

# 第一章 概論

## CHAPTER 1 GENERAL INTRODUCTION

### 1-1. Introduction

Chi Kung is a training system which helps to generate a strong flow of Chi (Internal Energy) inside the body and then circulate it through the entire body. Many martial and non-martial styles of Chi Kung training have been created in the last four thousand years. The most famous martial styles are Tai Chi Chuan, Ba Kua, Hsing Yi, and Liu Ho Ba Fa. These are considered "internal" styles (Nei Kung or Nei Jar in Chinese), as opposed to "external" styles like Shaolin, because they emphasize working with Chi. The best known non-martial styles, which emphasize the enhancement of Chi circulation to improve health, are Wu Chin Si (Five Animal Sport), Ba Tuan Gin (Eight Pieces of Brocade), Da Mo's Yi Gin Ching (Muscle Change Classic), and Shih Er Chuang (Twelve Postures).

Tai Chi Chuan, which is said to have been created by Chang San-Feng in the twelfth century, is now the most popular Chi Kung style in the world, even though it was shrouded in secrecy until the beginning of this century. At present it is widely practiced not only in China and the East but also in the Western world.

There are several reasons for the rapid spread of this art. The most important, perhaps, is that the practice of Tai Chi can help to calm down the mind and relax the body, which are becoming survival skills in today's hectic and stress-filled world. Secondly, since guns are so effective and easy to acquire, Tai Chi has been considered less vital for personal self-defense than it used to be. For this reason, more Tai Chi masters are willing to share their knowledge with the public. Thirdly, ever since Tai Chi was created, it has been proven not only effective for defense, but also useful for improving health and curing a number of illnesses.

Unfortunately, because of this healthful aspect the deeper theory and practice of Tai Chi Chuan, especially the martial applications, are being widely ignored. Most people today think that Tai Chi is not practical for self-defense. To approach the deeper aspects requires much time and patience, and there are very few people willing to make the necessary sacrifices. In addition, some Tai Chi experts are still withholding the secrets of the deeper aspects of the training, and not passing down the complete art.

Anyone who practices this art correctly for a number of years will soon realize

that Tai Chi is not just an exercise for calmness and relaxation—it is a complex and highly developed art. It gives the practitioner a feeling of enjoyment and satisfaction which seems to go beyond that of any other art. This is because Tai Chi is smooth, refined, and elegant internally as well as externally. The practitioner can sense the Chi (energy) circulating within his body, and can achieve the peaceful mind of meditation. Chi circulation can bring good health and may even help you to reach enlightenment. Furthermore, when a Tai Chi practitioner has achieved Grand Circulation, he can use this Chi in self-defense. The principles that Tai Chi uses for fighting are quite different from most other martial styles, which rely on muscular force. Tai Chi uses the soft to defend against the hard, and weakness to defeat strength. The more you practice, the better you will become, and this defensive capability will grow with age instead of weaken. However, because the martial theory of Tai Chi Chuan is much deeper and more profound than that of most other systems, it is much harder to learn and takes a longer time to approach a high level of martial capability. A knowledgeable instructor is very important, for guidance from an experienced master can save many years of wandering and useless practice.

Today, there are still a number of interested practitioners who are researching and practicing the deeper aspects of Tai Chi Chuan with the help of the very few qualified experts and/or the limited number of in-depth publications. Many questions have arisen: Which is a good style of Tai Chi Chuan? How can I tell who is a qualified Tai Chi instructor? What is the historical background of the different styles? Which styles can be applied effectively? How do I generate Chi? How do I coordinate my breathing with the Chi circulation? How do I use Chi in self-defense? What is Jing (power) and is there more than one kind? How do I train my Jing correctly? How does the fighting strategy of Tai Chi differ from other styles? All these questions puzzle people even in China.

This volume will describe the deeper aspects of Tai Chi training and is written mainly for the reader who has practiced Tai Chi for a few years. The beginning Tai Chi practitioner should also refer to the author's books: *Yang Style Tai Chi Chuan* and *Chi Kung—Health and Martial Arts*.

