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The following formatting is used throughout:

- [Text within square brackets contain extra words added for grammatical clarity.]
- Text highlighted in yellow indicates that the translation might not be getting the full idea across.

Italicized text is extra information or clarification that was not included in the original Chinese text.

第二 - 基礎篇

一, 研練國術總要領(陳師手訂)

一、國術是一種科學化的全能, 戰鬪體育, 研練國術須與研究其他科學具同一之精神。

二、要明瞭國術歷代對國民健康及捍衛國家之偉大貢獻, 以堅定研練國術之信心。

三、研練國術者, 必須養成良好之生活習慣以保持身心健康。

四、正心、誠意、修身養性, 為研練國術之基本精神。

五、尊師重道、虛心求教、不誇大、不傲慢、循規蹈矩、持之以恆, 為研練國術者之基本條件。

六、練習國術之前, 必須做各種準備動作, 以舒暢全身肌肉及各部關節。

七、開始練習國術, 不可貪多, 對於基本姿勢, 力求正確, 按步進行, 不可躐等。

八、國術場中之紀律與禮節, 必須嚴格遵守, 故初學者應受禮節之訓練。

Chapter 2 – Foundational Writings

Section 1: Overall essentials in Martial Arts Practice (as laid out by Master Chen's hand)

1. Martial arts are a kind of scientific, all-round competitive sport. [Therefore], the study and practice of martial arts must be done in the same spirit as with other sciences.
2. In order to strengthen the confidence in the study and practice of Chinese martial arts, it is necessary to understand the great contributions of martial arts to national health and national defense.
3. Those who study and practice Chinese martial arts must cultivate good living habits in order to maintain their physical and mental health.
4. Integrity, sincerity, and self-cultivation are the basic essentials of studying and practicing martial arts.
5. The basic conditions for those who practice martial arts are:
 - Respecting teachers and respecting the Dao
 - Asking for advice with an open mind
 - Not exaggerating
 - Not being arrogant
 - Following the rules
 - Perseverance
6. Before practicing martial arts, various kinds of preparatory exercises should be done to relax the muscles and joints of the whole body.
7. When you [at first] begin to practice martial arts, you must not covet quantity, but instead strive to make the basic postures correct and proper [i.e., quality over quantity]. You should advance [your training] step-by-step, not by leaps [lest you miss the details].
8. Discipline and etiquette in the martial arts training area must be strictly observed. Therefore, beginners should be trained in [proper] etiquette.

九、不為好勇鬥狠而研練國術，要以促進國民健康與富國強兵為目的。

十、國術中各種拳術與器械之練法間有不同。但基本理論與動作，不能隨個人之喜惡而改變。

十一、架式分三種，初練高架，次練平架，功夫日深，再進入低架，但不可強求。

十二、意氣須換得靈通，乃有圓活之趣。所謂變化虛實也。

十三、由此式而變彼式，交接之間，換式換法，換法換意，由換意而換氣，由換氣而換勁，此中變動之間，與內部意氣之運用，外部四肢開合有極大關係。

十四、國術種類繁多，學者可以個人之身體，性格，年齡與工作的情形而選擇適宜者練習之。

9. Instead of practicing martial arts [just] for the sake of being a fierce fighter, we should aim at promoting national health and strengthening the country.
10. There are differences in the training methods of various [empty hand] boxing techniques and weapons [forms] in Chinese martial arts. However, the basic theory and actions cannot be changed according to [your own] personal likes and dislikes.
11. There are three levels of stances. First practice the high stance, and then practice the medium stance. As your skills improve, you can then move into the low stance, but don't insist on doing it.
12. The change from Yi [Intent] to Qi [Energy] must be fast and effective, and your attention must be fully engaged. This is called changing according the actual situation [i.e., recognizing what is full/empty or real/unreal].
13. One posture changes into another posture, and there is a transition [between the two]. A change of posture is a change of Method [Fa]. A change of Method [Fa] is a change of Intent [Yi]. From a change of Intent [Yi] comes a change of Qi. From a change of Qi comes a change of energy [Jing]. These are central to the transformation [of energy]. Internally there is the utilization of your Intent [Yi] and Qi, while externally the four limbs are opening [Kai] and closing [He] in close coordination.
14. There are many types of Chinese martial arts, and students can choose the one that suits them to practice based on their individual body, personality, age, and work situation.

十五、練習拳架，可使身體強健而靈活，練習應用手法及對抗，乃自衛之用也。

十六、步為根基，快速在步，穩固亦在步，著與不著在步，巧與不巧在步，「人到腳不到自去尋苦惱，低頭與彎腰，傳授定不高」。

十七、二人練習對抗時，不可恃蠻力，不可存作弄之心，彼高於我者謙而請教之，彼不如我者，誠懇指導。

十八、對敵須用：一粘、二搖、三擊；過去用：聽、化、拿、發四個字。

十九、能柔順而後極堅剛，能呼吸然後能靈活，由著熟漸悟而懂勁，由懂勁而階及神明。

二十、四肢百骸，要有虛實之分，剛柔之別，虛實不分，則犯雙重之病。變化不靈，易受不制，陰陽相濟，方為懂勁。

Teri's Note: Yao (Shake) explained -

Yao - to shake or sway; to spin in one place; to rock back and forth

So going from roll back to ward-off/press/push would be Yao. It is transforming an incoming energy to an outgoing energy.

From the definitions in the Taijquan book's push hands section, it would be a combination of Follow (incoming), Transform (rotation), and Stick (outgoing).

