand steady and rest for a moment.

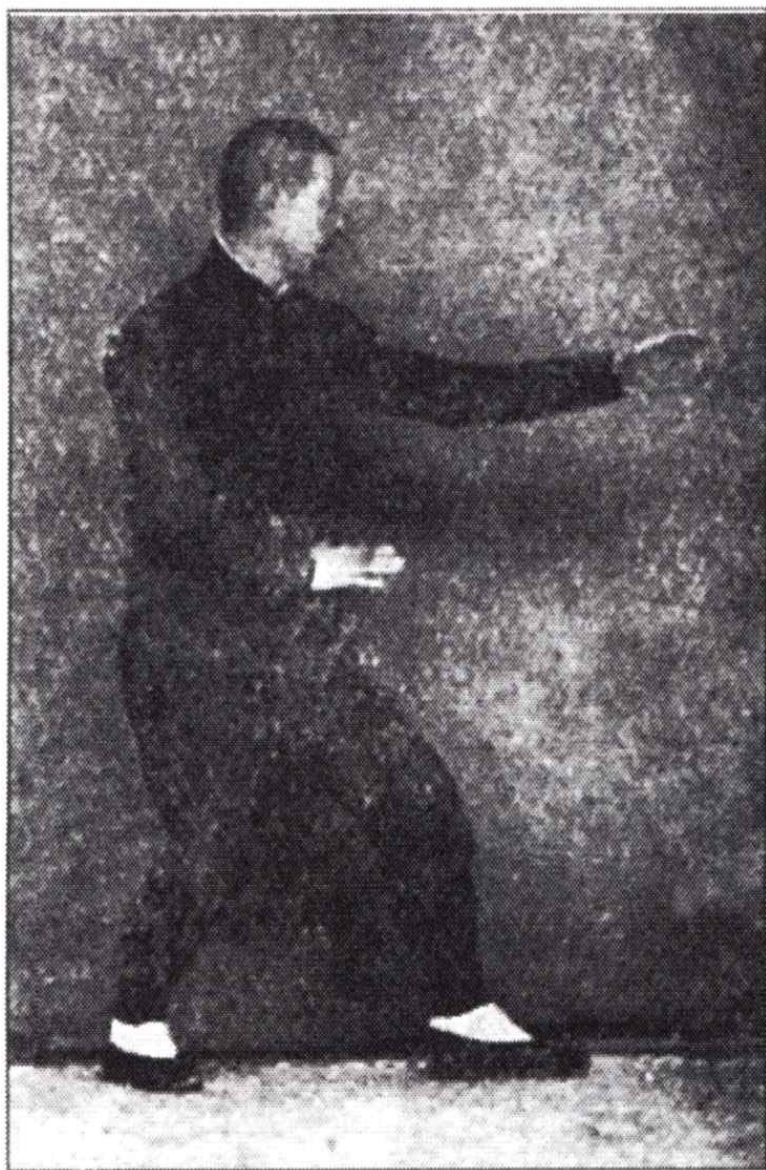
Chapter 9 - The Study of Snake Form

The nature of the Snake is bestowed by Heaven and Earth. Its' body is the most agile and lively. Its' body has the ability to move the grass. When two snakes fight it can give away the spiritual mechanism of Heaven. It can bend and it can stretch, it can wind and it can coil.

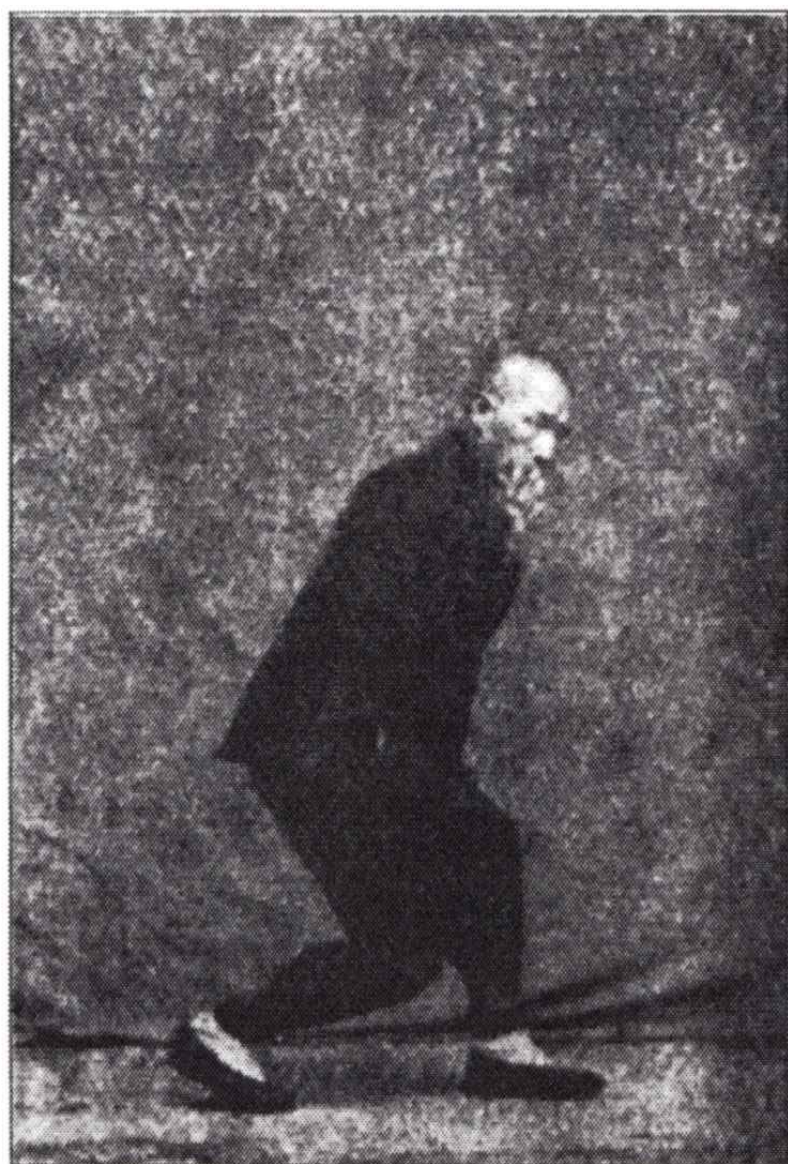
Inside the body it is the Kidney Yang. In the I Ching it is the center line of the Water Trigram (Kan). In boxing it is the Snake Form. It can exercise the power in the waist. It has the intention of Yin and Yang rubbing each other in the big change. It is also like in the I Ching square diagram, the connecting of the Thunder Trigram (Zhen) and Wind Trigram (Xun). It is also called the center of the cross seeking to live.

When the boxing is in harmony, then the interior's True Yang is visible on the outside. Like the Nine Layers of Heaven where the exquisiteness shows through, it has no cover. The person's Jing (Essence) and Shen (Spirit) is bright like the Sun and Moon. If the boxing is not in harmony, then you will be bound by Yin Qi (restrained, arrested, detained) and also the body will be constrained by clumsy power and will not be lively, and the Orifice of the Heart can not open.

Practitioners of the Snake Form must work hard and practice and after a long time will naturally receive the Jing (Essence) and Shen (Spirit) of the Snake. The nimble and profound is endless.



San



Snake Form

Start in San Ti Shi. The right foot takes a small step forward. Turn the right palm to face upward. It goes along the body piercing to the underneath the left ribs and close to the body. The right shoulder is like it is piercing at the left armpit. The left hand comes back to above the right shoulder. The palm faces the tip of the right shoulder like buttoning something. The body is in Yin and Yang Harmony and crouched down. The lower abdomen is above the root of the left thigh.



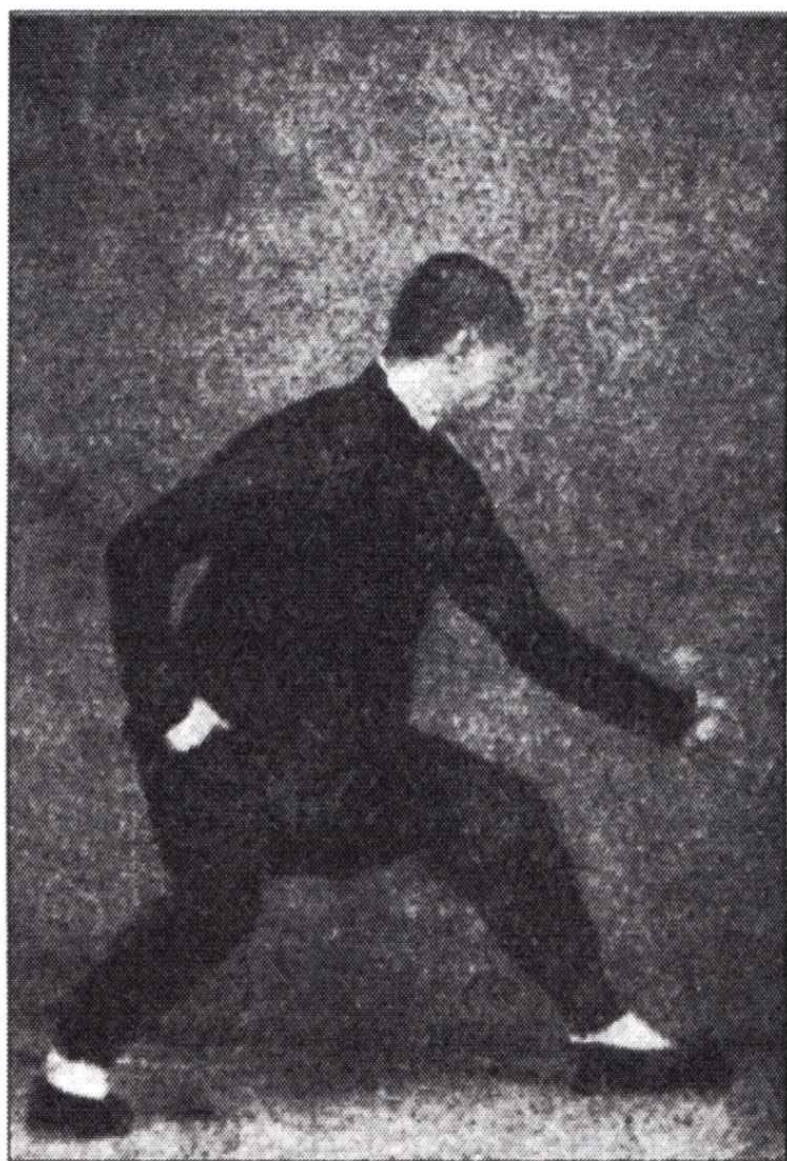
Snake Form

The right foot comes next to the left ankle without touching the ground. Then it steps out to the right diagonal at the same time as the right hand goes out. The (hand goes out with the) palm facing inward and to the side. Then follow step the same as the follow step in Tiger Pounce.

At the same time as the right hand moves, the left hand pulls back to behind the left ribs and stops with the palm facing down. The hands are lined up front to back. The shoulders and the Kua (hips) open outward with power. The eyes go along with the tip of the index finger of the front hand looking forward.

