A WINNER'S GUIDE TO LIFE, MEDITATION, AND MARTIAL ARTS

(WU JI CHAN CHUAN)

Peter Jaw


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(Wu Ji Chan Chuan)

By

Peter Jaw

This book is a work of non-fiction. Names and places have been changed to protect the privacy of all individuals. The events and situations are true.

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Disclaimer

The purpose of the book is for information and reference only. To learn and practice martial arts require specific instructions and guidance from the teacher so as to perform everything right. If you try to move your arms and legs by reading this book alone, serious injuries may occur. Once bad or wrong practices are established, it will be very difficult to correct them later even with the help of a good teacher. Do not try to attempt any of the moves in the book without guidance of a good martial arts teacher. The book is not responsible for any injury incurred by the reader trying to do some moves based on the book alone.

Forewords

Ever since I was a little boy, I was much fascinated by novels and movies of martial arts (open hand fighting, Wushu in Chinese). The characters fought so fast and yet gracefully. The movies always started that bad guys won initially. Good guys went into hideout, studied new martial arts for years, then came back, and took out evil ones. I was so impressed by the fact that no matter how good you are in fighting, there will always ways to defeat you. Martial arts practice takes years, not hours. If you did something wrong, you will eventually be brought to justice. You sow what you reap. On the other hand, if you are in the right and persevere, you will win out in the end and have the last laugh. I was further intrigued that there are so many different schools of fighting methods, e.g. Shaolin, Wu Dang, Hwa Shan, Er Meh, Tai Ji, etc. Not only their fighting methods are varied, different schools of Wushu also have different philosophies about life. And they usually applied their beliefs into their fighting methods. In order to study the fighting methods, one has to study the philosophies first.

With much planning, my father arranged for me to learn from Masters of Tai Ji, Northern Praying Mantis, Ba Ji, Ba Gua, Northern Shaolin Long Boxing, Chin Na (grappling), Tong Bei, Xing Yi, Southern Shaolin Tiger Form, and Wing Chun. In the beginning, it was very hard for me that I had to practice martial arts four to six hours everyday after school, while other kids played video games. I had to do the same thing over and over again. Practicing Wushu was like a boring chore everyday. As soon as I learned one routine (sets of martial moves) well, I was asked to learn a total different routine right away. One day, my childhood girl friend Lien Hwa (Lotus flower) asked me what I was doing. I said, "I do not have a clue". With a long sigh, she asked me "Then why are you doing it? ". "Father told me to." I unhappily replied. "Can you play with me? Let's go fly a kite up the hills!" She quizzed. "No, I have to perform Tai Ji and Long Boxing in coming Lunar Festival." I reluctantly answered. "Then can you show me how to do whatever you are doing?" She asked with great curiosity. She just wanted to do something together with me. However, thru her questioning why this and why that. I started to ask the same questions to my martial arts

teachers. And that started my study of the least understood branch of human arts.

Why is open hand fighting considered to be human arts and not just mere violence? It is fighting. To attack somebody is to commit violence, however, to defend oneself is not. To defend you requires knowledge of physics, human anatomy, moves and counter moves to neutralize the attack and even counter attack the aggressor. To counter attack somebody that is trying to take your life and with undoubtedly intention to seriously injure you is called self defense, not violence. To defend oneself is to stop violence, because if unchecked, the aggressor may commit more violence to more innocent people. Therefore, in a lot of cultures, to defend oneself is considered to be as an inalienable right. In the Constitutions of some countries, there is even an article said that "People has the right to bear arm and to defend himself".

Why is open hand fighting a human art? And why not? Why is painting an art? Why are music and dance arts? Why is architecture an art? Fighting is not just brutal use of force. Chinese Wushu involves knowledge of human anatomy and medicine,

physics, design and creation of moves and counter moves, coordination of the mind and the body, and life philosophies. Wushu is to defend oneself and to survive in a no gun society. Isn't it human nature to survive? Isn't hand-to-hand combat know-how needed to enforce the law and order before modern weapons arrive?

Among different schools of Wushu, Tai Ji and Ba Ji are most difficult to study. I was so used to throw straight punches and kicks. It took a long time for me to truly appreciate insights and architects of the Gentle (soft as cotton, water and balls) half of Chinese martial arts. Before Tai Ji and Ba Ji, I have been learning Long Boxing which is the Hard (as steel) half of Wushu.

In addition to Wushu practice, I was asked to study Buddhism, Daoism, and Yi Jing. These life philosophies are needed to fully comprehend principles and theories behind the fighting methods of Wushu.

A Shaolin Chan monk has been teaching me how to do Chan meditation since I was twelve. After years of Wushu and Chan practice, I am still discovering new insights into applications of Wushu moves. For every move, I found that there is more than one

countermove. Chan meditation methods help me greatly to appreciate and to discover pros and cons of each move, and to design better moves and countermoves. I inherited old schools of Wushu, and yet via Chan meditation on Wushu (Wuchan), I discovered and designed new moves (Wu Ji Chuan, Nature Boxing). The more I study, the more I appreciate the wisdom (inner working) of Chinese martial arts.

People have been fighting with bare hands since pre-historical times. In China, there is an evidence for over six thousands years of human existence. Martial arts are indeed one of the greatest heritage and an integral part of all cultures. With much humility for our predecessors, I wrote this book to document my learning and understanding of Chinese Wushu. Names of most people are purposely left out per requests. Hopefully, this book would bring to light most of myths about Wushu, Chinese martial arts, and encourage more people to study methods and philosophy of open hand defense here in the New World. Most of the contents were reserved for the royalties and privileged few in the past. I broke the traditions and revealed the most guarded secrets to everybody.

This book is written to introduce how Wushu works and to illustrate why and how defense is the only focus. The specific martial moves will be given as examples so as to demonstrate the defense principles. However, they are not intended to be training instructions for the moves. Please consult with your Wushu teacher before attempting any of the moves in the book. This book starts with a brief history of Chinese Wushu (Chapter 1), and goes on with the anatomy of the body (Chapter 2), a brief introduction of philosophy on Chan (Chapter 3) and Daoism (Chapter 4), and how they are related to the development of Wushu. This book continues with the creation of Wu Ji Chuan and what Wu Ji Chuan is (Chapter 5), and **what** Wushu is: legends of how different Wushu starts and some basics about each discipline (Chapter 6), **when** Wushu takes place: timing of moves (Chapter 7), **where** Wushu takes place: inside or outside of your opponent's arms (Chapter 8), **how** Wushu works: use of fists and feet (Chapter 9), use of open hands to grab (Chapter 10), use of hands and other body parts to push and pull (Chapter 11), to wrestle (Chapter 12), how to dodge (Chapter 13), and how to determine movements of arms and legs to get into and out of a position to engage the opponent

(Chapter 14). This book ends with discussion of tactics and strategy to create Wushu (Chapter 15 to Chapter 18).

This is not a book to tell you what to do. This is a book that tells you what and how to think. What to do is used as an example for what to think. In each Chapter, the main text is a listing of principles with examples. Wherever possible, a defense strategy or moves are included. A higher level of discussion is in the section of Wu Ji Chuan Forum. Meditation about life is in the section of Chan Life Forum. At the end of each Chapter, there is a section for review "Chan Session".

To know all the moves, you have to learn all the martial arts discussed. For a beginner, you only have to read the principles; you will have an overview of Chinese martial arts. That is the intention of the book. If you already know some martial arts, this book will be a valuable guide to study, and help you to improve your skills. For advanced martial artists, this book is a tool for you to create new moves for your discipline. Do not feel frustrated, if you do not understand some of the principles or some of the moves examples. You may always jump to the other topics. Remember that I have

learned from masters and I studied Chan meditation and Chinese martial arts for over thirty years. "Rome was not built in a day" However, you may tour the city in a day. Or spend all your life and study everything in Rome.

Creator of Wu Ji Chan Chuan, Peter Jaw, Irvine, CA, USA

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Part I: History and Philosophy

In the beginning of the book, a brief history of Chinese martial arts, Chan meditation, and Daoist views of Nature are introduced. The study of martial arts and Chan meditation about life are inseparable for Shaolin Buddhists. Chan meditation is required to study the martial arts. The study of martial arts in turn helps you to practice Chan meditation. Daoism was merged into Chan meditation since the beginning. In order to fully understand Chinese martial arts, you have to study Chan meditation and Daoism first. On the other hand, if you study only Chan and Daoism without learning Chinese martial arts, you do not fully understand Chan and Daoism.

Chapter 1 How It All Started

We will briefly go through the history of Chinese martial arts in this Chapter. The First War in China is used as an example to illustrate how offense and defense work. The physics, philosophy, and principles of martial arts are briefly mentioned, and they will be thoroughly discussed in the following Chapters. The reader will have a brief overview of the book from this example. The rationale is given that thinking about defense is how you may approach and create martial arts. As a matter of fact, all Chinese martial arts start with thinking about defense. At the end of the Chapter, the nature of martial arts is explained.

Let us start with some definitions.

I. Definitions

1. **Wushu** is a Chinese word for fighting arts. The principles and applications of fighting moves (offense vs. defense) are based on physics, kinetics, human anatomy, physiology, observation,

reasoning, strategy, timing, and, most important of all, philosophies about life. The study of Wushu was a must for a scholar in Ancient China. For instance, Confucius, Lao Tzu and Zhuang Tzu, they all studied martial arts and documented their learning in their books. However, during the last century, the study of Wushu was abandoned, largely due to invasions of foreign powers and the fact that bullets are faster than fists. The opportunity to study Wushu becomes even rarer at the present time. This book is therefore written to document principles and applications of Chinese martial arts that the author learned and expanded, so as to preserve Wushu as a human art.

2. A **Wuzher** is a martial artist or a fighter in Chinese. A Wuzher is also required to study history, geography, science, medicine, politics, military strategy and tactics, and everything about fighting and warfare. A Wuzher is almost equivalent to a knight and a sorcerer put together in the west. With the advancement of modern weaponry, Wushu is now limited to study of open hand fighting and use of old weapons other than guns. A Wuzher is now defined as a practitioner of old open hand fighting methods.

3. **Chuan** is a fist or boxing in Chinese. A certain method of open hand combat is also called Chuan. For instance, Tai Ji (the limits, the very beginning of everything) Chuan, Chan Chuan (Extended Arm Boxing), Ba Ji Chuan (Eight-Ultimate Boxing), Shaolin Chuan, etc.

4. **Chan** or Zen is a meditation method introduced by Dharma over 1500 years ago. Shaolin Buddhist monks practice Chan. Chan is used to mean questions, analytical processes, and answers for the topic chosen. It is a life long process to find answers to questions for one's life; therefore, Chan is a life long study of one's life. I used Chan analytic methods to study Wushu. On the other hand, studying Wushu also helped me to practice Chan. "Use Chan to enter the world of Wushu, so that Chan and Wushu may become one and the same." It is a tradition for Shaolin Chan monks to study Wushu.

5. **Wu Ji** (limitless, space, Nature) gave rise to Tai Ji (limits, the very beginning). It is a Daoist theory about the existence of

Nature. Wu Ji is everything. Wu Ji is Nature itself. Wu Ji is all-inclusive. Since one is also part of the universe and Nature, one has to relate oneself to events in the universe and follow the way of Nature.

II. History

1. The **Beginning**: Since antiquity, as soon as human discovered how to use his hands to fetch food and his feet to walk, he would also have known how to use them to fight with animals and fellow humankind for one reason or another. There is evidence that human existed over six thousand years ago in China. It is therefore assumed that unarmed combat started at least six thousand years ago.

2. The First War: It was documented that two ancient tribes fought on green grassland north of the Yellow River. The triumphant leader, the Yellow Emperor, became the first ruler of China. The soldiers wore animal skins for camouflage and used sticks and clubs for weapon. They even used fogs as a cover for their attack. Fighting

was in groups of large number of people. Strategy and tactics of warfare were also developed and practiced.

From this first documented war in China, we denoted a number of principles: camouflage for deception, use of weapons, to use a cover to avoid detection, to outnumber your opponents, and to strike at the weakest link.

For **Gong** (attack): one may apply the principles above to hand to hand combat.

You use both your hands and feet to deliver multiple strikes at the same time, or multiple strikes in a sequence. You use deception, such as use an empty fist to fake an attack on the face and cover the actual kick at the shin. You strike at defenseless soft spots of your opponent, such as temple, heart, neck, groins, and all joints. A blow in these areas will fatally injure or cripple your opponent.

For **Fong** (defense): there are more than one way to defend yourself against the attacks mentioned above.

1. Lift up your both elbows pointing forward and your hands covering your temples. Bend down to cover your chest and abdomen. Move your front foot back or to the side of your opponent. (A fetal position)

Chan (pros and cons): All your vital parts are protected but you lose flexibility to see and move quickly. You hands are not used to attack. Use your side to face your opponent, all your vital parts are either out of range or protected by your forward hand.

2. Raise your front foot knee high, so that your front foot and knee are safe from attack. Use your forward hand to draw a circle up and switch the palm side up in the end, so as to scoop or to deflect incoming hands or foot. (Ba Ji, Eight-Ultimate Boxing) The incoming attacks are defused to the side.

Put your front foot down right next to the rear foot and move your rear foot a step forward, and then punch with the other hand. (Ba Ji).

Chan (how it works): You did not move away from your original position, You simply switched your front foot back and your rear foot forward, just like flipping sides of a poker card. Your punch is now much stronger than one that is thrown with both of your feet firmly on the ground. You accelerate your whole body mass and not just that of your fist. And you deliver the force with a greater speed, because your fist now travels a longer distance (your arm length and your body width). (F=ma, Force= mass x acceleration, Newton's law) You move your front foot half step back and then you move your rear foot from one to one and half step forward. Over two thousands years before Mr. Newton, the law of physics was discovered and applied in Ba Ji.

3. Walk to the side of your opponent and push him from the side or behind (Ba Gua, Eight-Trigram Boxing).

Chan (how it works): When you are on the outside of one of your opponent's hand, your opponent may not use his other hand to attack you. His other hand is too far to reach you. He may not use both hands at all, when you are on his back. Human elbow joints may not bend backward. By moving your position relative to your opponent, you may attack your opponent, while he may not be able to attack back effectively with his hands.

However, the opponent may rear or sidekick you. (Chuo Jiao, Flipping and Stabbing Feet). Ba Gua may defeat a lot of schools of Wushu, but it may be defeated with Chuo Jiao.

Chan (observation): Everything may be defeated. For there is a move, there is more than one counter move. (Wu Ji, limitless).

4. Use your hand in the front with a fixed elbow point, swing the lower arm to the left, right or down so as to push away incoming punches or kicks (Wing Chun, Everlasting Spring Boxing).

Chan: Wing Chun Chuan is the ultimate blocking technique when fighting occurs face to face at elbow length (mid range fighting). However, if you switch your facing or fight at close or long range, Wing Chun is limited. (Wu Ji, Nature)

Fighting at arm's length is called Long Boxing (arms extended with your elbow joint straightened), for instance, Chan Chuan, Shaolin Chuan, etc.

Fighting at elbow distance is called Short Boxing. Wing Chun excels in this category.

Fighting when the body is contacted is called Close Boxing, such as wrestling, Ba Ji Chuan, and Tai Ji Chuan, etc.

5. Use one hand to draw a big circle from your waist up to the other side and back, once in contact with incoming hands or foot, grab them and pull to the same direction of the attacking force. (Cloudy Hand, Tai Ji).

Chan (analysis): When you throw punches and kicks, you extend your muscles and straighten your joints. The force is linear. It travels on a line. You may also swing you arms and legs around the joints in a circle. The force is circular and changes directions all the time. Tai Ji Chuan (boxing) focuses on use of the circular force dynamic (Gentle) to defeat linear one (Hard).

Tai Ji may be defeated with Tai Ji.

Chan (questions and answers): Always focus on how to defend yourself first, path of offense will show itself. (Wu Ji, limitless)

As you may find from examples above, Wushu always focus on defense first. Defensive moves are highly developed and are the heart and soul of Chinese martial arts. For Fong, it is far beyond just to block this and that. To punch and kick are essentially similar across all schools of Wushu. Different schools of Wushu, however, distinguish themselves by their styles and philosophies on defensive

moves. To study Wushu is, therefore, to study a variety of defensive theories and moves, and to study life philosophy that comes with it.

As science and technology developed in China and so did Wushu and weapons.

3. **Shang** period (16 to 11 centuries B.C.): People welded bronze spears, swords and axes. The skills to use them to fight developed as well.

4. **Warring States** period (770 to 221 B.C.): Cavalry replaced chariot-based warfare. People suffered wars after wars for over 500 years. Lots of philosophers emerged in this period. Lao Tzu, Zhuang Tzu, Confucius, Meng Tzu and many others.

5. **Qin** Dynasty (221 to 207 B.C.) Fighting and wrestling became sports with a referee.

6. **Han** Dynasty (206 B.C. to 220 A.D.) Fighting became sports and dances. The dance moves consisted of offense and defense moves in a sequence. "History of The Han Dynasty" recorded Chapters on fencing, hand to hand combat, and archery. But they were lost.

7. **Sui** and **Tang** Dynasties (518-907): Fencing dance became popular.

8. **Tang** Dynasty (618-907): A system was started to examine and select highly skilled Wushu practitioners to serve in the military. Wushu was widely studied throughout the society and Wushu routines developed rapidly. Boxing also appeared.

9. **Song** Dynasty (960-1279): Wushu study and practice were popular. Wushu practitioners started to group into associations.

10. **Yuan** Dynasty (1271-1368): The studies of martial arts are mostly under secrecy.

11. **Ming** Dynasty (1368-1644): Wushu gradually became different schools and theories. The book titled "A New Work on the Effect of Martial Arts" was written by Chi Jiguang (1528-1587). He considered unarmed combat is the foundation of all fighting skills.

12. **Qing** Dynasty (1644-1911): Wushu practices were under secrecy. Learning was passed on between generations in the family.

13. **Republic** (1912-present in Taiwan): Wushu are practiced and studied from high schools to colleges as extra curriculum. Private lessons are still popular.

14. **People's Republic** (1949-present): Wushu has been included in most schools and colleges as physical education curriculum. Wushu associations and research committee were formed.

III. Chan of Wushu

Chan is an analytic process. It starts with asking a question, then more questions about what, how, where, when and why. When you have a conclusion, you summarize it in a few words or in a sentence. Chan is the question. Chan is the analysis. Chan is the answer. Chan is the why and how.

