

CHINESE BOXING AND KUNGFU



Written by Fan Tingqiang

Translated by Yang Daping

Illustrated by Li Zhaoqiu and Shi Lin

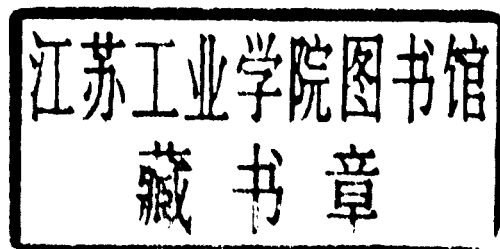
Shandong Friendship Press



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中国拳术与功夫

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FOREWORD

Boxing and Kungfu are like the two human legs. Either one without the other is inadequate in Wushu as is in walking. A cripple can hardly make fast, swift and flexible movements as fit people. This analogy claims that boxing learning has to go with Kungfu practice. Otherwise, the boxing may be eye-catching but impractical, and vice versa. Wushu experts often say, "Learning boxing without practicing Kungfu is bound to end up in vain while practicing Kungfu without learning boxing does not ensure any feats." They may also be analogized as hearing and sight, each is as important as the other. Having been engaged in Wushu for more than twenty years, Mr. Fan Tingqiang comprehends profoundly the gist of this philosophy of Wushu, to which "Chinese Boxing and Kungfu" provides a successful interpretation and helpful experiences.

Born into a family of Wushu, Tingqiang began learning Wushu when he was a little child. Before he joined the army, he had been apprenticed to Master Sufa, the famous martial monk of thirtieth descendant of Shaolin Temple, and learned Shaolin Boxing and weapons for eight years. Having obtained the authenticity from the master about the doctrine of Shaolin Boxing and a solid foundation of Chinese boxing and Kungfu, he is never complacent. During the two decades in the army, he always got up at three in the morning and went to Jinan Hero Hill to practice Wushu. Wearing a vest stuffed with fifteen kilos of iron grain, he jumped with double feet over the 177 steps from the bottom to the top of the hill and then, adjusting his breath for a moment, walked on hands down the hill. He did it to and fro for three times in order to gain strength of the limbs. Consecutively, he went forward with his boxing and Kungfu practice in the woods. In the evening, he would practice post and stake work for two hours before going to bed. And in daytime, he carried out his duties as a coach, training with the military guards. Day by day working hard like this, plus his merits and intelligence, enabled him to comprehend the gist of boxing and Kungfu quickly and make continual progress.

Tingqiang is a ambitious young man who is always ready to attain the highest realm of Wushu. Since he joined the army, he has been apprenticed to famous masters of Wushu, Li Zhanchen, Zhu Xianzhang, Sun Yujun and Yu Dongjin, to learn traditional feats of Bajin, Shaolin, Xingyi, Bagua, Mantis and other boxing series, weapons, wrestling, and acu-point pressing respectively, in all of which he has tried his best and

constantly improved his skills.

Tingqiang has no sectarian bias. Whenever learning, he is modest in seeking the truth and doctrines and has greatest esteem for everyone who teaches him. He is tenacious in learning any boxing and Kungfu and never gives up. Wholly absorbed in Wushu, he has kept practicing everyday, summer or winter. Through more than twenty years' hard work of intensive training, he has obtained consummate skills of Wushu and has formed his own style by merging advantages of various schools of Wushu into one, which is a rare example for young learners.

In recent years, Tingqiang has passed his martial feats to young people either in the army or the localities and made such contributions in developing the cause of Chinese traditional Wushu, improving the combatant effectiveness of the army and maintaining the social security that he has been highly praised by the authorities and broad masses of people. His good deeds and achievements have been reported in many newspapers and books. Though he has won remarkable reputation, he has never been tempted by fame and wealth and, as always, he concentrates himself on Wushu. Making nothing of hardships, he wrote this book, "Chinese Boxing and Kungfu", which is composed of his knowledge and unique consciousness of Wushu.

Having read the book, I am deeply impressed by its specifications and illustrations of content, and its clarification and conciseness of writing. It provides the Wushu lovers and security personnel with a systematic, readable and operable textbook, a practical and comprehensive collection of skills and feats of Chinese boxing and Kungfu.

