

The Teachings of Li Guichang

From *Xingyi Quan Jiaocheng*
By Shen Huazhang

Translated by Joseph Crandall

A Short Biography of Li Guichang

Master Li Guichang of Yuci, Shansi was born in 1914 and died in 2000. He was 86 years old.

When he was 13, he started to study Chang Quan, Yue Style Eight Overturning Hands and weapons. Then he studied Xingyi Quan and Shaolin Five Elements Soft Art with the famous Xinyi master Dong Xiusheng. He trained in Xingyi Quan until he was peerless. His internal power was simple and clean. His demeanor was heroic, simple, and unsophisticated. Whether in pushing or fighting, he was accommodating and never held back. His soft exterior contained hardness. He had a considerable understanding of his teacher's fighting methods and fighting principles. He embodied the saying "The man does not know me. I only know the man." He required no confusion in fighting or pushing hands. To strike a person or follow him, we must pay attention to the power of the waist and legs. When we come together, we only look for the route of power. Therefore pushing hands requires that we seldom issue power. It is more in the whole person skills of sticking, adhering, connecting, and following. When Mr. Li pushes hands with people, he seized the opponent's power path. He would stick as the enemy retreated; expanding and contracting, coming and going. He followed everywhere. Sometimes sticking, sometimes walking, sometimes hard sometimes soft, he was never stuck nor obstructed. Sticking and yielding whenever appropriate, one could not see the actions of his hands. This was truly the so-called "The fist strikes, but he does not know it." He informed us. "I use the body method to seize my opponent. In all respects it determines the strike. When to strike and how to strike are all within my grasp. You must not be eager to issue into the man." Mr. Li often said, "The principles of the martial arts are valuable for use in fighting a person. Blindly using rough strength to win is truly not high level martial study!"

Mr. Li had an amiable disposition. He enjoyed high prestige and commanded universal respect. Many students came to study with him. No matter if the person was poor and lowly, Mr. Li treated them equally and without discrimination. He personally set an example and he never held back. Mr. Li said, "Martial arts students are like the hairs on an ox. Practitioners are like the horns on an ox. Accomplished ones are truly like horns on a unicorn." During his lifetime, Mr. Li held the position of vice president of the Shansi Xingyi Quan Association, president of the Taiji Push Hands Association and other important posts. Throughout his life, he never complained and never regretted the painstaking effort that he gave for his martial arts undertaking. He made a very big contribution to the development of Shansi's martial arts.

Mr. Li Guichang's Internal Martial Arts

I studied Xingyi Quan for 15 years with the teacher. I developed a deep understanding of my teacher's fighting principles, methods, striking, art, skill, as well as the attainments of the inner cultivation and outer cultivation methods. My teacher was a professional martial artist. He was honest and cheerful. He was a gentleman. Regarding the *Quan Lun*, martial arts secrets are commonly recorded to increase their dissemination. People will realize how profound they are and that they show sound judgment. These are printed here so that martial arts enthusiasts may benefit from them.

I. The Inner Content of Xingyi Quan

1. Xingyi's fundamental traditional fist methods include the Five Elements and Twelve Forms.
2. Single practice routines include Lianhuan, Si Ba, and Za Shi Chui.
3. Double practice routines include Xiang Sheng, Xiang Ke, Wu Hua Pao, Wu Xing Pao, and An Shen Pao.
4. Weapons routines include the saber, spear, sword, staff, and whipping rod, etc.

II. Training Methods

1. Three Stages
 - a. First Stage
 - b. Middle Stage
 - c. Last Stage
2. Three Practice Methods
 - a. **Ming Jing:** Ming jing is getting the body movements to be agile. The rising and falling of the hands and feet must be in good order.
 - b. **An Jing:** An jing trains the spirit. The qi must expand, circulate, and flow. It must not be obstructed.
 - c. **Hua Jing:** Hua jing trains the whole body. The lively actions of the four limbs, rising and falling, advancing and retreating, cannot use strength.
3. Three Tiered Daoist Principles
 - a. Practice jing transforming into qi.
 - b. Practice qi transforming into shen.
 - c. Practice shen returning to emptiness.
4. Three Steps Gongfu
 - a. Changing the bones
 - b. Changing the sinews
 - c. Changing the marrow

III. Xingyi's Special Points

1. It is used to attack the enemy's strength and destroy his hardness. Therefore we say that this makes it a high order soft art.
2. Xingyi uses standing posts to make it fundamental skills. It uses single practices as its foundation. It uses training issuing strength as its core. It uses first hard then soft to make the pattern of its actions. It focuses on advancing and attacking. It uses rapid fighting, moving fighting, and fighting to annihilate. Issuing without thought and attacking without preparation make the principles.