I have to two brothers. Brother A always thought about how to attack. However, I always defeated him. He wondered why.

Chan (questions and answers) session with my brother:

J (me): What were you thinking before you initiated attack?

A (my brother): I was thinking about how to punch you with my right hand, my left hand, and then kick you with my right foot.

J: Do you know Wushu is like a chess game?

A: How so?

J: 1. You take one move at a time, and the other player will move once too. 2. What are you thinking before you take the chess move? I bet you are thinking about possible counter moves from the other player before you make your move. 3. And you think several moves ahead too. In fact, you are thinking about all the combinations and all possible scenarios before you make you move.

A: Why does any of this have anything to do with Wushu?

J: That is the Chan of Wushu. That is what Wushu is all about. Moves and counter moves. You were thinking about how to attack me all the time, you forgot to pay attention to where my hands and my feet are, my position is, and my distance to you. You forgot to think about my counter moves. Remember you may take only one move at a time and the other player will move once, too. If you try to punch me with your right hand, you have to finish your first move before you may start another one. I have two hands and one foot (the other foot is supporting the body) to defend and counter your right punch. Your success on the right punch depends on my not moving from the position when you start your punch, and both my hands and

a foot are out of the way. Therefore, if I move, your two punches and one kick initiated from the same spot are useless.

A: How do I make you not moving and your hands and foot out of the way of my attack?

J: There you go. This is how you start to study Wushu. You start learning when you ask your first question. Think and analyze moves and counter moves (defense) in Wushu like a chess game.

J: 1. You may get close (within your arm length) before you start your attack. (Ba Ji) Watch my feet and my shoulder, you may detect where I will be moving.

2. To make me not moving, you have to grab one of my hands. (Chin Na)

3. To make my hands out of your way, you have to control my hands first. (Push Hand in Tai Ji, Chi Sao in Wing Chun, Intercepts in Praying Mantis)

4. Alternatively, you may attack from the side or the back of me, where one or two of my hands are out of the way. (Ba Gua)

Chan: Wushu is a chess play. (Wu Ji).

J: To know one's Wushu well is not to be defeated. To know your opponent's Wushu well is to defeat him.

A: Huh?

J: In order not to be defeated, you have to know the strength and weakness of your fighting methods. Especially one has study more on the weakness, and design some ways to correct the inefficiency, so that one's opponent may not take advantage of them to defeat one. On the other hand, in order to defeat one's opponent, one has to study his fighting methods well and look for weakness in his methods. Therefore to win is to study your opponent's Wushu well.

Chan: To know one's Wushu well is not to be defeated. To know your opponent's Wushu well is to defeat him. (Wu Ji)

IV. Nature of Martial Arts

What is the nature of martial arts? What are martial arts? Martial arts are study of offense and defense strategy, either bare hand combat or weapon combat. The nature of martial arts is to win, or not to lose.

Wu Ji Chuan (Nature Boxing) is a summary of the author's learning in how different schools of Wushu work and how to find ways to defeat them.

Wu Ji Chan (Nature Meditation) is a meditation about the way of Nature, including human nature and the nature of Wushu.

Why is that everything may be defeated?

For every martial move to work, all the factors have to be there at the right place and at right time. For instance, the distance between you and your opponent, the timing of movement of your arms and legs, restraining strategy of opponent's hands and foot, and target areas have to be open. Therefore, to defend is to remove one of

the factors needed for the attacking move to work. There are many (limitless) ways to defend; on the other hand, to attack is limited by all the factors needed in order for it to work.

Chan: To defend is limitless. To attack is limited. (Wu Ji).

V. Wu Ji Chuan Forum:

This is the section that the nature of Wushu is discussed.

1. Everything may be defeated. For there is a move, there are more than one counter moves.

2. Always focus on how to defend you first, path of offence will show itself.

3. Wushu is a chess play.

4. To defend is limitless. To attack is limited.

5. To know one's Wushu well is not to be defeated. To know your opponent's Wushu well is to defeat him.

VI. Chan Session:

This is the section for review and meditation.

1. What is Wushu?
2. To study Wushu is to study means to defend you in a hand-to-hand combat. Is Wushu violence?
3. To study Wushu is to study life philosophy. What is your philosophy of life?
4. Is Wushu compatible with your Christian or Catholic belief?
5. Is Wushu right for you?
6. Where can you go and learn Wushu?
7. When is the period that a lot of philosophers appeared in China?
8. In what period did fighting and wrestling become sports in China?
9. When is the period that fighting dance moves come to

10. When is the period that Wushu was widely studied in the society?
11. Who wrote the book titled "A New Work on the Effect of Martial Arts"?
12. Why is that unarmed combat is considered as the foundation of all fighting skills?
13. Why is that Wushu practice had to be under secrecy in Qing Dynasty?
14. Is Wushu learning mostly thru private lessons in Taiwan?
15. Is Wushu learning considered a formal course in physical education in China?
16. Is Wushu learning readily available in North America?
17. Why is it important to study Wushu, while bullets are faster than fists?
18. How long would it take to learn Wushu?
19. Do we have to study life philosophy before we study Wushu?
20. What categories is Wushu divided into?

21. When did Wushu first start?

22. Do we still practice Wushu to survive in present days?

23. Why is that everything may be defeated?

24. What is Wu Ji?

25. What is Wu Ji Chuan?

26. Why is that there are more ways to defend than to attack?

27. How is that thinking only about attack will lose?

28. Do you have to think about counter moves from the other player before you make your move in a chess game?

29. Is it true that there are more than one counter move for each move in the chess game?

30. You have to know the rules of the chess game, before you may play it. You also have to know rules for each game piece to move, and how each game piece may be used to develop a strategy. Do you know Wushu work in a similar way?

31. Why is it necessary to know your opponent's Wushu well before you may defeat him?

32. Why is it necessary to know your Wushu well so that you may not be defeated?

33. What is the nature of martial arts?

Chapter 2 Vital Parts of the Body

I. The Human Body is Very Vulnerable to Attack.

Some of the most critical parts have to be protected or life would be lost.

1. Head: temples, eyes, and nose.
2. Neck: carotid arteries, trachea (wind pipe), and cervical vertebra (neck bone).
3. Chest: heart, ribs, midpoint of sternum, and spine.
4. Abdomen: liver, spleen, kidney, intestines, and spine.
5. Groins: genitalia.
6. Limbs: joints, bones, tendons, and nerves.
7. Acupuncture points and nerve plexus thru out the body.

II. What Forms of Attack will go to Vital Areas of the Body?

1. Head: punch, kick, and finger poke.

2. Neck: palm strike, grab, and kick.

3. Chest: punch and kick.

4. Abdomen: punch and kick.

5. Groins: punch, kick, and grab.

6. Limbs: punch, kick, grab, and twist.

7. Acupuncture points and nerve plexus: finger stab and grab.

III. How to Defend Your Vital Parts:

1. Head: Lean back. Use the upper arm as a shield. Get down. Move to the side, and grab the poking finger, etc.

2. Neck: Lean back. Raise your arm with elbow pointing forward, and move.

3. Chest: Place both arms in front of the chest with elbows bent and fists pointing upward (the common boxing stance). Raise both arms close together with one hand forward, and the other hand near the elbow or the wrist of the forward hand (a common Wushu fighting stance)

4. Abdomen: same as above with the elbow position lower.

Chan: If you use your side to face your opponent, your chest and abdomen are out of range for attack, you may use your forward hand to deflect incoming punch and kick. You may have to move your position constantly to maintain the direction of facing assuming that you prefer to fight at arm's length (Long Boxing).

Chan: You may move your arms in front of you any time if needs to. Keeping them in front of you all the time may interfere with your other moves and counter attack. Both hands down and near the waist is the fighting stance assumed by Tai Ji, and Ba Gua. By moving the direction of your facing and moving a step back or to the side, you may avoid punch and kick by simply creating distance.

5. Groins: both hands down to push away the incoming fist or foot, move to the side by moving the front foot first and the rear foot follows, or move back half a step by moving the rear foot first and the front foot follows.

6. Limbs: learn the technique of Chin Na,

Chan: If the opponent grabs your front hand, bend your elbow, get close half a step, and use the other hand and foot to attack or trip the opponent to fall.

Chan: Most of Wushu techniques start with grabbing opponent's wrist or upper arm. For the most part, it would work the same way, if the opponent grabs yours.

Chan: If the opponent grabs your front foot, bend your knee and get close half a step, then use the other foot to kick. Since both his hands are grabbing your front foot, the opponent's chest and head are wide open for you to kick. Turn around and put both hands down on the floor, then kick with both feet.

Chan: If the opponent tries to sweep or kick your knee or shin, move your front foot back a step or move to the side. Kick the leg before it kicks yours. Raise your front leg knee high and draw a circle

to push away the incoming leg. Get close half of step, sidekick the opponent's supporting leg.

7. Acupuncture points and nerve plexus: learn techniques of Chin Na.

In Chinese martial arts, the human body is divided into three zones. The high zone is head and neck, the middle zone is chest and abdomen, and the low zone is the legs and feet.

IV. Wu Ji Chuan Forum:

There are many ways to defend you. Only some examples will be mentioned in the forum.

1. If somebody tries to punch you in the face, lean your head back and do a frontal kick to his exposed rib side or his front leg (thigh, knee or shin). You have to wait till he gets close enough, ideally kick at the same time he punches.

You come then I go. (Wu Ji)

Your foot should be longer than your opponent's arm. In order to do a punch, the opponent has to move, shift weight to his front foot (the foot close to you), then extend his arm to deliver the punch. The timing is critical. If you kick too early, your opponent may detect and change his move. If you kick a little later than he started the punch, it is still o.k. The key is not to kick before he starts the punch. Once he started his move, he has to finish it before he can do the next move. Because it is a linear move, so it is difficult to stop and change direction in the interim. There is a time window between he starts and before the end of his move. Even if he finishes the punch, it will not get to you, because you lean back at the same time he starts the punch. You moved away from his target point. On the other hand, if you kick after he finished his punch, he now may do the next move in which he may move back or to the side. Your kick is useless and you are risking your foot being grabbed by him. The Chapter seven is on Timing. So the lesson is that you come first, then I go, but not before you.

2. If somebody tries to kick you in the abdomen, you move your rear leg from forty to sixty degrees to the side and behind your front foot. Your abdomen disappears from the target area and is now shielded by your front arm. Since your front arm is now near his leg, you may now grab his foot with both hands, and pull his leg up and forward or swing the leg to the side for him to fall. Or you may hit his groin; by swing your front fist up. Again the timing is after the opponent starts and not before.

A good time to kick is that the opponent may not move away from you by restraining one of his hands. (Wu Ji)

To move is a good way to avoid kicks. Move only after the opponent starts his kick. (Wu Ji)

V. Chan Session:

1. What are vital parts of the body?

2. How to protect your head and neck?
3. How to protect your chest and abdomen?
4. How to protect your groins?
5. How to defend yourself when your arms and legs got grabbed?
6. How to prevent your knee and shin from being kicked?
7. Does Wushu cover all the techniques to protect you?
8. How did martial artists discover the techniques?
9. Is it necessary to study and practice theses techniques?
10. Is it worthwhile to study and practice these techniques?
11. Is it important for you to learn how to protect yourself?
12. Is it a right or an obligation to protect you?
13. Is it o.k? That people eats right and works out so he will not get sick, and at the same time he relies totally on law enforcement to protect his life? What if 911 dialed with a cell phone is not fast enough to get help, is it o.k. to accept death and injury from a weaponless assailant?
14. Is it o.k. to have a gun?

15. Is it o.k. to shoot and kill somebody that only punched your abdomen?
16. Is it o.k. to avoid or fight back the weaponless assailant?
17. What is the purpose for "people has the right to bear arm" in the constitution?
18. Is it o.k. That you know Wushu and you neutralize an assailant in a fistfight before police arrive?
19. If you know Wushu, does that make you invincible?
20. Is gun necessary or Wushu necessary?
23. Is sports necessary?
24. Is dance necessary?
25. Are boxing and wrestling necessary?
26. Is the Olympic game necessary?
27. What does it mean, "You come then I go"?
28. When is a good time to kick?
29. What is a good way to defend against kicks?
30. If it is o.k. That people bear arm to defend them, is it o.k. That people learn Wushu to defend themselves?

Chapter 3 What is Chan

I. What is Chan?

Chan is meditation. Chan is a question and an answer. Chan is what you already know. Chan is life. Chan is wisdom of life. Chan is logical. Chan is human. Chan is you. Chan is what you do in an orderly way. Chan is what you believe and what you think. Chan is a choice. Chan is moral. Chan is conscience. Chan is what you do everyday. Chan is your past, your present, and your future. Chan is your destiny. Chan is cause and effect. Chan is everything you think and you say it is. Life is Chan. Chan is about what you want. Chan is about what you need. Chan is about you. Chan is about relationships. Chan is about religion. Chan is not a religion.

Chan meditation was practiced in Shaolin Buddhist Temple for over 1500 years. It started with the high priest, Dharma that visited China from India or Persia. Dharma saw monks in the Temple were too weak to attend daily cleaning duties. The monks were not able to defend themselves against robbers. Dharma also found most

monks fell asleep when they sat for Chan meditation. Dharma, therefore, introduced eighteen Lohan Chuan routine (sets of moves in a sequence) to monks, so they might practice it as a form of exercise and acquire some basic defense skills.

When you go to a Chan monk and ask about your problems in life, instead of giving you straight answers and telling you what he think you should do, the monk would give you more questions and tell you that when you find answers for them, you find answers for your problems, too. When you ask a question (it is subjective), you may have preconceived answers and you just want confirmation from a third party. Or you are indeed totally at lost as for what to do. What the Chan monk does is to ask you to consider all options (objectively) before you make your decisions (subjectively). How so?

In Buddhism, one has to respect all lives, all opinions, all believes, and all choices. That is why one has to consider all options or factors equally important. Every living thing is a consciousness state. Nobody (including Chan monks) may tell you what to do with your life. Your life (consciousness) is you and you alone. You have to find out yourself what you have to do with your life. Monks may

point you to possible directions, but you have to make the journey yourself.

How do Chan monks come up with so many questions for your questions? They asked the same questions before. They asked themselves as if your questions are their own. They thought about the same questions before in Chan sessions and they learned from old monks what to ask. Old monks learned from older monks. The same questions have been asked for thousands of years. Believe it or not, human natures and human problems are very much similar throughout times. Human will always be human.

You have all your answers all along (subjectively). What Chan monks did is to ask you to consider all factors equally and then make an inclusive compromise (objectively), before you decide what to do (subjectively).

II. What do Monks Do in a Chan Session?

1. You start with a question about life. The reason you have the question is subjective, because it comes from you.

2. You define what is your question and what is not (objectively).

3. You then list all pros and cons (arguments and counter arguments) about the topic (objectively).

4. Deliberation:

A. Give all arguments equal considerations.

B. Try to reach a common ground for all arguments.

C. If not possible, try to find the point agreeable to most arguments.

D. In the process, you may have to derive more pros and cons for each argument. That would give the argument more points, more weights, and more consideration.

E. Go thru step B and C.

F. You may have to go thru step B, C, and D many times.

G. Summarize your findings and conclude them in a few words or a sentence.

You may see step 2, 3, and 4 are objective reasoning. You analyze all factors equally. If you define further, you then analyze further.

5. Decision making: you may have to choose among a number of options (subjectively). The process of choice is subjective.

6. The answer you have for yourself is subjective.

III. Is the Chan Analytical Process for Buddhists Only?

The answer is no. You already are doing some parts of it in every decision you make for yourself. Chan places more emphasis on the objective parts. The step 1,5, and 6 are subjective. These steps are where you and your religion come into play. You make your decisions and choices by what you like and dislike, and what you believe.

Example 1. **What is a religion?**

A religion is a faith. A religion is something you believe in and yet you may not be able to prove or disprove it. Some would say they could prove their faiths to others. Religion is something you may not be able to debate about it. When you want to debate about it, people would say you have doubts, thus you have no faith. You either believe it or you do not believe it. You believe what you believe because you witness and experience it yourself, or just because somebody told you to believe what he believes. Therefore, religion is for the most part subjective and personal. If religion is objective and everybody may know about it, it is a fact. It is then knowledge and, thus, no longer a faith nor a religion.

Example 2. **What is truth?**

Truth is something you may prove it over and over again.

Truth is known to everybody.

Truth is something you can feel.

Truth is something your conscience says yes.

Truth is Jesus. He said I am the life, the truth and the way.

So truth is Jesus and yet Jesus is more than truth.

Example 3. **What is Life?**

One day, a young man came to me and asked that he just received a bonus check of 10,000 dollars. He was confused. There were so many things he wanted to spend the money on. An SUV, a cruise in Bahamas for himself, a big screen TV to watch ESPN, plane tickets for his parents to spend wedding anniversary in Hawaii, a diamond ring to propose to his long time girl friend, to pay off some debts, to pay down on a condo, and so on.

I said to him "Tell me what you want and what you need?"

He looked at me and wondered why I asked him back, after all, he just told me a laundry list of things he was thinking about to spend the money on.

I continued to say, "Young man, all you just told me are what you want, you did not tell me what you need". Any financial planner or he himself knew what he needed was to pay off his debt.

With his eyebrows frowned, he replied "Huh?"

I asked him to think first, however, he was at total loss. Before he ran out of his patience, I said to him "Patience! Everything will come to you in time." "How so?" he asked with excitement. I saved him the wonder and said, "You just received a bonus check. That means your company is doing well or you are doing a good job at work, so you will continue to have financial gains. **What you need is easy to answer, what you want is not.** People will always want things out of their reach. Since they are out of reach, thus you want them." He said he needs all the things he just told me. I replied that it is very easy to answer. "How so?" he asked with much anticipation. I said, "You see, you are single and have no children, you may take the bus or subway to go to work or shopping. An SUV is expensive and burns lots of gas. You may go to the nearest beach and enjoy the same sun and the same ocean. Cruise ship may make you seasick. You may go to a sports bar, watch ESPN with fellow sports fans;

drink beer, and gets to know some friends. A big screen TV takes up you apartment space and you may not want to go out as much or call your girl friend any more. You want to watch ESPN at home all the time. You might even lose your girl or lose contact with any other people. Your parents have been together for so long now; there will always be another anniversary to make the trip. Your girl friend loves you and has been with you this long. You do not need a diamond ring to win her heart. Her heart is yours already. If she really loves you, she might want you to pay off your debts first, too. By paying off debts, you offer her a better financial future and security with you. Your next bonus check is the money for your condo. You see everything will come to you in time."