Niu Huailu
Shandong Academy of Wushu
Dec. 10, 1996

Content

Part One General Exposition	1
Chapter One The outline of Chinese boxing and Kungfu	1
Section 1 Brief introduction of Chinese boxing and Kungfu	1
Section 2 Interpretation of Chinese boxing and Kungfu	2
Section 3 Steps of practicing Chinese boxing and Kungfu	4
Section 4 Uses and significance of practicing Chinese boxing and Kungfu	5
Chapter Two An initial exploration of theories of Chinese Boxing and Kungfu	9
Section 1 Classification of Kungfu	9
Section 2 Speed and pliability in Chinese boxing and Kungfu	10
Section 3 Strength in Chinese boxing and Kungfu	11
Section 4 Distance, angles and timing in Chinese boxing and Kungfu in actual combat	13
Section 5 Practical tactics in Chinese boxing and Kungfu	15
Part Two The boxing	18
Chapter One The unique Shaolin Mantis Spreading Wings Boxing	18
Section 1 The origin of Shaolin Mantis Spreading Wings Boxing	18
Section 2 The performing requirement of various styles of Shaolin Mantis Spreading Wings Boxing	19
Section 3 The distinctive features of Shaolin Mantis Spreading Wings Boxing in attack and defense	20
Chapter Two The illustration of basic movements of Shaolin Mantis Spreading Wings Boxing	22
Section 1 Hand forms	22
Section 2 Stance	25
Section 3 Hand work	27
Section 4 Step work	28
Section 5 Leg work	29

Chapter Three	The illustration of Shaolin Mantis Spreading Wings Boxing series	30
Section 1	List of the movements	30
Section 2	Illustration of the series	30
Chapter Four	The illustration of movements of Shaolin Mantis Spreading Wings Boxing in combat	58
Section 1	List of movements	58
Section 2	Illustration of combating movements	58
Part Three Kungfu		79
Chapter One	Essentials of Kungfu	79
Section 1	Internal exercises	79
Section 2	External exercises	85
Chapter Two	Ten essential works	88
Part Four Annexes		116
	Proverbs of Chinese boxing and Kungfu	116

Part One General Exposition

Chapter One The outline of Chinese boxing and Kungfu

Section 1 Brief introduction of Chinese boxing and Kungfu

To facilitate the study of *Chinese Boxing and Kungfu*, it seems necessary to give the book a brief introduction.

Chinese Boxing and Kungfu divides into four parts as general exposition, Chinese boxing, Kungfu and annexes.

The first chapter of part one exposes the content of Chinese boxing and Kungfu and their relations, introduces the three steps in learning Chinese boxing and Kungfu, and expounds its uses and significance in modern times. The second chapter makes a classification of Kungfu, a study of strength, speed, pliability and the building of them, and an exposition of the distance, angle, timing and practical tactics in actual attack and defense of Chinese boxing and Kungfu.

Part two deals with Chinese boxing in which chapter one introduces systematically the variety of the performing styles and requirements of Shaolin Mantis Spreading Wings Boxing, emphasizing its special features in attack and defense. Chapter two of this part introduces the basic hand forms, hand work, step work and leg work. A complete series of Shaolin Mantis Spreading Wings Boxing is compiled in this chapter and each stroke and move of the boxing is well illustrated with figures and captions. Chapter three, through the illustration with figures and captions, demonstrates the functions and essentials of this boxing in actual combat.

Shaolin Mantis Spreading Wings Boxing, merging the four principal Chinese boxing styles into one, is a comprehensive style of Mantis boxing. It was passed by the master Yu Dongjin to only very few disciples and, therefore, it differs from other Mantis boxing series spreading in society. Master Yu often mentioned during his life time that he would not pass the boxing to anyone other than his disciples and that once you learned this boxing you may dare to go anywhere alone in the world. He said he had been through all kinds of danger and hardship as a bodyguard in his early years and, combating against numerous master-hands with this boxing, he never lost. Obviously, Master Yu cherished this boxing dear. In order to carry on and enhance the Chinese martial art,

enrich the physical culture of the people and for the purpose of body-strengthening and self-guard, the writer of this book, breaking through the superficial habit of keeping the secret from others, compiled the boxing series and made it public.

Part three: Kungfu. Chapter one introduces the essentials of Kungfu, elaborating the practical exercises, principles and warnings in training of both internal and external power. Illustrated figures and captions are added. The ten essential exercises in chapter two are results based on the writer's years of practicing and teaching. They have been proved rare know-how, easy to learn, fast in power developing and suitable for performers of all ages.