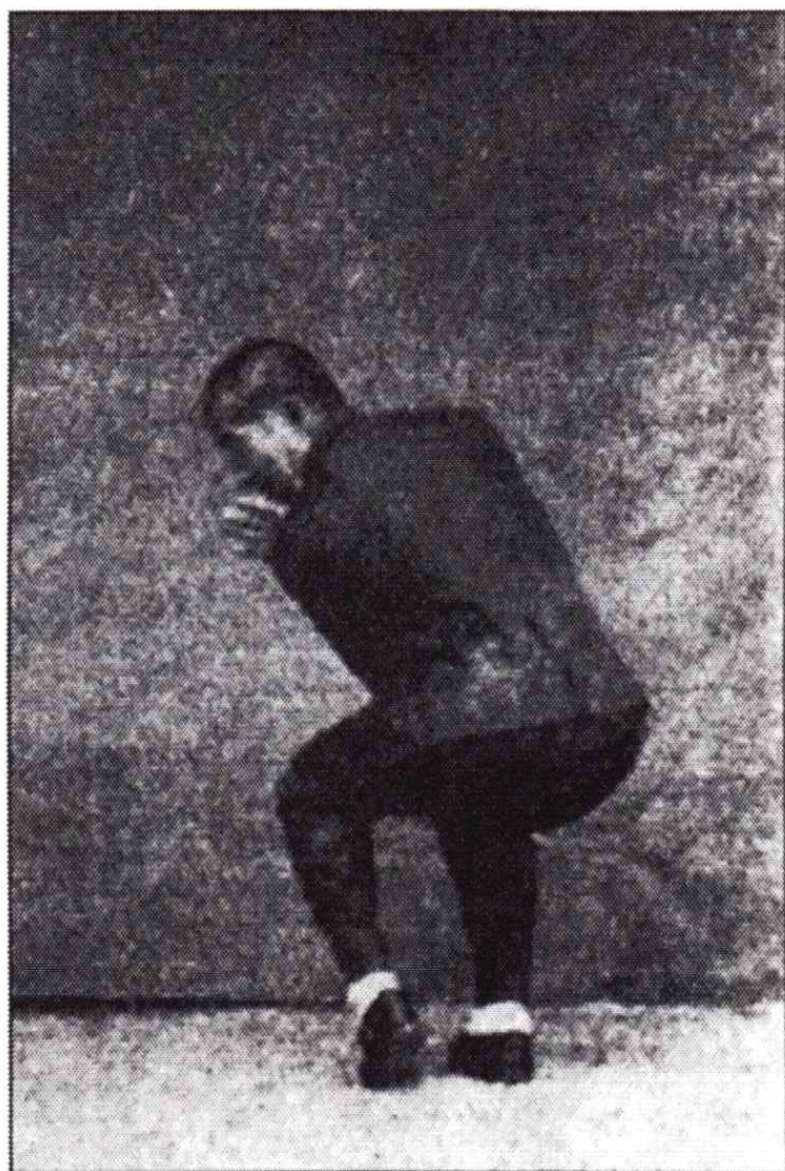
Section 3 - Snake Form

Advance with the left form. The body and the footwork is the same as the right form. The number of repetitions is up to you.



Snake Form

Section 4 - Snake Form



Snake Form

Turning posture. Do the right form and then turn. The right hand bends and comes back to the left shoulder. The hand movements, body movements, and footwork are the same as Sparrow Hawk Turns the Body only in Sparrow Hawk Turns the Body it is straight ahead, this posture is to the diagonal.

Section 5 - Snake Form

Ending posture. The ending form is the same as the turning form. Stop for a moment and rest.

Chapter 10 - The Study of Tai Form

Tai (type of bird) is the most straightforward because it does not have any false cleverness. It has the skill of straightening its tail. Rising it passes upward and coming down the two hands have the ability to smash a head like it is wrapped in a turban.

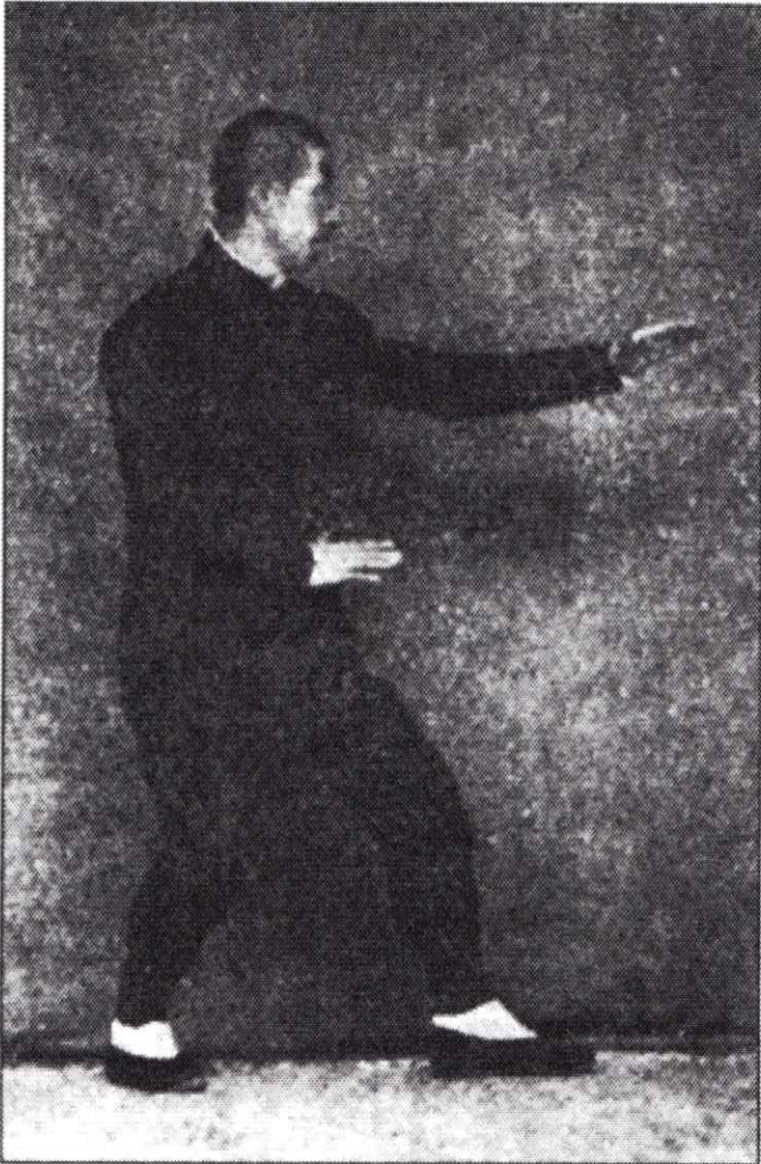
Inside the body it has the skill of assisting the Liver and Lungs, and also it can soothe the Liver and consolidate the Qi. In boxing it is the Tai form. It moves the shoulder and moves the feet.

If the boxing is in harmony, then the Liver is soothed and the Qi is solidified, and the Heart is void and alert. If the Heart is void and alert, then the Heart will transform. It can also solidify the abdomen and engenders the Heart. If the boxing is not in harmony, then the shoulders are restricted, inside the chest is not open, and the Qi is not flowing. Practitioners of this form must practice hard so that they can empty the Heart and solidify the abdomen. Achieving this means they have received the True method.

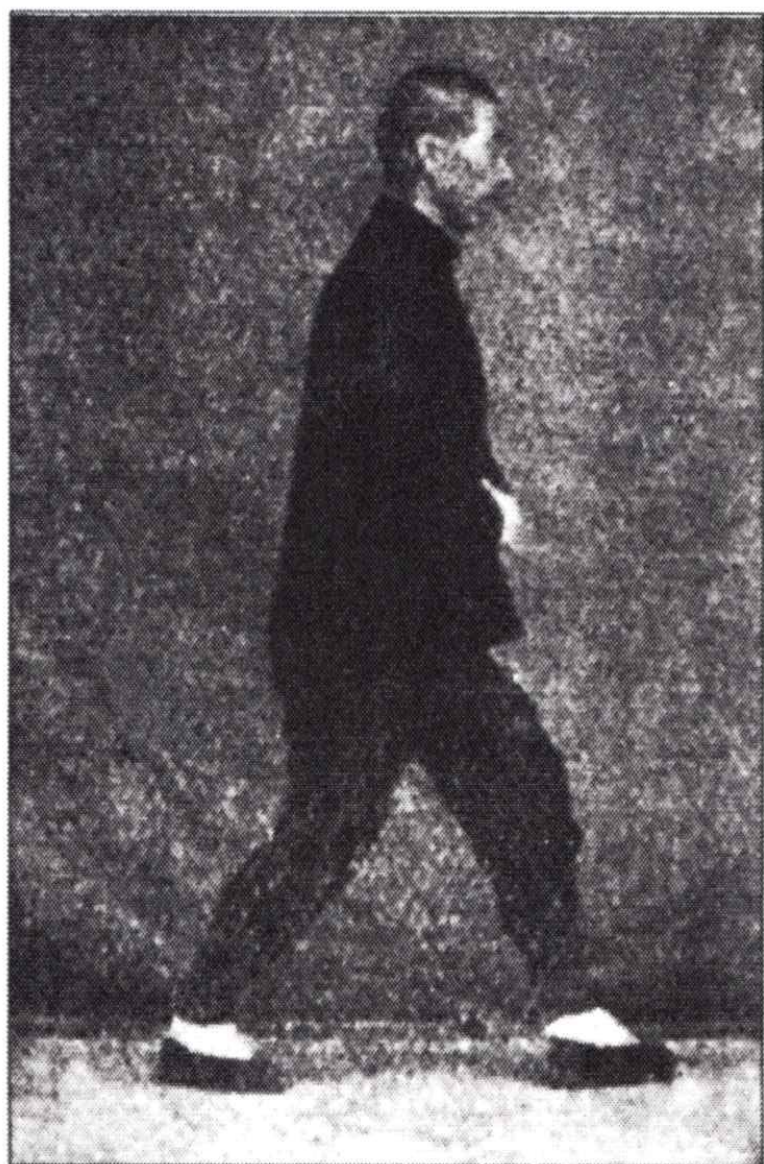
Section 1 - Tai Form

Start in San ti Shi.

The toes of the left foot twist outward. The body faces forward. The left hand comes back. Both hands curl into fists. The palms face inward at the level of the navel, next to the torso.