Life is about you. Life is about your like and dislike. Life is about what you need and what you want. Life is about relationships with yourself and others. Life is about what you believe. As a Chan monk, I did not want to tell him what to do. I simply pointed to the young man what to think. For everything, there are pros and cons. I merely asked him to consider each factor first, before he makes up his own decision.

IV. Chan Life Forum:

1. Chan is life and life is Chan.
2. Everything will come to you in time. As long as you know what your goals in life are and work towards them. These goals will be your guide and focus in life.
3. Know what you want and what you need.
4. Always answer what you need first.
5. Set priorities for what you want and what you need. Try to accomplish them accordingly.
6. Relationship with yourself. Have time for yourself. Work, fun, relaxation, physical exercise, self-improvement, etc.
7. What is your relationship with your parents?
8. What is your relationship with love ones?
9. What is your relationship with friends?
10. What is your relationship with God?

11. Does life include what you want, what you need, relationship with oneself and others?

V. Chan Session:

1. What is Chan?
2. What is life?
3. When you have a question, do you have to define what your question is first?
4. Will listing all pros and cons (points and counter points) of a certain question help you find your answer in the end?
5. What you would say yes to?
6. What you would say no to?
7. When you say yes or no, is it subjective or objective?
8. Is something that everybody says yes to objective?
9. Is something that some people say yes, some say no, and some undecided, subjective?
10. Why is that your answer will always be subjective?

11. Why do you have to analyze your question first with more questions?
12. Is deliberation on questions objective?
13. Is it important to consider all factors on a equal basis?
14. Is it important to consider both sides of an argument?
15. What do you want in life?
16. What do you need in life?
17. Will Chan help you to make a better decision?
18. Will Chan help you find answers in life?
19. What is a Chan monk?
20. Why do people go to Chan monk for help?
21. What is a Chan answer?
22. Is a Chan answer a better answer?
23. Will Chan help you to study in school?
24. Will Chan help you to have a better relationship?
25. Will Chan help you in your belief in God?
26. What is your religion?
27. What is your guide in life?
26. Do you need a guide in life?

27. What is the meaning of your life?

28. What is you?

29. Do you need Chan in your life?

30. Do you need help in your life?

31. How to practice Chan by yourself?

32. Where can you go and learn Chan?

Chapter 4 The Way of Nature

I. What is DAO?

Dao is a Chinese word for the way, the path and the law. In his book, Lao Tzu (570 AD) described what his thoughts about life, universe, and Nature. He argued that since human is part of the universe and Nature. One should always relate oneself to events in the universe and the way of Nature. After him, Zhuang Tzu further expanded and completed Lao Tzu's ideas. Together, their philosophy is called Daoism.

In the beginning, there is everything (Nature, Wu Ji). How everything works is called the way (law/Dao) of Nature. The law of Nature should be learned and followed. It is futile to try to enforce something that is not the way of Nature (including human nature and the nature of Wushu). Everything should be left alone. Everything will take care of itself by itself.

Example 1. A good leader is a leader that leaves his people alone. Not too many laws, not too many taxes, not too many wars. So that people have time to take care of themselves, study, work, and contribute to economic.

Example 2. The force of incoming punches and kicks should not be opposed. Let the force take care of itself. We only have to confine it and leave it where it will be. (Ba Ji)

Example 3. The linear direction of the incoming force may be approached with a ball-like curve manner. So that the force is contacted but not disturbed. One then either follow the direction of the force and add more force to it (the opponent would fall), or redirect the force downward (Lui, Anh), upward (Peng) or sideways (Lui). The nature of the force is followed. (Tai Ji)

II. What is Wu Ji (the way of Nature)?

The Daoists called Nature Wu Ji. Wu Ji (limitless, space, Nature) gave rise to Tai Ji (the ultimate limit, a circle). Tai Ji gave rise to two Yi's (opposing but continuing forces).

Sun and Moon, day and night, man and woman, Yin and Yang are examples of two Yi's. The end of the day is the beginning of the night. The end of the night is the beginning of the day. The Sun is setting, the Moon is starting to be bright. (Yi Jing)

A. **Everything (Nature) is relative and continuing in a circle.**

Example 1. At the end of the right hand moving to the right, you see the beginning of the left hand moving from the right. (Cloudy Hand, Tai Ji)

Example 2. If a leader asks his people to fight, so as to deter aggression. The war is justified. On the other hand (Yi), if he asks for too many unnecessary wars, he then enjoys killing too much. The defender now becomes the aggressor. (Lao Tzu)

Example 3. If one is at the top of one's career, physical health, and wealth, then there is nowhere to go but down from there.

Lao Tzu therefore suggested us to be humble and always keep a low profile.

Example 4. What goes up must come down. (The Stock Market).

B. **Everything (Nature) is moving in a circle of time.**

If you initiate a punch or kick, you have to finish it to the end before you may start the next move. Thus, there is a time window to intercept or counter attack before the end of the first move. (Wu Ji)

Example 1. If somebody wants to do a frontal high-level kick to reach your chin, you may lean back, turn your body, and use your front leg to sidekick his supporting leg. The opponent is using one of his legs to support his weight, before he finishes his attack, you may attack back.

The distance between two people to do an effective high-level kick and that of low-level kick are the same, because the length of the

kicking leg is the same. The distance between you and your opponent for mid-level kick is longer than those of low and high kicks. You are lifting your leg in a vertical circle.

To defend mid to high frontal kick, is to lean back, turn your body, and use your front foot to side kick his supporting leg.

To defend low kick, move your front leg knee high, and kick the incoming leg or draw a circle to push away the incoming leg and then do frontal kick yourself.

Example 2. Faced with somebody that does fast kicks, you may move back half of a step, so no matter how many high, low, and mid level kicks, your are out of his front leg's range. He then has to land his front leg and use his rear leg to move up and kick you. Once he lands his front leg (now it becomes his supporting leg), you may swing your rear leg forward and to the side and up to hook his front leg. (Golden Hook, Shaolin)

You will always be quicker. Because you only have to swing your rear leg forward, on the other hand, he has to land the useless front leg first, shift his body weight, and then use the other leg. You

are two steps ahead. No matter how fast he is, it still takes time to move his foot down to land, shift weight forward, and balance his body against gravity. The faster he moves, the more difficult it is to balance and shift his weight. You are only an half step away, and his rear foot would be over kick (too close to kick). (Wu Ji)

C. **Everything (Nature) is moving in a circle of space.**

Example 1. If somebody attacks you at high level, you then go low.

Example 2. Faced with somebody delivering faster and harder punches than you are, you may lean back and kick his front foot's knee and shin. Hopefully, your leg is longer than his arms.

Example 3. Confronted with somebody that has huge muscle mass, and your punches and kicks have no effect on him, then walk to his side or his back, and palm strike his neck or temple, or kick his

knees from the side or the back. He is not able to strike you while you are moving constantly in a circle around him. (Ba Gua walk)

Example 4. If somebody tries to punch you at high level, you may use one hand to push away the incoming arm, and, at the same time, punch his exposed rib side with your other hand. (Bu Chuan, Praying Mantis)

III. Wu Ji Chuan Forum:

Since everything is moving in a circle of time and space, you may use the way of Nature to design Wushu.

1. Wu Ji Chuan is to study the nature of different Wushu and to follow the way of Nature.
2. To follow the way of Nature, one has to study and know Nature first.

3. Window of opportunity for attack occurs when your opponent begins something and before he ends it. (A circle of time)
4. When one's hand or foot is busy starting something, one may not use it for something else, thus leaves most of his body susceptible to attack. (A circle of space).
5. If somebody attacks high, you go low. (A circle of space)

IV. Chan Session:

1. What is Dao?
2. Who wrote books on Daoism?
3. What is Nature?
4. What is Life?
5. What is the relationship between Life and Nature?
6. What is the way of Nature?
7. Should one follow the way of Nature?
8. How would one follow the way of Nature?

9. What are things against the way of Nature?
10. Would one succeed when one does things against the way of Nature?
11. Is it o.k. to have abortion on unwanted pregnancy?
12. Is it o.k. for euthanasia of dying patients?
13. Is it o.k. to clone people?
14. What is death?
15. What is the beginning?
16. What is the end?
17. What is the relationship between Life and Death?
18. What is the relationship between the beginning and the end?
19. What is Wu Ji?
20. What is Tai Ji?
21. What are two Yi's?
22. What is the nature of force?
23. What is the direction of force?
24. Is it a good idea to oppose force?
25. What are ways to direct force?

26. What is the nature of punches?

27. What is the nature of kicks?

28. What is the nature of Cloudy Hands?

29. What is the nature of Lui?

30. What is the nature of Peng?

31. What is the nature of moving in a circle?

32. Why is it important to think and act as reference to a circle?

33. When is a good time to counter attack?

34. Is it important to strike the weakest link?

35. Is it important to avoid strong points and to walk around them as in a circle?

36. What does it mean to confine force?

37. Is it possible to change direction before the end once you started with a linear direction of force?

40. What is the target area when directions of force changing all the time?
41. Why is it better to direct force in a circular manner?
42. Which is easier to avoid, high-level or low-level kicks?
43. How to defend high-level kicks?
44. How to defend low-level kicks?
45. How to defend mid-level kicks?
46. How to defend straight punch?
47. What to do if your opponent has faster and harder punches?
48. What to do if your opponent has bigger muscle mass?
49. How does Dao (the way of Nature) help you with Wushu learning?
50. What kind of leader is a good leader?
51. What kind of war is justified?
52. What kind of war is not necessary?
53. When does a defender become a aggressor?
54. When you are involved with a fight or a war, is it important who started it first?

55. Are there more ways to avoid war than to go to war?

56. Is it circular to avoid war?

57. Is it linear to go to war?

58. Can people solve most of their problems without going to war?

59. Is it necessary to go to war?

60. Does war solve problems or create more problems?

61. What problems may be solved by war?

62. Is war itself a problem?

63. Why create more problems with problems?

64. Is war a solution?

65. Which country has the greatest number of wars?

66. Which country lost the largest number of lives in wars?

67. Why did Lao Tzu and Zhuang Tzu write books on Daoism?

Chapter 5 Chan de Moi pour Moi

Chan de moi pour moi means Chan of me for myself. Every body has to find his own Chan in life. Chan meditation about oneself is a lifetime work for Buddhists. Buddhists spend most of their time on study life and self improve themself. Chan de moi pour moi is a practice for life. Since Chan of oneself is private and confidential, I, thus, used myself as an example for how to do Chan de moi pour moi.

I. My Religion: I Am a Christian, Because I Believe in God.

Once I was asked by a young giver (Buddhist term for people that ask for help and donate money, thus, a giver) about my religion. I said that I am Christian. He said "But you also teach Chan and Daoism."

To analyze life problems objectively is Chan.

To respect and pay equal attention to all lives, all beliefs, and all choices is Buddhism and Daoism.

To answer one's own needs, attend to other people's needs, but have no wants, are Buddhism. Since I have too many wants, thus, I am not a Buddhist.

To enjoy things in life to a certain degree is Christianity. For God created everything on earth for men. However, enjoying something too much to a degree that one becomes slave to it, is Satanic. Thus Satan may use all these good things in life as temptations to allure people away from God.

To want a few is Christian. To want a lot is Satanic. To want absolutely nothing is Buddhism. Buddhists believe that money and power come and go. Why bother go after them. They are sources of worries in life. I do have wants, thus, I am a Christian.

To follow the way of Nature is Daoism. But it is also Christianity. (Actually, Daoism believes that everything is there since the very beginning, thus excluding the creator.) I believe that there is a creator. Thus I am a Christian.

Chan: I believe in God, so I am a Christian.

II. Creation of Wu Ji Chan Chuan (Nature Meditation Boxing)

My father is a quiet Buddhist, while my mother was a 3rd generation devout Christian. As far back as I can remember, I had to practice martial arts for four to six hours and sat for Chan for 30 min every day. After a quick shower, I then had to study Bible and prayed with my mother. My father said that I have to practice martial arts and Chan everyday of my life, so I may elevate my consciousness. My mother said that let Jesus be my only guide in life, and that I have to go to a seminary, and become a Christian minister to spread the gospel. I was confused all the time, and I had to reconcile both religions and try to find a common ground for both total different beliefs.

One day I said to both of my parents that I decided to quit both.

I said to my father that I am a Chan monk already. I do not want to study anymore. My father said that you have roots of wisdom. Now it is the time for you to go and study by yourself. With

time, you will grow and become a tree of wisdom, and bear fruits of wisdom.

I said to my mom that I study Bible everyday with you and there is nothing for me to learn in the seminary. She said that it is time for you to go and share your learning with other people, spread the gospel, and answer to God's calling.

All of a sudden, I was free and yet I was not. I wandered for a long time. One day, I sat down in a Macdonald fast food restaurant, with a piece of paper, I wrote down what I am and what I am not (Chan de moi).

Question: What am I?

Answers: I am a confused teenage boy. I like sushi. I like girls. I like to swim, play ping-pong, surf and dive. I like movies and novels. I like martial arts movies and novels. I like cowboy movies and novels. I like fast cars. I like to think. I like to create. I like to write. I like to travel. I like nature. I like to be close to nature. I respect all lives, all creatures, and plants.

I hate traffic. It slows me down. I hate to do things over and over again. I got bored easily.

I am not John Wayne. I am not Superman. I am not Hulk. I am not Spiderman. I am not Batman. I am not Bruce Lee.

All of a sudden, I realized that I am a Tai Ji Master. I am a Shaolin Chan monk. I am a Christian. I am a Praying Mantis Master. I am a Ba Ji Master. I am a pro-Daoist. I am a dreamer.

Conclusions:

1. I am a human being, blood and flesh, mind, body, and soul, just like everybody else. I have my dreams, likes and dislikes.

2. I am not a bystander or a reader any more. I am the character in the martial arts movies and novels.

3. I am a Gong Fu super geek with a cowboy heart.

I went back to do what I have been doing for years. I decided to do my parents told me to do, because that is really what I like to do.

What do Daoism and Chan have anything to do with Wushu? I learned old schools of thoughts. I have my roots. I have to grow

from them now. Father said, "Think Wu Ji, think Wu Ji, and think Wu Ji." I thought he meant I have to learn more schools of Wushu. Father then said "You know already what you know. You have to grow from it." All of a sudden, I realized that I have to study principles and applications of each martial move, discover new moves, and expand more applications. I have to create new principles from what I already learned. I was so impressed that both my parents have such great designs for my life.

All of a sudden, Buddhist Chan, Daoism, and Yi Jing all make martial senses to me. They are no longer boring "he said, she said" any more. They are essential for me to think about martial arts in an all-new way and to discover new moves, new applications, and new principles. All the new moves and new principles I called Wu Ji Chuan (Nature Boxing). Since I also play emphasis on the way of Nature, Chan de moi pour moi is called Nature Chan (Zhu Lan Chan).

III. How to Ask Questions and Find Answers?

Once I was asked that how I always come up with such good questions all the time?

At first we have to know what the question is. A question is something you wish to know. A question is something you ask.

The question can be asked in eight ways. They are **what**, **how**, **why**, **when**, **where**, **yes or no**, **your opinions**, and **your religion**.

A. How to ask questions about Chan:

1. **What** your topic is, and what your topic is not. List all points and ail counter points.

2. **How** to deliberate or weight each point and counter point.

3. **Why** each point is important, and why it is not.

4. **When**: Timing factors for each event to unfold in days, months, or years.

5. **Where**: the place or the condition for your scenarios to take place.

6. **Yes or no**: Vote yes or no on all factors considered.

7. **You factor**: subjective, choose the factors.

8. **Your belief**: pray that God is on your side or change sides.

B. How to ask questions about martial arts:

1. **What** forms and what moves.

2. **How** to do the move, how the move works, and how to defend against the move.

3. **Why**: the purpose of the martial move.

4. **When**: timing of the move and timing of the counter move.

5. **Where**: position of the body, the legs and the hands, distance and position relative to your opponent, directions of incoming attacks, direction to move, direction to counter attack, etc.

6. **Yes or no**: use the move or not to use it.

7. **Your opinion**: you choose what you like or prefer.

8. **Your belief**: Ask yourself, "Does God want you to do what you are about to do?" And pray.

IV. What is Wu Ji Chuan (Nature Boxing)?

1. **What** is it? It is an improved version of old forms. It is a set of counter moves to defeat moves of old forms. It is a correction of the inefficiency of old forms. It is a combination of several forms. It is not invincible. It is not a final form. It is not a fixed form.

2. **How** to learn it? First, one has to learn the old form. Second, one has come up with counter moves. Finally, one has to improve the moves of the old form.

3. **Why**? One would have full understanding of strength and weakness of each move by thinking about counter move first. One would then improve the move. This way one would have more understanding about defense.

Physics and anatomy of each move are mastered. One then has the ability to create new moves based on principles and

applications. New martial moves may be created for old schools. New schools may be created. Thus the name is martial arts.

4. **When**: Timing is a strategy used all the time by Wu Ji Chuan.

5. **Where**: You go high, I go low. You come then I go. Position of the body, hands, and feet for the new move. Directions of force and weight shifting.

6. **Yes or no**: Vote yes or no on each new move.

7. **You factor**: Choose your style.

8. **Your belief**: Pray.

V. Wu Ji Chuan Forum:

1. Wu Ji Chuan is to study old schools of Wushu, to come up with counter moves, and then to improve inefficiency of old schools.
2. Wu Ji Chuan is a way to create new schools of Wushu.
3. Wu Ji Chuan is to study how old forms work and try to improve them.

4. Wu Ji Chuan finds the basics for new forms to be created.
5. Wu Ji Chuan is a way to create new martial arts.
6. Wu Ji Chuan is all-inclusive.
7. Wu Ji Chuan is a science, an art and lots of philosophies.

VI. Chan Session:

1. What is Chan de Moi pour Moi?
2. Do you know what you are?
3. Do you know why you are what you are?
4. Why is that, as a Buddhist, you have to spend all your life to study yourself for yourself?
5. What does it mean to study oneself for oneself?
6. Do you need to know what you are?
7. Do you sometimes wonder who or what you are?
8. Why is it important to know what oneself is?