IV. Xingyi's Pattern of Actions

Wuji creates Taiji. Taiji creates Liangyi. Liangyi creates the Four Phases. The Four Phases create the Eight Trigrams, the Three Abilities, Six Combinations, Five Elements, Seven Fists, Eight Extra Meridians, etc.

V. Santi Form Practice Method

1. The Santi form is Xingyi Quan's customary first step for entering the door. A common saying goes, "*On entering the door, one does standing posts for the first three years.*" The Santi form must contain the five elements, the four extremities, the eight necessities, and the eight character secrets. The Santi form is divided into upper joint, middle joint, and lower joint. If the upper joint is not understood, it is difficult to protect yourself. If the middle joint is not understood, then the whole body is empty. If the lower joint is not understood, then it will be difficult to achieve victory. A common saying goes, "*If the three joints are not understood, then you have studied the arts in vain.*" The Santi form uses standing erect to make Wuji. The first posture makes Taiji. The second posture makes the Liangyi. Wuji creates Taiji is precisely being mindful that the head must push up. The neck must be erect. The tongue touches on the upper palate. The gudaos are lifted upward. The sacrum is erect and centered. The qi sinks into the dantian. Use the will to keep it there. This is taking upon oneself the qualities of yin and yang. It is forcing creation. It is the turning of qian and kun. It is the twisting qi power. It is reversing the movement of the pre-natal true yang (expel it and therefore receive new.) Internally it is the spleen. In fighting it makes Heng Quan.
2. You must stand in the Santi form often. The breathing must be natural. Strength uses softness to break hardness. The qi moves and is solid. Strength consists in having a state of Mind/No Mind. Stand solidly and then use strength. Qi arrives like a mountain.
3. **The Song (Xingyi Quan's Taiji Song that is the Three Abilities Song)**
*Taiji is the mother of yin and yang,
Movement and stillness combine and support the Liangyi;
The Three Abilities and Four Phases are never lost,
The Five Elements, Six Combinations, and Seven Brightness's are primary.*

You must use the seven bodies (head, shoulders, elbows, hands, hips, knees, and feet) to mutually assist each other. The hands and feet make friends.

4. **The Song of the Four Phases**
*Having completed the four fists,
Then power ought to change,
Still like Mt Yue,
Moving then bursting and overturning.*

The four fists are: Head Fist, Flick and Lead, Eagle Seize, and Sticky Hand.

5. **The Song of the Six Combinations**
The body is made of six forms: chicken legs, dragon body, bear shoulders, eagle claws, tiger embraces, and the sound of thunder. These six combinations are Xingyi's body method. They require moving like a tree bug, and rise like flicking and carrying something on the shoulders.

6. Discourse on the Five Elements

The Five Elements Fists are the foundation of Xingyi Quan. What are the five elements? These are said to be metal, wood, water, fire, and earth. Humans have five internal organs and five external organs. These are mutually joined with the five elements. The lungs correspond to metal. The liver corresponds to wood. The kidneys correspond to water. The heart corresponds to fire. The spleen corresponds to earth. These are the five elements concealed within. The ears lead to the kidneys. The eyes lead to the liver. The nose leads to the lungs. The tongue leads to the heart. Man's center leads to the spleen. These are the external expression of the five elements. In fighting then we have the five fists: pi, beng, zuan, pao, and heng.

7. The Five Elements Matched to the Five Organs

The Five Elements (metal, wood, water, fire, and earth) are matched to the five organs (lungs, liver, kidneys, heart, and spleen.) The five elements are divided into five colors. The heart corresponds to fire and the color is red. The liver corresponds to wood and the color is green. The spleen corresponds to earth and the color is yellow. The lungs correspond to metal and the color is white. The kidneys correspond to water and the color is black. They are also divided into the four seasons. For the heart, red, and summer qi, make the sound *xi*. For the liver, green, spring qi, make the sound *xu*. For the spleen, earth, yellow, all four seasons, make the sound *hu*. For the lungs, white, metal, and autumn qi, make the sound *shen*. For the kidneys, black, water, and winter qi, make the sound *kong*.