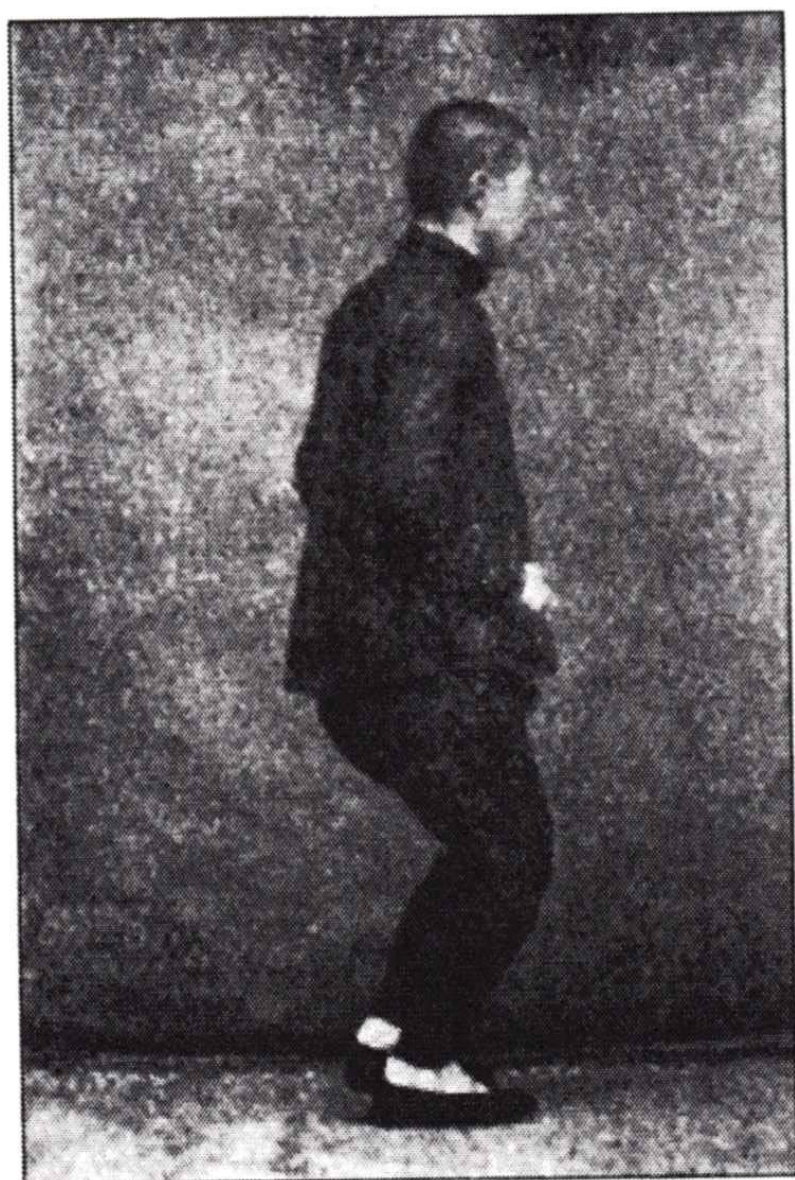


San



Tai Form

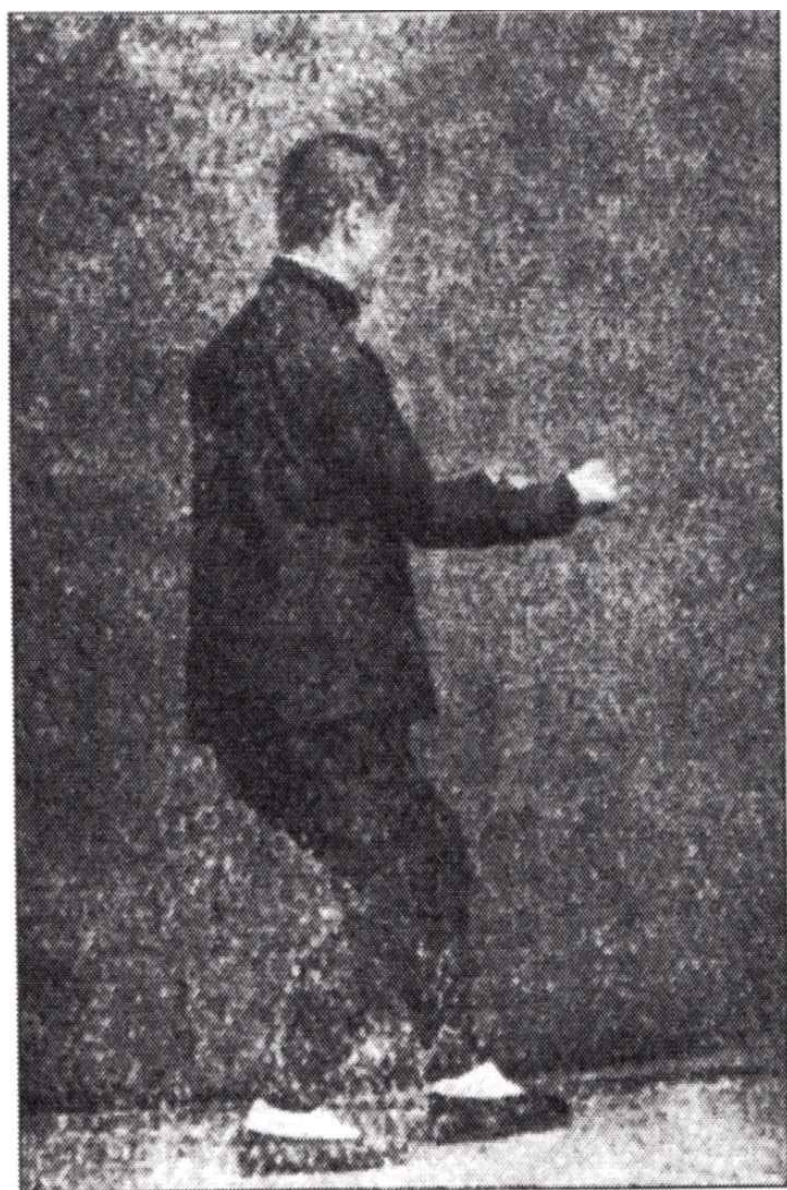
Section 2 - Tai Form



Tai Form

The two hands separate and drop like in White Crane Shows the Wings. The elbows are next to the ribs. The left fist is under the left rib and the right fist is under the right rib. The shoulders drop down with power.

At the same time as the fists separate, the right foot takes a step forward diagonally. The left foot comes close to the right ankle. The waist sinks with power. Pause slightly.



Tai Form

The hands with the two wrists close together go straight forward with the palms facing up. The two fists are no more than 2-3 inches apart. The left foot advances at the same time as the fists go out. The two shoulder drop down with power and then go backward with Chuo Jin (pulling out power), but do not show the Chuo Jin.

The eyes look at the middle of the two fists. The right foot follow steps the same as the follow step in Tiger Pouncing. When steady, change the form.

Section 4 - Tai Form

Changing the form. First the left foot takes a small step forward with the tip of the foot slightly hooked inward. Both fists like the previous posture come down to the navel facing each other separating like White Crane Shows Wings.

The two fists drop down and are tightly next to below the two ribs. The shoulder are still dropped down with power. The right foot comes up close to the left ankle. The waist sinks down with power. Pause slightly and then advance.



Tai Form

Section 5 - Tai Form



Tai Form

When advancing, the fists go straight out at the same time as the right foot steps. The eyes look at the middle of the two fists. It is still the same as San Ti Shi.

Turning form. Go out with the right form. The right foot hook back. The body turns to the left. The fists move the same as the left and right forms of White Crane Shows Wings. The left foot is picked up and held close to the right ankle. Pause slightly.

When the hands go out and the foot advances it is still the same as the previous left and right forms. Advance again still the same as previously. Keep practicing continuously.

Section 7 - Tai Form

Ending posture. Do the turning form and then stop and rest.

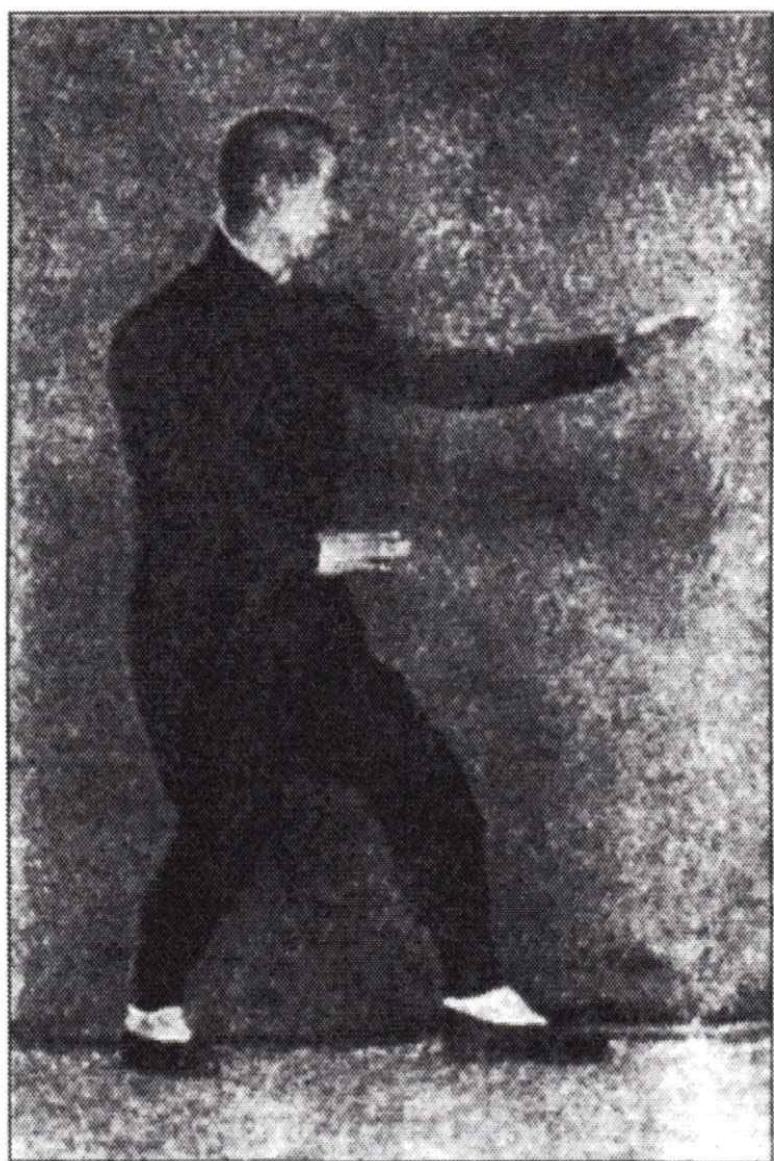
Chapter 11 - The Study of Eagle Form

The temperament (of the Eagle) is the most ruthless and violent. It has the power of grabbing and catching and can see very small things. The form is Yang on the exterior and Yin on the interior.

In the body it is able to raise the Kidney Yang to the Brain. In the Book of Dan (Elixir) it says pierce through Jia Ji (acupoints along the spine) and pass through the Three Gates (three energy gates along the spine described in internal cultivation texts). It is born from the Ni Wan (point in the head, literally mud ball). In boxing it is the Eagle Form.

When the boxing is in harmony, then the True Jing (Essence) will be replenished and returned to the brain and the eyes will be clear and bright. If the boxing is not in harmony, then True Jin (Power) can not flow through the four limbs, the Yin Fire will rise, causing dizziness and the eyes will be red. The student who practices this form can return the Pure Yang Qi, the benefits are very deep.

Section 1 - Eagle Form



San Ti

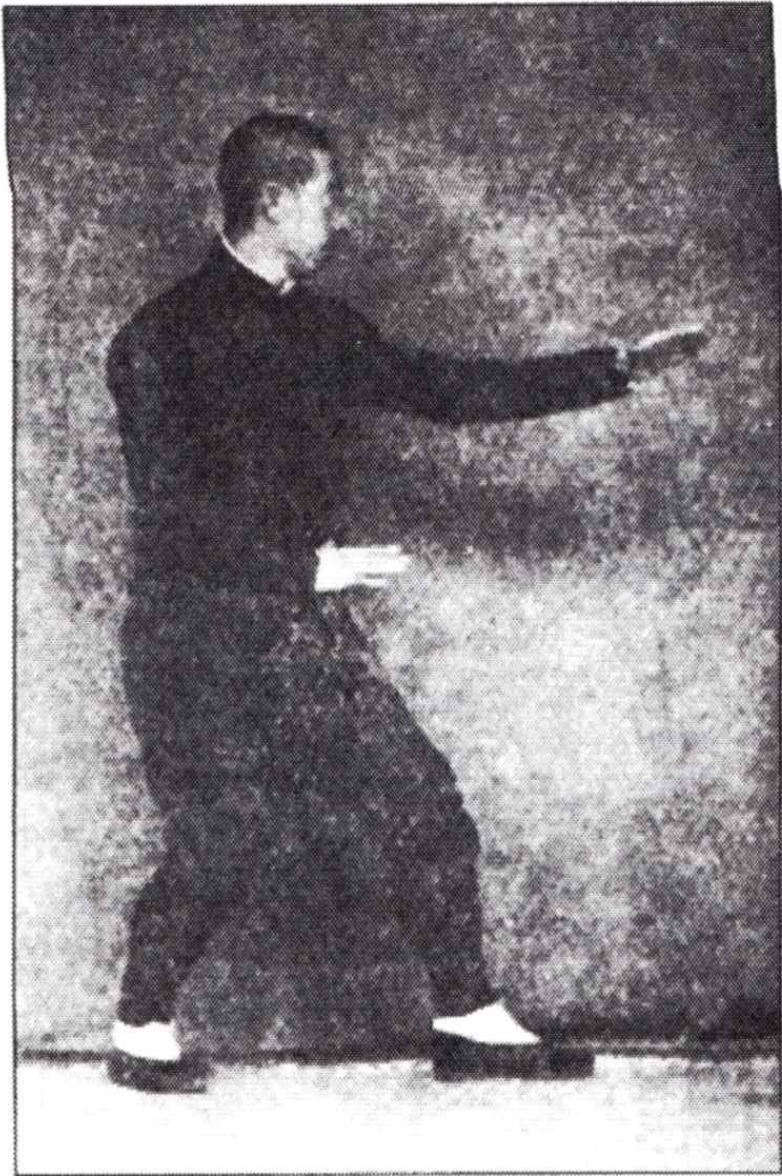
Start in San Ti Shi. Rising, drilling, overturning, and falling, the body method, and stepping method are all the same as Pi Quan, except the hand is formed into an Eagle Claw. Pi Quan has the intention of an ax splitting objects. This is the difference between the two form and that is why this is called the Eagle Form.

