



Wang Zhongyue "Taijiquan Treatise"  
(王宗岳 太极拳论)

Taiji, being born of Wuji, is the mother of Yin (阴) and Yang (阳). In movement it differentiates; in stillness it consolidates. It is without excess or insufficiency. Follow, bend, and then extend. When the other is hard, and I am soft, this is called yielding (走). I follow comfortably and the other feels awkward, this is called adhering (黏). To quick movements, I respond quickly. To slow movement, I follow slowly. Although there are numerous ways of changes, the principle is still the same. From mastering the movements (着熟), one may gradually realize how to comprehend the principle of Jin (懂劲). From comprehending Jin, you will become enlightened (神明). Nevertheless, without an exertion of effort over time, one will not be able to suddenly have a thorough understanding of it.

Light and insubstantial energy at the top of the head (虚灵顶劲), The Qi sinks to the Dantian (气沉丹田). No leaning, no inclining. Suddenly hidden, suddenly appearing. When the left feels weight, the left empties. When the right feels weight, the right is gone. Looking up, it becomes higher. Looking down, it becomes deeper. Advancing, there is an even longer distance. Retreating, it is even more crowded. One feather can't be added. A fly can't land. The others don't know me but I know them clearly. That is the way to be an invisible hero.

There are many other kinds of martial arts. Although their forms are distinct from one another, overall they are nothing more than the strong bullying the weak, or the slow losing out to the fast. Having strength to strike those without strength, the slow giving away to the quick, they are all from inherent natural ability and bear no relationship to the capability that comes from earnest study. Examine the expression "Four ounces deflect one thousand pounds." Clearly this is not coming from strength. Observe a situation in which an aged person can skilfully fend off a throng, it certainly not accomplished by his speed.

Stand like a balanced scale; mobile like the wheel of a cart. Sink to one side, one can follow, if double-weighted (双重), one will stagnate. Whenever we see those who spent many years learning those skills, yet unable to neutralize the force from others, this is all because of not realizing the seriousness of double-weighting. If you want to avoid this fault, you must know Yin and Yang. To adhere is to yield; to yield is to adhere. Yang does not leave Yin. Yin does not leave Yang. The mutual cooperation of Yin and Yang is precisely what makes up the understanding of Jin. After comprehending Jin, the more the practice, the greater the refinement. More practice and comprehension along this way will gradually let you handling any situation at will. It should be "Giving up oneself to follow others" but often mistakenly meant to "Forsake the near to pursuit of what is far away." It is said: "To be off in one's aim by the slightest fraction, one will lose the target by a thousand miles." Tai Chi practitioner must therefore be carefully discerning of the details herein.

## 王宗岳 太极拳论

太极者，无极而生，阴阳之母也。动之则分，静之则合，无过不及，随曲就伸。人刚我柔谓之走，我顺人背谓之黏。动急则急应，动缓则缓随。虽变化万端，而理惟一贯。

由着熟而渐悟懂劲，由懂劲而阶及神明。然非用力之久，不以豁然贯通焉。

虚领顶劲，气沉丹田，不偏不倚，忽隐忽现，左重则左虚，右重则右杳，仰之则弥高，俯之则弥深，进之则愈长，退之则愈促，一羽不能加，蝇虫不能落，人不知我，我独知人。英雄所向无敌，盖皆由此而及也。

斯技旁门甚多，虽势有区别，概不外乎壮欺弱，慢让快耳！有力打无力，手慢让手快，此皆先天自然之能，非关学力而有为也！察“四两拨千斤”之句，显非力胜；观毫耄能御众之形，快何能为？！

立如平准，活似车轮，偏沉则随，双重则滞。每见数年纯功，不能运化者，率皆自为人制，双重之病未悟耳！若欲避此病，须知阴阳。黏即是走，走即是黏，阴不离阳，阳不离阴，阴阳相济，方为懂劲。懂劲后愈练愈精，默识揣摩，渐至从心所欲。本是舍己从人，多误舍近求远。斯谓“失之毫厘，谬以千里”，学者不可不详辨焉！