## 1-2. General History of Tai Chi Chuan

Many people have learned Yang style Tai Chi Chuan, but few really understand the history, background, and variations of the style. Often a person who has learned Yang style Tai Chi Chuan will see forms which claim to be Yang style, but which look different from what he has learned. This sometimes causes consternation and doubt about which form, if any, is the correct "Yang style". A knowledge of the history can help to explain this discrepancy.

It is said that Tai Chi Chuan was created by Chang San-Feng in the Sung Wei Dsung era (c. 1101 A.D.). It is also said that techniques and forms with the same basic principles as Tai Chi were already in existence during the Liang Dynasty (502-557 A.D.), and were being taught by Han Goong-Yueh, Chen Ling-Shih, and Chen Bi. Later, in the Tang Dynasty (713-905), it was found that Sheu Hsuan-Pin, Li Tao-Tzu, and Ien Li-Hen were teaching similar martial techniques. They were called Thirty-Seven Postures (San Shih Chi Shih), Post-Heaven Techniques (Hou Tien Far), or Small Nine Heaven (Shao Jeou Tien) which had seventeen postures. The accuracy of these accounts is sometimes questionable, so it is not really known when and by whom Tai Chi Chuan was created. Because there is more formal history recorded about Chang San-Feng he has received most of the credit.

According to the historical record *Nan Lei Gi Wang Jeng Nan Moo Tzu Min*: “Chang San-Feng, in the Sung Dynasty, was a Wu Dan Taoist. Wei Dsung (a Sung Emperor) summoned him, but the road was blocked and he couldn’t come. At night, (Wei Dsung) dreamed Emperor Yuen (the first Gin emperor) taught him martial techniques. At dawn, he killed a hundred enemies by himself”. Also recorded in the Ming history *Ming Shih Fan Gi Chwan*: “Chang San-Feng, from Lieu Dong Yi county. Named Chuan-Yi. Also named Jiun-Bao. San-Feng was his nickname. Because he did not keep himself neat and clean, also called Chang Lar-Tar (Sloppy Chang). He was tall and big, shaped like a turtle, and had a crane’s back. Large ears and round eyes. Beard long like a spear tassel. Wears only a priest’s robe winter or summer. Will eat a bushel of food, or won’t eat for several days or a few months. Can travel a thousand miles. Likes to have fun with people. Behaves as if nobody is around. Used to travel to Wu Dan (mountain) with his disciples. Built a simple cottage and lived inside. In the 24th year of Hung Wu (around 1392), Ming Tai Tzu (the first Ming emperor) heard of his name, and sent a messenger to look for him but he couldn’t be found”. It was also recorded in the Ming Dynasty in *Ming Lan Yin Chi Shou Lei Kou*: “Chang the Immortal, named Jiun-Bao, also named Chuan-Yi, nicknamed Shuan-Shuan, also called Chang Lar-Tar. In the third year of Tien Suen (1460) he visited Emperor Ming Ying Dsung. A picture was drawn. The beard and mustache were straight, the back of the head had a tuft. Purple face and big stomach, with a bamboo hat in his hand. On the top of the picture was an inscription from the emperor honoring Chang as ‘Ton Wei Sien Far Jinn Zen’ (a genuine Taoist who finely discriminates and clearly understands much)” (Figure 1-1). This record is suspect, because if it were true, Chang San-Feng would have been at least 500 years old at that time. Other records state that Chang San-Feng’s techniques were learned from the Taoist Fon Yi-Yuen. Another story tells that Chang San-Feng was an ancient hermit meditator. He saw a magpie fighting against a snake, had a sudden understanding, and created Tai Chi Chuan.