Chapter 12 - The Study of Bear Form

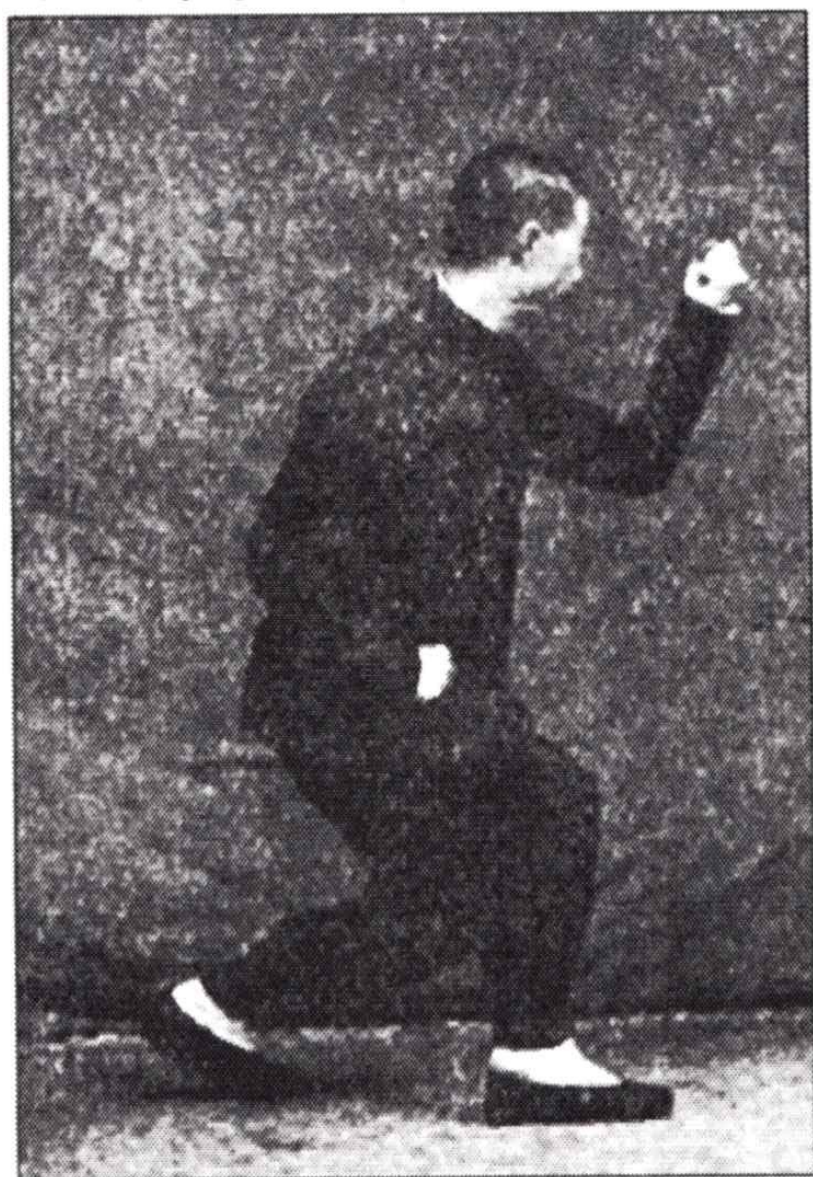
The Bear is the most slow witted. The shape is the most majestic. It has the power of erecting the neck. The form is Yin on the outside and Yang on the inside.

In the body it can descend and receive the Yin Qi, returning it to the Dan Tien. In boxing it is the Bear form. It has the power to erect the neck and the top of the head and it can recover the pure Yin Qi. It can connect with the Qi of the Eagle form. Ascending is Yang, descending is Yin. The two forms can combine together which is called the Eagle and Bear Fight. It is also called Yin and Yang rub against each other. Even though Yin and Yang are rising and falling, it is actually the stretching and contracting of One Qi.

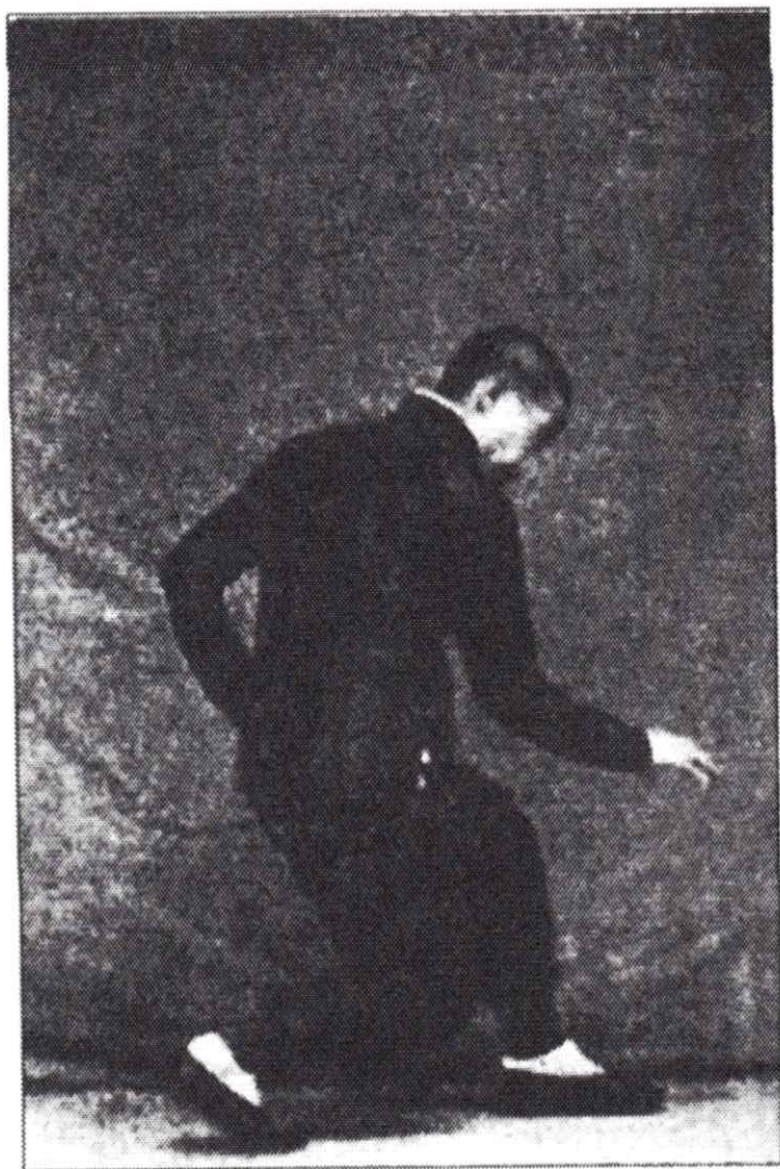
The practitioner must already know the previous postures of Dragon and Tiger single practice. The two shapes when practiced together are called harmony. To know the way of the twelve forms opening and closing, one can achieve De (Virtue).



San



Bear Form Left Posture 1



Bear Form Left Posture 2

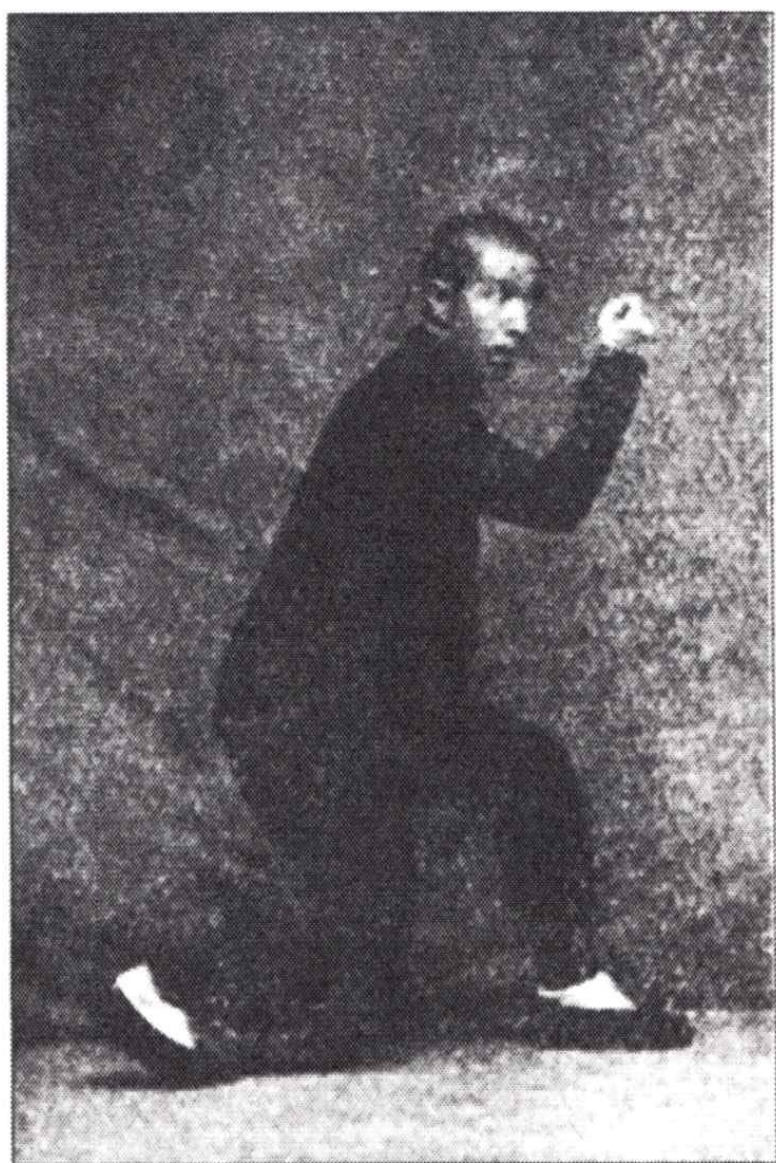
Start in San Ti Shi. The left hand drops down like in Pi Quan and comes back to the lower abdomen and then drills upward even with the eyebrow. The left foot, at the same time, comes back to the right foot. The heel faces the right ankle. The toes touch the ground. The heel is raised. The waist sinks with power. The eyes look up. The hand drills upward. The neck straightens and erects upward. The shoulders drop down with power. This is called the Bear has the power of erecting the neck.

The right hand, from along the body, rises upward until it meets the left hand. Then it goes forward and downward like an Eagle catching an object and grabbing. The arm looks bent and also looks stretched. At the same time as the right hand goes down and out, the left hand pulls back the same as in Pi Quan. Pull until the left rib and stop.

At the same time as the right hand moves, the left foot advances forward. The right hand goes out between the two legs. The right hand is even with the left foot. The toes of the right foot are on the ground, the heel is raised.

The eyes look at the root of the right thumb. The tip of the middle finger is stretched with power. The body looks loose and relaxed, looks bound, look open, and looks closed all at the same time. Stand steady and then change form.

Section 2 - Bear Form





Bear Form Right Posture 1 Bear Form Right Posture 2

The right hand drops down and drills up like the left posture. The left hand drills up.

At the same time as the right hand moves, the left foot takes a small step forward. Then the left hand and right foot go out. It is the same as the left posture. The number of repetitions is up to you.

You can turn the body when the left hand and right foot are out. Turning posture. Hook the right foot inward with power. The left hand drops and then drills up. The left foot at the same time is raised. The body turns to the left. The left hand and right foot advance. The movements of the hands and the feet are the same as the left and right forms.

Section 4 - Bear Form

Ending posture. Go back to the starting point. The hand movements, body method, and footwork is the same as the turning posture. Stand steady and rest. This form is called the Eagle and Bear Fight.

Chapter 13 - The Study of the Twelve Forms Combined into One – Named Za Shi Chui

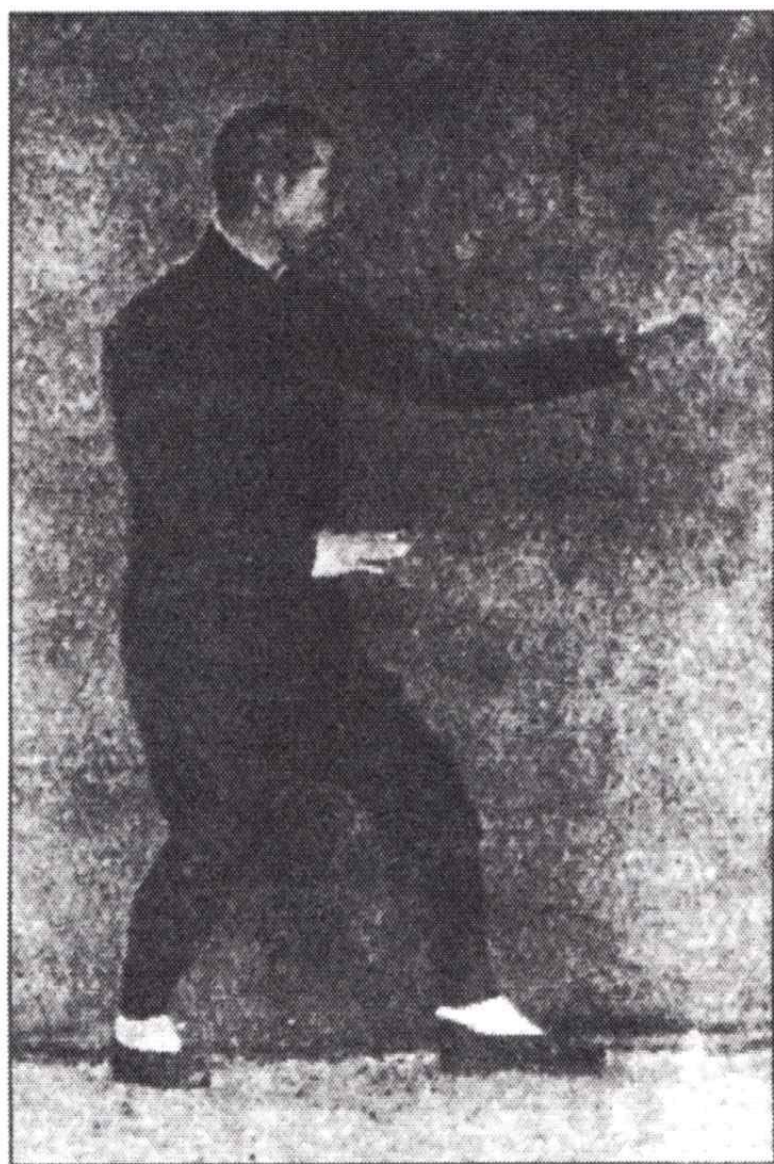
Za Shui Chui is also called Tong Yi Quan (everything combined together boxing). It is the Five Gang (Principles) and the Twelve Mu (Forms) unified in one body.