9. In the beginning, one has to know what one is. In the interim, one needs to have a guide or goals in life, so that one knows where one's life is going. In the end, one has to know how one has become.
10. What is your religion?
11. Do you have a religion?
12. Why do you believe what you believe?
13. Do you think about your Chan in life?
14. What is your Chan de moi pour moi?
15. Do you need to have Chan de moi pour moi?
16. Why is important to know Chan de moi before learning Wushu?
17. Why is that all Chinese martial arts have life philosophy with them?
18. What is your life philosophy?
19. Do you have a life philosophy?
20. Why is it important to have a life philosophy for yourself (Chan de moi pour moi)?

21. In Buddhism, every living thing has its own consciousness. Thus one may not tell other people what to do and how to live their lives. Everybody has to find his own meaning in life for himself. What a Chan teacher may do is to give guidance and point directions when someone asks for help. You have to be your own teacher for yourself and find Chan of you for yourself (Chan de moi pour moi).

22. How can one find help with your Chan in life?

23. Do you want to be a Chan teacher?

24. In Buddhism, one is required to save lives and enlighten other people. So to help other people is also to help oneself. Do you help other people?

25. Do you need to help other people?

26. What is Wu Ji Chuan?

Part II: What Wushu Is

Chinese martial arts are so diverse that no single person in his lifetime may learn all of them. With much luck, the author had the opportunity to learn some major schools of Wushu from different masters. As an heir to the heritage, I therefore have the obligation to teach and pass on the wisdom. Based on over thirty years of Wushu practice and Chan meditation, the author humbly summarized the teachings of major schools and integrated them into a single theme in the book. I also attempted to provide the readers some keys to create new martial arts. The book is not intended to be comprehensive. The book is to give the reader an overview of Chinese martial arts.

In the first part of the book, the reader learned about the history of Wushu in China. The reader learned what vital parts of the body need protection. When you think about how to defend yourself, you think about these vital areas. The reader learned about Chan methods of meditation. You also learned how to use Chan to study and find answers for life and Wushu. The reader learned what the way (Dao, law) of Nature is. You also know why the way of Nature

has to be followed. The reader learned how to follow the human nature, the nature of force, and the nature of Wushu. You were also encouraged to find your Chan in your life.

Take times to read the Chapters over and over. Try to answer all the review questions and take your own notes. When you are ready, you may read the second part of the book. You have to know Chan, Dao, and your own Chan first, before you may learn and grasp what Wushu is about. Wushu is about meditation. Wushu is about following Nature. Wushu is about your life philosophy.

Wushu is about fighting and how to defend you. If you do not know how to think about (study) it, you do not know how to follow Nature, and you do not know your life guide, you may not go far with Wushu learning. You will be defeated even before you start. You will be lost easily. Wushu is not about memorizing some moves and looking for opportunities to use them. The more moves you learned, the more you are limited by them. Firstly, the opportunities may never occur. Secondly, you should focus on your opponent. What kind of move or attack the opponent is using, you then defend accordingly. Wushu is not about what moves you know. Wushu is

about knowing the opponent's move. That is the Chan of Wushu. That is why always think of defense first. That is the only way to win.

When you fully understand the first Part of the book, you may now proceed.

Chapter 6 Legends of Wushu

Most of Chinese martial arts were passed on from one generation to the next for thousands of years. A lot of them were not documented. The routines of martial moves were passed on and new ones created over periods of thousands of years. However, principles and applications of the moves were always obscured. It is therefore that the purpose of this book is to document an outline of principles and applications of Chinese martial arts.

I. Classification of Chinese Martial Arts

A. Chinese martial arts are classified by the nature of the force.

1. The Gentle arts are to use force in a smart way, and mostly consisting of circular movements (rotation around joints), e.g. Tai Ji, Ba Gua, and Ba Ji. Etc.

2. The Hard arts are to use force in a direct and linear way, and mostly consisting of extension of arms and legs or a big swing around the hip and the shoulder, e.g. Chan Chuan, and Pi Gua, etc.

Most Wushu contains a mixture of both.

B. Wushu is also classified by the fighting distance between two people.

1. A Long Boxing is to fight at extended arm's length. For instance, Shaolin Chan Chuan, Zha Chuan, Hwa Chuan, Pao Chuan, Hong Chuan, Chuo Jiao, Tang Tui, and Fanzi Chuan, etc.

2. A Short Boxing is to fight at elbow length, such as Wing Chun, and Praying Mantis, etc.

3. A Close Boxing is to fight with body contact, for instance, wrestling, Ba Ji, and Tai Ji, etc.

Some Wushu contains a mixture of fighting distances.

C. Chinese martial arts are grouped into over a thousand different schools according to philosophies. There are one hundred twenty nine documented schools of Wushu.

For instance, Northern and Southern Shaolin, Daoist, Er Meh, and Hwa Shan, etc.

D. There are also different mimics of animal forms, such as Snake, Monkey, Tiger, Crane, Dragon, Leopard, and Praying Mantis, etc.

II. Some of the Legends Follow:

1. **Shaolin**: The monks practice martial arts as a way to study and for fitness for over 1500 years. The practice of martial arts started even before Dharma's visit. Wushu in Shaolin is over 2500 years. The routines: Little Hong, Big Hong, Protection of the Heart with a Lasting Will, Rising Sun, Jin Gong, Iron Head, Iron Palm, and Chin Na, etc.

Shaolin Wushu is good for young people to practice. However, some are only for the gifted. The author studied Chan Chuan, Chin Na, and Tiger Form from a retired Buddhist monk in Long Shan (Dragon Mountains) Temple, Taipei, Taiwan.

2. **Praying Mantis**: Wang Lang studied Chan Chuan at Shaolin Temple. His classmate always defeated him. No matter how hard he tried, he was defeated. With longer arms and legs, his classmate threw faster and harder punches and kicks. Wang Lang was so frustrated, drank a lot of rice wine, and took a nap under the tree. He was dreaming about how to fight. All of a sudden, sounds of crickets and praying mantis woke him up. They were fighting. Fighting methods of the praying mantis intrigued Wang Lang. He then captured crickets and praying mantis, and watched how they fight. With all the notes, Wang Lang then created Praying Mantis Chuan.

The style has moves of high and low, left and right, arms swinging up and down, using the front foot to hook the opponent's front foot so that he may not run away, and using the praying mantis

hand to strike the neck. It all mimics a praying mantis restraining one leg of a cricket and attacking from all side. It is dodge and strike at the same time (high and low, left and right). It is consisted of swinging arms to capture the opponent's arms and strike the neck with the hand, and lots of grabbing and de-grabbing of upper arms and wrists, and strike when the opponent's hand or hands are restrained.

The most potent part is grabbing and de-grabbing of arms. A good Praying Mantis practitioner may even defeat Tai Ji master by faster grabbing and de-grabbing and stop some Tai Ji two-hand-against-one-arm techniques in the beginning, and restraining opponent's hand or hands, and positioning out of Tai Ji attack Zone. Praying mantis shifts weight and position constantly, up and down, and left and right. For Tai Ji to work, the opponent has to have a fixed position, and Tai Ji destroy the balance for that position. If you establish new position quickly, and grab and de-grab the arms and hands, Tai Ji attack is not able to proceed or even to begin.

Not to worry, Ba Ji may be used to defeat Praying Mantis. Everything may be defeated.

Praying Mantis Chuan is designed to defeat Shaolin Chan Chuan. When arms of your opponent are extended, it is easy to dodge and strike him, and it is also easy to grab and restrain the arm, and strike with the other hand or foot.

Praying Mantis is further grouped into Plum Flower, Six Union, Seven Stars, and Southern, etc. The routines: Avalanche Steps, Chopping Hands, Facing Lights, and Iron Chipping, etc.

In general, Praying Mantis is for young people. It is difficult to learn. There is a radical weight shifting in every move. It thus requires a good heart and lung function. The author studied Seven Stars and Six Union Praying Mantis from several retired Nationalist Army officers from Shandong province, northeastern China, and my high school Wushu club instructors.

3. **Ba Ji**: Ba Ji means attack from eight zones. It was called Ba Tzu. It is practiced in Meng village, Hebei province, northern China for over two thousand years. The creator is unknown. Some said it was originated from Chinese Moslems. It was renamed Ba Ji at Qing dynasty. The routines: Little Frame, Big Frame, Interlink,

Little Ba Ji, Big Ba Ji, Six Big Opening, Eight Big Moves, One Man Routine, and Duel Routine, etc.

Little Ba Ji is to neutralize attack with gentle ways and to strike back at the same time. Big Ba Ji is to neutralize attack and attacks, and to strike only when the opponent decides to disengage and leave. Ba Ji contains lots of gentle ways more than Tai Ji. And that is why people speculated that Tai Ji derived from Ba Ji. Ba Ji strikes are basic punches and kicks with extra force from acceleration of whole body mass. Ba Ji defense is simple in strategy and yet needs lots of foot work in switching positions of the front leg and rear leg.

Ba Ji is easy to learn and yet complex to study principles behind the moves.

It is good for people of all ages to practice. The author studied all Ba Ji routines from a retired Army officer and my father's close friends.

4. **Tai Ji**: It was practiced among the Chen family for over 1100 years in Chen village, Henan Province, northern China. Chen's family used Yin Yang Tai Ji to theorize the moves. It thus acquired

the name Tai Ji Chuan. It was introduced to an outsider Yang Lu Zhang. Yang then went to Beijing and taught Yang style Tai Ji to more people. It was then popular among the royalty and civilian. Yang style Tai Ji is now the most widely practiced sports and physical activity in the world.

Tai Ji Chuan uses circular movement around the joints to defeat linear force. It yields and redirects the force so that the opponent is off balance and fall. It also uses sudden circular movement to attack. In addition to hands and feet. It also uses lower arm, elbow, shoulder, hip and knee for attack.

Tai Ji may deliver several attacks in a series. For example, Grab and restrain the opponent's hand with one hand, use the back of the other hand to move upward to Peng the abdomen of your opponent. Both your hands apply force the same time. (Parting the Wild Horse's Mane) Grabbing and pulling the opponent hand the opposite direction amplify your attacking force. You may then use your elbow draw a circle then hit the chest. The spiral movement of the elbow, by rotating around the shoulder joint before hitting, carries more force by traveling a greater distance and at faster acceleration,

(F=ma, Force=mass x acceleration) then linear push movement of the elbow. You may also hit the chin or upper chest of your opponent with your shoulder drawing a circle before hitting. You may then use your hip joint to draw a circle then hit the groin or the thigh of your opponent. He then would be pushed away several feet. One position to carry so many attacks. It is the theory of Tai Ji and the ball. The ball may deflect your force and attack you from all the surface of contact.

Since it is a ball, Tai Ji does not require a lot of force from extending your arms and legs (linear). Thus, you have to practice movement around all joints in a slow motion with muscle totally relaxed. You may tense your muscle only at the end of each move. You are borrowing a lot of force from your opponent. You amplify your attack by opposing movement in opposing directions. Tai Ji is moving a big circle from your waist (the center of the ball). Thus two feet have to be lodged well into the grounds. Shifting weight between two legs is done with movement of knees. You are always in balance. Your moves are balance moves. You tackle incoming force and destroy your opponent's balance by follow his force and add to his

acceleration. You may also deflect your opponent's force upward (Peng), downward (Lui, Anh) and sideways (Lui). The harder his punch, the harder his fall.

There are Yang, Sun, Wu, Chao Bao, Chen, and Chien styles of Tai Ji. The author studied Chen's Tai Ji with four different Masters in Taiwan.

Since Tai Ji is a slow and relaxed movement around all joints. It is very good for old people to exercise. It is good for heart and lung function. It is good for arthritis. It is good for nerves and muscles by gaining balance in each move. By breathing in and out regularly, Tai Ji messages all internal organs and increases the flow of Chi in all meridians of acupuncture points. By practicing Tai Ji, one would have internal and external balance. One may have a healthy body, mind, and soul.

5. **Tong Bei**: Tong Bei means extended arms. It was first documented in Warring States over 2500 years ago. Tong Bei fighting style is to use the whole body like a whip. And the lower arm and the hand are one end of the whip, and the other foot is the

other end. There are three groups: White Ape, Hou's, and Five Elements. There are a lot of swinging arms. The attack range is increased by moving steps and leaning body forward and backward. It works like a long whip around the practitioner. It is the ultimate Long Chuan and long kicking, too.

The routines: basic 24 hands, and White Ape at Will, etc.

It requires more flexibility on the body. It is good for young adults to practice. The author learned basic 24 hands and White Ape from a retired professor.

6. **Ba Gua**: Ba Gua means eight elements and eight zones. Tai Ji gave rise to two Yi's. Two Yi's gave rise to four Xiang's. Four Xiang's gave rise to Eight Gua's. (Yi Jing)

The full name for Ba Gua Zhang is "Wu Ji Chuan Swimming Body Ba Gua Interlink Zhang". Dong Hai Zhuang created it two hundreds years ago. There are several groups: Yi's, Zhen's, Chang's, Shih's, Liang's and others. The routines: Eight Zhang, Eight Big Zhang, and Swimming Body Interlink Zhang. The author learned Zhen's Ba Gua from a retired Navy officer from Beijing.

Ba Gua is ninety nine percent footwork (walking around a circle) and one percent handwork. The center of the circle is the opponent. One may change direction at any step. Thus it is like a walking Tai Ji. By walking to the left or to the right, Ba Gua practitioner, thus, bypasses the front of the opponent and attacks his side and his back. The whole body is like a spinning reel. The hand form is Dragon Palm. By using both hands, one pushes away the lower arm and the other grabs above elbow to restrain, and then use the first hand to attack. There are a lot of pushing and pulling.

It is good for people of all ages to practice.

7. **Wing Chun**: Wing Chun means everlasting spring. It was introduced to the public from a female Buddhist Monk. It is one of the most popular Wushu in the world. It has a complete blocking technique to protect the center gate. It strikes only after the hands of the opponent are restrained. The author learned Wing Chun and Jeet Kune Do from an exchange scholar from Hong Kong.

8. Combinations:

A. Pi Gua is an extra long boxing like Tong Bei. Ba Ji is long, short and close boxing. If you learn both Ba Ji and Pi Gua, it is then a complete system for all fighting ranges. There is a 600-year-old saying "Pi Gua and Ba Ji placed together, heroes are shamed for not being able to match up. Ba Ji and Pi Gua put together, Gods and Ghosts run for their lives."

B. Tong Bei (Long) and wrestling (Close) together become modern Tong Bei.

C. Western boxing (Long), Wing Chun (Short), and basic kicks put together become Jeet Kune Do.

III. Wu Ji Chuan Forum:

1. What is the strength and weakness of Chan Chuan?
2. How to correct the weakness of Chan Chuan?

3. What is the strength and weakness of Wing Chun?
4. How to improve Wing Chun?
5. What is the strength and weakness of Praying Mantis?
6. How to improve Praying Mantis?
7. What is the strength and weakness of Ba Ji?
8. How to improve Ba Ji?
9. What is the strength and weakness of Tai Ji?
10. How to improve Tai Ji?
11. Can one design a martial art that incorporates all disciplines?

IV. Chan Session:

1. What is a Gentle art in Wushu?
2. What is a Hard art in Chinese martial arts?
3. What are the fighting distances?
4. What is Long Boxing (Chan Chuan)?
5. Is Wing Chun a Short Chuan?
6. What is the fighting distance when the body contacts?

7. What is Praying Mantis?

8. What is Ba Ji?

9. What is Tai Ji?

10. What is Tong Bei?

11. What is Ba Gua?

12. What is Wing Chun?

13. What is modern Tong Bei?

14. What is Jeet Kune Do?

15. How many schools are there in Chinese Wushu?

Chapter 7 The Beginning and the End

Wu Ji is the beginning. Wu Ji is the end. Wu Ji is everything between the beginning and the end. (Yi Jing).

For the attack to be effective, both hand and foot have to reach the end points at the same time. (Sou Dao Jiao Dao, Ba Ji).

Most schools of Wushu focus on the end of movement of your opponent. If somebody tries to punch you in the face with his right hand, you block it by raising your left arm up and pushing the attacking arm to the side. Your opponent then makes a second move. You block it again. You are intuitively one move behind, because you try to meet him at the end of his move.

For each move, there is the beginning, the interim and the end.

Chan: Always focus on the beginning, the interim and before the end of a move. (Wu Ji)

I. How to Detect the Beginning?

You may look at yourself in the mirror or videotape yourself when you do different punches and kicks. Pay attention to the shoulder and upper body movements. Look for clues to detect initial movements before the attack.

Example 1: If someone clenches his fists near the waist, moves his feet toward you, and looks you in the face, he is probably going to punch you in the face.

Let's look at the sequence of events.

1. He would look at the target area first.

2. He then positions himself by getting close to you.

3. He shifts his weight to the front foot.

4. He delivers the strike.

How to defend:

1. You kick his front foot or hook his front foot.

2. When he gets closer, you punch his face or abdomen first. Because his hands are near the waist that leaves his upper body wide open for attack. The trick is you move when he moves, so he has no clue what you will be doing. He is concentrating on his attack. At the same time, you know where his hands and feet are or will be. You may then strike him before he strikes you.

Chan: Learn how to predict what your opponent's move will be. (Wu Ji)

Chan: You move when your opponent moves. (Wu Ji)

Example 2. If someone shifts his weight forward by leaning his upper body forward, he is about to kick you with his rear foot.

To use the front leg to support weight, so the rear leg may reach you at closer range.

How to defend:

Lean head back for high kicks. Move your rear leg to the side and behind your front leg and hammer with both your fists on the mid-level kicking leg. (Tong Bei)

For low kicks, move your front leg up and draw a circle to push away the incoming leg. (Scorpion foot, Shaolin)

Example 3. If somebody turns his body to the side or lean his body back, he is about to use the front leg to side kick or round house kick you.

To do side kick, one has to move his upper body so as to balance oneself before one delivers the kick.

How to defend:

Move back half a step. Once the attacking leg landed, you hook it or kick it with your front foot. Your opponent needs time to rebalance himself after the kick, you strike him before his next move.

II. In the Interim, the Opponent's Hands and Foot are Coming Near Your Vital Parts.

1. You may move back half a step, or move to the side, so that you are out of his range.

2. If you want to engage the opponent, you then have to decide as to engage either inside or outside of your opponent.

The inside is the facing side of the body whereas the outside is the backside of the body. If you are the outside of the opponent's arm, it is considered as the outside. If you are between his two arms, you are inside.

If you choose the outside of your opponent, there are Ba Ji. Tai Ji, Praying Mantis, and Ba Gua, etc.