After Chang San-Feng, there were Wang Dsung in Sanshi province, Chen Ton-Jou in Wen County, Chang Soun-Shi in Hai Yen, Yeh Gi-Mei in Shyh Ming, Wang Dsung-Yueh in San You, and Chiang Fa in Hebei. The Tai Chi techniques were passed down and divided into two major styles, southern and northern. Later, Chiang Fa passed his art to the Chen family at Chen Jar Gou in Hwai Ching County, Henan. Tai Chi was then passed down for fourteen generations and divided into Old and New Styles. The Old Style was carried on by Chen Chang-Shen and the New Style was created by Chen You-Ban.

The Old Style successor Chen Chang-Shen then passed the art down to his son, Ken-Yun, and his Chen relatives, Chen Hwai-Yuen and Chen Hwa-Mei. He also passed his Tai Chi outside of his family to Yang Lu-Shann and Li Bao-Kuai, both of Hebei province. This Old Style is called Thirteen Postures Old Form (Shih San Shih Lao Jiah). Later, Yang Lu-Shann passed it down to his two sons, Yang Ban-Huo and Yang Chien-Huo. Then, Chien-Huo passed the art to his two sons, Yang Shao-Huo and Yang Chen-Fu. This branch of Tai Chi Chuan is popularly called Yang Style. Also, Wu Chun-Yu learned from Yang Ban-Huo and started a well known Wu style.

Also, Chen You-Ban passed his New Style to Chen Ching-Pin who created Tsao Bao Style Tai Chi Chuan. Wu Yu-Larn learned the Old Style from Yang Lu-Shann and New Style from Chen Ching-Pin, and created Wu Style Tai Chi Chuan. Li Yi-Yu learned the Wu Style and created Li Style Tai Chi Chuan. Heh Wei-Jinn obtained his art from Li Style and created Heh Style Tai Chi Chuan.



Figure 1-1. Chang San-Feng

Sun Lu-Tan learned from Heh Style and created Sun Style.

All the above mentioned styles are popular in China and Southeast Asia. Among them, Yang style has become the most popular. In the next section we will discuss the history of the Yang style.

### 1.3. History of Yang Style Tai Chi Chuan

Yang Style history starts with Yang Lu-Shann (1799-1872), also known as Fu-Kuai or Lu-Chan. He was born at Youn Nien Hsien, Kuan Pin County, Hebei Province. When he was young he went to Chen Jar Gou in Henan province to learn Tai Chi Chuan from Chen Chang-Shen. When Chen Chang-Shen stood he was centered and upright with no leaning or tilting, like a wooden signpost, and so people called him Mr. Tablet. At that time, there were very few students outside of the Chen family who learned from Chen Chang-Shen. Because Yang was an outside student, he was treated unfairly, but he still stayed and persevered in his practice.

One night, he was awakened by the sounds of “Hen” and “Ha” in the distance. He got up and traced the sound to an old building. Peeking through the broken wall, he saw his master Chen Chang-Shen teaching the techniques of grasp, con-

trol, and emitting Jing in coordination with the sounds Hen and Ha. He was amazed by the techniques and from that time on, unknown to master Chen, he continued to watch this secret practice session every night. He would then return to his room to ponder and study. Because of this, his martial ability advanced rapidly. One day, Chen ordered him to spar with the other disciples. To his surprise, none of the other students could defeat him. Chen realized that Yang had great potential and after that taught him the secrets sincerely.

After Yang Lu-Shann finished his study, he returned to his home town and taught Tai Chi Chuan for a while. People called his style Yang Chuan (Yang Style), Mei Chuan (Soft Style), or Far Chuan (Neutralizing Style), because his motions were soft and able to neutralize the opponent's power. He later went to Peking and taught a number of Ching officers. He used to carry a spear and a small bag and travel around the country challenging well known martial artists. Although he had many fights he never hurt anybody. Because his art was so high, nobody could defeat him. Therefore, he was called "Yang Wu Di", which means "Unbeatable Yang". He had three sons, Yang Chyi, Yang Yuh (Ban-Huo), and Yang Jiann (Chien-Huo). Yang Chyi died when he was young. Therefore, only the last two sons succeeded their father in the art.