Inside the body it can make the entire body without any deficiency. The Great Study says subdue the bright mountains of virtue (these words sound weird but you will understand with practice). In boxing, the four limbs and 100 bones have power from both inside and outside all combined as one. Pure without impurities.

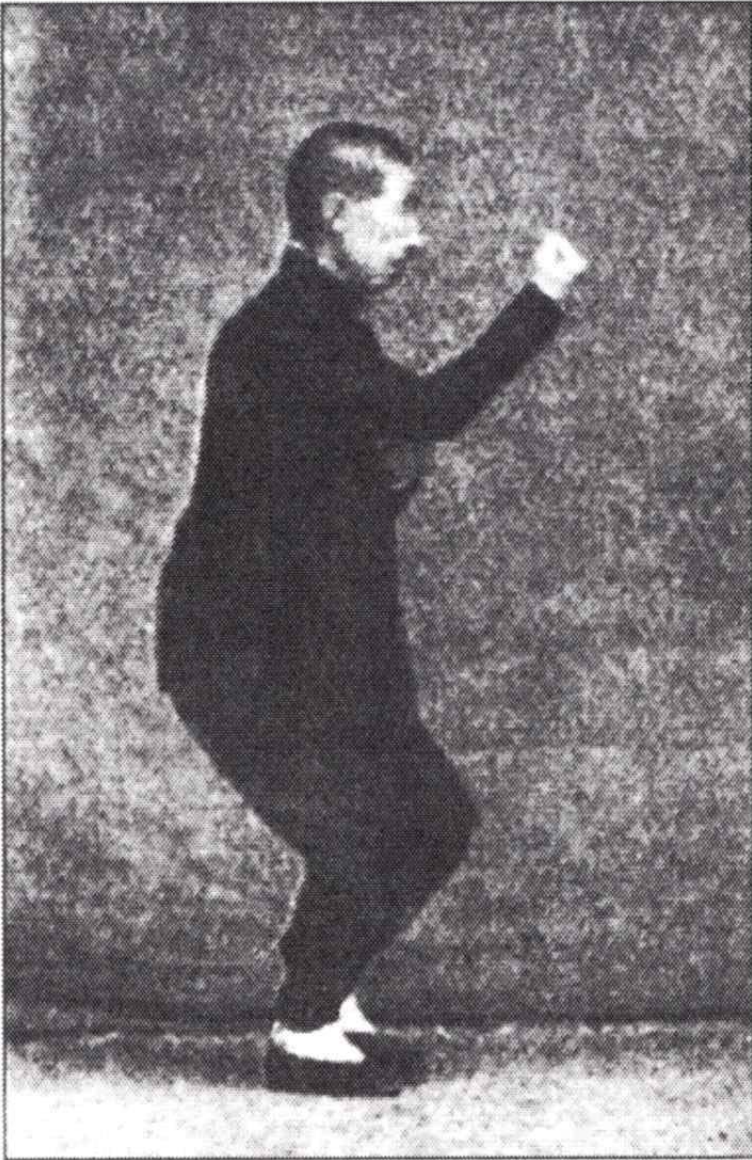
When the boxing is in harmony, then the Interior Qi by itself can extend and contract, move back and forth, and circulate without end. It fills the entire body without leaving any gaps. The Golden Mean says the virtue of ghosts

and gods is very magnificent (it means the changes are without any method). You can not see the power, you can not sense the power. The inside is pure, the outside is magnificent. Flowing like the ocean. Its everywhere, up and down, and the four directions. The inner power of this boxing form is real in the center and comes out. It can not be contained. Practitioners must use the Heart / Mind to study hard to achieve the pinnacle of the sublime. The ancient philosophers said, in boxing, when you achieve this it is boxing without boxing. Intention without intention in the middle of no intention is the True Intention. This is the meaning.

Section 1 - Za Shi Chui



San Ti



Stab

the Body

Start in San Ti Shi. Advance to the front with Sparrow Hawk Stabs the Body Form.



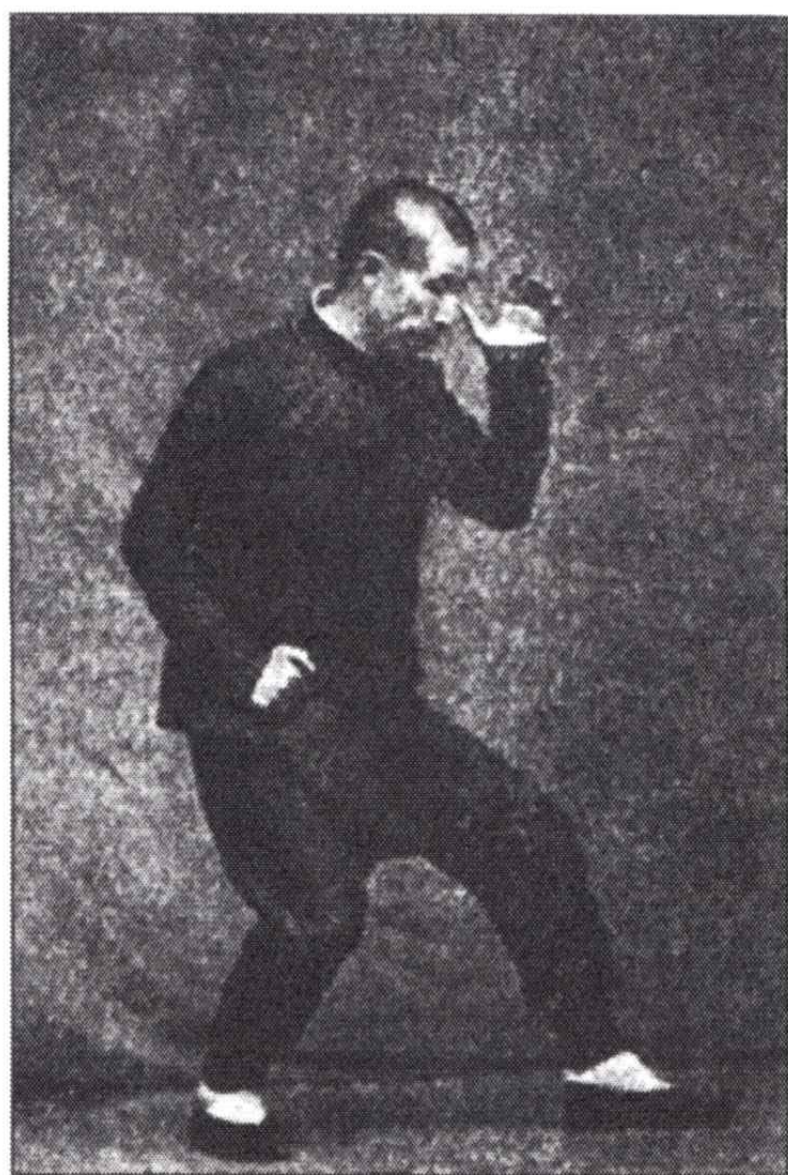
Enter the Forest

Step forward with Sparrow Hawk Enters the Forest Form. The left fist is in the front. The right fist is at the forehead. Stand steady.



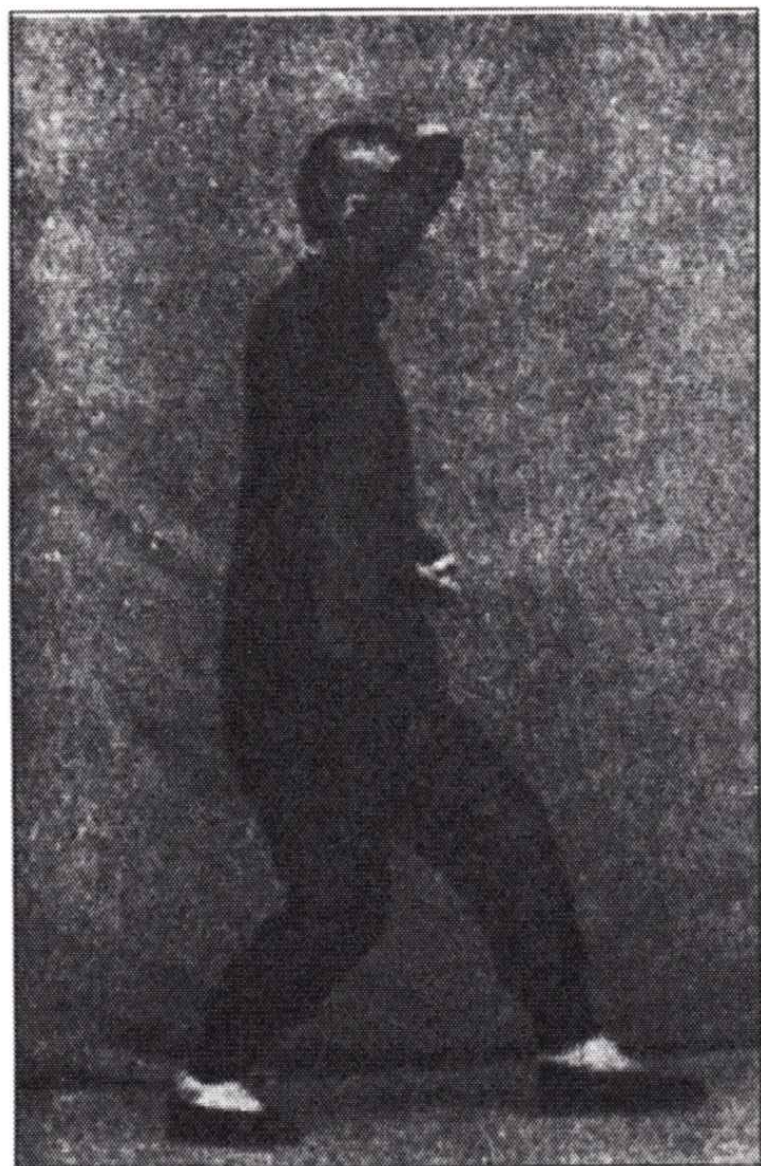
Backward Step Pi Quan

The right hand from the forehead moves downward to the side of the umbilicus. The elbow is next to the ribs. The left hand at the same time pulls back to the left rib. The left foot, also at the same time, steps back. The lower body is the same as in Pi Quan. This is also called Backward Step Pi Quan.



Backward Step Pi Quan

The left hand drills to the left corner of the forehead. The hand is open. Then it moves down to the left side of the ribs. It stops at the left side of the umbilicus. The right foot, at the same time, takes a step back. It is the same as the Left Posture Backward Step Pi Quan Form. Practice left and right four times and then stop.