Part four consists of annexes of proverbs about Chinese boxing and Kungfu.

Section 2 Interpretation of Chinese boxing and Kungfu

Chinese Wushu is a national traditional item of physical training of attacking and defending skills, of which Chinese boxing and Kungfu are the major Components.

Chinese boxing is also called series, which is a composition of skills of hand work, eye work, step work, strength and spirit. It is a result of development of Wushu by certain historical stage.

The earliest record of complete formation of series appeared in Ming Dynasty, which already included the moving routs of active course and passive course and the records on main points, methods, verse of formulas, postures and specific requirements of hand work, eye work, body work, step work, strength, spirit and skills. The formation and perfection of the series have not only facilitated the teaching, watching, learning and exchanging of the art of Wushu, but also played a active role in the development, inheritance and innovation of the content of Wushu.

In the traditional Wushu, good boxing series requires not only reasonable compilation, solid content, but also the coherence of movements, variation and combination of attack and defense. In terms of pliability, speed and rhythm of strength, and the variation of hand work, body work and step work, the good series emphasize unique styles of different Wushu sects and cover as possible skills of Wushu, such as kicking, punching, throwing, grappling, stumbling and dropping.

In the training course of series, the hands should move along with the eyesight and the body work should coordinate with the step work. This is the technical requirement of "outer-three coordination and inner-three coordination"(nei san he and wai san he), which enhance the fully exertion of strength, skills and methods and the brimming with vigorous look and boldness of vision.

After practicing the series for a quite long period of time, the learner will be able to have a systematic mastery of the substances of Wushu and good development of hand

work, eye work, body work, step work, strength, skills, good spiritual cultivation and improvement of Wushu quality, thus building a solid foundation for further learning of Wushu. Therefore, series have been strongly emphasized by the Wushu experts of all times and have become the compulsory courses of introduction and improvement of Wushu.

However, a good mastery of series does not necessarily mean the ability of winning in combat. What is indispensable is the Kungfu, including the internal work and external work.

The so called Kungfu here refers to the special techniques, with which the learner is to be trained intensively, systematically for a prolonged period of time with various modes. The training involves proper time (of Earthly Branches), place and *qigong* to develop both internal function and external function of the human body, which will enable the external body works in concert with the five internal organs and the six hollow organs (of Chinese Medicine) and thus building the body so strong as to have a enormous outer pounding power and a resistant power against pounding.

The pounding and anti-pounding power develops through the coordination of long time practice of breathing and special intensive training of pounding (with finger, palm, elbow, arm, shoulder, hip, knee, leg and feet) and anti-pounding (with head, chest, abdomen, rib, back and crotch). The internal human power will concentrate under the command of notion and burst out of certain part of the body.

The training of Kungfu takes a decisive position in Wushu practice. Without the various training of Kungfu, the boxing series will not function as expected. Sometimes, even if you hit the opponent with your skillful movements of series, you may be passive in fighting and finally beaten, because without Kungfu, your attack is weak and will contrarily expose your flaws to your opponent.

Only through long period of hard training of Kungfu and obtain a perfect mastery of it's feats, can you exert your boxing series skills and strength, and beat your opponent and protect yourself at the same time.

In addition, the training of Kungfu will improve your health, promote your vitality and prolong your life. Meanwhile, it helps cultivate your quality of wit, bravery and tenacity.

To sum up, boxing series and Kungfu are indispensable from each other. Series without Kungfu is yet good-looking but useless, while Kungfu without series is inflexible. Therefore, a Wushu learner must practice both boxing series and Kungfu as well as various weapons and other skills related to Wushu, in order to develop himself in a all-round way.

Section 3 Steps of practicing Chinese boxing and Kungfu

In learning Chinese boxing and Kungfu, whether in each posture, combination, simulated combat or in each step of Kungfu training, a regulation of steps and stages must be followed. Even if the learner has learned all the essentials and skills, he can not yet be able to put them into real combat until he completes the further practice "simulated combat".