There are a few stories about Yang Lu-Shann

1. One time, when Yang was at Kuan Pin, he was fighting a martial artist on the city wall. The opponent was not able to defeat him and kept retreating to the edge of the wall. Suddenly he lost his balance and was about to fall. At that moment, Yang suddenly approached him from several yards distance, grasped his foot and saved his life.
2. Yang was good at using the spear. He could pick up light objects by using his spear to adhere to the object, then tossing it up into his hand. He was also good at throwing arrows with his bare hand--he could hit the target accurately while on horse back without using a bow.
3. One rainy day, while Yang was sitting in his living room, his daughter entered from outside holding a basin of water. When she opened the screen, she suddenly slipped on the wet step. Yang saw this and jumped up, held the screen with one hand, and caught his daughter's arm with the other. Not a drop of water splashed from the basin. From this anecdote one can see how quick his reactions were.
4. One day, Yang was fishing at a lake. Two other martial artists were passing by and saw him. They had heard of Yang's reputation and were afraid to challenge him, so they decided to take the opportunity to push Yang into the lake and make him lose face. To their surprise, when their hands touched his back, Yang arched his back and bounced both of them into the lake.
5. When Yang was in Peking, a famous martial artist was jealous of Yang's reputation and challenged him. Yang politely refused. However, the man insisted. Yang said, if you want to fight me, you can hit me three times first. The man was delighted and hit Yang's stomach. Yang suddenly uttered the "Ha" sound with a laugh. Before the laugh was finished, the challenger was already on the ground, bounced many yards away.

Yang's second son was Yang Yuh (1837-1890), also named Ban-Huo. People used to call him "Mr. The Second". He studied Tai Chi Chuan with his father since he was small. Even though he practiced very hard and continuously, he was still scolded and whipped by his father. He was good at free fighting. One day he was challenged by a strong martial artist. When the challenger grasped his wrist and would not let him escape, Yang Ban-Huo suddenly used his Jing to bounce the challenger away and defeat him. He was so proud he went home and told his father. Instead of praise, his father laughed at him, because his sleeve was torn. After that, he trained harder and harder and finally became a superlative Tai Chi artist. Unfortunately, he didn't like to teach very much and had few students, so his art did not spread far after he died. One of his students called Wu Chun-Yu later taught his son Wu Chien-Chun, whose art became the Wu Style Tai Chi Chuan. Yang Ban-Huo also had a son, called Jaw-Peng, who passed on the art.

The third son of Yang Lu-Shann was Yang Jiann (1842-1917), also named Chien-Huo and nicknamed Gien-Fu. People used to call him "Mr. The Third". He also learned Tai Chi from his father since he was young. His personality was softer and more gentle than his brother's and he had many followers. He taught three postures—large, medium, and small—although he specialized in the medium posture. He was also expert in using and coordinating both hard and soft power. He used to spar with his disciples who were good at sword and saber while using only a dust brush. Every time his brush touched the student's wrist, the student could not do anything but bounce out. He was also good at using the staff and spear. When his long weapon touched an opponent's weapon, the opponent could not approach him, but instead bounced away. When he emitted Jing it happened at the instant of laughing the "Ha" sound. He could also throw the small metal balls called "bullets". When he had a few balls in his hand, he could shoot three or four birds at the same time. The most impressive demonstration he performed was to put a sparrow on his hand. The bird could not fly away because when a bird takes off, it must push down first and use the reaction force to lift itself. Yang Chien-Huo could sense the bird's power and neutralize this slight push, leaving the bird unable to take off. From this demonstration, one can understand that his Listening Jing and Neutralizing Jing (see Chapter 3) must have been superb. He had three sons, Jaw-Shyong, Jaw-Yuen, and Jaw-Ching. The second son, Jaw-Yuen died at an early age.

