

TAIJI QUAN CHING

By Chang San-Feng

In motion all parts of the body must be light nimble and strung together.

The qi should be excited, the shen should be internally gathered.

Let the postures be without breaks or holes, hollows or projections, or discontinuities and continuities of form.

The motion should be rooted in the feet, released through the legs, controlled by the waist, and manifested through the fingers.

The feet, legs and waist must act together simultaneously, so that while stepping forward or back the timing and position are correct.

If the timing and position are not correct, the body becomes disordered, and the defect must be sought in the legs and waist.

Up or down, front or back, left or right are all the same.

These are all I (mind) and not external.

If there is up, there is down; if there is forward then there is backward; if there is left, then there is right.

If the *I* wants to move up, it contains at the same time the downward idea.

By alternating the force of pulling and pushing, the root is severed and alternating the force of pulling and pushing quickly topples the object toppled, without a doubt.

Insubstantial and substantial should be clearly differentiated.

One place has insubstantiality and substantiality; every place has the same insubstantiality and substantiality.

All parts of the body are strung together without the slightest break.

Ch'ang ch'uan is like the great river rolling on unceasingly.

Peng, Lu, Chi, An, Tsai, Lieh, Jo, Kao are the eight trigrams

Step forward, step back, look left, look right and central equilibrium are the five elements.

Peng, lu, chi, an, are Chien, Kun, Kan, Li of the I Ching and are the four cardinal directions. Tsai, Lieh, Jo, Kao, are Sun, Chen, Tui, Ken and are the four diagonal directions.

Step forward, step back, look left, look right and central equilibrium are metal, wood, water, fire, and earth.

Together these comprise the 13 postures.