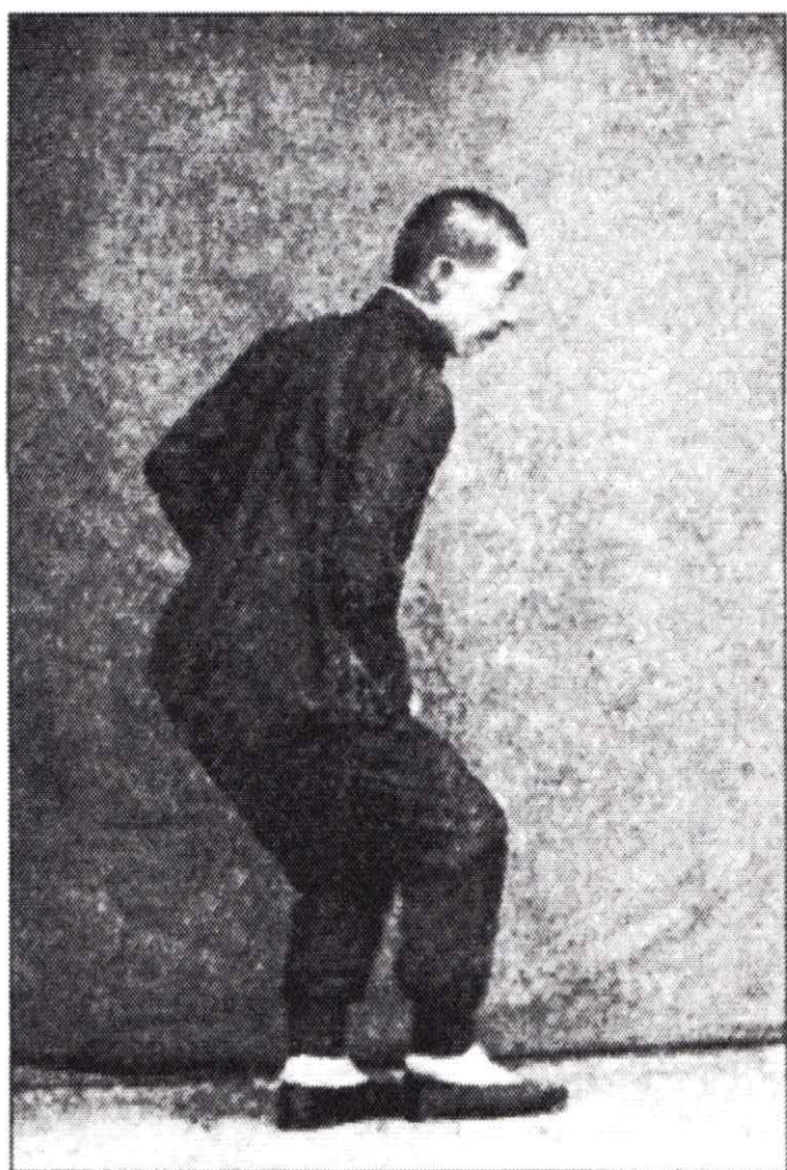
Black Dragon Pours Water

The right hand from the ribs goes backward like drawing a circle. Then from the forehead it goes along the body until it reaches next to the belly button.

At the same time, the left hand, from the left ribs, drills up and over the right hand to about 2-3 inches away from and even with the forehead.

Lift the right hand up with the palm facing outward. The back of the hand is next to the forehead. The left hand drops along the body with the palm facing up to next to the belly button. The body is straight. This posture is called the Black Dragon Pours Water.

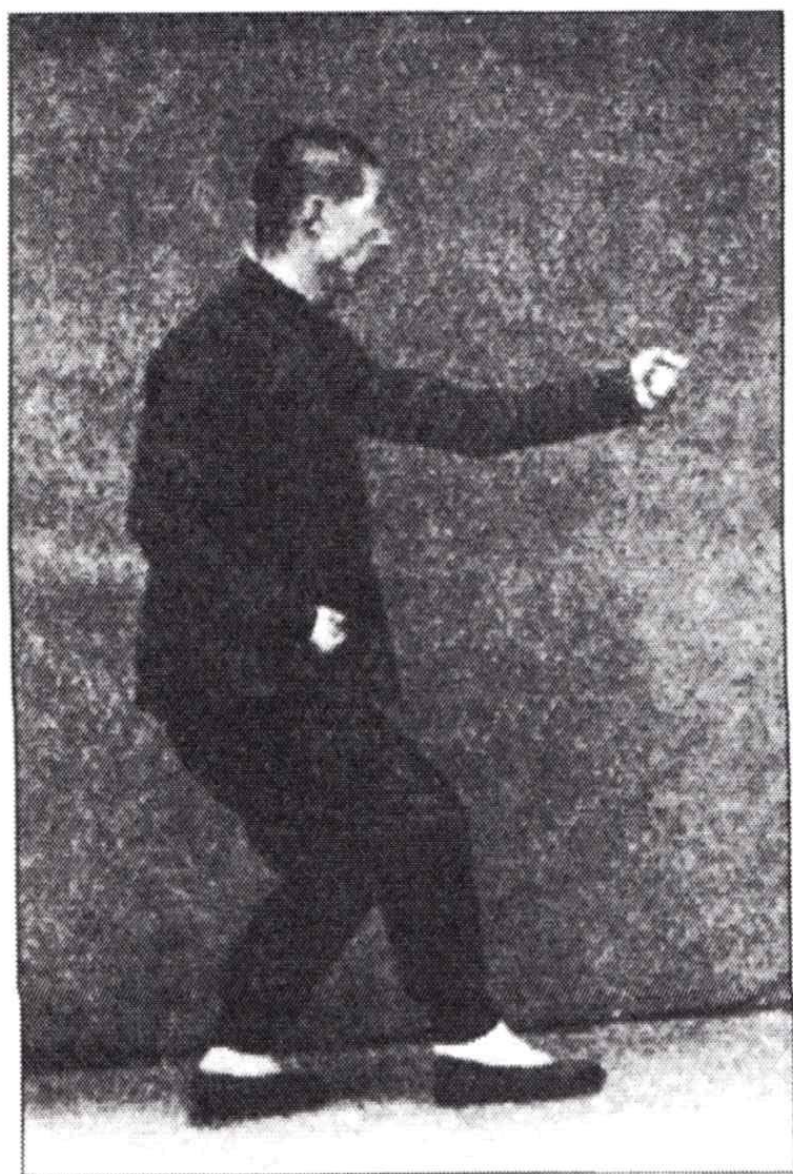
Section Six - Za Shi Chui



Spread Single Wing

The left foot steps back with power. It drops down behind the right foot. Then the right foot follows and goes backward to the left foot. The right heel is close to the left ankle. The right hand, at the same time as the right foot moves, drops with power to the lower abdomen. The elbow and fist are tightly next to the ribs and stomach. The left fist is still at the left rib, not moving.

The waist sinks with power. The right side of the lower abdomen is on the thigh. The body can not be too bent. Look down. When looking downward the nose is lined up with the toes. The body is in Yin Yang harmony. The shoulders and Kua (hips) have Chuo Jin (pulling out power) the same as the previous methods. The eyes look at and follow the right hand. Stand steady and look forward. This is called the Phoenix Spreads One Wing.



Hibernating Dragon Appears

Advance again with the right foot forward first. The right foot goes forward with power. At the same time as the right foot steps, the left hand goes out. The left foot follow steps the same as in Beng Quan. The body, posture, and height is the same as Beng Quan. Stop and then advance again. This posture is called the Hibernating Dragon Appears.

Section 8 - Za Shi Chui

The stepping method, body method, and the hand going out is the same as Black Tiger Exits the Cave in Lian Huan Quan. Hold steady, then advance.

Section 9 - Za Shi Chui

The body method, hand method, and stepping method is the same as the White Crane Shows Wings in Lian Huan Quan. Hold steady, then advance.

Section 10 - Za Shi Chui

The hand going out, body method, and stepping method are the same as Pao Quan. Hold steady, then advance again.

Section 11 - Za Shi Chui



Show Both Wings

The both hands drop back to the lower abdomen. The right hand forms a fist with the palm facing up. The fist falls to the middle of the left palm. The elbows are tightly next to the ribs. The body is like it is bound. At the same time, the right foot takes a small step backward. The toes are still turned out diagonally. The eyes look straight forward. This posture is called the Phoenix Shows Both Wings. Stop, then advance again.

The hand goes out. The body method and stepping methods are still the same as Sparrow Hawk Enters the Forest. Hold steady, then retreat.

Section 13 - Za Shi Chui

Retreat with Backward Step Pi Quan. The number of repetitions is the same as before. Retreat and then do Black Dragon Pours the Water. Do not stop here for a long time, and then advance.

Section 14 - Za Shi Chui

In the Black Dragon Pours Water posture when the right hand comes over and then falls down, then right after this is Swallow Skims the Water Posture.

Section 15 - Za Shi Chui

Step forward with Beng Quan. The hand method and stepping is the same as the fist posture in Lian Huan Quan.

Section 16 - Za Shi Chui

Step back. The hand goes out. The body method and stepping method is the same Blue Dragon Exits Water posture in Lian Huan Quan.

Section 17 - Za Shi Chui

Step forward with Black Tiger Exits the Cave. Hold steady, then change posture.

Section 18 - Za Shi Chui

Change forms. It is the same as White Crane Shows Wings. Hold steady, then advance again.

Advance with Pao Quan. Steady and then change.

Section 20 - Za Shi Chui

Change again. It is the same as Phoenix Shows Both Wings. Hold steady.

Section 21 - Za Shi Chui

Advance again with Sparrow Hawk Enter the Forest. Hold steady and then retreat.

Section 22 - Za Shi Chui

Retreat with Backward Step Pi Quan. Go until Black Dragon Pour Water and then stop.

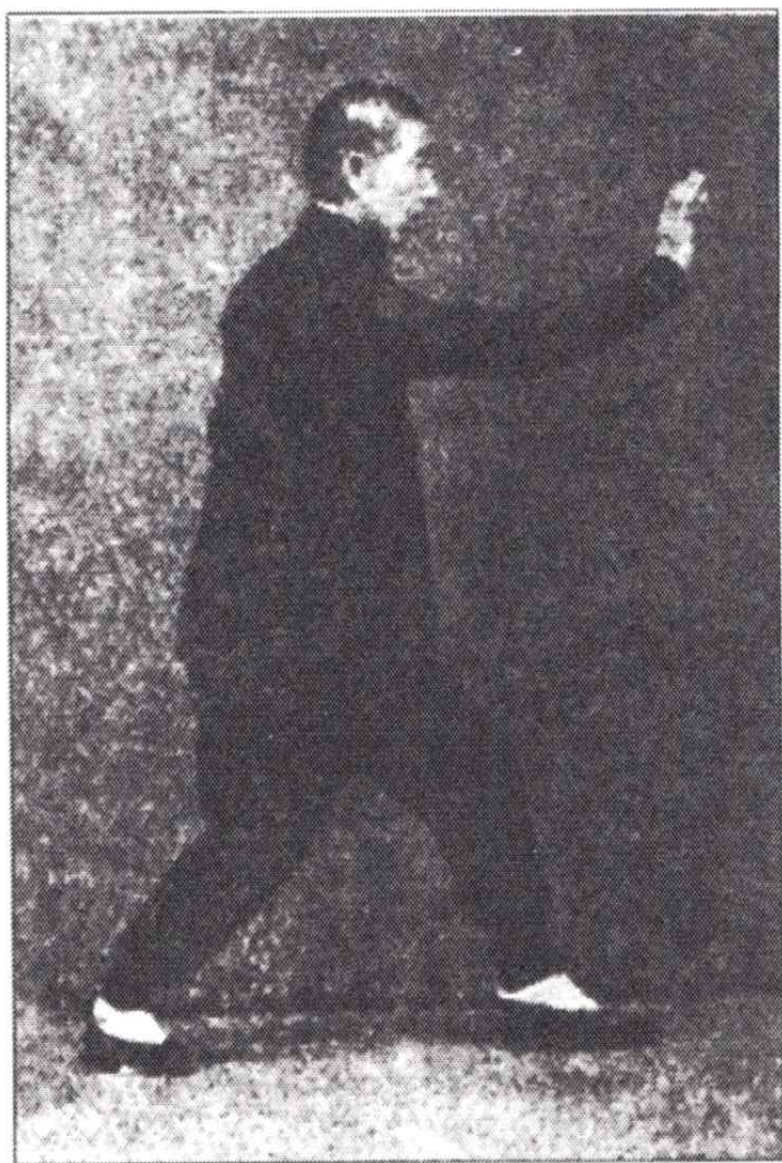
Section 23 - Za Shi Chui

Change the posture.