15. The practice of boxing can make the body strong and agile. The practice of practical applications and sparring can also be used for self-defense.
16. Your step/stance is your foundation. Your speed depends on your stepping, and so does your stability. Your technique depends on your stepping, and so does the opportunity [to land the technique]. [The classics say,] "If your feet are not arriving when your hands are arriving, you will find you have much to worry about. If you are drooping your head and stooping at the waist, what you have been taught is surely not of a very high level."
17. When two people practice sparring, they should not rely on brute force or have any intentions of playing tricks. If the person is at a higher [level] than me, then I am humble and ask for advice. If the person is not as good as me, then I give sincere guidance.
18. When confronting an opponent, use (1) Stick [Zhan], (2) Shake [Yao], and (3) Strike [Ji]. In the past, we used the four characters of Listen [Ting], Transform/Neutralize [Hua], Capture [Na], and Issue [Fa].
19. Have the ability to be supple and yet extremely strong, as well as be able to breathe and yet be agile. Gradually, through familiarity [i.e., practice], one has an understanding of strength [Jin]. From an understanding of strength [Jin], you can climb the stairs to a bright Spirit [Shen].
20. There are hundreds of bones in the four limbs. There must be a distinction between substantial and insubstantial. Also, hard and soft should be differentiated. If substantial and insubstantial are not differentiated, then you will make the mistake of double weightedness. In this case, trying to change will be ineffective and you will be easy to control. Understanding that Yin and Yang complement each other is the only way to realize strength [Jin].

廿一、陰陽包括虛實也，剛柔也，收放也，開合也，進退也，起落也，閃轉也，騰拿也，皆在其中矣。

廿二、神氣安舒，身穩為山，上下相隨，發勁沈長，而震動全身者，是剛柔俱備，陰陽相濟也。

廿三、應用時，手是三分，肩是一分，胸是一分，腰是五分，若肩不能鬆，胸不涵，腰不能活，決不能化人，亦不能發人，步穩不穩係在襠勁。

廿四、能粘連否？是在上身，即手、肩、胸是也。能跟隨否？穩定否？是在下身，胯、腰、腳是也。但上下運用之樞紐，完全在腰。

廿五、以意導氣，以氣行血，久之意與氣自然合一，氣與血自然相隨。

21. The concept of Yin and Yang includes [the ideas of]:
 - full/empty
 - hard/soft
 - gather/release
 - open [Kai]/close [He]
 - advance/retreat
 - rise/fall
 - dodge/spin
 - grab/throw.
22. When the Spirit [Shen] and Qi are at peace, then the body is stable like a mountain. The upper and lower [body] are coordinated, with the strength [Jin] running deep and wide. If the body is shaken, it will be both strong and soft, with Yin and Yang complementing each other.
23. When doing [martial arts] applications, [the effort is distributed, with] the hand doing 30%, the shoulder doing 10%, the chest doing 10%, and the waist doing 50%. If the shoulders are not loose, the chest is not contained, and the waist is not flexible, then you will never be able to neutralize an opponent nor issue power [Fajin]. The stability of the stance is connected with the strength of the lower waist.
24. Are you unable to Stick [Zhan] and Link [Lian]? Then it is a problem with the upper body, namely, the hand/shoulder/chest. Are you unable to Follow [Sui]? Are you unable to maintain stability? Then it is a problem with the lower body, namely, the hips, legs and feet. However, the upper and lower body uses the waist exclusively as the engine/source for all applications.
25. Use the Intent [Yi] to guide the Qi, and use the Qi to move the Blood [Xue]. Over time, the Intent [Yi] and Qi will naturally become united, and the Qi and Blood [Xue] will naturally follow each other.

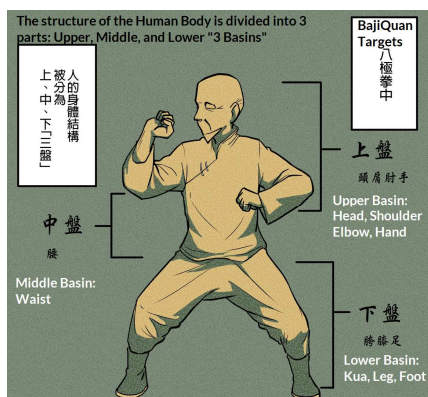
廿六、沉著順遂，具益重視，否則即流於漂浮，即陷於彘扭。至沈著之法，則氣沈丹田，順遂之法，即活用腰腿，內外一致，方合要義。

廿七、丹田為氣海，腦為髓海，用氣的鼓盪，神的內斂把心與氣相守氣海內，使氣海中所積之氣經尾閭關逆運而上，歸於髓海，收斂入骨，於是骨髓日漸充實，達到身體健壯，精神飽滿的目的。

廿八、全身分為上中下三盤，上盤須虛靈頂勁，舌舐上顎，口似閉非閉，沈肩墜肘，舒掌鬆腰，屈腰自然。中盤須中正安舒，空胸緊背，脊椎保持原狀，尾閭要中正，氣沈丹田，鬆腰坐胯。體重移前時，前膝必過前足跟，移後時前足尖勿翹起，前膝仍上頂，扣著襠勁，兩足分清虛實，邁步如雞行。



Wei Lu Pass is at the sacrum/tailbone



26. The Sinking technique makes everything go smoothly, and is an important tool with benefits attached to it. Otherwise, the movement will be floating and you could get caught in an awkward situation [and fall off balance]. To achieve the sinking technique, sink the Qi to the Dantian, and then everything will go smoothly. Making full use of your waist and legs, with the inside and outside united, is the essence of harmony.