If you choose the inside of your opponent, there are Wing Chun, Ba Ji, and Tai Ji, etc.

III. Before the End of a Move From Your Opponent, You Have to Move Away From the Target Zone.

1. You may move your rear leg back half a step and then your front leg follows. You may palm strike the coming wrists or angle. (Tong Bei).

2. Shift your weight between legs by moving the positions of your knees. You may be able to avoid a single strike. At the same

time, move your shoulder to hit the incoming arm and then use your elbow and hip to strike back. (Tai Ji)

3. Raise your elbow up, and use the lower arm to push away incoming arm, and use the other hand to grab the wrist. And then strike the opponent's face with the back of the fist of your front hand. (Bon Sao, Wing Chun)

4. If your opponent punches high, you may go low by assuming the horse-riding stance. Use your front hand to deflect the incoming arm upward and punch his abdomen with your rear hand. (Shaolin, Praying Mantis)

IV. Wu Ji Chuan Forum:

1. Always focus on the beginning, the interim and before the end of a move.
2. Learn how to know what your opponent's move will be.
3. You move when your opponent moves.

4. You may always move back half a step to make the opponent's first move miss. You may then strike him while he is regaining balance and catch him before his next move.

V. Chan Life Forum:

1. There are the beginning, the interim, and the end of each event in life. Is it important to stop crime or mistake in life in the beginning?
2. When is too late to change a mistake in life?
3. Do you need to plan your work carefully before you start?
4. If new factors come up during your work project, do you consider them equally, or you ignore them and continue your path linearly?
5. Life is a circle or a line?
6. You may assume a lot of scenarios, however do you act before or after the scenarios unfold?

7. If somebody runs into your path in life, do you move back half a step?
8. Everything in life has its timing. Is it o.k to rush thing along before its time?
9. Once you have your goals in life, and you have a good plan. When is a good time to start?
10. In considering options in life, do you pay more attention to the process or the end?

VI. Chan Session:

1. What are the three time periods of each martial move?
2. Why is it important to know the temporal character of each move?
3. How do you detect a punch is coming?
4. How do you detect a kick is coming?
5. Why is that you may avoid your opponent's first move and catch him before his next move?
6. Is it important to know your opponent's position?

7. Is it important to know where your opponent's hands and feet are?

8. Is it important to know where your opponent's eyes are looking?

9. Why is that you move only after your opponent moves?

Chapter 8 Inside or Outside Game

The Chapter six is about **what** Wushu is. The Chapter seven is about **when** is a good time to engage in Wushu (timing of attack and defense). This Chapter is about **where** Wushu takes place. The remaining of the book focuses on **how** Wushu works.

The Inside is the facing side of the body whereas the Outside is the backside of the body. If you are the outside of the opponent's arm, it is considered as the outside. If you are between his two arms, you are inside.

Chinese martial arts include fighting methods and philosophies of both inside and outside zones of your opponent. There are even strategy for offense (Ba Ji) and defense (Tai Ji) for eight zones. At the end of the Chapter, there is a brief discussion of fighting in the out of reach zone (Tong Bei). In this Chapter, we will discuss how to use the space relative to your opponent to fight. As always, defense is the only focus.

I. The Inside Zone Strategy: Punches and kicks coming toward your head, neck, chest and abdomen (the Inside zone).

How to defend:

1. **Shaolin**: focuses on attack to the Inside zone and uses Chin Na to turn the Outside game into the Inside game.

Example: Use one hand to deflect the incoming arm upward, down ward, or to the side, while the other hand to punch the chest or abdomen of the opponent.

2. **Wing Chun**: the ultimate block for the inside zone.

Tang Sao (Palm up): raise your hand up with elbow bent to push incoming high punch away from you. Left hand is for the left and right hand is for the right.

Twei Zhong (Push with palm): If the incoming high punch getting near, use left hand to push to the right or the right hand to push to the left.

Zha Zhong (Chop with palm): If the incoming low punch is getting close, swing the upper arm down and palm strike to push away the attack. Left hand is for the left and the right hand is for the right.

Fu Sao (Tame the tiger, palm down): If the incoming low punch getting near, swing the arm down, and push away the attack with palm down. Again the left hand is to the left and the right hand is to the right.

The aim is to protect the centerline. The elbow stays at fixed point, so that the whole head, neck, chest and abdomen are completely protected.

II. The Outside Zone Strategy: The attacks go to your back and your side.

How to defend:

1. **Shaolin Chan Chuan** is to use the front hand to deflect one of the opponent's arms and attack the Inside with the other hand. Shaolin uses Chin Na to grab and de-grab arms of the opponent.

Theoretically, one may move the facing and change the Outside game into Inside game. However, if one's hand got grabbed and elbow rotated upward and thus, the opponent is now on the outside of your arm. You may turn around the body and use the other hand to push up your opponent's chin, or kick with your foot.

Shaolin solves the Outside game with Chin Na and by turning it into Inside game and by changing facing.

2. **Tai Ji**: uses Cloudy Hand to contact and then capture the opponent's arm from the Outside. Tai Ji Push hands may solve Tai Ji.

3. **Praying Mantis**: attacking both to the Inside and the Outside zone.

Example 1. Dodge the incoming high attack by moving forward half of a step and kneeling down, and then attack by one hand swinging upward and the other hand punching the abdomen. (The Inside zone).

Example 2. Restrain the incoming arm by using your front hand to contact the arm, your other hand going under and to the

outside of your front hand, to grab the opponent's arm from the outside. The front hand is now free to be used for attack. You just turned from the Inside to the Outside of your opponent. You may move both feet to the side one after the other or keep the same position.

Praying Mantis may be solved by Praying Mantis.

III. The Eight Zones:

If you consider the opponent in the center of the ball (Ba Ji), there are six directions (the top and the bottom, the left and the right, the front and the rear) (two Yi's) and eight zones (eight Gua) around the opponent.

If you slice the watermelon vertically once in the middle (from the front to the rear), then you have two halves. If you slice it vertically from the left to the right, now you have four pieces. If you slice it horizontally (in the middle between the top and the bottom), now you have eight pieces.

1. **Ba Ji**: confines incoming arms and leg by moving to the side, and then move forward, and initiate attacks toward any of the eight zones of the opponent.

Example. You swing both your arms together in a circle to push down the incoming mid-level punch from the outside of your opponent. And you move forward and use arms to push the upper body of your opponent to make him fall. The attack force is coming from the top to the bottom to deflect the opponent's arm and then it goes forward from the front to the rear of the opponent to make him fall.

Ba Ji may solve Ba Ji.

2. **Ba Gua**: the defense strategy is by walking away from the front of your opponent. Ba Gua gives up the front where the opponent may strikes you and moves to the remaining zone.

Example: Single Exchange Palm.

Once upon a time, there was a guy who used Single Exchange Palm and defeated all people in China.

If your left hand is in the front, it is raised up to your eyebrow with elbow bent and palm opened facing forward (Dragon Palm). The right hand with Dragon Palm facing the left stays under and near the left elbow. If you want to do sidewise movement, your feet may point to the opponent. If not, your feet should be pointing either to the left or the right of your opponent, so that you are ready to walk to the side. Your left hand may be switched by moving the right hand from under the left elbow to the outside of the left hand, while moving the left hand down and stop near the right elbow at the same time. The feet may switch directions at the same time. (Single Exchange Palm)

If your opponent strikes you with his left hand, you walk to his left side, vice versa. This way you will always be on the outside of your opponent.

Ba Gua has to be solved by Ba Gua. That is the opponent walking around you, you may also walk around him.

IV. Out of Reach Zone: you are out of the attack range for the opponent.

Tong Bei: fights with the upper body leaning forward and backward, so that you punch long and kick long. Your body is out of reach for the opponent. Tong Bei do not waste time at all on blocking. If the opponent's hand is too far, it will not reach you, thus it is ignored. If the opponent's hand is close, you move to the side and palm strike the wrist or hammer your fists on the attacking arm. Tong Bei fights like long arm Apes.

Tong Bei may solve Tong Bei.

V. Wu Ji Chuan Forum:

1. One has to learn more than one school of Wushu, so as to appreciate different ways of solving the problem in Wushu.

2. One has know one's Wushu well, so that one may improve on it.

3. Sometimes your solution to the problem in Wushu is outside of your school of Wushu.

4. Wu Ji Chuan is to study different schools of Wushu, so that one has alternative solutions to his school of Wushu.

5. Wing Chun will not let you into the Inside zone, while Ba Gua is happy to walk away from it.

6. Praying Mantis arm wrestles you to get to the Outside zone, while Chin Na makes you stay in the Inside zone.

7. Ba Ji attacks you from all sides as if you are inside a ball, while Tai Ji bounces you off as if you may never near the outside of a ball.

8. The harder you push the Tai Ji ball, the harder you will be bounced off by it.

VI. Chan Life Forum:

1. There is more than one solution to one's problem in life.
2. Sometimes in order to solve the problem, one may have to resort to something that one is not familiar with.
3. Always have open mind in life.
4. To know one's weakness is more important than to know one's strength.
5. One is only limited by his openness.
6. Sometimes one's strength is one's weakness, and one has to find one's strength from one's weakness.

VII. Chan Session:

1. What is the Inside zone?
2. What is the Outside zone?
3. How to defend the Inside zone?

4. How to defend the Outside zone?
5. Does one have to control at least one of your opponent's hand in order to get into the Inside zone?
6. Why is Wing Chun a perfect blocking technique when one is facing one's opponent head on?
7. What type of Wushu that attack the Inside zone?
8. What type of Wushu that attack the Outside zone?
9. How can you change the Outside game into the Inside game?
10. What are the Eight zones?

11. What is out of reach zone?

Chapter 9 Punches and Kicks

There are many ways to use the hand and the foot as means to attack. The most common ones are with a fist to throw a punch and a foot to kick. In this Chapter, we will discuss the physics and applications of a fist, open hand and foot to attack. We will also discuss how to defend against these attacks. It is not the intention of the book to be comprehensive. Some examples are provided to illustrate some defense principles.

I. Fist: When you throw a straight punch with a fist, you basically extend your arm and straighten your elbow. You may twist and turn your fist to increase the force.

The force of a straight punch travels on a line. Thus it is a linear force. Force = Mass X Acceleration (Newton's law). If one wants to increase the force, one has to increase the mass, the acceleration, or both.

Ba Ji punch is to move the left front foot near the right rear foot, and to move the right rear foot to the front, and to punch with the right fist, and vice versa. In this way, your whole body is the mass and your fist accelerates more by traveling a longer distance. Ba Ji punch carries a lot more force than the punch thrown with two feet firmly on the ground. The nature of force was understood and utilized more than two thousands years before Mr. Newton described it. Everything is relative and moving a circle of space and time was recognized by Daoists two thousands and five hundreds years before Mr. Einstein described it.

Other ways to use a fist, you may swing it from your side to hit the temple, the face, or the rib side of the opponent. You may swing your fist up from below to hit the groin or the chin of your opponent. You may swing your fist in a circle to hit shoulder from top to down. You may use your fist to hammer incoming legs or arms like a drum.

To move back or to the side, you avoid the fist attack.

II. Open Hand: With hands open, you may grab, push, pull and palm strike.

A. **Dragon** Claws: your palms open, the index finger extended, other fingers slightly bent. This is the palm form used by Ba Gua.

B. **Tiger** Claws: your palm open, all fingers bent and close together. This is most common palm or hand form used by all Wushu.

C. **Eagle** Claws: your palm open, the thumb and the index finger forming a curve. Shaolin Eagle Claws Wushu uses it.

D. **Chin Na** hand: your palm open, all fingers slightly bent and separated.

There are more variations. Only a few examples are mentioned.

To defend, you have to learn Chin Na, Tai Ji, or Praying Mantis.

III. Kicks: You use your foot to deliver a strike.

There are two types of kicks. A Swing Kick is one that with knee extended all the time. A Snap Kick is one that with knee bent first than extended.

To defend against kicks is to wait, to move back or to the side, and then to attack your opponent before his next move. If you move back half a step, only after the opponent starts his kick. He may not reach you. He then has to put the foot down, balance himself and reposition before he kicks again. This is the time window, you may use to a good advantage.

IV. Other Ways to Use Your Foot

You may use your foot to hook the opponent's foot. To defend against this move, raise your knee.

You may use your knee to pressure the opponent's knee. To defend against the move, push the knee away.

You may swing your leg to sweep the opponent's foot. To defend against the move, you jump.

V. Wu Ji Chuan Forum:

1. Open hand techniques are highly developed in Chinese martial arts.

2. Punches never go alone in Chinese martial arts.

3. Punch is delivered, when one of the opponent's hands is restrained by one of your hands.

4. Kicks almost never go alone in Chinese martial arts.

5. Kicks are mainly used to be part of your other moves in Chinese martial arts.

In other words, if you see somebody doing a lot of punches and kicks but nothing else, he is not practicing Chinese martial arts. On the other hand, if you see somebody doing some moves with one

hand and punch with the other hand or kick with his foot, and yes, he is practicing Chinese martial arts. If you see somebody with his hands open almost all the time, he is practicing Chinese martial arts.

Basically, punches and kicks are the hard ends of Wushu. The majority of Chinese Wushu is the study and designs of gentle techniques before you reach the hard ends. You may also end it in a gentle way.

If you think that martial arts are only about punches and kicks, you are missing the whole story. This book is telling you the story beyond punches and kicks. Chinese Wushu is totally designed to defend against punches and kicks. In other words, Wushu is about defending against punches and kicks. Wushu is then about the defending against the defending strategy against punches and kicks, on and on. Chinese martial arts are a story well above and beyond punches and kicks. You do not want to punch or kick a Chinese martial artist. You become his lesson one in his first day of Wushu school.

Punches and kicks to vital parts of the body may seriously injure your opponent. It is known across all Wushu. Usually, you want to contain your opponent without injuring him.

VI. Chan Session:

1. Is a punch just a punch?
2. Is a kick just a kick?
3. How to deliver a punch?
4. How to deliver a kick?
5. How to defend a punch?
6. How to defend a kick?
7. How many ways you may swing your fist?
8. How to use an open hand?
9. Do you know an open hand may grab and pull a punching arm?
10. Do you know fighting is about everything else before you deliver your punch?
11. What are martial arts?

12. Is punching a martial art?
13. Is kicking a martial art?
14. If you know only how to punch and kick, do you know martial arts?
15. Do you agree that martial arts are not about punching and kicking?
16. What are Chinese martial arts?
17. Do you know that there are many more moves before you punch and kick?
18. Why is that Chinese martial arts are about moves and counter moves before punch and kick?
19. What is the purpose of punches and kicks?
20. What is the nature of punches and kicks?
21. What are gentle arts?
22. Why is that Chinese martial artists fight a long time (like hours and days) before they reach punches and kicks?
23. Why is that Chinese martial arts are ninety nine percent something other than punches and kicks?

24. Do you know that with a little help everybody may learn to punch and kick?

25. Do you know that it takes at least fifteen years to master any school of Chinese Wushu?

26. Do you want to punch and kick a thousand times everyday for fifteen years?

27. Do you want to learn something beyond punch and kick?

28. Do you know martial arts?

29. Do you want to know the story beyond punches and kicks?

30. Do you know this book is a book from Heaven for Wushu?

31. Do you know how people fight in ancient China?

32. Do you know how Chinese people fight today other than use of guns?

Chapter 10 Up for Grabs

What to do with the opponent's arms and hands? The opponent's arms and hands may attack you. If you want to attack your opponent, you have to get by his arms and hands first. There are many ways to do just that in Chinese martial arts. Only four hand techniques are discussed as examples.

I. Grab: use one's hand to grab the opponent's wrist and arm.

1. Shaolin Chin Na:

If somebody grabs your hairs, put your both hands on top of his grabbing hand and lower your head. The opponent's wrist is injured.

If somebody grabs your right wrist, you put your left hand on top of his grabbing hand, turn both your hands clockwise, and pull his hand toward you, then you punch or kick.

If somebody grabs the collar of your clothes, you may grab and bend his thumb or pinkie.

2. Tai Ji Push Hand:

If somebody uses his right hand to grab your right wrist and pull you toward him, you move a step toward him and push him with your right elbow and place your left hand on your right elbow to increase the force. (Jih, squeeze)

II. Tsai: use your hand to contact the opponent's arms or wrists. Your hand is open before you Tsai.

If you grab somebody by his wrist or arm, any movement from him will injure your wrist. When you grab somebody, you have to tense your muscle with a fixed elbow joint. You may not use the hand for other purpose. Your feet have to maintain your position. You only have one hand free. Unless you have other move at the same time, you are at disadvantage. On the other hand, your opponent may hook your foot, push you, punch and kick you. Since you are at a fixed position. It is easy to initiate several attacks at you

and not miss. It is easy to push you or hook your foot to make you fall. That is why Tsai is better than grab. (Wu Ji)

If somebody punches you at mid level, you may use your open hand to contact and brush his arm down and deflect his direction lower. You add a downward force to his arm. The punch was aimed at your abdomen, now his fist is out of range, because the arm is down.

Most of Tai Ji techniques start with Tsai.

III. Zhang: use one's hand to weave and wrap around the opponent's arms, wrists or body.

A silk worm weaves and wraps around itself in a cocoon. That is Zhang word came from.

A. Wrap around arms and wrists:

You move forward on the outside of your opponent, and you swing your arms in a circle and push down his arm. You may now

push his open chest and abdomen with your arms or hands. (Shaolin Tiger Form)

Tai Ji Cloudy hand is a wrap around the lower arm and the wrist of the opponent. In fact, all Tai Ji techniques are Zhang.

B. Wrap around the body:

Ba Gua walk is a Zhang on the opponent's body from all directions.

Ba Ji also has lots of techniques to wrap the body of the opponent.

IV. Lei: apply a force horizontally to the direction of the opponent's force. It would stop and interrupt the force.

If somebody tries to punch you in the abdomen, you move to the side and hit his wrist, elbow, or arms. You would seriously injure your opponent.

Grab and Lei are Hard techniques, whereas Tsai and Zhang are considered Gentle ones.

V. Wu Ji Chuan Forum:

1. Whenever you contact the arms or wrists of your opponent, you open your hand and grab. (Praying Mantis)

For instance, you punch the opponent's face with your right fist; he blocks your right arm upward with his right lower arm. You then open your right hand, draw a small circle clockwise, and grab his arm and swing it downward, and then punch his face with your left fist.