8. The Five Organs Cycles of Mutual Creation and Mutual Destruction

- a. The five organs cycle of mutual creation:
 - i. The liver creates the heart
 - ii. The heart creates the spleen
 - iii. The spleen creates the lungs.
 - iv. The lungs create the kidneys.
 - v. The kidneys create the liver.
- b. The five organs cycle of mutual destruction:
 - i. The liver destroys the spleen
 - ii. The spleen destroys the kidneys.
 - iii. The kidneys destroy the heart.
 - iv. The heart destroys the lungs
 - v. The lungs destroy the liver.

VI. In order to practice good gongfu, you need to understand the Seven Feelings and Eight Extra Meridians

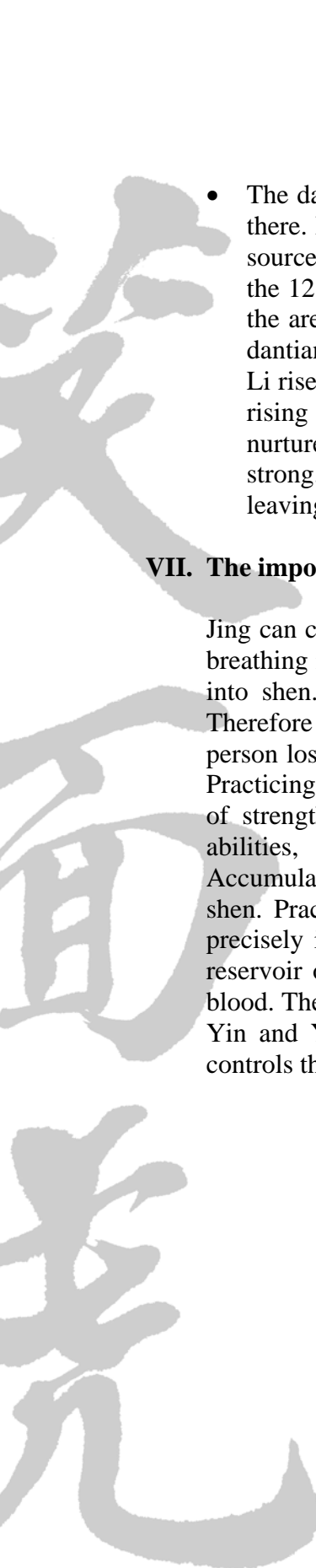
1. The Seven Feelings are:

- a. xi = joy
- b. nu = anger
- c. you = worry.
- d. Bei = grief
- e. Jing = fear
- f. Kong = alarm
- g. Si = reflection

2. The Eight Extra Meridians are:

- a. Ren Mai
- b. Du Mai
- c. Dai Mai
- d. Chong Mai
- e. Yin Wei
- f. Yang Wei
- g. Yin Zhong
- h. Yang Zhong

- The Ren Mai connects to each yin meridian and each yang meridian.
- The Dai Mai is the meridians' ocean. The Dai Mai connects to each meridian in the whole body.
- The Chong Mai, Dai Mai, and Ren Mai begin in the dantian.
- The 12 meridians all pass through the dantian. They circulate through the five zang organs and six fu organs and pass outward through the four limbs.
- The dantian is the chief opening of the meridians. Like the *qihai* point, the idea is to protect the dantian in order to regulate yin and yang, link up the heart and kidneys, cause the True Qi to become substantial, understand the eight extra meridians, and restore the pre-natal earth true yang qi.
- The Du Mai begins inside man's body. It moves up to the *baihui* point. It moves down through the back and arrives at the back of the *huiyin* point. This is a prenatal meridian. It governs the vitality. The Ren Mai begins in the *chengjiang* point. It moves down the chest and abdomen to arrive at the front of the *huiyin* point. It makes the post-natal earth meridian qi. It governs the blood. These are the general theories for training jing transforming to qi, qi transforming to shen and shen returning to emptiness.