27. The Dantian is the Sea of Qi, and the Brain is the Sea of Marrow. With a surge of Qi, the inner Spirit [Shen] keeps the Heart [Xin] and Qi together in the Sea of Qi. Therefore, the Qi accumulated in the Sea of Qi goes up through the Wei Lu Pass [at the sacrum of the pelvis] and returns to the Sea of Marrow. This, in turn, is absorbed into the bone, so that the bone marrow is enriched day by day, and the purpose of being healthy and full of vigor is achieved.

28. The entire body is divided into the upper, middle and lower basins/tiers.

- The upper basin/tier must be empty, quick and strong. The tongue touches the roof of the mouth, and the mouth seems closed but is not closed. The shoulders are sunken, the elbows are dropped, the palms are relaxed, and the waist has its natural curve.
- The middle basin/tier should be centered and comfortable. The chest should be empty and the back should be stretched [round]. The spine should retain its original curves with the tailbone centered. The energy should sink to the Dantian, with the waist relaxed and sitting on the hip [joints].
- [Lower basin/tier:] When the weight moves forward, the front knee should pass over the front heel. When the weight moves backward, the front toes should not lift. The front knee is still pushed up [i.e., not dropped and not locked straight] and the pelvic floor is rounded. Distinguish between full and empty in both feet, and step forward like a chicken.

廿九、動作與呼吸要配合，意到氣到，氣到力到，眼到手到，足到身到，要做到上下相隨，內外合一，方能得機得勢，運用自如。

三十、其跟在腳，發於腿，主宰在腰，形於手指，正合於力學所講之支點、力點、著點、相關之原理。即腳跟為支點，腰為力點，手為著點，又可以比為腰如弓，腿如弦，手如箭。

三一、全體可分為上中下三盤，胯以下為下盤，軀幹為中盤，肩以上為上盤，中盤為上下兩盤之樞紐，下盤催上盤，上盤領下盤，但皆發動於腰，所謂指領手，手領肘，肘領肩，肩領胯；反而言之，足催腿，腿催胯，胯催身、身催肩、肩催肘、肘催手。總之，步身手動作要配合，但以步為根，欲動作靈而穩，必須講求步法，即在腰腿中求之。



Teri's note: Meaning of Ling (guide/lead) and Cui (urge)

I think the first situation where the hand is guiding the elbow, etc. is in push hands when you are keeping in contact while yielding. The hand is giving you feedback on the direction, speed and acceleration of the opponent. This information needs to be sent to the waist to make adjustments in the movement.

However, when you are sending out a force with an attack, then the force originates in the foot and is "urged" through the different body parts until it reaches the hand.

29. Movement and breathing must be coordinated. When the Intent [Yi] arrives, the Qi arrives. When the Qi arrives, the Power [Li] arrives. When the eyes arrive, the hand arrives. When the foot arrives, the body arrives. The upper and lower [parts of the body] must coordinate each other, and the inside and outside [of the body] must be in connected. This is done in order to easily seize an opportunity and become dominant [over an opponent].

30. [Directing] movement is rooted in the feet, generated in the legs, controlled by the waist, and expressed through the fingers. This is consistent with the principles of a Fulcrum in the field of mechanics, involving Effort, Load, and the relationship [between the two]. That is, the heel is the Fulcrum, the waist is the Effort and the hand [takes care of] the Load. It can also be like comparing the waist to a bow, the leg like a string, and the hand like an arrow.

31. The whole body can be divided into three parts: the Upper, Middle and Lower Basins/Tiers. Below the groin is the Lower Basin/Tier. The torso is the Middle Basin/Tier. Everything higher than the shoulder is the Upper Basin/ Tier. The Middle Basin/ Tier is the hub between the Upper and Lower Basins/ Tiers. The Lower Basin/ Tier urges the Upper Basin/ Tier, and the Upper Basin/ Tier guides the Lower Basin/ Tier. However, all [movement] originates from the waist.

[When yielding to an incoming force], this can be called the fingers guiding [Ling] the hand, the hand guiding [Ling] the elbow, the elbow guiding [Ling] the shoulder, and the shoulder guiding [Ling] the Kua. Contrary to this, the foot urges [Cui] the leg, the leg urges [Cui] the Kua, the Kua urges [Cui] the shoulder, the shoulder urges [Cui] the elbow, and the elbow urges [Cui] the hand.

In summary, the stepping, body and hand movements must be coordinated, but with the stepping/stances as the root. If you want to move smoothly and steadily, you must pay attention to the footwork. That is, it is found in the waist and legs.

三二、身手步必須密切配合，呼應一致，身到、足到、手到為外三到。意到、氣到、勁到、為內三到。眼為內外媒介，亦可稱為一到。欲內外完整一氣，攻守得機得勢，必須內外表裏一致。

三三、上下左右前後的虛實變化，含有聲東擊西之意。使對方捉摸不定。對方之根必使搖動，乘勢擊之。自必跌出。此法必在拍知覺上（推手也）下功夫。

三四、虛實要分清楚，有虛實才有變化，有變化才能應敵得機得勢，交手對敵不外乎虛實變化，個人行功，不外行氣運勁。

三五、練拳時一開一合即動靜也，一虛一實即陰陽也，一切動作不外乎陰陽變化虛實開合也。

Note: 36 is missing from the text. I have renumbered.

32. The body, hands, and stepping/stances must be closely coordinated and consistent. The body arrival, foot arrival, and hand arrival are the three external arrivals. The Intent [Yi] arrival, the Qi arrival, and the energy [Jin] arrival are the three internal arrivals. The eyes are both an internal and external medium, and can be considered as one arrival. If you want to be completely integrated on the inside and outside, and have the opportunity to attack and defend successfully, then you must be as one on the inside and outside.