It is more important to grab and than to block. If you do not grab, the opponent may use his hand again. Actually, almost all Chinese martial arts start with grabbing. To grab, you have to use a circular force.

If you really like to block, you have to attack at the same time. If you block the opponent first and then attack him. Your opponent has time to counter your attack.

2. Practice how to grab by learning Chin Na first. Practice Tsai with Praying Mantis next. Practice Zhang by studying Tai Ji and Ba Ji.

Once you learned the arts of grabbing, Tsai, and Zhang. Your hand techniques are sound. Actually, you mastered the initial half of Wushu. If you can restrain one of your opponent's hands, you already won half of the battle.

3. Lei would injure the wrist, the elbow, and the arm of your opponent seriously. The author opted not to talk about it.

4. How to defend Lei? Once the opponent grabs your arm, you have to watch the opponent's other hand. If the opponent tries to attack your elbow joint, he may break your arm easily. You have to bend your elbow quickly and use your elbow to strike him. You may grab the opponent's hand with your other hand and Zhang. You may also initiate attacks as if you grab his hand. You may also practice Tai Ji Push Hand or Praying Mantis to defuse Lei.

VI. Chan Session:

1. Why is it important to restrain your opponent's arms and hands?
2. How many ways are there to restrain the arms and hands?
3. What is Tsai?
4. What is Zhang?
5. What is Lei?
6. What to do if somebody grabs your hair?
7. What to do if somebody grabs your wrist?
8. What to do if somebody grabs your collar?
9. Why is it better to Tsai than to grab?
10. Do you know most of Wushu starts with grabbing?
11. Why is it not a good idea that to grab just to grab?
12. What are Gentle ways to restrain the arms and hands?
12. What are Hard ways to restrain the arms and hands?
13. How to defend Tsai?
14. How to defend Zhang?
15. How to defend Lei?

Chapter 11 Pushes and Pulls

The previous Chapter discussed restraining techniques for the opponent's arms. Once you are successful in restraining one of the opponent's arms, you may punch and kick or you may push and pull. Pushing and pulling to make the opponent to fall is considered gentle. However, you may push or pull so hard and seriously injure the opponent. So push and pull may be hard, too. For instance, Shaolin Diamond Palm may push you so hard to induce internal organs injury. Shaolin Eagle Claws may pull you arms off or crush your bones. To defend against hard push and pull would be to avoid them like punches and kicks and practice Chin Na.

I. The Theory:

To push or pull your opponent is to make him off his balance. The center of gravity of the body is near the waist. If you lower your waist by bending your knee, your center of gravity is lower and you are more stable. That is why a lot of Wushu stressing lower stance.

Actually, if you lower your waist, your knees are stressed and rigid. Your overall flexibility is less in responding to push and pull. The idea is to stay put so that you are immovable. Unfortunately, almost all martial arts base the balance on this doctrine.

The truth is that everything moves in a circle of time and space (Daoism). You want to be flexible and movable in response to pushes and pulls. You want your center of gravity in the middle, which means the knees are slightly bent and the feet half a step apart. (Tai Ji and Wu Ji)

However, the balance of the body still rests on the two feet. Two points form a line. Your body is still standing like a tall building and your feet are the foundation. You have to use your hands and turn your waist to balance forces coming from all sides. There are three general directions of forces: from the front to the rear, the left to the right, up and down.

Chan: The force is something you work with and not against. (Wu Ji).

Chan: Follow the force. (Tai Ji and Wu Ji)

The question (Chan) is that do you really have to stay put in a fixed position and deflect forces from all direction? Nope. You are always ready to move in a circle or like a ball. (Wu Ji and Tai Ji) If somebody tries to push or pull you in a certain direction, do not resist. Do not balance your weight, and lean the other way. To resist is the key mistake of almost all martial arts. On the contrary, you may go with the force and join the force.

Chan: You pull and I push. You push and I pull. (Tai Ji and Wu Ji).

Do not think of your position at a fixed point. Do think of the direction and the nature of the force. You do not want to protect your fixed position as the key to defend. You do want to use your opponent's force against himself.

II. Position:

If somebody tries to push or pull you in a certain direction, move your position toward the same direction and not away from it.

For instance, if your opponent grabs your right wrist and pull your arm toward him, you then move your right foot a step forward and push the opponent with your right upper arm. (Jih, Squeeze, Tai Ji).

If your opponent pushes your upper body with both his hands, you move back or to the side half of a step, and lean your body to the side so that the opponent misses you. You then move your hands to contact, grab his arms or wrists, and pull toward the same direction. (Lui, Follow, Tai Ji)

The direction and nature of the force of pushing and pulling are still linear. The force goes on a line. You may assume yourself like a ball spinning alongside of the line. You are not disturbing the force and you are joining the force with the same direction and the same intensity. That is the basic principle of Tai Ji and Wu Ji. You would then assume a position according the direction of the force. In order to be flexible to move about, you have to assume a natural stance and not a lower stance close to the ground.

III. Pulling the Arms

If you want to grab the wrist and pull the arm from the inside of your opponent, you have to punch or attack the inside (chest and abdomen). On the other hand, if you want to grab the wrist and pull the arm from the outside of your opponent, you may use your other hand to grab above his elbow, too.

Tai Ji Push Hand is a good practice for the latter.

How to defend if somebody pulls your arm? You move toward the same direction. If you don't move, you would fall. While you are moving, you may hit the opponent with your knee, your shoulder or your whole body.

IV. Pushing the Body

If somebody pushes your upper body, move back or move to the side.

If the opponent tries to push you with both his hands, you may use both of your hands to push his arms upward or downward and use

your foot or knee to kick. Remember you want to move back half a step first, that would make him off balance.

If somebody uses one hand to push you, you move back half a step and grab his wrist. You may pull his arm, or pressure his elbow.

If somebody tries to push you with his shoulder or elbow, you move back half a step and push his shoulder or elbow away.

If somebody tries to ram you with his whole body, you move to the side and trip his feet. Move only when he starts ramming but not before.

V. Wu Ji Chuan Forum:

1. Pulling and pushing are linear. To defend, think of a circle or a ball. (Tai Ji) When the opponent comes, you move to his outside, and be ready to grab his arm and pull, or push away his upper body.

2. If somebody pulls your arm, you move forward and push him with your elbow.

3. If somebody strikes you with his elbow, you move back half a step and push his elbow to the side or upward. (A horizontal or vertical circle against a line)

4. For pulling and pushing to be successful, the moves have to be sudden before the opponent repositions himself. The closer you are to your opponent; the results are better. In other words, you have to move close to your opponent first, and then do the pushing and pulling.

5. To do pulling and pushing in a circular way is better than in a linear way. Learn Tai Ji to know how.

6. Pulling and pushing may be used to reinforce your punch or kick. Learn Tai Ji to know why.

7. Tai Ji is the ultimate game of pushing and pulling.

8. If the direction of the force of pushing or pulling is from the front to the rear, you may move to the same direction, and apply a force that is from the left to the right, or the right to the left (Lui, Follow), upward (Peng), or downward (Anh). The direction of the force is contacted, followed, and redirected.

9. A linear punch may be pushed away with a circular movement of your upper arm. (Cloudy Hand, Tai Ji)

10. Once the opponent's arm is grabbed, you may continue your circular movement downward and pull his arm down. (Cloudy Hand)

Pushing and pulling in a circular way is another big secret of Chinese martial arts. If you learn Tai Ji, you would know more about it. A lot of people practice Tai Ji as an exercise all their lives. However, only a few people know its principles and applications in fighting. Only the royalties knew the secrets. Some of the secrets will reveal to you in this book. Pushing is the force going away from you. Pulling is the force going toward you. When you draw a circle with your hand, you are constantly pushing and pulling in all the directions in the circle. When you contact the opponent's arm, you push his arm outward. When you grab his arm, you pull his arm downward. (Cloudy Hand)

VI. Chan Session:

1. What is the purpose of pushing and pulling?
2. How to push?
3. How to pull?

4. What is a better position or stance for pushing and pulling?
5. Why is it important not to resist the force of pushing and pulling?
6. What does it mean to join the force?
7. What does it mean "You push I pull; you pull I push"?
8. What to do if somebody pulls your arm?
9. What to do if somebody pushes your upper body?
10. Why is it important to move back half a step or move to the side, when somebody tries to push you?
11. Why is it important to move toward the direction you are pulled?
12. How to defend hard push?
13. How to defend hard pull?
14. What is the Wushu that deals with a lot of push and pull?
15. What is the nature of Cloudy Hand?
16. Why is that Tai Ji the ultimate game of push and pull?

17. Will Chin Na help you solve push and pull in the beginning?

Chapter 12 Wrestling

Wrestling became sports in China over 2200 years ago. Wrestling usually means maneuvers to make the opponent fall to the ground. You may wrestle with your arms, legs, and body contact. Unfortunately, wrestling or Judo is considered a Hard art. You have to use your own force and your own body support to make the opponent fall. If you are small and weak, you may not wrestle or Judo an opponent that is bigger or taller. That is why in Olympic games, you have to Judo your own class of weight. On the other hand, Tai Ji is the only gentle way to make your opponent fall. Tai Ji follows and borrows the force from your opponent. "Four ounces to move a thousand tons!" A weak housewife may make a Giant fall.

I. Wrestling Requires Three Steps:

1. Use your hands to grab the opponent's sleeve, collar, his arms, legs, or upper body.

2. Move your feet closer or in between the opponent's feet, and use your feet to trip the opponent's feet.

3. Body contact. Use your shoulder or hip as a leverage point.

The purpose of wrestling is to make your opponent fall.

You may also use joint locked techniques to make the opponent to fall.

II. How to defend:

Since wrestling starts with grabbing hands, therefore you may stop wrestling in the beginning by grabbing and de-grabbing your opponent's hands.

1. Chin Na:

Example: If the opponent's right hand grabs your right hand at the wrist,

A. Move your arm up.

B. Swing your hand clockwise.

C. Move your hand down.

D. Swing your hand down, up, and to the side.

E. Put your left hand on top of his right hand and turn your both hands clockwise, now grab his right hand with your right hand, and pull the opponent's hands back toward your right side. And then you may punch or kick him.

2. Tai Ji Push Hand:

If your opponent grabs your right hand at the wrist and pulls you toward himself, you follow his force, move a step closer, and push him with your right upper arm while your left hand behind your right wrist to reinforce the push. (Jih, Squeeze)

If your opponent grabs your left hand at the wrist and pushes you toward you, you may follow the force, move back a step, and lower your left hand. (Anh, Press Down)

3. Praying Mantis Intercepting Arms:

If your opponent grabs your right wrist with his left hand, you move your right hand close to yourself, then move your left hand under your right upper arm, to the outside, and grab the opponent's left upper arm. Your right hand is now free to attack.

III. Other Ways to Make the Opponent Fall when He is Stationary.

1. Ba Ji:

A. Move close to your opponent and place your front foot between his feet. Use your both upper arms to push down his front arm and then push his chest to the side.

B. Move close to the opponent and use your hip, shoulder and upper body to push him.

C. Place your right foot in front of his left foot and then move your right foot back. At the same time, use your right hand to push his back. (Gua Tah, Avalanche Falls) The opponent falls to his front.

D. Use your left hand to push down your opponent's right hand, and your right hand push his chest or neck. At the same time,

you place your right foot behind his right foot and then move your right foot backwards. (Gua Tah) The opponent falls to his back.

Chan: Get close to your opponent's left or right side, and place your arms and your feet on either (the front or the back) side of him. Move your arms and your legs the opposite direction at the same time. It is like flipping a poker card. The center of the card is his waist. The moves have to be fast, close, and sudden.

2. Tai Ji:

A. Your right hand once contacts the incoming right arm of the opponent, you then grab and pull his arm to the same direction of his punch. You may also use your left hand to grab above his right elbow and pull at the same time. (Lui, Follow) You may pull downward or sideways.

B. The same as above. Only pull a little further, then use your left upper arm to push his chest upward to the other direction. (Peng, Push Upward) At first, your opponent is off balance with your pull and then he is pushed the other way.

3. Use your front foot to hook your opponent front foot. (Praying Mantis)

IV. Ways to Make the Opponent Fall when He is Moving.

1. Tai Ji: Peng, Lui, etc.

Chan: The whole idea of Tai Ji is that you will be bounced off and fall, if you contact the outside of the ball. And if you somehow get inside the ball, you will be attacked several times by hands, the upper arm, the elbow, the shoulder and the hip, and then pushed away even further and you fall even harder. Tai Ji is the ultimate wrestling game to make you fall.

V. Wu Ji Chuan Forum:

1. Wrestling evolved into Chin Na, Ba Ji and Tai Ji in China. However, wrestling techniques remain the same in the rest of the world and in the Olympic game.

2. Since Ba Ji may be two thousand years old and Tai Ji over a thousand years old, wrestling (twenty two hundreds years old) definitely appeared first in China.

3. When the opponent tries to push or pull you, follow the direction of his force and add more force to it by moving to the same direction.

4. If somebody grabs your hands, kick him with your feet.

5. If somebody grabs your legs, hammer his back with your fists.

6. If somebody grabs your upper body in the front, use your head to hit his nose, use your knee to hit his groin, use your foot to kick his shin or stomp on his feet.

7. If somebody grabs your upper body from the back, use your head to hit his nose, move upward and suddenly downward, use your hip to sit back on him suddenly, use your foot to kick his shin, knee, and stomp on his feet.

Chan: To win a wrestling game is to work with your opponent's force and not against it.

If the opponent grabs your hands, legs or upper body, he may only grab one thing at a time, use the rest of your body parts to fight back. The key is to do the counter attack at the same time when the opponent grabs you.

The safest way to fall is to follow the same direction of the fall. You have to tug your chin, raise both arms and use elbows to protect the head and neck, and bend your back, so that your whole body curves up like a ball.

VI. Chan Session:

1. What is wrestling?
2. How to defend against wrestling?
3. What is Chin Na?
4. What to do if somebody grabs your wrist?
5. What are Ba Ji techniques to make your opponent fall?
6. How do you do Ba Ji techniques to make people fall?
7. What is Tai Ji?
8. What is the ultimate technique to make people fall?

14. Why is it better or smarter to work with the opponent's force and not against it?

Chapter 13 Dodges

I. To Dodge is to Engage.

Before you learn any kind of Wushu, you will be asked to learn how to dodge first. To dodge is the basic defense against all attacks. To dodge is not to run away. To dodge is still engaging the opponent without limbs or body contact. Actually, it is easier to dodge if you are not too far away from your opponent.

Every time you throw a punch or a kick and miss your target, your muscle and joints have to stop and absorb all the force you just generated. The amount of energy that you would inflict on your opponent is now absorbed by you. Your muscle starts to deplete oxygen reserve and accumulate lactic acids. Some of the calcium is gone, too. You feels tired and out of the breath. Your ability to fight is degraded very single time you miss.

There is a story that a drunken beggar was so good at martial arts. He could beat anybody without lifting his finger or with a single puff of air from his mouth. That is no myth. Since he begged at a lot

of restaurants, many people threw trash or pebbles on him to make him go away. He was dodging all the time. Now he became the master of dodging. It was impossible to throw pebbles and hit him. The punches and kicks are not as many or as fast as the pebbles. Since he was so good at dodging, he never bothered to hit back. All the people tried to hit him were out of breath after missing seven times. The opponents got angry, if they missed. So instead of to wait and recover, they kept on hitting harder but only at slower speed until exhausted. The beggar said if he managed to dodge the first three hits, the rest were easier and easier. When the opponent was so tired, the beggar simply put an index finger barely touching the opponent or blew a puff of air. The opponent dropped to the ground.

I enjoyed Jackie Chen's movies, because he always has lots of dodging (ninety nine percent of the time) in the movies. Actually, that is the main reason that a lot of people like his movies. Jackie Chen's fighting for the most part is still Wing Chun. He had to set up the scenes so that he might use Wing Chun, such as fighting in a narrow alley, or the opponents might not turn or use legs, and had to

fight him head on. Basically, lots of dodging and Wing Chun were in his movies.

II. How to Practice Dodge:

At first, you may practice how to dodge by playing dodge ball. You have to move only after the ball is thrown. If you move first, the other player may change direction and aim at you again. You may guest if he is going to throw high or low by watching his eyes and positions of his arms. If you need more time to respond, simply move back a step or two. Ready to dodge when the ball is coming. The balls are equivalent to punches. Only that fists are smaller. If you are able to avoid balls, you may avoid fists.

Secondly, you may hang one punch bag, swing it at different directions, and try to walk by it without being hit. You may time the bag so that you will not be hit. Once you are done with that. You may now try two bags and then up to six bags. The bags are equivalent to kicks from feet. You are hit by a kick at one point of

your body. If you may avoid swing bags, you may avoid swing kicks, too.

Finally, use the jump rope to practice low jumps for low kicks. The practice is also good for defense against somebody trying to sweep or hook your legs. Remember to jump one leg at a time.

III. Wu Ji Chuan Forum:

1. If somebody tries to punch or kick your head, lean your head back or to the side, or move your front foot back half a step.

2. If somebody tries to punch or kick your chest or abdomen, move your right (left) front foot back half a step, or move your left (right) rear foot sixty to ninety degree to the right (left).

3. To move back a step, you have to move your rear foot first and your front foot follows, or move your front foot to the back of your rear foot.

4. To move to the side of your opponent, move your right (left) front foot to the right (left) and your rear foot follows.

5. Raise your right front foot knee high, lean your upper body back, and then move your right front foot to the back. Repeat the same with your left front foot.

6. Bend you knee to lower your upper body. Move your upper body to the left and then to the right.

Practice the moves above a hundred times everyday.

IV. Chan Session:

1. What is the basic defense against all attacks?
2. Why is that to dodge is still engaging your opponent?
3. What happens to you if you miss your punch or kick?
4. Why is the beggar unbeatable?
5. What are in Jackie Chen's movies?
6. Why is that to dodge balls is the same as to dodge fists?
7. Why is that to dodge punching bags is the same as to dodge kicks?

8. If you know how to do low jumps, you may dodge against what?

Chapter 14 Steps and Positions

The steps are essential for you to move in and out of a position when you engage the opponent. The position is the orientation (front) and distance between you and the opponent. In order to place yourself in a position that is advantageous to you, you have to design steps for it. Most of secrets of Chinese martial arts actually are in the steps and positions. The hand work and foot work are thoroughly thought out based on the positions. If one may master the idea of positions, one then masters the whole picture and the groundwork for everything in Wushu.