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- The dantian is the hub of the rise and fall of the true qi. In men, the hidden jing is stored there. In women the nurturing womb is stored there. It governs creating life. It creates the source of qi. It is the root of the five zang organs and six fu organs. It is the foundation of the 12 meridians. It is the place where yin and yang meet. It is the gate of breathing. It is the area where water and fire meet and join. Therefore, when practicing gongfu, use the dantian as the main place to make collect together, save, and preserve the true qi. Kan and Li rise and descend there. Use this to make the center palace. This is the foundation of the rising and falling of the qi meridians. It can strengthen the jing, nourish the marrow, nurture the qi, assist the yang. The eyes become bright, the body light, and the strength strong. The idea is to protect the dantian in order to restore the true qi entering and leaving, rising and falling in the dantian.

VII. The important significance of Jing, Li, and Qi in the life force of man's body

Jing can create qi. Qi can transform jing. The one who practices this skill employs conscious breathing in the training. They use accumulating qi to create jing and practice qi transforming into shen. They practice shen returning to emptiness. Shen is created from jing and qi. Therefore if man has qi, then he has shen. If the qi is destroyed then the body is destroyed. If a person loses a lot of shen, the effect is that one cannot maintain the body's normal life force. Practicing this skill method strengthens and nourishes the shen. Protecting the shen is an effect of strengthening the shen. Shen is will and qi combined, and produces particular skills, abilities, and effects. Pre-natal shen manufactures original qi. Shen can create qi. Accumulating qi can produce jing. Practice jing transforms to qi. Practice qi transforms to shen. Practice shen returns to emptiness. Emptiness means empty spiritual force. And this precisely is the Primordial shen. The Du Mai is the reservoir of yang. The Ren Mai is the reservoir of yin. The Chong Mai is the reservoir of the 12 meridians, it is the reservoir of blood. The Dai Mai ties together all the meridians. The Yang Zhong controls the left and right Yin and Yang Wei. The Wei pathways all make the surface yin. The Wei pathways yin controls the inside. These are the eight extra meridians.

VIII. Requirements for Practicing Skill

1. Do not be overanxious for quick results. Especially pay attention to eating and drinking in moderation in daily life. Limit sexual intercourse. Live a regular life. If not, then there will be no benefit and much harm.
2. Thoughts are collected inside. The Ren Mai drops down. The Du Mai rises up. Only the brain must remain quiet. Then the dantian can give out heat. It rises up from the lower area of the vertebrae to arrive at the *baihui* point. Then it goes down and ends in the dantian. The whole body relaxes. The waist area drives the four limbs. (This is precisely *'using the waist to be the commander'*.) This makes all the movements lively and skillful.
3. 'Expelling and then taking back in fresh' is the method of practicing breathing. There are six methods of expelling qi. These are: **he**, **xu**, **hu**, **si**?, **chui**, and **xi**. Practice this skill each day without break. Practice for a fixed amount of time until you can produce the sensations of abdominal sounds, slightly aching fingertips, tingling, swelling and needle pricks, etc. In practicing this skill you must pay attention to study the theory, follow the rules, abide by the regulations, and also have the theory and real fighting mutually joined together. You must also be constantly improving. Then you will have a comparatively good grasp of using it in the fighting arts.
4. One Year Four Seasons Expelling Qi Method

*In the Spring, expel the qi of the liver (wood); **xu** character anger*

*In the Summer, expel the qi of the heart (fire); **hu** character joy*

*In the Autumn, expel the qi of the lungs (metal); **si** character grief*

*In the Winter, expel the qi of the kidneys (water); **chui** character fear*

*During all Four Seasons ,the earth spleen's qi; **hu** character thought.*

The Sanjiao has the fire. Expel the **xi** character to control dizziness.

Use the above expelling characters only to make the shape of the mouth. When practicing qi, everything must be practiced according to this method.