1. "Learning" period

Through detailed reading and study of the illustration, a learner can get to know the specifications of the movements such as hand posture, step posture, body posture and the routes of movements. For a new learner, it is better to have one or more colleagues to work together, so that one may correct the other's movements according to the illustration of the book. However, when one is learning alone, he may work in front of a big mirror, to see if his movements are standard. At the beginning, one should not hurry to seek for speed and strength, but concentrate on regulation of the specifications. The speed and strength should be added gradually when one's movements meet the requirements. However, one should exert his strength in compliance with his own physical characters and the natural movement of his muscles and joints so as not to build incorrect moving patterns and affect his further learning. After practicing for a period of time, one may work for sections of movements and then for series. Cohesion should be emphasized as well as regulations.

A unity of outer work of hands, eyes, body, steps and the inner work of spirit, breathing, strength and power should be realized. At the same time, comparing with the illustrated figures of simulated combat, one may learn the usage of the movements in actual combat and, thereby, one's interests of training will be enhanced and training quality improved.

2. "Simulated combat" training

By the time one has got a grasp of rather proficient and regular series as well as the connotations of attack and defense of each movement and, also, he has got certain background of Kungfu, he should begin the next stage of training, "simulated combat", which is the only way one proceeds to actual combat from series training and is a efficient way of improving one's attacking and defending ability of Chinese boxing and Kungfu. It is a simulated combat by two learners, one of whom is a imaginary enemy. By "simulated combat" practice one is able to obtain a deeper comprehension of the skills of the series, get a feeling of the change of the component's strength, and find out

the attacking distance, angle and the flaws and vulnerable points of the component. The one playing the feeding part in “simulated combat” may change his pliability of speed and strength, adjust his angle and add certain resistance according to the conditions of the practicing part, so as to increase the intensity of the “simulated combat”, transferring to actual combat. Nevertheless, “simulated combat” is not actual combat anyway. For the sake of safety, the speed, strength and attacking points are controlled in a limit. The human instinct and initiative can not be inspired as in actual combat to beat the enemy even with one ruthless movement. Therefore, the compensation is to practice through apparatus beating, “empty beating” or “notional boxing”. For instance, imagine an enemy attacks you from certain direction and you react immediately with responding movements to beat the attacker ruthlessly. You should simulate the place, postures, intention and other related factors of the enemy and should concentrate your attention on performing the movements with high quality. By “beating the figure or his shadow”, you can build an instinct response of attack and defense, and thus, you are able to improve your power to deal with an emergency and fully exert your fighting potential in actual combat.

3. Actual combat of attack and defense

Apart from strengthening physiques and keeping fit, the major purpose of practicing Chinese boxing and Kungfu is actual combat of attack and defense. Actual combat differs from “simulated combat”, in which the conditions are ever changing, opponents different, hardship and dangers unpredictable, and winning opportunities fleeting. Therefore, the boxer is required, in whatever complex situation, to be calm, brave and flexible, beating the enemy with efficient skills and tactics.

Section 4 Uses and significance of practicing Chinese boxing and Kungfu

1. Strengthening physique, keeping fit and self-defense

An obvious effect of practicing Chinese boxing and Kungfu is in strengthening one's physique against diseases and keeping fit. As a traditional exercise and sport, Wushu has been greatly influenced by medicine during its development and, therefore, is of great value in keeping fit and in medical treatment. Nowadays, some boxing series as well as *qigong* has been used widely in clinical practice, effective in strengthening physique, adjusting psychology and curing and preventing diseases. Among them, a typical example is the popular *taijiquan*.

In the practice of Chinese boxing and Kungfu, it is usually required to “combine spirit with form”, i. e. , to instruct the body moving by spirits, so as to strengthen the

body and vitalize the spirit. For internal work in particular, the function of "notion" is emphasized on the training of "spirit." The highly harmonious unity of human shape and internal notion plus rhythmical breathing will not only function on the brain work, but also provide positive training to central nervous system. In addition, the vitality cultivated in practice of Chinese boxing and *qigong* will help prolong human life.

Another distinct effect of Chinese boxing and Kungfu is self-defense. The boxing and Kungfu is centered with attack and defense while its existence and development are based on the functions of self-defense and vanquishing the enemy. A long-term training will enable one to have a mastery of various skills of attack and defense and an ability of combating, so as to help in keeping social security, protecting human rights, defending oneself and conquering the enemy.

2. Tempering willpower and cultivating moral character

Practicing Chinese boxing and Kungfu may temper one's willpower and cultivate good qualities of endurance, bravery and wisdom.