Yang Chien-Huo's first son was Yang Jaw-Shyong (1862-1929), also named Mum-Shiang and later called Shao-Huo. People used to call him "Mr. Oldest". He practiced Tai Chi Chuan since he was six years old. He had a strong and persevering personality. He was expert in free fighting and very good at using various Jings like his uncle Yang Ban-Huo. He reached the highest level of Tai Chi Kung Fu. Specializing in small postures, his movements were fast and sunken. Because of his personality, he didn't have too many followers. He had a son called Yang Jen-Shen.

Yang Chien-Huo's second son, Jaw-Yuan, died at a young age. The third son was Yang Jaw-Ching (1883-1935), also named Chen-Fu. People called him "Mr. The Third". His personality was mild and gentle. When he was young, he did not care for martial arts. It was not until his teens that he started studying Tai Chi with his father. While his father was still alive Yang Chen-Fu did not really understand the key secrets of Tai Chi Chuan. It was not until his father died (1917) that he started to practice hard. His father had helped him to build a good foundation, and after several years of practice and research he was finally able to ap-

proach the level of his father and grandfather. Because of his experiences, he modified his father's Tai Chi Chuan and specialized in large postures. This emphasis was just completely reversed from that of his father and brother. He was the first Tai Chi master willing to share the family secrets with the public, and because of his gentle nature he had countless students. When Nanking Central Kuoshu Institute was founded in 1926 he was invited to be the head Tai Chi teacher, and his name became known throughout the country. He had four sons, Jeng-Min, Jeng-Gi, Jeng-Zer, and Jeng-Kuo.

Yang Style Tai Chi Chuan can be classified into three major postures: large, medium, and small. It is also divided into three stances: high, medium, and low. Large postures were emphasized by Yang Chen-Fu. He taught that the stances can be either high, medium, or low, but the postures are extended, opened, and relaxed. Large postures are especially suitable for improving health. The medium posture style requires that all the forms be neither too extended nor too restricted, and the internal Jing neither totally emitted nor too conserved. Therefore, the form and Jing are smoother and more continuous than the other two styles. The medium posture style was taught by Yang Chien-Huo. The small posture style, in which the forms are more compact and the movements light, agile, and quick, was passed down by Yang Shao-Huo. This style specializes in the martial application of the art. In conclusion, for martial application the small postures are generally the best, although they are the most difficult, and the large posture style is best for health purposes.

To summarize:

1. Chen Style Tai Chi Chuan was derived from Chiang Style. Before Chiang, the history is vague and unclear.
2. Chen Style was divided into two styles: Old and New. Chen Chang-Shen learned Old Style and later passed it down to Yang Lu-Shann. New Style was created by Chen You-Ban.
3. Yang Style was derived from Chen Style fourteen generations after the Chen family learned from Chiang.
4. Chen You-Ban passed his art to Chen Ching-Pin who created Tsao Bao Style.
5. Wu Yu-Lan obtained the New style from Chen Ching-Pin and the Old Style from Yang Lu-Shann and created Wu Style Tai Chi Chuan.
6. Li Yi-Yu learned Wu Style and created Li Style.
7. Heh Wei-Jinn obtained his art from Li Style and started Heh Style Tai Chi Chuan.
8. Sun Lu-Tan learned from Heh Style and began Sun Style.
9. Wu Style was started by Wu Chun-Yu who learned from Yang Lu-Shann's second son Yang Ban-Huo.
10. Yang Style Tai Chi Chuan has been famous since its creation by Yang Lu-Shann in the early part of the last century.
11. Yang Chen-Fu's Tai Chi Chuan is not the same as his father's, uncle's, or brother's. He modified it and emphasized large postures and improving the health

The reader should now understand why there are so many variations within the art, even within a style such as the Yang style. After so many years and so many generations, countless students have learned the art. Many went on to modify the style in light of their own experiences and research. It is understandable that a student nowadays might learn Tai Chi Chuan and find that his style is different from another claiming to be from the same source. No one can really tell which is the original style or which is more effective than the others.