33. The change from substantial to insubstantial during up/down, left/right, forward/backward has the Intent [Yi] of creating a diversion. This makes you unpredictable to the other person, and the other person's root will be shaky. Then you can seize the opportunity to hit out. This method (as well as push hands) requires concentration to stimulate awareness.

34. It is necessary to make a clear distinction between substantial and insubstantial. Only when there is substantial and insubstantial can there be transformation [of energy], and only when there is transformation [of energy] can we gain the opportunity and momentum against the opponent. Fighting against an opponent is nothing more than the transformation [of energy] between substantial and insubstantial. Individual practice [i.e., practicing the empty hand form] moves Qi, not strength [Jin].

35. When practicing boxing, opening [Kai] and closing [Kai] is the same as movement and stillness. Insubstantial and substantial is the same as Yin and Yang. Every movement is nothing else but Yin and Yang changing, insubstantial and substantial [changing] and opening [Kai] and closing [He] changing.

三六、動作姿勢要守中，無過不及，隨屈就伸，保持重心在兩足所構成之底盤，內一吞一吐，使其主動在我。

三七、守圓攻方又云守曲攻直，人攻我來，必用曲線化之，我攻人時，必用直線擊之。

三八、應敵時雖千變萬化但須以對方之來勢，分出輕重緩急，沈著應付，若緊張過度，頭暈眼花，必失主動，受制於人。

三九、國術練到精處，用巧勁而不使拙力。所謂「人不動我不動，人微動我先動」。即人微動，我即知其來勢，借其力而順勢攻之，用力小而收效大也，此之謂懂勁，此必須練到知覺靈敏，方能達到懂勁的功夫

四十、頂頭豎項，垂肩墜肘，空胸緊背，氣沈丹田，裹膝扣襠，此發勁時必備之條件。

四一、國術中一切動作，須中近舒適，虛實變，化方能達到體用合一之要領。

36. The stances should be kept in the middle, without going too far or not enough. While bending and stretching, keep the center of gravity between the two feet of the Lower Basin/Tier. Internally swallow/absorb and spit/send out, allowing [the breathing] to happen of its own accord in me.

37. Defend with a circle and attack straight forward, or as [the classics] say, defend with bent and attack with straight. If a person comes in with an attack, I must use a curved line to transform/neutralize [his attack], and then when I attack him, I must use a straight line to hit [him].

38. An opponent can attack with countless variations. However, you must take advantage of the opponent's incoming force [with whatever technique they use to attack you]. You need to figure out what is important and what is not important [i.e., prioritize], and then deal with it calmly. If you are nervous and feel dizzy, then you will lose the advantage and be controlled by the other person.

39. When you practice Chinese martial arts at an advanced level, you should use skillful strength instead of clumsy force. As the saying goes, "If he takes no action, then I take no action, but once he takes even the slightest action, I have already acted." I recognize his incoming force and borrow his force in order to take the opportunity to attack. This requires only a small exertion but yields huge results.

40. The head is erect and the neck is straight, the shoulders are hanging, and elbows are dropped. The chest is empty and the back is tight/stretched. Sink the Qi to the Dantian, wrap the knees and buckle the groin. These are the necessary conditions for generating energy [Jin].

41. All movements in Chinese martial arts must be comfortable. Only by transforming substantial and insubstantial can the important integration of the physical body with practical application be achieved.

四二、與人交手時，不外吞吐走化，守圓攻方，即守用曲線化之，攻用直線擊之，如攻守皆不得勢時，則以走化變之。

四三、與人交時，必先知道對方之來勢為何，然後乘勢攻之，方能得心應手，以操必勝之權，訣云：「人不動己不動，人微動己先動」。

四四、力大手快固是習練國術的基本條件。但一遇術高者則不能施展其身手，力大手快個人可以練到，但精妙的技術，非經明師指教不易獲得，萬不可以鬥狠之心理而誤入旁門左道，致傷身心。

四五、國術最早稱為拳術，後用以保衛國家，稱為武術，民國十七年政府為係中國國粹改稱為國術。均離不開術字。足證以術為重，能以四兩撥千斤，是言術之高，非謂力之大而可恃也。

42. When fighting an opponent, it is just a matter of swallowing/absorbing and spitting/sending out while changing the stepping. Defend using circularity and attack directly. That is to say, use a curve shape to defend and use a straight line to attack. If you are not in a good position to either attack or defend, then use stepping to change (your position).
43. When interacting with another person, you must first know how to handle their incoming force, and then seize the opportunity to attack them. Only then can one be proficient and have certain success within one's grasp. As the classics say, "If he takes no action, then I take no action, but once he takes even the slightest action, I have already acted."
44. Abundant strength and quick hands are the basic conditions for practicing martial arts. However, once you meet someone with advanced skills, you cannot rely these skills alone [i.e., just get by with strength and quickness]. Individuals can develop abundant strength and quick hands, but refined skills are not easy to obtain without the guidance of a master. Never let a fierce mentality lead you astray into the wrong path, which could cause harm to your body and mind.
45. National arts [Guoshu] was first called boxing skills [Quanshu]. Later, it was used to defend the country and was called martial arts [Wushu]. In the 17th year of the Republic of China [1929], the government changed its name to Guoshu in order to express the quintessence of Chinese culture. They are all inseparable from the word "shu". This proves that skill [shu] is the most important thing. Being able to use "four ounces to move a thousand pounds" speaks of a high level of skill. It does not mean that the great strength alone can be relied upon [to succeed].