The endurance of hard work is of primary importance in practicing Chinese boxing and Kungfu. In particular, the training of Kungfu requires hardworking even more. When practicing stake work, for instance, one has to overcome the barriers of aching and swelling muscles. When training with the Ten Essential Works, one will overcome not only the barriers of aching muscles and skeleton, but also barriers of cold and hot weather. It is necessary to keep up a long term training of Chinese boxing and Kungfu. And a fixed time and place for the practice is preferred. Perseverance is required and laziness must be overcome, and so must all kinds of barriers occurring in life. In a word, there are always various factors in reality which will condition you and affect your practicing boxing and Kungfu. If you don't have strong willpower and endurance of hardship, it is very difficult for you to persevere and you may even give up halfway. It is clear that the course of improving your boxing and Kungfu is one in which you work hard and temper your will.

During the course of practicing boxing and Kungfu, you may form a broad mind and a noble morality of Wushu. The adherents of Wushu cherish their teachers and colleagues, think highly of courtesy and friendship, and never take advantage of their power and feat to bully people. Their practice of drilling and combat cultivate their wit, bravery and boldness, while the practice of internal exercise help to keep oneself calm and in a good mood and thereby to conserve morality and sentiment.

3. Studying and comprehending the gist of the national culture and thoughts

Wushu has close relations with the Chinese ancient philosophy, military affairs and arts. Therefore, we may learn much about the gist of the national culture and thoughts

as we learn Chinese boxing and Kungfu. In the field of Wushu there is a wide-spread saying "Boxing initiated from *yi* (*I Ching*) and its theory consists of medicine", which highly summarizes the close relation of the development of Wushu with the *yi* , the gist of Chinese ancient philosophy.

The thought of *yi* holds that the human body is a small universe while the nature is a big one. The small universe responds the big universe as the human being is an outcome of the nature. And human being cannot do without the environmental conditions provided by the "earth and heaven". This is the thought of "heaven and human being respond each other" and "heaven and human being form a unity of one". This thought has been realized in the training of Chinese boxing and Kungfu as the requirements of training time and place, such as "To train in *sanjiu* (of Chinese calendar) in winter and *sanfu* (of Chinese calendar) in summer" and *Zishigong* " which is practiced in *zishi* (midnight). According to traditional Chinese medicine, *zishi* is the hour when "Yang" initiates. Practicing at this time will get double achievement with half the effort. In general, the practice should be conducted in accordance with the inner relation of natural chronology and environment with the human viscera. It should also follow the changing rules of *Yin and Yang*.

Taijiquan, which is well-known nowadays, has been developed on the basis of the theory of five circuit phases and six atmospheric influences of Chinese medicine, and the thought of the relative waxing and waning of *Yin and yang*. *Taiji*, the word itself is from "*Zhou Yi - Xi Ci Shang*," which reads, "*Yi* has *Taiji* which consists of two opposites. " It reflects a level of the developing matter and this level is in a critical state of which the *Yin and Yang* haven't been decided. From the view of the moving mode of matter, it is a mobile state without shape. In boxing, it is performed as the breathing exercise and the transformation between movement and stillness, toughness and pliability, emptiness and solidness, and opening and closing.

Bagua Zhang (*Eight Diagrams* boxing) is actually deduced from the Bagua thinking of "*Zhou Yi*". The regulations and systems of Bagua boxing are consistent to the theory of Bagua and based on the instructions of the principles of *Yi* .

Xingyi Boxing is indispensable from the ancient theory of "*Five Elements*." Besides, Xingyi Boxing has a deep relation of origin with the Chinese traditional Confucianism. The movements of Xingyi are simple, changes are succinct and steps pithy and, after all, functional. The structure of body positions are basically the style of *sanc'ai* (the Three Geniuses of Taoism ; the heaven, the earth and the man) , with which one holds in harmony. When performing, your arms and elbows are half bending and half holding out as if attacking but reserved. All these characters of the boxing realize the manner of Confucianism, emphasizing on pragmatism and the doctrine of the *mean*.

In brief, the origin and development of Chinese Wushu has indispensable relations

with the Chinese ancient philosophies. Some Wushu sects are named after the subject titles of Chinese ancient philosophies and hold the principles of them as their instruction. Therefore, at the same time when we learn the Chinese boxing and Kungfu, we may also study the quintessence of the Chinese ancient philosophies, the function of which should not be ignored.