IX. Things to pay attention to while practicing skills

1. In practicing the skill, there emerges the sensation of ‘ants walking and bugs crawling’. This occurs mostly in the head and face areas, perhaps between the skin. This is a very common phenomenon. You must not use the hands to rub it in order to avoid impeding the flow of qi. You must ignore it. As you continue on it will gradually disappear.
2. In practicing the skill, there are the so-called ‘contacts’. These are: big, small, light, heavy, cool, warm, itchy and numb and the emergence of saliva. These are very good phenomena. Divide the saliva into three parts and swallow it down. The idea is to swallow it into the dantian.
3. In practicing the skill, if you sweat a lot, then this will injure the yin and you must stop practicing the skill. You must not wear damp clothes. You must not be where there are draughts. When practicing the skill, you must not immediately urinate or defecate. You need to wait an hour then use the lavatory. Otherwise it can form a conditioned reflex. If you practice the skill and be on the point of urinating or defecating then this will cause the original qi to leak.
4. When practicing the skill, you must pay attention to making softness be the focus. This is the process of being relaxed and still. You need to be still inside. Persevere. Each day move about on a schedule and your talents will become successful. When practicing the skill, the mind must be relaxed and happy. Eliminate distracting thoughts and fears. When the skill is completed, then your feelings arrive at a state of being always happy and the vitality always abundant.
5. When practicing the skill, you must pay attention to tiredness and internal injuries. Otherwise joy will injure the heart, anger will injure the liver, concern will injure the spleen, sorrow will injure the lungs, fear will injure the kidneys, food will injure the stomach, walking will injure the sinews, staring will injure the blood, sitting will injure the muscles, standing will injure the bones, and lying down will injure the qi. Pay a lot of attention to avoiding sex. Practicing skill is therefore practicing saliva transforming to jing, practicing jing transforming to qi, practicing qi transforming to shen, practicing shen returning to emptiness so that the jing is full and the qi is full. Jing is the foundation for shen, therefore it is commonly said, “*When the jing is used up the shen is destroyed.*”
6. When practicing skill, still more you cannot be drunk, lustful, greedy, or angry. You cannot be in strong wind, strong rain, thick fog, thunder and lightning, strong sun. You cannot have over-eaten, be famished, or overly excited. These will impede progress.

7. The **Practice Skills Song**:

Nurture the jing, it becomes the foundation of spiritual force. Qi nurtures the shen;

Nurture the skill, nurture The Way, see heaven’s truth.

Nurture the dantian to approach a long precious life;

This is worth more than 1000 ounces of yellow gold.

Heaven has three treasures: sun, moon, and stars;

Man has three treasures: jing, qi, and shen.

Earth has three treasures: water, fire, and wind.

The jing is full with no leaks;

The qi is full, you are not hungry;

The shen is full, there is no lying down.

X. The Song of the Five Elements Fists

1. Pi Quan is like an ax, its nature corresponds to metal,
It creates Zuan and destroys Beng, wondrous and peerless;
Metal is associated internally with the nose being connected to the lungs,
It is truly the first of the five elements.
2. Zuan Quan is like lightning, its nature corresponds to water,
It creates Beng and destroys Pao, Pao creates Heng;
Rise, drill, fall, and overturn; yin and yang revolving,
Its cleverness arrives at returning to emptiness; full, it washes the marrow.
3. Beng Quan is like an arrow, its nature corresponds to wood,
It creates Pao and destroys Heng, its principles are not false;
The two fists take turns, cycling and advancing,
Remember, the left is in front, the right foot follows.
4. Pao Quan is like a cannon, its nature corresponds to fire,
It creates Heng and destroys Pi, internal and external combined;
The needle moves, what harm in following the army,
The essence of the five elements is the 13 patterns.
5. Heng Quan is like a bullet, its nature corresponds to earth,
It creates Pi and destroys Zuan, it is like an arc;
It draws a triangle, ultimately a small place,
It controls the heart, liver, spleen, lungs, and kidneys.

XI. The Song of the Five Elements Creating and Destroying

1. The Mutual Creation Song:
*Pi can create Zuan, Zuan creates Beng,
Beng can create Pao, Pao creates Heng;
Heng can create Pi, the foundations of each form,
10000 things on earth are created by the five elements.*
2. The Mutual Destruction Song:
*Pi can destroy Beng, Beng Destroys Heng,
Heng can destroy Zuan, Zuan destroys Pao;
Pao can destroy Pi, return to the principles of change,
It is nothing more than the five elements seeking the profound.*

XII. The Song of Lianhuan Quan

*Swiftly Advance, swiftly retreat, the forms are linked together,
Suddenly long, suddenly short, know clearly the principles of change;
The Original One Qi, its scope is widespread,
Cycling left and right, it is difficult to find its limits.*