四六、與人交手時，要有虛實變化，使對方捉摸不定，無法乘勢擊我，如其不得勢時猛力擊來，勢必落空，甚至被我借其力而反擊之，在國術上謂之「借力打人」。

四七、練國術必須分陰陽，如能練到陰陽相濟，可以從心所欲，應用自如，陰陽相濟者即虛實、開合、剛柔、方圓、曲直之運用得勢也。

四八、攻守固是兩字，用時則合兩為一，即攻中有守，守中寓攻，因此可說攻守一個勁。

四九、練國術因須明理論，懂方法，但必須朝夕用功習練，實際應用，方能得到體驗，而達到精妙的地步。否則勢必落空，終無所成。

五十、促進全身各部的神經的健全，必須有合法的運動，以加強呼吸、循環、消化、排泄、生殖內分泌諸重要器官。

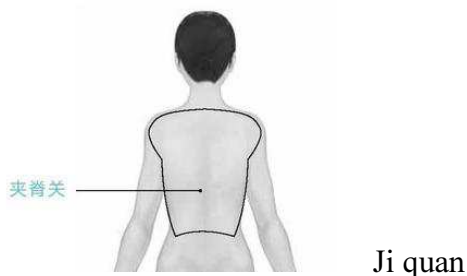
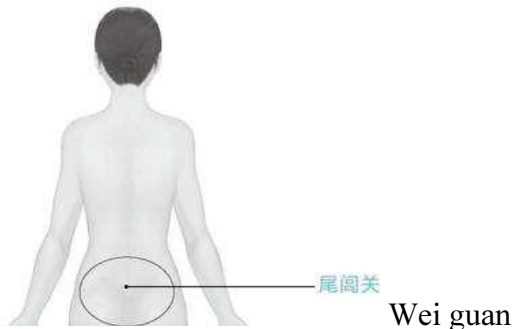
46. When fighting with others, there must be changes in substantial and insubstantial, so that I become unpredictable to an opponent and he is unable to take advantage of the situation to attack me. If he forcefully strikes me when he is not in the right position, then he will inevitably fall into nothingness or even be counterattacked by me using his own energy. In Chinese martial arts, this is called "Borrowing a person's strength to attack them."
47. In the practice of martial arts, you must distinguish between Yin and Yang. If you can practice the harmony of Yin and Yang, then you can apply it freely according to your heart's desire. Those who are able to harmonize the Yin and Yang aspects, (including substantial/insubstantial, open [Kai]/close [He], hard/soft, straight/circular, bent/straight) will be able to use it to become dominant.
48. "Attack" and "defend" are two words, but when they are used, they are combined into one. That is, there is defense in an attack, and an attack is included in a defense. Therefore, it can be said that attack and defend are one energy [Jin].
49. Practicing Chinese martial arts requires an understanding of theory and method. However, one must work hard and practice it day and night order to gain experience and achieve a high degree of proficiency. Otherwise, you will inevitably fail and nothing will be achieved.
50. To promote the soundness of the nervous [i.e., neuromuscular] system in the whole body, it is necessary to have correct movements to strengthen important organs, such as respiration, circulation, digestion, excretion and reproductive hormones.

五一、國術練到上乘工夫，可將精化爲氣，再化爲髓，訣云：「化精爲氣，化氣爲髓」又云：「還精補腦」這必須用運氣工夫，使氣沈丹田，通過尾關，經夾脊關，及玉枕關，而上達於頂佈於四肢遍行全身收斂入骨而成髓，道家的逆流運氣，就是刺激內分泌腺，使之加強散佈週身，與術之內功運氣同一理也，所謂運氣者，即以意導氣也。

五二、初練國術時要全身放鬆，不可過於用力，亦不可太快，否則阻礙氣血不能暢通，肌肉僵硬而不順遂。

五三、身體的運轉，要以意念的變換領導之，變換得勢周身輕靈圓活，攻守才能得機得勢。否則，必患遲緩笨重之病。

五四、與人交手時，要虛靈沈著圓活，使對方不能捉摸，不能聽到勁在何處，發力必須對準一點，即意志集中力量集中，無不得心應手也。



51. If you practice Chinese martial arts at a high level, then you can turn Essence [Jing] into Qi, which then becomes Marrow [Sui]. The formula goes: “Transform Essence [Jing] into Qi; transform Qi into Marrow [Sui]”. The [formula] also goes, “Then return Essence [Jing] to replenish the Brain [Nao].” This requires work to move the Qi, causing Qi to sink to the Dantian, pass through the Wei guan [coccyx], through the spine [Ji Guan], through the Jade Pillow [Yu Zhen Guan], and then to the crown of the head, spreading over the four limbs of the body and converging into the bones to form Marrow [Sui]. The Daoist counter-movement of Qi stimulates the endocrine glands, reinforcing and spreading them throughout the body. The same principle applies to the internal skill [Nei Gong] of so-called moving Qi. That is, using Intent [Yi] to lead the Qi.

52. When at first practicing martial arts, the whole body should be relaxed. Do not overly exert yourself physically. Also, don't move too quickly. Otherwise, the Qi and Blood [Xue] will be blocked and cannot move freely, while the muscles will become stiff and not move smoothly.

53. The movement of the body must be guided by the transformation of thoughts. Only when the transformation is successful can the whole body be light and flexible, and then attacking and defending can be advantageous. Otherwise, you will suffer from the malady of slowness and awkwardness.

54. When fighting others, you should be calm and agile, so that the opponent cannot grasp or sense where your energy is located. Your force must be directed at one point. That is, if you concentrate your willpower and strength, everything will go smoothly and easily.