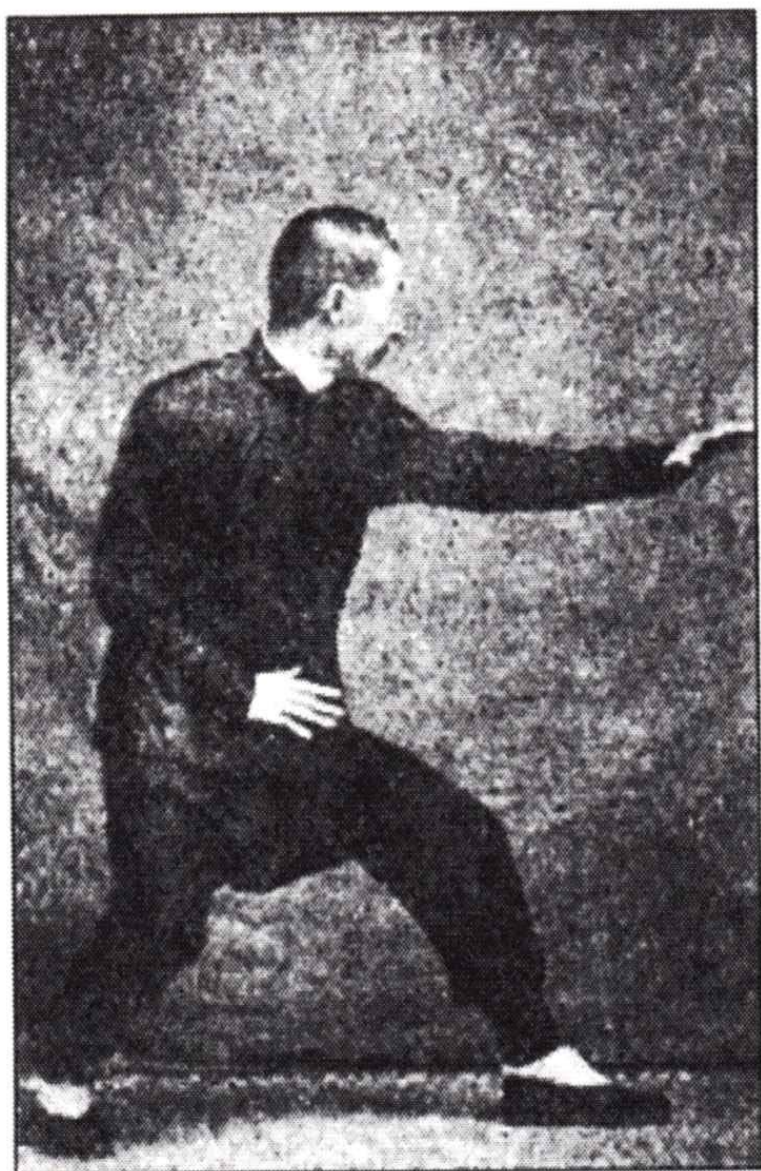
The right hand from the forehead, with the five fingers open, goes forward with power and then change.

The eyes are level. The feet don't move. The shoulders are level, loose and open with Chuo Jin (pulling out power).

Pause slightly, then the left hand goes out. This posture is called the Blue Green Dragon Stretches Its Claw.



Blue Green Dragon Stretches Claw



Eagle Grasping

Change the posture. The left hand from the solar plexus goes out over the top of the right hand. The right hand pulls back to the right ribs. The feet do not move.

The two hands stretch out and pull back the same as Eagle Grasping. This posture is also called Eagle Grasping.

Section 25 - Za Shi Chui

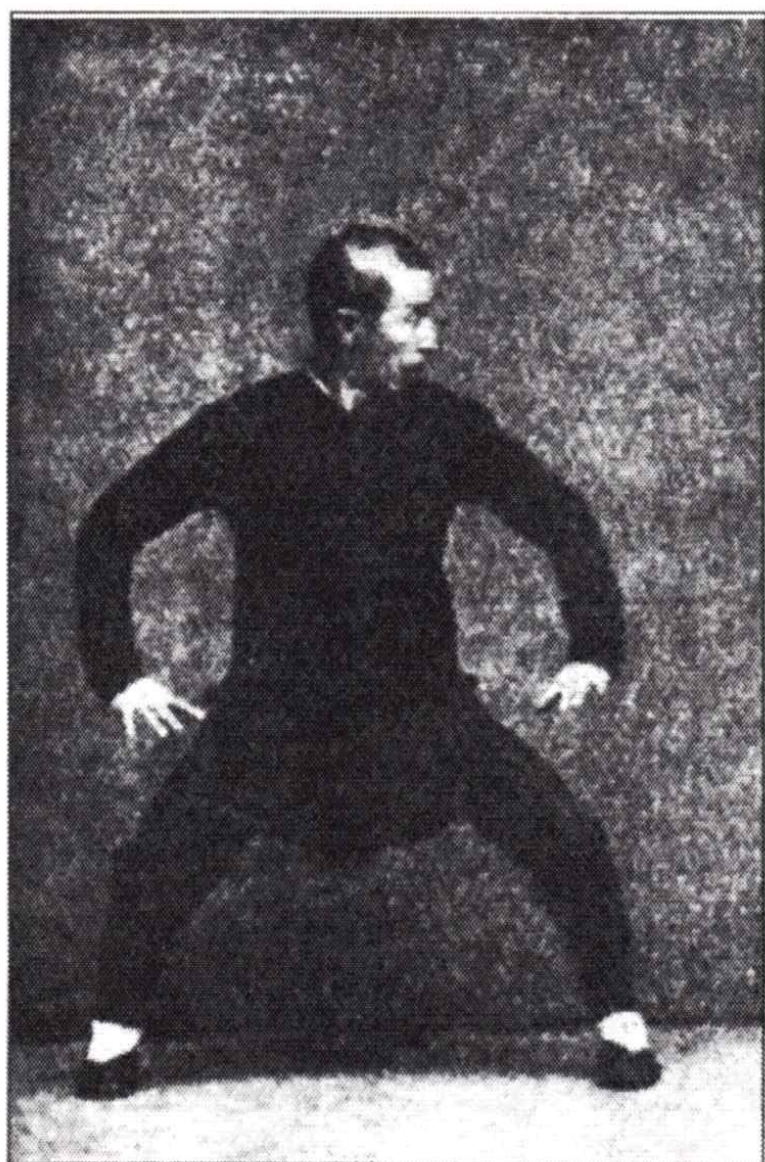
Change posture again. The left hand moves like Lian Huan Wrapping Form, it wraps backward. The right hand is at the right ribs and doesn't move. Pause slightly. This posture is also called Wrapping Hand.



*Push the Shutter to Look at
the Moon*

Change the posture. The left wrist twists with power outward. It moves diagonally outward and up. At the same time as the left hand, the left foot goes out.

The posture of the body must contract downward and must be low. The stance is the same as the Riding Horse Posture (Horse Stance). The root of the left shoulder is relaxed and open with Chuo Jin (pulling out power). The eyes look at the left hand (at the space between the thumb and index finger). The right hand is still at the right ribs and doesn't move. This posture is called Push the Shutter to Look at the Moon.



*Three Basins Settle to the
Ground*

Change the posture. The right hand comes back and falls down level with and about 2-3 inches away from the hip. The wrist twists outward with power. The arms form a half circle. The right hand at the same time as the left hand also falls downward and the wrist twist outward with power. Both hands move the same.

The legs are still in the Horse Riding Stance. The eyes look to the left and front. The shoulders relax and open outward with power, and then go backward with Chuo Jin (pulling out power). The waist sinks down with power. This posture is called the Three Basins Settle to the Ground.

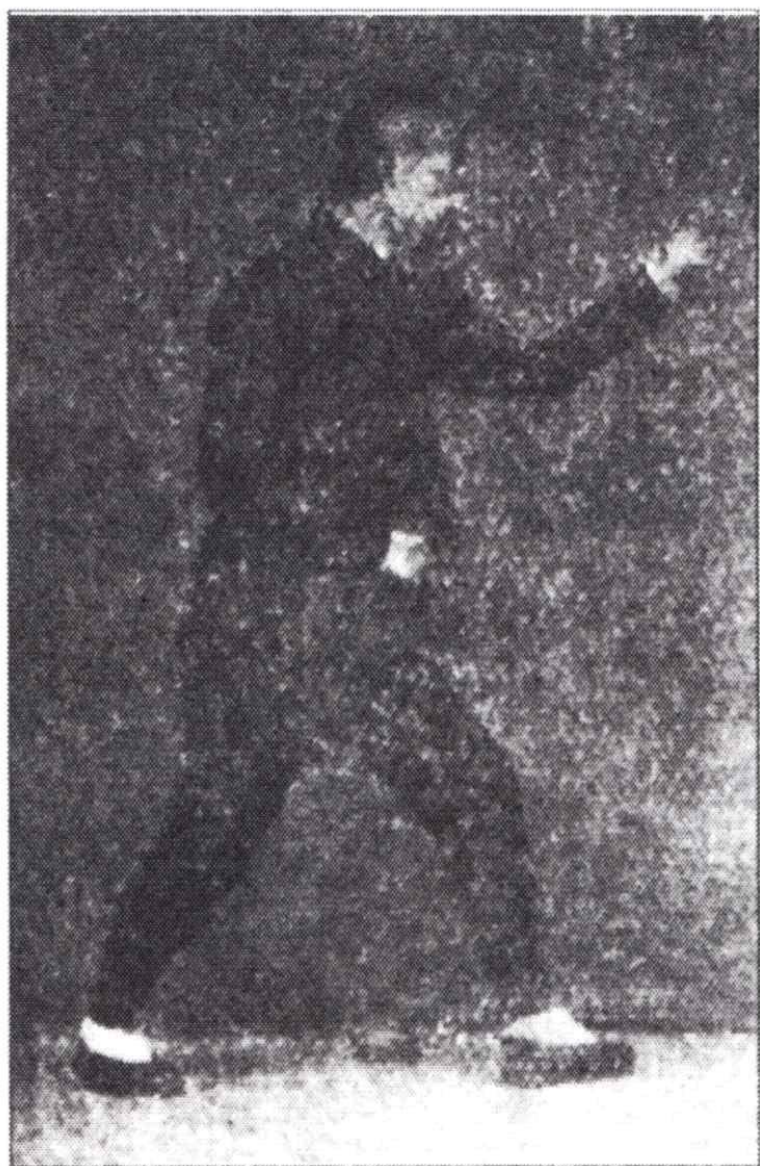


Lazy Dragon Crouches on the Road

Move forward. The left hand goes forward first with propping up power to level with the solar plexus. The hand is formed into a fist and the wrist twist inward with power with palm facing up. Then the hand wraps backward to the solar plexus. The arm is tightly next to the ribs.

At the same time as the left hand wraps backward, the right hand with the most power goes outward over the top of the left wrist with the palm facing up.

The right foot at the same time as the right hand, steps forward with the same stance as in the Dragon Form. The eyes go along with the right hand and look forward. The shoulders drop down with power and open outward. Pause slightly. This is called Lazy Dragon Crouches on the Road.



*Black Dragon Turns in the
River*

Step the left leg forward. It is the same stepping method as Sparrow Hawk Enters the Forest. The left hand goes out from under the right hand. The right hand pulls back at the same time as the left leg steps forward. The hands are the same as Heng Quan.

The eyes look at the front hand. Pause. This posture is called Black Dragon Turns in the River.



Beng

Quan

The right hand goes forward the same as in Beng Quan. The feet do not move.



Dragon and Tiger Crossing

Pick up the right foot and stomp it to the front like drawing a half circle. It is level with the solar plexus. At the same time as the right foot kicks, the left hand goes out even with the right foot. This posture is called Dragon and Tiger Crossing.

Section 32 - Za Shi Chui

The right foot falls down to the front. The right hand goes out and the left hand pulls back. It is the same as Black Tiger Exits the Cave.

Section 33 - Za Shi Chui

Change again. It is the same as White Crane Shows its Wings. Change again, it is the same as Pao Quan. Pause slightly.

Section 35 - Za Shi Chui

Change again. It is the posture of Phoenix Shows Both Wings.

Section 36 - Za Shi Chui

Advance again. It is the posture of Sparrow Hawk Enters the Forrest. It is also called Aligned Step Pao Quan.

Section 37 - Za Shi Chui

Retreat. It is the same as Backward Step Pi Quan. Go back to the starting point, still ending with Black Dragon Pours Water.

Section 38 - Za Shi Chui

Retreat again with Phoenix Shows Single Wing.

Section 39 - Za Shi Chui

Step forward with the Posture of Hibernating Dragon Appears.

Section 40 - Za Shi Chui

Advance again with the posture of Black Tiger Exits Cave.



Wind Moves the Lotus Leaves

The two hands with One Qi from the front fall down to the left side like drawing a circle. From behind, along with the eyes, they come back to in front of the shoulders. The two hands are in standing palms. The right hand with the most power stretches out. The left hand is at the right shoulder.

The right foot moves along with the two hands and steps backward. The legs are the same as in the Blue Dragon Exits Water Cross Stance Posture, except the hands push backward.

The eyes move along with the two hands and look backward. The shoulders are the same as before with Chuo Jin (pulling out power). Pause slightly. This posture is called the Wind Moves the Lotus Leaves.

Advance again. The left fist from the right shoulder stretches forward and to the left like in Beng Quan. The right hand comes back to the right ribs. The left foot and the left hand go out at the same time, the same as the stepping method as in Beng Quan except the back foot does not follow step.

Section 43 - Za Shi Chui

Step forward again with Black Tiger Exits Cave. Do not stop, turn immediately.