XIII. Five Elements Necessities

1. Internally, the five elements must move. Externally, the five elements must follow. Stillness makes the foundation. Movement makes the function.
2. The song says:
*The heart moves and courage is created,
The liver moves and there is fire, smoke, and steam,
The spleen moves and there is great strength to attack,
The lungs move and make the sound of thunder,
The kidneys move and you are quick like the wind,
The five elements combined in one place,
To act boldly with confidence requires that the skills be complete.*

Internally the five elements must move. This is precisely going to the natural nothingness and creating the one qi. Still more, following the one qi and producing yin and yang. This is the neigong of Xingyi Quan. Xingyi Quan without practicing neigong cannot be called an internal art.

XIV. The Six Combinations

1. What are the inner three combinations and the outer three combinations? The inner three combinations are: the mind and will combine, the will and qi combine, the qi and the body combine. The outer three combinations are: the shoulders and hips combine, the elbows and knees combine, the hand and feet combine. When the inner and outer combine then that makes the Six Combinations.
2. The requirements for the inner three combinations are: the head must push upward. The neck must be straight and erect. The lower jaw must be pulled back. The waist must cover and bow. The sacrum must be lifted internally. The yang qi rises up. These are the principles of the Du Mai. The hips must wrap but the joints do not show the wrapping energy.
3. The requirements for the outer three combinations are: The shoulders and hips combine. Both elbows hang down. Both elbow's inward wrapping must be rounded out. Both knees have 'covering inside' energy. Both heels have 'twisting outward' energy but you cannot show the twisting energy. The centers of both hands must have 'sucking inward' energy. The hands and feet combine.

XV. The Three Drives

The waist drives the shoulders. The shoulders drive the elbows. The elbows drive the hands. The waist drives the hips. The hips drive the knees. The knees drive the feet making the three drives

XVI. The Four Extremities

These are: the tongue makes the extremity of the flesh. The hair makes the extremity of the blood. The teeth make the extremity of the bones. The nails make the extremity of the sinews.

XVII. The Body Method

Chicken legs, dragon body, bear shoulders, eagle claws, tiger embraces, the sound of thunder.

XVIII. The Seven Fists

Head, shoulders, elbows, hands, hips, knees, feet.

XIX. The Fourteen Places Striking Method

1. In the striking method you must first deal with the upper body,
When the hands and feet arrive together then the skill is real.
2. The fist is like a cannon, the form is like a dragon folding its body,
Meeting the enemy is like a fire burning the body.
3. The head strike follows the idea of being in the center place,
When the whole body arrives together, the opponent will find it difficult to stop.
4. The foot treads the center gate, to snatch away his position,
Even if he is an immortal, he will find it difficult to defend himself.
5. The shoulder strike is one yin, then in the opposite direction one yang,
Both hands are hidden in a secret place.
6. Left and right together rely on the demands of the posture,
With the two words: contracting and expanding, one life is destroyed.
7. The hand strike goes out, the idea is in the chest,
This posture is like a tiger pouncing on a sheep.
8. Touching solidly and using strength require being expanded and loose,
Both elbows are hidden below the ribs.
9. The hip strikes are mutually connected at the center,
Yin and yang together need to be natural.
10. The outer hip sticks out like a fish striking,
The inner hip with a rushing step then changing postures is difficult.
11. People do not understand where the knee can strike,
It is like a fierce tiger leaving a wooden cage.
12. With a flowing and turning body, the posture never stops,
It moves at will to the left or right one after another.
13. The foot strike treads, the idea is not to fall into emptiness,
Information completely relies on the rear foot pressing down.
14. When men engage in comparing their courage, there is no need to prepare.
The idea is very much like a whirlwind.
15. One should not be able to see the form of three joints of a fist strike,
If you can see the form, then there is no ability.

Ability rests on one thought to advance

Not on one thought in reserve

Ability rests on one qi first

Not on one qi later

This precisely is “He doesn’t move, then I don’t move. He moves but I move first.”