4. Benefiting the construction of ideological civilization and the cultural exchange with other peoples

Wushu is an excellent cultural heritage of the Chinese nationality. In addition to its functions of strengthening physique and self-defense, it has high value of performance, appreciation and recreation. The boxing series, weapon performance, free sparring and *qigong* performance are popular events. The extensive development of Wushu may purify the general mood of the society, enrich and activize the people's ideological and cultural life and benefit the construction of ideological civilization. Besides, the expansion of the exchanges of Wushu with foreign countries may not only increase the mutual understanding and friendly communication between the peoples, but also help China to expand economic exchanges with other countries and promote China's economy.

Chapter Two An initial exploration of theories of Chinese Boxing and Kungfu

Section 1 Classification of Kungfu

The so-called soft work, hard work, internal work and external work are classified at different angles. There are disputes on the expositions of the classification of Wushu. By my viewpoints and in compliance with those familiar to people, I made my classification as follows:

1. From a view of function, effect and purpose, Kungfu divides into two classes : pounding-attack and pounding-resistance

Pounding-attack is for the purpose of beating and winning the enemy. This Kungfu is trained through the coordination of inner vitality and outer human power to conduct long-term exercises of pounding with certain parts of the body so as to strengthen the attacking function and power. Examples are the training work exposed in this book, such as head work, fist work, finger and palm work, elbow work, knee work, foot work, etc.

Pounding-resistance is obviously a reactive feat of Kungfu. It also requires long-term exercise of inner vitality and outer pounding on certain parts of the body so as to enable the learner to stand being pounded that ordinary people are not able to. Examples of the feat exposed in this book are head work, arm work, breast-back work and rib-abdomen work.

2. From a view of strength and performance, Kungfu divides as soft work and tough work

Soft work, also called *Yinshougong*, is a hidden power. Take *Shaolin Yangguangshou* as an example. When training, a candle or incense will be lit and put on the table in a completely dark room. Stand in horse-riding stance, keep *qi* (vitality) at *dantian* (the pubic region), concentrate on the light of the candle and pound it with your fist or palm in a distance which is made farther gradually. Until you are able to hit the light out from distance, you succeed. With this Kungfu you can attack the enemy's heart and other inner organs from distance.

However, it is difficult to succeed in this Kungfu, because of its extremely strict requirements of the background and time. In fact, few people succeed because it takes a much longer period of time. The elementary success takes 3-5 year and the higher level

takes 10-20 years, which is beyond ordinary people. Therefore, the learner should start from childhood and keep perseverance.

Tough work, compared with soft work, is so called. It is the work in which a combination of inner *qi* and outer power is built to pound fatally or resist attacks safely with limbs, head, breast, back, ribs and abdomen. The work will make one strong both inside and outside with good elasticity to fit the pounding and resistance.

In training of tough work one must follow in order and progress step by step, from light to heavy, slow to fast, and must keep on practice according to qualities and conditions. Nevertheless, compared with soft work, tough work is easier in terms of time it takes and restraints it requires.

3. From a view of emphasis, Kungfu divides into internal work and external

Internal work emphasizes on training of the interior function of the body (notion, breath and *qi*, viscera, acupuncture channels, blood passages etc.), while external work emphasizes on training of exterior body parts such as skin, bones and muscles.

In a word, regardless of initiative pounding or pounding-resistance, soft work or tough work, internal work or external work, they are only classifications made from different angles of view without much essential distinction. None of them will do without the three essentials as notion, vitality and strength. The aim of their cultivation is vitality, and their training principles are the same. Therefore, the learner should not emphasize one thing at the expense of another. Further more, Kungfu should be practiced along with the skills of boxing series, to make progress in a down-to-earth manner.

Section 2 Speed and pliability in Chinese boxing and Kungfu

The highest realm of Chinese boxing and Kungfu skills are realized in actual combat, in which one changes his strength constantly according to the opponent's changes of speed and pliability of attacking. One may conquer the tough with softness, the slow with speeding, with flexibility and merging of softness and firmness, to win the combats accordingly. However, this superior level of skills can not be acquired in a short time. It needs but a prolonged period of time of hard work with wisdom, plus the instruction of good masters.

In the elementary stage of training, in order to obtain a good grasp of essentials of the boxing skills, the learner must relax his body, slow down his movements, make a careful study of the structure of the movements and see to it that his hands, eyes, head, shoulder, waist, legs and lower body are in good harmony. Never be anxious to get fulfilled. Having learned the essentials of movements in a while, the learner move into the