I. The Front (Orientation):

A. Area of Exposure: You want the area of the opponent (either inside or outside) you may attack as wide as possible. On the other hand, you want your area of exposure for attack as narrow as possible.

Example 1. If you fight face on with your opponent, both of your face, chest and abdomen are open for mutual attack. Wing Chun is designed to move your hands from the centerline, so your opponent's hands are always blocked to the outside. Once you restrain one of your opponent's hands, you may attack him with the other hand, not vice versa. The secrets of Wing Chun are all in the positioning of your hands in the centerline. Your arms and the body form a triangle, so that your opponent has to go thru your arms before he may attack your face, chest and abdomen. (Wu Ji)

Example 2. Ba Ji always assumes one's side facing the opponent, so one's area of exposure is always the narrowest.

Example 3. Tai Ji moves in a zigzag fashion to the left and to the right of the opponent, so that Tai Ji may grab and Lui the arm of the opponent from his outside. You may use Cloudy hands and move to the side to protect your face, chest and abdomen. The orientation of Tai Ji is always 45 to 60 degree to the side of the opponent's front.

B. Direction of your Move:

At first, you have to decide where you want to move to; the high or low (top or bottom), the left or the right, the front or the rear of your opponent.

Secondly, you have to decide that either to use both of your hands at the same time or one hand after the other in a sequence. These two factors would determine the movement of your feet.

For example, you use your left front hand to contact and grab the incoming fist, and then you may punch with your right hand without moving your feet, if you are close enough to your opponent. If not, you may have to move your right rear leg to the front and punch with your right fist at the same time.

On the other hand, if your opponent punches you first with the other hand, then you have to move back your left front foot and use the right hand to block. Or stay put; use your left hand to attack.

You have to decide where you want to go, then your hands and feet follow.

II. The Distance between You and the Opponent:

There are three tentative distances between the front leg of you and that of your opponent when you engage him. First, you may start with one step or half a step away, and then you move close to your opponent (zero step) when you deliver your attack.

A. One step away: The opponent may kick you with his rear foot, or try to grab your hand with his front hand, move his rear foot forward, and punch you with the other hand. You may move back or move to the outside of his front leg and disengage.

B. Half of a step away: You may move back or move to the side to disengage, or start fighting with your hands and deliver low kicks.

C. Zero step: Close range combat occurs. Use your other body parts, such as elbow, shoulder, hip, and knee, to engage. Use sudden movement to push the opponent off balance.

III Steps:

Steps of your feet are designed to move you into or out of the position relative your opponent.

A. Shaolin: Moving along a line and attacking the Inside zone of your opponent.

Three common moving steps:

1. **Sang Bu** (Avoiding Step): Move your front leg to either the left or the right of your opponent and your rear leg follows. To avoid the front of your opponent, when you are not ready, when attacks from your opponent are too fierce, or when you are moving yourself to a better position.

2. **Jin Bu** (Advance Step): Move your foot forward one by one, that is, move your rear foot in front of the front foot.

3. **Twe Bu** (Retreat Step): Move your front foot behind your rear foot.

Four common stances: the position of two feet when one stops moving.

1. **Ma Bu** (Horse-riding Stance): Both feet on a line with knee bent to deliver mid level attack. The center of gravity of the body is in the middle between two feet.

2. **Gong Bu** (Bow Stance): The front foot with knee bent while the rear foot straightened. The center of gravity of the body is near the front foot. You put more weight on the front foot.

3. **Pu Bu** (Low Stance): One foot with knee fully bent while the other foot straightened to the side. The center of gravity is near the leg with knee fully bent.

4. **Shi Bu** (Empty Stance): The weight mainly on the rear foot, the front foot on the toes and half a step close to the rear foot. It is a defensive move or ready to kick posture. When you assume a Shi Bu, your head and upper body are moved back half a step from Gong

Bu or Ma Bu. You may avoid attacks in this way, and if the opponent gets closer, you are ready to kick him.

The four stances may be interchangeable from one to another.

B. Ba Ji: Moving in a reverse triangle relative to your opponent. There is no retreat once engaged with the opponent.

When you use your left front hand to confine the opponent's hand, you move your left front foot back near the right rear foot, and then you move your right rear foot forward or to the side of your opponent and punch with your right hand. There is no backing up in the distance with the opponent. When you move your rear foot to the front, you may move a bigger step, so in fact you are advancing. The exchange in positions of the front and rear foot is called **Hwan Bu** (Exchange Steps).

Overall, Ba Ji is designed to dodge and confine attack by turning the side of the body and moving closer with its own attack. "You hit me, I hit you. You get close to me. I get closer to you. You hit me hard, I hit you even harder."

The stances assumed by Ba Ji are the same as those in Shaolin.

C. Tai Ji: Moving like a ball spinning along a line. Assuming the opponent is fighting by moving along a line. Tai Ji moves in a zigzag way along the line. Move to the left, to the right, to the left, and to the right of the opponent. It is called **Chie Xin** (Cross Walk).

The purpose of Cross Walk is to move yourself always on the outside of your opponent, so that you may grab his arm with two hands (one on the wrist and the other above elbow) and Lui (pull the opponent arm to the side or downward) or Peng (push his arm upward). This is the basic defense of Tai Ji.

How to do Chie Xin? If you are advancing, at first, you shift weight to the left front foot and move your right rear foot near your left foot, extend out your right foot toward the right front side, and then shift weight to the right foot.

The stance assumed by Tai Ji is **Goa Ma Bu** (high horse-riding stance). It is more flexible to move and easier to control balance then that of Ma Bu.

D. Ba Gua: How to walk in a circle around your opponent.

1. **Nih Tan Bu** (Muddy Walk): You move your foot barely off the ground and move forward, and never raise your knee. The purpose is not to move your center of gravity up and down too much and to gain a better balance, when you do the walk around a circle. It is like walking in the mud, hence the name.

2. **Gou Bu** (Button Step): Two feet point together like a triangle. Both knees are close together, too. This is the step to stop or before you're changing the direction of the walk. To walk in a Ba Gua circle is to use one Gou Bu, and the other foot follows the new direction. You may do eight or more Gou Bu to complete the circle.

3. **Bai Bu** (Swing Step): Move your front foot to point to the outside of the circle. Usually it is followed by a Gou Bu to change facing from the inside of the circle to the outside of the circle.

E. Praying Mantis: Moving up and down, to the left and the right of the opponent. It is almost like a fly buzzing around.

1. **Yu Huang Bu** (Jade Ring Stance): The front foot with knee bent, while the rear foot only the tip touching the ground. This

is shifting more weight to the front foot than that of Gong Bu. This is a attack stance.

2. **Chi Xing Bu** (Seven Stars Stance): The front foot toes off the ground, in contrast to Shi Bu. This is to hook the opponent's front foot, so that he may not run away.

3. **Kneeling**: The rear knee on the ground. One may attack low and is ready to jump high.

4. **Jump**: to pursue the opponent or attack high.

There are many variations of steps and moves. I only mentioned some examples. There are limitless (Wu Ji) ways to improve the steps and positions assumed by old schools of martial arts.

IV. Wu Ji Chuan Forum:

1. What are the pros and cons of each position?
2. What are the pros and cons of each facing?
3. What are the pros and cons of the distances?

4. What are the pros and cons of each stance?
5. How to improve each position?
6. How to improve each facing?
7. How to improve the distances?
8. How to improve each stance?
9. Can one improve Chie Xin for Tai Ji?

For instance, in practice of actual fighting, one may assume mini Chie Xin. That is to move your rear foot close to the front foot but not near it, and then move forward, and vice versa. And at same time, move the Cloudy hand in a smaller circle. Do your Lui and Peng in a shorter distance.

V. Chan Session:

1. What is the position?
2. What is the step?
3. What are the factors to determine the position?
4. What is the Front?

6. What are the distances between you and the opponent?

7. What is a stance?

8. What is Ma Bu?

9. What is Gong Bu?

10. What is Shi Bu?

11. What is Pu Bu?

12. What are the common moving steps for Shaolin?

13. What are the common moving steps for Ba Ji?

14. What is the moving step for Tai Ji?

15. What are the moving steps for Ba Gua?

16. What is the stance for Tai Ji?

17. What are the stances only unique to Praying Mantis?

18. If you are to design steps and positions for your martial arts, what would be your determining criteria?

Part III. Tactics and Strategy

In the previous part of the book, the reader learned about some stories of several schools of Wushu, what they are, and what their philosophies are. The reader also learned some basics on timing, space, positions, steps, hand and foot techniques, how to attack, how to dodge, and how to defend in a hand-to-hand combat.

Wushu is circular. Olympics are linear. Wushu is mostly gentle. Punches and kicks are hard. Wushu starts with a gentle way. Wushu may end in a gentle way or in a hard way. Wushu is about flexibility. Wushu is not about rigidity. Wushu is about smart ways of use of force. Wushu is about how to deal with crude force. Wushu does not need a lot of force. Wushu needs a lot of brainwork. Wushu is like a chess play. Once you know how each move (game piece) goes, you then develop strategy to use it. Wushu is that strategy.

Wushu is designed to defend against punches and kicks. Wushu is about moves and counter moves before you punch and kick. Wushu is about how to grab. Wushu is about how to push and pull. Wushu is about how to dodge. Wushu is about how to move in and

out of a position. Wushu is ninety nine percent about steps. Wushu is only one percent hand techniques.

In this part of the book, the tactics and strategy of Chinese martial arts are discussed. The reader may use them to study and to design your own martial art. This is the main body of Chinese martial arts. This is where all the moves come together. If the reader is well versed in individual moves, or at least has some ideas of basic moves, you may then proceed. Otherwise, you may just read the principles.

Chapter 15 Rules of Engagement

In this Chapter, we will be summarizing some of the key tactics and strategy used by different schools of Wushu. These are from notes I took over the years. Some of the most important ones are discussed.

I. Rules:

1. A punch is not just a punch. (Bruce Lee)

You have to be close enough to the opponent. The opponent's hands have to be out of the way. The target area has to be open. You have to learn to watch where the opponent's hands and feet are. You have to know what the opponent will be doing or where he is moving.

2. Move away, but do not run away. (Praying Mantis)

Move back half a step by assuming Empty stance. Move to the outside of your opponent's front hand and front foot by moving your front foot first and then your rear foot. Practice how to dodge.

3. You go high. I go low. (Praying Mantis)

If the opponent punches or kicks high, you may punch his abdomen or groin by assuming a low stance, for instance, low Horse-riding stance or kneeling. You may also lean upper body back and kick his supporting leg.

4. You come then I go. (Wu Ji)

You kick the opponent's kicking leg before he kicks you. You punch him first before he punches you. You have to learn to watch what the opponent will be doing and get him before he gets you.

5. You move. I move. (Ba Ji)

The opponent moves a step closer, you move half a step back, or move a step to his outside. If you are ready, you may defuse the attack and strike, then you may not need to move back.

6. You want a piece. You lose a chunk. (Wu Ji)

If the opponent is focusing on attacking you, you may expose some vital areas to lure him in and set up your own attack.

7. You want to be Inside. I make you go to Outside. (Wu Ji)

If the opponent tries to attack your Inside zone, you may use Wing Chun block, Tai Ji Cloudy Hand, Praying Mantis Intercepting Arms, and Ba Gua Walk, etc.

8. You go to Outside. I meet you Inside. (Wu Ji)

If the opponent is outside of your arms, you are on his outside, too. You may attack him with Tai Ji, Ba Gua, or Praying Mantis. Alternatively, you may use Chin Na, or Praying Mantis to get to his

inside. Ba Gua Single Exchange Palm may go either inside or outside, and back and forth.

9. You come. I follow. (Tai Ji and Wu Ji)

The directions of the opponent's movement and his force are followed. If the opponent tries to hit your left side. You may hit his left side with your right hand, too.

9. You hit me. I hit you. (Ba Ji)

If the opponent tries to hit your left abdomen, you may move to his left side and hit his abdomen by moving your rear foot forty-five to sixty degrees to your right and behind your front foot. This movement makes your abdomen disappear from the attack zone and places you in a position to hit him to his left side.

10. You hit me. I bounce you off. (Tai Ji)

If the opponent tries to punch your abdomen, you use Zhang and Lui his arm, and then Peng his exposed rib side.

11. You can't get me. I can get you. (Ba Gua)

If you walk to the outside of the opponent, you may attack him while he may not attack back effectively.

12. You grab me. I grab you. (Chin Na)

If the opponent grabs your wrist, you may use the other hand to grab his hand and turn clockwise and move back.

13. You punch me. I kick you. (Ba Ji)

If the opponent tries to punch you in the abdomen, you may lean back your upper body and kick his front foot.

14. You kick me. I kick you. (Wu Ji)

If the opponent tries to kick you, you may reposition yourself and kick him back, or kick him before he kicks you.

15. You push me. I pull you. (Tai Ji and Wu Ji)

If the opponent tries to push you, you move to his outside and pull his pushing arm. The opponent would fall.

16. You pull me. I push you. (Tai Ji and Wu Ji)

If the opponent tries to pull you, you move a step closer to him and push him.

17. You go around me. I go around you. (Ba Gua)

If the opponent walks to your outside, you may walk, too.

18. You walk away. I walk away. (Ba Gua and Tai Ji)

If the opponent wants to end the fight and walk away, you are happy to walk away. Nobody wins, but nobody loses either.

The words used in the summaries above sound simple. However, if your opponent makes his move, you have to make your counter move, too. The question is that do you know what your counter move is. The emphasis is on your counter move so that your opponent may not make a second attack move without countering your move first. If somebody said to you that you block this and you block that, then you are intuitively a move behind. For example, if somebody tries to punch you in the abdomen, you are thinking about how to block him. That is all right. However, you want a counter move at the same time. The key is to think of verbs other than block or in addition to block. Once you know what your counter move will be, then it is easy to move to your position to do your move. If you practice a move over a thousand time, the move may become reflex in you. In actual fighting, the move may become alive without you knowing it or thinking about it. Therefore, the rules of engagement are already embedded in the routines or forms that you practice everyday. When you practice martial arts routines, you have to remind yourself the purpose or at least one application of the move you are practicing. In almost all Chinese martial arts, you will see

one hand to defuse the attack, and the other hand or foot is to initiate an attack on the opponent at the same time. That is a counter move. If you do not wish to attack back, but you still want to make it difficult for the opponent to attack you again. For example, Tai Ji is to Lui the opponent to fall.

II. Wu Ji Chuan Forum:

1. How to detect the opponent's move?

A. You have to see it coming.

Try to watch the whole body of the opponent, and focus on the shoulders, hips, upper arms, and thighs. You may have to use peripheral vision to have a whole picture. Learn to watch movement of the shoulder and the hip in the rear of the opponent. Since the shoulder and the hip are on two sides of the body, they form a line. If the left shoulder moves and the right shoulder has to move, too.

The shoulder would move first before the fist, if the opponent throw a straight punch. The shoulder and the fist may move at the same time, if the opponent moves forward and keep the elbow and the

fist at the same position. If the shoulder is lowering, the opponent is trying to punch abdomen or groin. The shoulder may move with the foot at the same time, too.

At the distance, it is easy to see the whole picture. You may focus on the movement of the hip and thighs to predict the opponent's move to kick or not.

B. You have to heart it coming. Sometimes, the sounds may give you a clue, where your eyes cannot see.

C. You have to sense it coming. Rely on the tactile sensation of the skin to sense the wind from moving arms and legs.

2. Think of a reason not to fight.

It is always easy to think of reasons to fight. It is always difficult to think of a reason not to fight.

3. If you do not know you will win, don't fight.

Fight only when you know you will win.

4. Fight smart, not hard.

Use your brain more than your muscle. Use the force smartly. Do not abuse the force. Learn and follow the nature of the force. You win by outsmarting your opponent, not by stronger muscles.

5. Do not break boards. Do not punch too hard on the punching bag.

Do protect your knuckles and wrists. If you want to learn from the boards and punching bags, try to hit moving boards and moving bags. Your opponent will not stay still for you to punch or kick. You do not have to punch too hard to injure your opponent. Most important of all, you do not hurt yourself. You have to learn how to protect yourself first.

III. Chan Life Forum:

You want a piece. You lose a chuck.

Sometimes, if you want something so much, you end up with losing most of what you already have. You focus too much on one

thing. You are willing to lose everything else just to get the thing you want. Thus, winning (something) is losing (everything else). Losing (something) is winning (everything else).

IV. Chan Session:

1. What is a move?
2. What is a counter move?
3. Is it a counter move to block alone?
4. Is Lui a counter move?
5. What to do if somebody punches you?
6. What to do if somebody kicks you?
7. What to do if somebody hits you?
8. What to do if somebody grabs you?
9. What to do if somebody pushes you?
10. What to do if somebody pulls you?
11. What to do if somebody goes behind you?
12. What to do if somebody walks away from you?
13. Do you know how to punch?

14. Do you know how to kick?
15. What to do if somebody blocks your punch?
16. What to do if somebody blocks your kick?
17. Why did Bruce Lee change his mind and said that a punch is just a punch?
18. Is martial art only about you punch me, I punch you back?
19. Is martial art only about you kick me, I kick you back?
20. What is martial art?
21. Is martial art about that you can't get me, I can get you?
22. If you know how to punch and kick, do you know martial arts?
23. Does a newborn infant know how to punch and kick?
24. Do you think you know more than an infant?
25. Why is that it is always a good idea to move or dodge?
26. Do you know how to move and dodge?
27. Do you need to practice counter move?

28. Do you need to understand and practice martial routines?

29. Do you have to have a gun to defend you?

30. Do you need to use a gun to fend off fistfights?

31. Is it a good idea to just walk away from a fight?

Chapter 16 Architects of Forms

The forms or routines are sets of moves. These are the main subjects for martial arts study. Once you practice some basic moves for at least a thousand times, you then will be asked to learn the basic routines. The practice of basic moves may take you from six months to two years. The basic moves are the heart and soul of the martial arts. If you truly master the basic moves, to learn the routines will be easy. However, a lot of people have no patience with the basic moves and study routines too early. It just complicates your learning. You may still have to go back to basics and start over. Think of it this way. The routines are basic moves in a logical sequence. You do not know the basic moves well. Learning the sequence will not help you.

Architects of forms are ways that basic moves are placed together in a continuous form.

I. The Form is a Series of Moves and Counter Moves.

Your each move is countered. Your next move is to counter that move and attack.