XX. Fighting Songs

- Action proceeds from an empty mind, issuing energy proceeds from no senses.
- Mind/no mind, will/no will, in the middle of no will is the true will.
- If empty then protect, if solid then issue, change the hands adroitly; push the solid don't issue in vain.
- If the outside is not flowing, the inside is not together, and the steps not stable, then the fist will be confused.
- If the steps are not quick, the fist will be slow; the will arrives and the hand issues, the hand arrives and the body follows.
- Striking a man is like walking on a road, see the man like tall grass.
- When striking someone, do not use vain strength, if you use vain strength then your art is not refined.
- Left and right, one sided position, a single arm destroys a double attack.
- Empty empty, full full, the spirit is in the center; empty full, full empty, the hand moves.
- Practicing martial arts without understanding the principles of empty and full make your efforts futile and in the end incomplete.
- If empty then defend, if solid then issue, the palm is the knack, if you don't issue when solid the art is not refined.

Actions come from seeking within the form; stillness creates movement inside, the body appears soft.

Within advancing there is retreating, attack is concurrent with defense; open loose, closed contracted, softness destroys hardness.

Too far then the hand doesn't go out, too close then use the elbow

Too far then don't raise the foot, too close then use the knee

The foot strikes seven and the hand strikes three, the five elements and four extremities must be completely combined.

The five elements combine in one place, to act boldly with confidence requires complete skill.

To attack you cannot have a fearful mind.

- The hands are two doors, completely rely on the legs to beat the man
- If the hand arrives but the foot doesn't arrive, then your striking someone is not very skilled.
- Qi is naturally created in the dantian, whole strength is concentrated in the center of the palm.
- The center of the palm strength follows, the lungs and heart respond, the three words are touch, push, and spit.
- Completely use the small heavenly star.

One hand rises toward the center; one hand is hidden below the ribs.

A posture with a raised hand and horizontal fist is difficult to attack; spread; open; level; front and back tips.

Look over the eyebrows, chop and fold, turn around to look behind yourself; like a tiger searching the mountain, intercepting hand pao.

XXI. The Fist Classic

Chaotic original one qi, my path is complete,
The completed path is not outside the five true forms.
The true forms hide the true vitality inside,
The spirit hides the qi, the neidan path is complete.
When asking about the true form you need to seek what is true,
You must know the true form contains the true shape.
When the true shapes combine then you have the true secrets,
When the true secrets are combined, the wondrous Way is created.

XXII. Working on the Powers with a Distracted Mind only aids the Enemy. Working on the Powers with a Calm Mind is Cultivating the Dao.

Natural philosophers have studied the ways of life of the twelve types of animals, and their specialties and basic abilities. Then people practice moving like the animals and take on the wills of the animals. This is where the twelve forms come from.

- 1. Dragon Form:** The Dragon has the posture of the 'Descending Dragon'. It has the form of the 'Reclining Dragon Ascends to Heaven'. It also has the method of 'Searching out the Bones.'
- 2. Tiger Form:** The Tiger has the posture of 'Nest Cavities'. It has the courage to pounce on food. It has the ability to swing its tail.
- 3. Monkey Form:** The Monkey has the flying body agility for climbing mountains and leaping streams. It has the method of contracting strongly. It has the skill to climb on branches. It has the strength to sit on a branch. It has the wondrous unfathomable spiritual power of spreading, turning, shifting and moving.
- 4. Horse Form:** The Horse has the skill of quick hooves. It has the righteousness of 'Carrying the Whip'. It has the courage to pound the mountain and leap the brook.
- 5. Alligator Form:** The Alligator has the agility to float in the water. It has the strength of 'Overturning River Falls into the Sea.'
- 6. Chicken Form:** The Chicken has the skill to stand on one leg. It has the awesome power of shaking its feathers. It has the courage to fight. It has the ability to take by strategy.
- 7. Sparrow Hawk Form:** The Sparrow Hawk has the method of binding its wings. It has the ability to enter the forest. It has the talent of overturning its body. It has the courage to spiral to heaven.
- 8. Swallow Form:** The Swallow has the essence of taking up water. It has the ability to skim the water.
- 9. Snake Form:** The Snake has the ability to part the grass. It has the agility of bending and straightening, coiling and uncoiling.
- 10. Tai Form:** The Tai has the ability of making its tail stand up erect. It has the form of dropping down and striking animals with its two claws.
- 11. Eagle Form:** The Eagle has the essence of seizing and holding. It has the ability to see small animals.
- 12. Bear Form:** The Bear has the strength to keep its neck erect. It has the talent of tossing its arms.