五五、發勁時必須頂頭豎項沉肩墜肘,空胸緊背,氣沉丹田,發勁之前後皆無勁,勁剎那發出,速度愈大勁愈大,如此則不易被對方所乘

五六、曲中求直,柔中生剛,柔曲主化,剛直主攻,吞得進方能吐得出,如攻守皆不得勢時,則以走化變之。

五七、對敵時,要收斂沉著,聚精會神,蓄勢待機,一發如搏兔之鷹,捕鼠之貓,訣云「靜如處女,動如猛虎」。

五八、與人交手時,欲攻守得勢,必須轉動靈活,欲轉動靈活,必在腰腿中求之,即身與步合而為一,力必須由脊而發達於四肢,而成為有彈性之勁,如身能換得靈,勁能發準,攻守自能得機得勢。

55. When sending out energy [Fajin], you must hold your head upright, sink the shoulders, drop the elbows, empty the chest, tighten/stretch the back, and sink the Qi to the Dantian. Before and after sending out energy [Fajin], there is no energy [Jin]. That is, force is emitted in an instant. The faster the speed, the greater the energy [Jin]. In this way, it is not easy for the opponent to take advantage of the situation.

56. Straight/direct can be found within bent/indirect, and softness gives birth to hardness. Soft and bent dominate neutralization. Hard and straight dominate an attack. Only after you have swallowed/absorbed [an attack] can you spit /send it back out. If both offensive and defensive [maneuvers] fail, then change [the direction] by stepping.

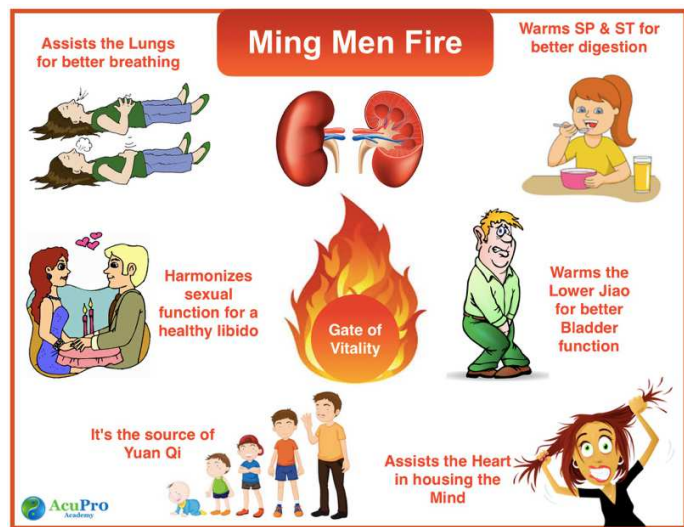
57. When facing an opponent, you should be composed, calm, attentive, and waiting for an opportunity. Each attack should be like an eagle that escapes or a cat that catches mice. The strategy goes like this: "Be still like a young maiden, and move like a tiger."

58. If you want to attack and defend successfully while fighting others, you must be flexible in rotation. In order to be flexible in rotation, you need to look at the waist and legs. That is, the body and stepping must become integrated. Power must be developed from the spine to the limbs, becoming an elastic force. If the strength of the body can be changed and made effective, the force can be accurately applied. Then, the attack and defense can take advantage of opportunities [that arise].

五九、腹部呼吸可以加強血液循環，並促進體內各臟腑的蠕動，如各部器官循環優良，可使消化、吸收、排泄、分泌等密切合作，以完成新陳代謝的作用，如此則身體必能強健，練習國術必須注重腹部呼吸，拳論云：「氣沈丹田」。又云：「氣宜鼓盪」。其用意即在此也。

六十、腹部肌肉為全身肌肉之源，嬰兒在母胎中，係由臍帶吸收營養、發育而成全體，能使腹部肌肉緊張、全身肌肉亦隨之緊張，俗云：「腰帶一緊，全身有力」。足證腹部肌肉可以領全身肌肉，即緊張腹部之肌肉，以加強全身肌肉之活動力也。

六一、練習國術，要能運氣和養氣，氣能催血，如氣能運至順而不逆，正而不偏，則血液循環暢通無阻，疾病自無，養氣是在自身內培養之氣，即是化精為氣之氣，是由命門火和精液溫養化而成的，若能做到養氣的功夫，必收卻病延年之效。



59. Abdominal breathing can improve blood circulation and promote the peristalsis of various organs within the body. If circulation to each organ is excellent, then digestion, absorption [of nutrients], excretion, secretion, etc. can work closely together to **complete the role of metabolism**. With this way [of breathing], the body will be strong. Therefore, when practicing Chinese martial arts, you must pay attention to abdominal breathing. Boxing theory says, "Sink the Qi to the Dantian." It also says, "The Qi should be roused [i.e., flow freely]." **It uses Yi [Intent] here as well.**

60. The abdominal muscles are the source/core of the muscles for the whole body. When a baby is in the womb, it absorbs nutrients from the umbilical cord and develops into a whole body. This can make the abdominal muscles toned and the muscles of the whole body toned. As the saying goes, "When the girth is toned, then the whole body is strong." It proves that the abdominal muscles can regulate the muscles of the entire body. That is, tone the muscles of the abdomen to exercise of the muscles in the entire body.

61. When practicing martial arts, you need to be able to move and nourish Qi. Qi can promote blood circulation. If Qi can be transported smoothly and not be blocked, in a straight and undeviating manner, then the blood circulation will be unobstructed and diseases will disappear. Nourishing Qi means to cultivate Qi within oneself. That is to say, the Qi is transformed by Essence [Jing] using the warmth of the Minmen Fire and the nourishment of Essence [Jing]. If you can do the work to nourish Qi, then it will definitely have the effect of curing diseases and prolonging your life.