Section 44 - Za Shi Chui

Turning posture. It is the same as Sparrow Hawk Turns the Body. Stop, stand upright and rest.

Chapter 14 - The Study of the Usage of the Twelve Forms An Shen Pao - Shelter the Body from Strikes

An Shen Pao is similar to the way Heaven and Earth transform and generate. Everything has its place.

Inside the body it is called Qi, so large it has no exterior, so small it has no interior. In the world we use words, but it's difficult to express the movements and changes. It becomes Wu Wei (spontaneous action). Being truly receptive is the way. The most holy virtues and the true Dao can be known and can also be achieved.

In boxing it is the Big and Small Virtue. The Big Virtue is the interior and exterior combined into one power. It has many uses. The Small Virtue is the changes in boxing generating without stop. For example, it is the universal abundant well-spring that manifests at times. This is the way of Xing Yi Quan. Boxing without boxing. Yi (Intention) without Yi (Intention). The true Yi (Intention) is contained in the state of no Intention.

If you can know this, then the internal power is the Principle of Heaven and Earth, the Essential Nature in Man, and the Golden Elixir in Daoism. It is Jin (Power), Li (Principle), and Xing (Essential Nature). It is the Golden Elixir.

Even though the shape and the names are different, there is only one principle. Its' Jin (Power) can be combined with the principles of many ways and reach the divine. It can combine its' virtue with Heaven and Earth. It can combine its' brightness with the Moon and Sun, in harmony with the cycles of nature (the four divisions of time), combining its' fortune with the supernatural. Practitioners must make great efforts to practice. Two people A and B practice together.

A is upper hand, B is lower hand.

Both start in San Ti Shi.

(Translator's note: A is on the right, B is on the left)



Fist, A uses the left hand to slap B's left hand outward. Then immediately step forward and Beng Quan.



B takes a big step back with the right foot. Picks up the left foot and brings it close to the right leg. Then use the left hand to push A's right hand outward. Immediately step forward with Beng Quan.



A uses the right hand to pull B's right hand to the back. At the same time as the right hand moves, Split towards B's face with the left hand. The feet do not move.



B pulls the right hand back and up. At the same time as the right hand moves, strike towards A's solar plexus with the left hand. This is like Sparrow Hawk Enters the Forrest.

A then moves the left foot a small step horizontally and to the outside of B's left foot. The left hand comes back and captures B's left hand and pulls to the back. The right hand, at the same time, Pi (split) towards B's face as in Pi Quan.



B then moves the left foot horizontally in a small step and quickly advances the right foot. Quickly pull the left hand back. At the same time, raise the right hand and Pi towards the left side of A's face.



A then wraps the right hand inward with power. The palm faces up. The left wrist twists outward with power about 1-2 inches from the face and the palm faces down. Both hands at the same time cut towards B's right arm. The right foot at the same time steps forward.

Section 4 - An Shen Pao



B uses the left hand to Pi towards A's face. The right hand pulls back to the right side of the solar plexus.



A changes to right double cutting hands. The same as the left side. The right hand strikes from below your own left hand. Strike towards B's solar plexus. Both feet do not move.





B moves the left foot back. Pick the right foot up. The right palm connects with A's right hand and guides it to the back to fall into emptiness. Then the left hand stretches out towards the bottom of A's wrist and then moves to the back. Immediately the right hand strikes to A's solar plexus. The right foot drops down. Connect and pull, replace and move, and then the replacing strike. 1, 2, 3 are all combined into One Qi, there should be no pause between them.



A lowers the waist down. The right hand is on top of B's right hand like pulling and dragging something backward. The left hand goes to the front of your right hand, also like dragging and pulling something back, the same as the right hand. Then the right hand grabs towards B's face. Continuously pulling and dragging backward, replaced by grabbing. 1, 2, 3 combined into One Qi without any pause between them.



B immediately bends the right hand and brings it back and drills toward A's right hand. The left hand pulls to the solar plexus. The body posture must be low.



A quickly uses the left arm to pick B's right arm up. The right hand pulls back. Then hit towards B's solar plexus. The left foot and the right hand advance at the same time. It is the same as Pao Quan.



B changes to Backward Step Pi Quan . Use the left hand to hook A's right hand. The right hand pulls back to the solar plexus with the palm facing down.



A uses the left hand to move B's left hand away. The right hand goes towards the left side of B's face striking with the back of the hand. The right foot steps forward at the same time as the right hand strikes.



B steps the right foot back and then the front foot follows backward. This is called back replacing back. The left wrist comes back and then immediately drills out. The hand and foot must move at the same time.



A immediately advances the right foot and the left foot follows. The left hand slaps B's left hand outward. The right hand, from below B's arm, strikes out with Pi towards B's face. This is called stealthy striking.



B advances the right foot to the center of A's legs. The right hand slaps A's right hand outward. The left hand stretches forward towards your own hand. Then it moves A's right arm outward. The right hand strikes A's face in coordination with the right foot stepping. After you hit A's face with your right hand you wait for your opponent to answer.



A brings the right hand back and drills to the outside of B's right arm. Step back with the right foot immediately. The right hand pulls B's right arm backward. The left hand Pi toward the right side of B's face at the same time as the foot steps back.



B moves the left foot back. Use the right hand to move A's left hand back. The right foot is picked up at the same time as the right hand moves. Use the left hand to move A's arm downward. The right hand grabs toward the top of A's head.



A brings the left arm back and drills to the inside of B's right hand. Then the right arm like in Snake Form strikes up toward B's crotch. The right foot steps forward at the same time as the right hand strikes.

Section 11 - An Shen Pao

B moves the right foot back and then uses the right hand to move A's right hand along towards the back. Then the left hand immediately stretches

towards A's neck and at the same time as the right hand moves back, the left hand pulls backward.



A brings the right hand back and wrings off B's left hand outward. Then the left hand Pi toward B's right cheek. The feet do not move.



B brings the left arm back to the ribs. The right hand immediately drills toward A's left hand. The feet do not move.



A pulls the left hand back to the ribs. The right hand Pi towards B's left cheek. The feet do not move.



B slaps the right hand towards A's right hand. The left hand immediately strikes to A's right ribs. The body changes to a Horse Stance.



A sits the waist. The feet do not move. The two hands use Monkey Climbs the Rope. 1, 2, 3 the right hand grabs.



B steps the left foot back. The right hand quickly uses drilling palm, drilling to the outside of A's right hand. The left hand is at the left ribs.



A uses the left hand to move B's right hand to the outside. Use the arm to hold and then quickly use the right hand to strike to B's left neck. The left leg moves forward at the same time as the hand and drops to the outside of B's right foot. This is spiraling and stopping the opponent.



B uses double cutting fist to cut A's right hand. The feet do not move.

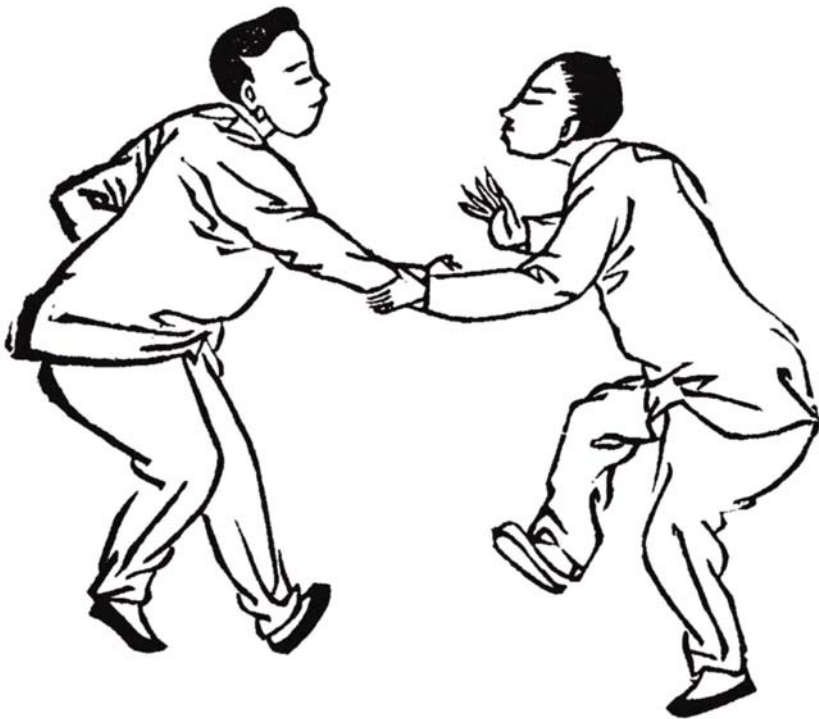


A pulls the right hand back. The left hand Pi towards B's right cheek. The feet do not move.

Section 16 - An Shen Pao

B uses double cutting hands. Then uses the right hand to stealthy hit A's left ribs.

A sits the body backward. The feet do not move. The left hand moves B's right arm along towards the back. This is called Aligned Hand Leading the Goat posture.



A does not raise the body up. Use the right foot to kick towards B's right leg. The right hand pulls and drags B's right arm like pulling and dragging a rope. 1, 2, 3 the same, except before the right foot drops to the ground, the left foot is raised up like Leopard Cat (Raccoon) Climbs the Tree.

B raises the right leg and then steps back. The right hand comes back and drills out to the outside of A's right hand. The left hand is at the solar plexus.



A uses the left hand to raise B's right arm upward. The right hand retreats, then Pi towards B's left cheek. The feet do not move.

B pulls the right hand back to the right ribs. The left hand grabs towards A's right shoulder. This is called Sparrow Hawk Grabs the Shoulder.



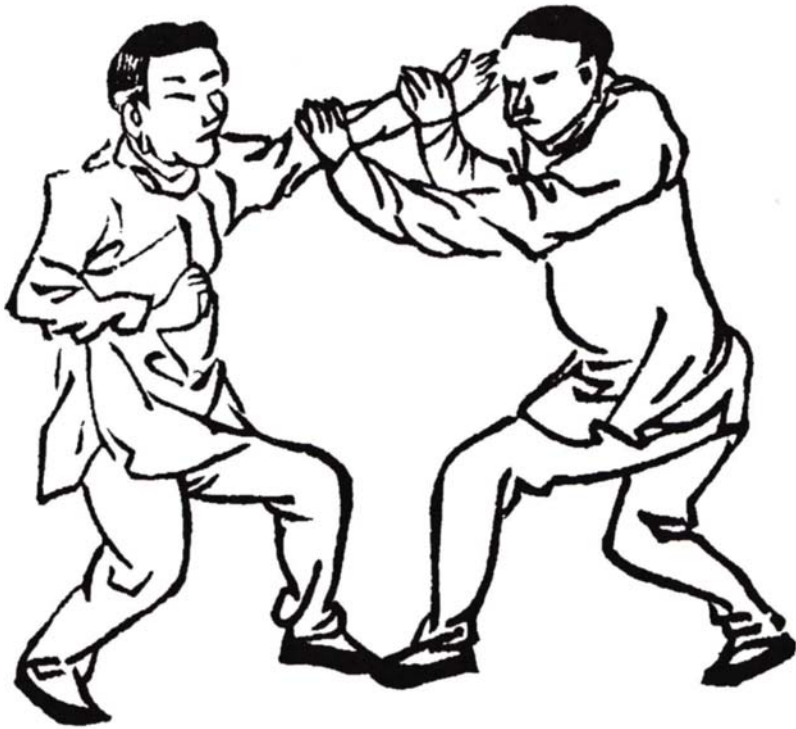
A uses the right hand to move B's left wrist outward. The left hand pushes the upper side of B's left wrist outward. The right hand Pi toward B's left cheek. This is the principle of 1, 2, 3. The feet do not move.

B brings the left hand back and then drills to the inside of A's right hand. Then block backwards. The right hand Pi toward A's left cheek. The feet do not move.



A uses double cutting hands to intercept B's right hand. The feet do not move.

B pulls the right hand back and then uses the left hand to Pi towards A's left cheek. The feet do not move.



A uses double cutting hand again to intercept B's left hand. A then uses the right hand to stealthily strike. It is the same as the previous double cutting hands and stealthy strike. When the right hand stealthily strikes it is the same as the beginning form when B raised the hand and struck with Beng Quan.





B retreats the right foot, picks the left foot up, uses the left hand to push A's right hand outward. The right hand quickly uses Beng Quan to strike at A's abdomen.

This is same as the first posture that A started with. It is also the same as the first posture that B started with. Then continue practicing back, B is now A and A is now B. Continue without stopping. If you want to rest, go back to the starting point and stop.

BERSERKER

BOOKS