XXIII. Xingyi Quan Eight Characters

Zhan, Jie, Guo, Kua, Tiao, Ding, Yun, Ling,
Pi, Zuan, Heng, Beng, Swallow, Pao, Snake, Alligator,
Qian, Kan, Gen, Zhen, Sun, Li, Kun, Dui,
Metal, Wood, Water, Fire, Earth, Wood, Metal.

XXIV. Song (Jing, Qi, Shen, Bone, Strength)

1. The dragon form trains the spirit, this precisely is courage,
The cross form stepping method resides in the thigh strength;
Horizontal tread, leaning leg, twisted stepping at will,
Evade the enemy; strength is hidden in the lower levels.
The enemy suffers the strike and retreats,
Follow closely and use one leg to sweep his heel;
Raise the foot, still more evade quickly,
It is like continuously kicking his crotch.
2. The tiger form trains the bones, that makes rising,
Bow the body, bend the body, the hands lift upward.
Store up strength to pierce and subdue when the opportunity arises,
Both palms fiercely fall, the tiger pounce goes out;
People say the cat matches the tiger,
It is not above piercing and subduing the swimming fish for its benefit,
It is important to know this information,
Press down and push, two words, these are connected strikes.
3. The leopard trains strength, the fingers are like hooks,
Hard hands and fingers, the face and nose will worry,
If you can grab to reach his chest and nipple area,
Connect to the skin, pull the flesh, and uphold directly;
If the enemy seizes my elbow,
I pluck open and draw close the hands, they go up double hooks,
He asks where this skill comes from.
Daily practice is the key.
4. The snake form trains the qi, the arm stretch out,
Strength reaches the palm area, that makes ability;
One hand blocks, unroll and part the head ,
Two fingers straight enter the organ cavities;
The enemy's shoulder gate is difficult to use,
The fingers intercept the eyeballs and the throat below;
Small circles neutralize and open the chest, defending hand,
Moving with connected steps is the small heavenly star;
Where does the small heavenly star come from?
Retreat to the origin is the palm root;
The snake winds and the snake evades, touch, stick, and tease,
Raise half, raise half, the idea is to suddenly create.

5. The crane form trains the jing, use the hands and elbows,
Dare to call the enemy, stretch out the arms;
Fold and stop the enemy's elbow, rising coiling elbow,
The enemy slips and evades, this cannot be considered skillful;
Unexpected spreading the elbows is also ferocious,
Spread the elbows, both palms separate to the front and back;
The front palm strikes the enemy, his entire face will be red,
The rear palm focuses on striking the enemy's upper weapons;
He asks what this technique is called,
White Crane Stands on One Leg, Standing Chicken Evades;
If the vertical palm is trained, then you will arrive at a place of high understanding,
Then it will increase the Shaolin soft transforming skills.

XXV. Ta, Tui, Yun, Nian, Mo

Ta makes falling down. **Ta** with the palm is like a mountain coming down.
Tui properly is lifting up. **Tui** with the palm is like upholding the heavens.
Yun is like two turning wheels. It is round like billowing clouds.
Nian is like walking in a circle. **Nian** is like the power of 1000 pounds.
Doing **Mo** with the palm is like stirring water.

XXVI. Training the Form, Jing, Qi, and Shen

Train the form and you can be firm.
Train the Jing and you can be solid.
Train the Qi and you can be strong.
Train the shen and you can be agile.

XXVII. An Explanation of the Meaning of the Three Fists

Xingyi is straight, Taiji uses horizontal curving motions, they proceed from the Bagua gates.
The three fists aid in knowing how things stand and having the confidence to handle them,
in addition to the Shaolin soft transforming skills.

Long fist is empty in the middle, short fist is solid in the middle, Xingyi is straight in the middle, Bagua transforms the middle, Taiji is hollow in the middle.

XXVIII. To Practice Xingyi Quan Well You Must Know Daoist Principles

Wuji and Taiji, liangyi, yin and yang, san cai, si xiang, five elements, six measures-one emotion, seven channels and eight meridians, nine songs, drilling and overturning, movement and stillness, empty and full, advance and retreat, crossways and straight. Step up and hook the toes, the hook step and the embracing palm are round.