Teri's Note: Essence is used to convert air and food into Qi for the body. Therefore, if you breathe fresh air and eat healthy food, it requires less Essence to convert it to usable Qi. So the better air and food that you consume, the more you can preserve the Essence that you are born with.

六二、鬆中求緊，曲中求直，練拳先求鬆淨開展，增加肌肉的伸縮性，促進氣血的循環，然後方能練到意到氣到，氣到力到。如此才能達到緊湊，發勁時堅利如鋼。初練拳時須運行大圈，功夫愈大，運行之圈愈小，而蓄力愈足，發勁愈強，曲著蓄力也，直者發勁也，故先曲而後直，亦即先蓄而後發也。

六三、初練國術時，不可貪多，亦不可求快，更不可見異思遷，要抱定決心，循序漸進，一步有一步的效果，一步有一步的趣味，始終有不斷的進行與無窮的趣味。所謂學到老練到老，練到老、學不了。

六四、初練國術時，必先求姿勢正確，再求動作靈穩，姿勢不正確則易失重心，勢必上搖下擺而無根，動作靈而不穩，則易失足，且被人一擊即倒，若穩而不靈，祇能保守不利進攻，練到靈穩地步，攻守必能得機得勢。

62. Seek tightness in looseness and straightness in a bending. When practicing boxing, you must first seek looseness and openness, increase the flexibility of the muscles, and promote the circulation of Qi and Blood. Only in this way can you be as compact and strong as steel when exerting a force. When you first start practicing boxing, you need to move in a large circle. The better the Gongfu, the smaller the circle and the more energy is accumulated, resulting in a stronger force. The curve is used to store force, and the straight is used to generate force. Therefore, it is curved first and then straight. That is, first it is stored and then it is released.

63. When you start to practice Chinese martial arts, you should not be too greedy [i.e., ambitious], nor should you seek to be fast, nor should you change with the current fad. You should be determined and proceed step by step. Each step will bring results and interest. There will always be continuous progress and endless fun. As the saying goes, learn until you are old, and practice until you are old. You practice until you are old because it is never too late to learn.

64. When you start to practice Chinese martial arts, you must first seek the correct posture, and then you should strive for agile and stable movements.

- If your posture is incorrect, then you will easily lose your center of gravity and inevitably sway up and down without a root.
- If your movements are agile but unstable, you will easily lose your footing and be knocked down by a single blow.
- If you are stable but not agile, you can only defend but not be able to attack.

If you practice to the point where you are both agile and stable, then your attack and defense will be able to take advantage of any opportunity.

六五、初練國術時，出手、踢腳、站步等姿勢，必經名師詳加指導，將各種基本姿勢，練習正確後，再觀摩名師之動作而倣效之，至手、眼、身、步、法均能合一之後，再練習發勁與攻守之技術。

六六、練習國術如專為健身計，則可練大架子而活潑之動作，長套拳之運動量較大。若欲求攻守技術，必須操練基本應用動作，以及實際對抗動作，方可達到眼明手快與運用得法之效果。

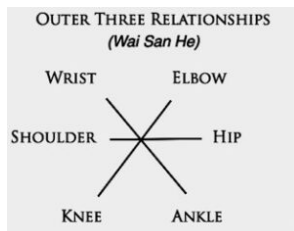
六七、西洋拳擊家要練成大肌肉，中國國術家要練到小肌肉方為成功。大肌肉則利於用拙力，若欲發出有韌性之內勁，必須練到小肌肉，練國術初步可使肌肉發達而成大肌肉，以利身體之發育，進一步則將大肌肉練成小肌肉，如煉鐵然，由生鐵（大肌肉）練成熟鐵，再由熟鐵練成鋼（小肌肉），如此不但有彈性大而韌性強，不但身體靈活，而且發勁堅強。

65. When you start to practice Chinese martial arts, postures such as sending out the hands, kicking with the feet, standing and other postures must be passed down with detailed guidance from a well known teacher. After practicing the various basic postures correctly, then you observe the movements of the well known teacher and imitate them, including the hands, eyes, body and stepping. After the movements, stepping and techniques are integrated into one, then you can practice the techniques of sending out energy [Fajin], attacking, and defending.
66. If you practice Chinese martial arts specifically for fitness purposes, then you can practice the long set boxing [form] using a large frame and lively movements, which will result in a large amount of physical exercise. If you want to develop offensive and defensive skills, then you must practice the basic movements of [self defense] applications with a partner **so as to achieve sharp-sightedness and effective results.**
67. Western boxing requires the development large muscles, while Chinese martial arts masters develop small muscles in order to be successful. Large muscles are good only for clumsy force. If you want to develop strong internal energy, you must train the small muscles. Practicing Chinese martial arts can initially develop the larger muscles, which will then help improve the condition of the entire body. Then, the larger muscles will help develop the smaller muscles. Just like in iron-making, one forges wrought iron from pig iron (large muscles) and then refines the wrought iron into steel (small muscles). This produces great elasticity as well as strong toughness. The body is not only flexible, but it is vigorous and strong.