For example, Avalanche Steps, Praying Mantis

1. Start. 2. Push with your left hand, punch the opponent's face with your right fist. 3. Mantis catches crickets. 4. Tsai with your right hand first. And then Tsai with your left hand. Punch face with your right hand. 5. Push and grab with your left hand, and pressure the opponent's elbow with your right elbow, etc.

Counter sets:

1. Start, 2. Punch with your right hand. Push upward the incoming fist with your left hand. 3. Your left arm got grabbed and your neck got attacked with a Mantis hand. 4. You punch with your right fist. Two Tsai pushes down your right arm. Your face is now about to be punched. You move back half a step and push up the incoming fist with your left hand. 5. Your left hand got grabbed and your left elbow pressured.

Chan: If your left elbow is pressured, use your other hand to push away the opponent's elbow. (Tai Ji, gentle arts) You may try hard arts, too. Bend your elbow and elbow strikes the opponent. Use your front foot to hook or kick. Use your other hand to punch his face or grab his neck. Both the opponent's hands are on your one arm. Use your other body parts to fight, such as your right hand, your front foot, or even your head to hammer his nose. But first of all, you have to bend your elbow to protect it. You see to attack is limited. To defend is limitless (Wu Ji). By now, I hope that the reader will be a disciple of Wu Ji Chan Chuan.

II. The Form is to Practice the Same Move Over and Over Again.

For example, Eight Big Palms, Ba Gua.

1. Start. 2. Green dragon extending claws. Walk eight steps to the left in a circle and stop with a Gou Bu. Use a Bai Bu and walk to the right in a circle. (Single Exchange Palm)

For Ba Gua, the Gong Fu is in the walk. You keep the same hand form and look at your opponent in the center of the circle. The routine is to practice the walk, which is ninety nine percent of the Gong Fu.

Chan: In ancient China, there was always a quest for a move that defeats everything. The truth is that every martial move if mastered well is the move that may defeat everything. However, what if the opponent is doing the same move. Do you have a counter move to defeat your own invincible move? That is the why the author took the other route. Instead of seeking for a move that is undefeatable, I looked for ways to defeat every move, and summarized them in this book. That is how Wu Ji Chan Chuan was created. Since the ways to defend are limitless, the author made an honest effort to summarize them with Chan and Daoism. I tried very hard for thirty years to find universal truth for the limitless ways and summarize them in a few words or in a sentence (Chan).

Chan: It is so much easier to teach somebody to punch this, punch that, block this, block that, kick this and kick that. It is such a daunting task to try to teach you how to defend you in limitless ways. The author made every effort possible to teach that in this book.

III. The Form is Consisted of Segments of Moves Connected in a Continuous Way.

For example, Tai Ji Chuan.

1. Start. 2. Open Tai Ji. 3. Lazy people get dressed. 4. Return to mountain. 5. Single Whip. 6. Use a diamond to crush. Etc.

IV. Evolution of Moves from a Single Stance.

For example, Little Frame, Ba Ji. The routine is consisted of moves derived from Two Yi's Elbow Stance (from the front to the rear).

There are more variations. Only four examples are given.

V. Wu Ji Chuan Forum:

Many years ago, a young American giver came to me. She has finished two years' training of kickboxing in Thailand. She was on her way to Okinawa to learn Karate. She visited my brother's Dojo in Taipei, Taiwan. She wanted to learn Chinese Gong Fu (Wushu). At that time, my brother was teaching Chin Na, Tai Ji Push Hands, and basic Southern Shaolin Tiger Form. We had only a few hours. I showed her the punching bag. She had no problem to punch and kick the bag. I started to swing the bag. Initially, she had trouble. But after some adjustments, she managed to punch and kick the bag. Now I started to swing the second, the third and the fourth bags. She was so busy just to avoid being hit by the bags. I went in and I punched two bags and kicked two bags sequentially.

I told her that you are good at one thing at a time. You punch and then you kick. You have to ask your opponent to stay still, so that you can punch him and then kick him. Your next training would be to

learn how to dodge, how to use both hands, and both feet at the same time, and, most important of all, how to think. You only need one foot to stand. All the punching bags will swing toward you but not all at one time. Otherwise, the bag would hit another bag. I went in. I used my right fist to hit the bag coming toward my right. I used my left fist to hit the bag coming toward my left. I used my front foot to kick the bag coming toward my front. I used my left foot to hind kick the bag coming from behind. I only had to adjust my position a little so I can see where bags are coming. I already timed the bags before I went in.

I said that Chinese Gong Fu (Wushu) includes an observation of the opponents' moves and coming up with a strategy (solution) to counter. That is it. That is Chinese Gong Fu. And I called the moves I just did, oh! "The lazy monk is stretching in the morning". Who cares what it was called. It was one of the solutions to the four moving bags.

She said that she has two eyes and how can she watch four things at the same time. I went in again. This time I held the first bag moved toward me. I then hid behind the bag and used the bag to push

the other tree bags. I went on the third solution. I used my arm to slide along the bag and stopped the first bag came toward me. I positioned my self to be able to see the other three bags. I then used my shoulder, my hip and my lower leg to slide and stop the bags.

She was totally amazed. She had nothing to say. I told her that the second solution is called "Kong Ming Borrowed Arrows". The idea was to use one of your opponents as a shield so that they hesitated to attack their friend. The main concept was to borrow and use the opponent's force against them. The third solution was called "Tai Ji Big Zhang Gong". I used my whole body to wrap around the bags like a silk worm weaving itself in a cocoon. I used the gentle force to neutralize the hard force. I used a circle to beat a line.

She was still at loss. I said to her that she has much to learn. You knew how to punch and kick. The next thing for you is to learn how to dodge. After that learn how to think. Finally learn the gentle arts. She was still puzzled. I said that go and enroll in a philosophy class to learn how to think. Study the Socratic method; dialectic, and all the Greek stuff then come back. She was not quite happy.

I said that there are three ways of Wushu: the hard way (punch and kick), the smart way (borrow and use the force), and the gentle way (Zhang). She said she was not interested in philosophy. She wanted to be a martial artist. I told her that an artist has to create something. If you are a painter or a musician, you may create with your feeling, inspiration, or random chance. However, martial arts are about how to fight and survive. Wushu is not dance or music. Wushu is combat or warfare. You have to study and think about moves and counter moves. You do not create Wushu by your feelings or random chance. She still hesitated.

I told her that you might know how to pull the trigger and fire a cannon (punch and kick). You still need strategy and tactics to win a war (fight). Martial arts are the strategy and tactics. You need to study and think to win. That is why a martial artist is a philosopher. On the other hand, a philosopher that is not aware of martial arts is not a philosopher at all. No offense to western philosophers. All Chinese philosophers including Confucius, Lao Tzu, Zhuang Tzu, Sun Tzu and even Dharma studied martial arts. They all documented their Wushu learning in their books.

She finally nodded her head and left.

1. There are three ways of Wushu. The hard way, the smart way, and the gentle way.
2. Wushu is about strategy and tactics to win a war or a fight.
3. You know how to punch and kick. Does that mean you know martial arts?
4. A martial artist needs to create.
5. A martial artist needs to study moves and counter moves.
6. A martial artist needs to think.
7. What is a philosophy?
8. What is a philosopher?
9. Why is that all Chinese philosophers studied martial arts?
10. Why is that western philosophers knew nothing about warfare?
11. To practice a form or a routine is to mock exercise in an actual fight.

12. To study a form or a routine is to study strategy and tactics to win.

13. To study a form or a routine is to study Wushu.

V. Chan Session:

1. What is a form?
2. What is a routine?
3. Do you have to practice basic moves first before you practice a routine?
4. How to practice a routine?
5. Why is it important to practice basic moves?
6. Why is that a routine is the main body of martial arts learning?
7. Which is more important, to practice a routine or to think?
8. What is Chinese martial art?

Chapter 17 Chan of Wushu

I. Chan of Shaolin Wushu:

Chan of Wushu means a meditation on martial arts. This is a tradition in Shaolin Temple for sixteen hundreds years. Why is that a Buddhist needs to study martial arts? For one thing, they need some defense skills to protect themselves. Most important of all, a Buddhist has to save lives of all forms. They study martial arts, so they may save lives. What did monks mediate about? Most of Shaolin Wushu is unfortunately hard one. They believe in karma and dharma. Which means you reap what you sow in previous life. If somebody punches you, you punch him back. Shaolin Wushu is straightforward. No tricks. No deceptions. Shaolin Wushu practice straight punches and kicks so many times. The punches and kicks become iron and then diamond. For example, Iron Palm, Iron Head, Iron Clothes, Diamond Palm, Diamond Finger, Diamond Fist, and Diamond Foot, etc. The Tiger Claws and Eagle Claws grab and crush

you. However, Chin Na, Ruo Chuan, and Light Steps are gentle ones. Chin Na may defeat all the hardest (Diamond) Wushu.

II. Chan of Daoist Wushu:

On the other hand, Daoism is famous for its doctrine of following Nature. Daoists believe Nature (Wu Ji) gave rise to two Yi's (Yin and Yang). Everything is moving in a circle of time and space. To defeat your opponent is to move in space and time. You come. I go. You push. I pull. You pull. I push. You run. I follow. You use hard punches and kicks. I use Zhang. You use gentle arts. I use hard ones.

III. Chan of Ba Gua Zhang:

Ba Gua Zhang uses walk as the main defense and attacks the opponent from his side and the behind. Ba Gua may use Green Dragon Extending Claws to contact the incoming arm and may go either inside or outside of the opponent by Single Exchange Palm.

One hand pushes away the opponent arm and the other hand pushes the chest (Inside Zone). Or one hand grabs the opponent's arm and the other hand pushes the neck (from Outside Zone). Ba Gua also use arms and other body parts to push and pull. Ba Gua may walk in eight steps. Ba Gua may also use Gou Bu, Bai Bu, and turning waist to attack 360 degrees all around the body. Ba Gua is in the left, in the right, in the rear, and in the front. Ba Gua is like a reel spinning around the opponent. That is why Ba Gua is called Swimming Dragon. You have to think of 360 degrees around your body all the time. You may use Gou and Bai Bu alone and be able to attack the opponent from all sides.

IV. Chan of Wing Chun Chuan:

Wing Chun believes guarding the centerline, so that the opponent cannot get you, and you can get him. Wing Chun blocks the opponent to the Outside and then attacks the Inside.

V. Chan of Ba Ji Chuan:

Ba Ji uses Zhang to defuse attack and uses everything else to attack. Ba Ji attacks are very diversified. The closer you are to the opponent, the more powerful Ba Ji is. Thus closeness is the game of Ba Ji.

VI. Chan of Tai Ji Chuan:

Tai Ji uses all kinds of Zhang. The wrist, the elbow, the shoulder, the waist, the upper body, the hip, and the leg may all be used to Zhang your opponent. When you are at the arm's length, you may push and pull, throw the opponent off balance, and make him fall. When you are close, the back of the hand, the elbow, the shoulder, and the hip may all be used to attack. Your sudden movement makes the opponent off balance and then you push him away several feet. The harder the opponent punches, the farther he will fall.

VII. Chan of Praying Mantis Chuan:

Every contact of the arm may turn into a grab. There is a lot of grabbing by both hands. You attack when the opponent's arms are restrained. Once again, when you cannot get me, I will get you. Every Mantis move contains restraining technique of the opponent's arms. Simply put, arms grabbing first.

VIII. Chan of Chin Na Wushu:

You grab me. I grab you. You cannot get me. I can get you. There are a lot of joint bending restraining methods.

IX. Chan of Wu Ji Chuan:

The author learned Shaolin Chan and Daoism, and expanded them. The author focuses on gentle arts before punches and kicks. The author focuses on defense. In this book, the author extracted all the good ideas of Wushu from all schools and combined them into a

single theme. The author called the theme "Wu Ji Chuan" (Nature Boxing). This book is about Wu Ji Chuan and Wu Ji Chan (Nature Meditation).

There are four ways to meditate about the nature of Wushu. (Wu Ji Chan Chuan)

1. A move that is defense and offense at the same time.

For instance, Praying Mantis grabs the arm and punch. Praying Mantis is highly developed in the grabbing technique. To defend, learn Chin Na.

2. A move that is defense and offense in a sequence.

For instance, Ba Gua walks away first and attacks from the side. To defend, learn Ba Gua, too.

3. A move that is defense only.

For example, Tai Ji Push and Pull. To defend, learn Tai Ji, too.

4. A move that is offense only.

That is not a Chinese martial art. That is all Chinese martial arts defending against.

X. Wu Ji Chuan Forum:

1. Wu Ji Chuan is conditional.

   Wu Ji Chuan is self-defense, so it is conditional on the offense. Wu Ji Chuan is to study fighting methods of all martial arts and to find ways to defeat them all.

2. To learn Wu Ji Chuan, you have to learn the old schools of Wushu first. And then you have to create something to defeat them, based on its own principles or opposing principles.

3. To practice Wu Ji Chuan, you have to study a lot and think a lot. This book is your guide to Wu Ji principles. Throughout the book, the defense examples were given where possible.

4. Wu Ji Chuan looks into strengths and weakness of all schools and improves them.

5. Wu Ji Chuan believes everything is defeatable.

6. Wu Ji Chuan believes gentle arts beat hard arts.

7. Wu Ji Chuan believes that to attack is limited and to defend is limitless (Wu Ji).

8. Wu Ji Chuan believes to know your Wushu well is not to be defeated and to know your opponent's Wushu well is to defeat him.

XI. Chan Session:

1. Why is Wu Ji Chuan conditional?

   Because to fight a war, you have to know what your opponent is doing first, then you develop a strategy and tactics to defeat him. It is just like a Chess play.

2. How do you know what your opponent is doing?

   Observe his move. Learn his Wushu.

3. How do I come up with a counter move?

   Think and use this book.

4. How do I practice Wu Ji Chuan?

   First you learn and practice old Wushu. You study, think, and use this book.

You come up with counter moves. You take notes and practice that counter moves. The author has been doing that for you throughout the book with examples. Finally, you think of moves to counter your counter moves. These are three steps process. Your final step is to help the old Wushu and improve it. That is what the author has been doing for over thirty years.

5. What is Chan of Wushu?
6. What is Chan of Shaolin Wushu?
7. What is Chan of Daoist Wushu?
8. What is Chan of Ba Gua Zhang?
9. What is Chan of Wing Chun Chuan?
10. What is Chan of Ba Ji Chuan?
11. What is Chan of Tai Ji Chuan?
12. What is Chan of Praying Mantis Chuan?
13. What is Chan of Chin Na Shu?
14. What is Chan of Wu Ji Chuan?

Chapter 18 Wu Ji Chuan

Wu Ji Chuan (Nature Boxing) is to study the nature of Chinese martial arts. Wu Ji Chuan is to follow the nature of Wushu. Wu Ji Chuan is to create new martial arts based on the nature of Wushu.

How the reader may start to learn Wu Ji Chuan?

I. To Study the Nature of Martial Arts.

The reader may study and learn at least eight different schools of Chinese martial arts. They must differ in philosophies. That would take at least eight years. At least a year is needed for each school of Wushu. You know what. For some people, it would take a lifetime just to learn and practice one school of Wushu.

II. Follow the Nature of Martial Arts.

Study and follow the nature of force, the nature of time, and the nature of space.

III. Create your Own Martial Arts.

Design your own life philosophy, defense moves, offense moves, stances, positions, steps, timing, and use of force.

IV. The End is the Beginning.

This book is not intended to be comprehensive. This book is a guide to study and create new martial arts. Why is that Chinese created Tai Ji, Ba Ji, and Shaolin Wushu thousands years ago? Why is that with modern technology and medicine, there is no body creating new martial arts except the author? The end of the book is the beginning of the reader's lifetime path to create new martial arts.

IV. Chan Session:

1. How to create new Tai Ji Chuan?
2. How to create new Ba Ji Chuan?

3. How to create new Chan Chuan?
4. How to create new Praying Mantis Chuan?
5. How to create new Wing Chun other than Jeet Kune Do?
6. How to create new Xing Yi Chuan?
7. How to create new Ba Gua Zhang?
8. How to create new Chin Na?
9. How to create new Wushu?

You may find that the answers are in this book. The author will write about all of the above in the future books.

About the Author

I studied and practiced Chinese martial arts for over thirty years. Ever since I was twelve, I have been practicing Shaolin Chan meditation. With much luck, I had the opportunities to study with Masters of Tai Ji Chuan, Northern and Southern Shaolin Chuan, Chin Na, Praying Mantis Chuan, Ba Ji Chuan, Ba Gua Zhang, Wing Chun Chuan, Tong Bei Chuan, and Xing Yi Chuan, etc. I traveled extensively in Northern America. I found the opportunities to study Chinese martial arts here are rare. I therefore decided to write books and manuals on Chinese martial arts, so that people here may have opportunities to learn about it. All the Chinese martial arts lessons I took for granted are now made available to everyone that likes to know about it.

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Wushu is a Chinese word for martial arts. Wushu has evolved in China for over six thousand years. Wushu is based on physics, human anatomy, physiology, medicine, science, observation of Nature, reasoning, tactics and strategy, and most important of all, life philosophy. Wushu is not violence. Wushu is all about defense and to stop violence. The nature of force (Force=mass X acceleration) was known and applied in Wushu over two thousands years before Mr. Newton described it. For instance, Ba Ji Chuan (Eight-Ultimate Boxing) uses the movement of the whole body (mass) to deliver a more powerful punch. Everything (Nature) is relative and moving in a circle of time and space. The knowledge was described by Daoists and applied in Wushu twenty-five hundreds years before Mr. Einstein described it. If you are a beginner in Chinese martial arts, this book will give you an overview what Wushu is all about. If you already know some martial arts, this book will be an invaluable guidebook to improve your skills. If you are an advanced martial artist, this book will be an indispensable tool to create martial moves for your discipline. If you are interested in how to think, what to think, and philosophy, this is a book of life and philosophy. If you are interested in how to win in life, in combat, or even a war, this is a book that tells you how. This book is compatible with your faiths or religions. As a matter of fact, this book is a must read for everybody. This book incorporates Nature and physics (how Nature works) into your thinking, your life, your martial arts, and you. This is a book of wisdom. This is a book of Nature. This is a book of human nature (human physics). Human physics are about how human think and how human function, fight, and win. Meditation about Nature and Wushu is called Wu Ji Chan Chuan in Chinese. And yes, this is a book of philosophy.

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