

# TAI CHI CHUAN LUN

By Wang Tsung-yueh

Tai Chi comes from Wuji and is the mother of yin-yang.  
In motion it separates; in stillness they fuse.  
It is not excessive or deficient; accordingly after it bends, it then straightens.  
When the opponent is hard and you are soft, it is called tsou (yielding).  
Following the opponent so he becomes backed up, it is called nien (adhere)  
If the opponent moves quickly, then quickly respond;  
if the movements are slow, then follow slowly.  
Although the changes are many, the basic principle is only one.  
From familiarity with the correct touch, you'll gradually comprehend jin;  
from the comprehension of jin one can reach wisdom.  
Without long practice one cannot suddenly understand it.  
Effortlessly guide the jin to the headtop, let the chi sink to the tantien.  
Don't lean in any direction; suddenly appear, suddenly disappear.  
Empty the left wherever a pressure appears, the same with the right.  
If the opponent raises up I seem taller; if he sinks down, I seem lower;  
advancing, the distance seems longer; retreating, the distance seems short.  
A feather cannot be placed, and a fly cannot alight on any part of the body.  
The opponent doesn't know me; I alone know him.  
To become a peerless boxer results from this.  
There are many boxing arts. Although they vary, for the most part they don't go  
beyond the strong overpowering the weak, and the swift overtaking the slow.  
This is the result of the physical ability and not of trained techniques.  
From the sentence "A force of four ounces deflecting a thousand pounds"  
we know that the technique is not accomplished with outward strength.  
The spectacle of an old person defeating a group of youths, how can this be due to  
swiftness?  
Stand like a balance and rotate actively like a wheel.  
Sinking to one side is liveliness; being double-weighted is stagnant.  
One who has spent years of practice and still cannot neutralize, and is always  
controlled by his opponent, has not understood the fault of double weighting.  
To avoid this mistake you must know yin and yang.  
Yin and yang mutually aid and change each other.  
Then you can say you understand jin.  
After you understand jin, the more practice, the more skill.  
Silently treasure up knowledge and study it. Gradually you can do as you like.  
Originally it is giving yourself up to follow others.  
Don't mistakenly give up the near to seek the far.  
It is said, "A mistake of an inch will lead many miles astray."  
You must practice and study carefully,  
This is the Tai Chi Chuan Lun