六八、近代國術派別甚多，歸納起來不外少林、武當兩派，相傳少林為外家拳，武當為內家拳。外家主剛，內家主柔，詳考兩派拳術之內容，一般傳說實不正確，少林拳係從剛練到柔，武當拳係由柔練成剛，其結果均為剛柔相濟。必如此方能有吞有吐有守有攻。

六九、力發出前，須有蓄力，發出後須有回力，無蓄力則無充分之發力。無回力則力發出不猛，而無寸勁，且易牽動全體，一旦撲空或被人牽引時，即自行跌出。

七十、國術中所謂內三合，即心與意合，意與氣合，氣與力合，外三合為手與足合，肘與膝合，肩與胯合。



68. Currently in modern times, there are many schools of Chinese martial arts. They can be categorized into two types of schools: Shaolin schools and Wudang schools. It is said that Shaolin is “external style boxing” and that Wudang is “internal style boxing”. [It is generally assumed that] a master of the external type focuses on hardness, while a master of the internal type focuses on softness. However, a detailed inspection of the [curriculum] content of the two types of boxing schools shows that this [assumption] is not correct. Shaolin boxing trains from hardness to softness, while Wudang boxing trains from softness to hardness. The result [for both] is a combination of hardness and softness. Only in this way can we swallow/absorb, spit/send out, defend and attack.

69. Before a force is released forward [Fachu], there must be a stored force. Then, after the force is released [Fachu], there must be a rebound/withdrawal of force. Without a stored force, there will not be a sufficient released force [Fali]. If there is no rebound/withdrawal of force, then the force that is sent out [Fachu] will not be strong and will not have “one inch power” [i.e., instantaneous], which can easily affect the entire body. In this case, you may be throwing into the thin air [because the person has already moved] or you could be pulled by off balance by the other person [because you took too long executing the punch].

70. The so-called Three Internal Connections in Chinese martial arts are the connection of Heart [Xin] and Intent [Yi], the connection of Intention [Yi] and Qi, and the connection of Qi and force [Li]. The Three External Connections are the connection of hands and feet, the connection of elbows and knees, and the connection of shoulders and hips.

七一、單練或對抗時，必須精神貫注，心意集中，心亂意亂，則氣必散，氣散則力量不能集中，「意志集中力量集中」一語，用到國術上至為恰當。

七二、每次練習開始以前，必須做準備動作，伸筋活腰，舒暢氣血，靈活關節，以免用力過大時損傷皮肉與筋骨。練習後，必做復原動作，將全身放鬆使氣血肌肉復原，身心愉快。

七三、練習國術不拘個人或團體，亦不拘單勢或整套，但須顧及其連貫運動，和連貫應用，否則完全用口令分字練習，則近於普通體操失其應用的意義。初學時可按口令分字練習，至成熟時，即可自動練習，一氣完成，易見功夫。

71. When practicing alone or with a partner, one must be mentally focused and concentrating. If the Mind [Xin] is disordered, then the Intention [Yi] will be disordered. Then, the Qi will be scatter, and if the Qi scatter, the power [Li] cannot be focused. The phrase "Concentrate the Will [Yi Zhi] to concentrate the Power [Li]" is most appropriate when doing Chinese martial arts.

72. Every time you start to practice, you must do preparatory movements, such as:

- Stretch your muscles and activate your waist
- Allow your Qi and Blood [Xue] to flow
- Flex your joints to avoid damaging the skin, muscles and bones when using excessive force.

After practice, you must do recovery movements to relax your whole body, so that your Qi, Blood [Xue], and muscles can recover, leaving you feeling both physically and mentally pleasant.

73. The practice of Chinese martial arts is not limited to individuals or groups, nor is it limited to a single posture or a complete form. Instead, it is necessary to take into account its continuous movement and coherent application. **Otherwise, breaking it up into individual movements** will be closer to ordinary gymnastics, and you will lose the significance of the practical applications. **When you are first learning, you can break it up into individual movements.** Then, as you become more experienced, you should practice it automatically and complete it in one go. Then, your Gongfu will be apparent.

七四、練習國術初步以發達體育為主，進步則求身手靈活，姿勢優美，最後則求技術之精妙，結果則可養成力大，手快，術高之國術家。

七五、國術為普及易收效宏之國民體育，無論男女老幼窮富，何時何地，均可自動練習，其強身之效能可說是：「不但弱者能強，而且病者能癒。」

七六、無論文學武功，均須序漸進，不可躐等，否則必犯欲速則不達之病，為練身體，非一蹴即可達到健康，必須朝夕鍛練，逐日進步，時間愈長，效果愈大，練武功更是如此，欲達上乘功夫，必須經過數年或數十年之鍛練，方可有成。

七七、力者係由氣催動肌肉所發之伸縮而成也。勁者係由力配合技術方法而產生之能也，力為機器之原動力，即催動機器之力。

74. When practicing martial arts, the initial focus is on well-developed physical education. As you progress, one seeks flexibility and graceful postures. Finally, one pursues exquisite techniques. As a result, one can develop as a martial artist with powerful strength, quick hands, and excellent skills.
75. Traditional Chinese martial arts [Guoshu] is a national sport that is popular and easy to do. It can be practiced spontaneously by men and women, the elderly and the young, the rich and poor, anytime and anywhere. Its effectiveness in strengthening the body can be stated as, "Not only can the weak become strong, but the sick can also recover."
76. Regardless of what martial arts literature [you read], it [will say that it] is necessary to proceed step-by-step and not waste time. Otherwise, you will be caught in the mistake of haste makes waste. In order to train your body, you must train day and night so that you can improve day by day. The longer [you practice], the greater the effect will be, especially when practicing martial arts. To achieve first-rate Gongfu, you must train for years or decades before you can achieve success.
77. Power [Li] is sent out by the expansion and contraction of muscles which is stimulated by Qi. Strength [Jin] refers to the energy produced by force combined with technique. Power [Li] is the primary mover of the machine. That is, it is the power [Li] that drives the machine.