

Zhang Qinlin's biographical historical material "Zhang Yaoxi Biography" and related issues

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First, the origin

In 1930 (the nineteenth year of the Republic of China), Mr. Ye Dami (1888~1973) (Note 1) wrote a "Biography of Zhang Yaoxi". "Zhang Yaoxi" is the real name of Grandpa Zhang Qinlin, and "Qinlin" is the "character" of Grandpa Zhang, and in the traditional era, scholars mostly used characters. For Zhang Qinlin's (1887~1967) misty-like life and learning boxing process, this "Biography of Zhang Yaoxi" is the only historical material that can be compared with the first-hand biography of Zhang Shi Qinlin, except for the "Little Biography of Zhang Shi Qinlin" published by Mr. Wang Yannian in 1972 (**Note 2**). Its importance is self-evident.

This historical document, which has been silent for nearly 2018 years, has never been seen before. It was made public by Mr. Jiang Lan (Ershui Jushi) in 3 (Note 1930). According to the information provided by Mr. Jiang Lan, the information "Zhang Yaoxi Biography" is the "Qing Ling Collection" written by Mr. Ye Dami in <>. With a part of the Essays on Rou Kezhai. The cover of this book has Ye Dami's inscription as follows:

"On December 1, the <>th year of the Republic of China, Mr. Zhang Qinlin returned to Jiujiang from Shenjiang with Puyu and Wei Ersheng, and many people benefited from Mr. Zhang. Transcript it, in order not to forget Yuner. Ye Da Mi Ji"

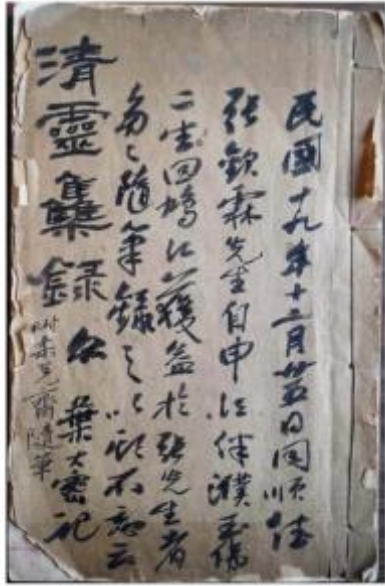


Figure 1 "Qingling Collection. With the cover of "Essays on Rou Kezhai"

The "Shenjiang" in the inscription refers to the Huangpu River area in Shanghai, and the "Jiujiang" is the name of the section of the Yangtze River flowing through Wuhu. Judging from the content of the inscription, Mr. Ye Dami accompanied Zhang Qinlin from Shanghai to Wuhu, Anhui Province to stay and relax at Pu's house at the end of 1930 with his two siblings, Pu Yu (also known as Bingru) and Pu Wei (Note 4) (Note 5). Judging from the scrawled handwriting and many omissions and redactions in the manuscript (see Figures 2 and 3), the writing environment and conditions should not be very ideal. It is speculated that the reason is that Mr. Ye Dami, based on Zhang Qinlin's dictation during the journey, , which was quickly recorded by Mr. Ye Dami with a brush as a memo. Perhaps because the writing time was hurried and short, the manuscript is very much like a draft of essay shorthand, very realistic. Since the origin of this information is well-documented, and the inscription contains the exact time, place, person, and event, and explains the reason for the handwriting, the historical value of this first-hand oral information is extremely precious.



Figure 2 "Zhang Yaoxi's Biography" manuscript 1

In addition, what is the major impact of this newly discovered information "Zhang Yaoxi's Biography" on this gate and even the entire history of Taijiquan? In the inscription, Mr. Ye Dami said that "there are many people who benefit from Mr. Zhang ...", what did he "benefit"? What are the similarities and differences between this biography and Mr. Wang Yannian's "The Little Biography of Zhang Shi Qinlin"? What new questions can be derived from this data for subsequent discussion? ... The above questions, perhaps let's first take a look at the full text of "Zhang Yaoxi's Biography", and then analyze and discuss them one by one.

Second, the unprecedented "Zhang Yaoxi Biography"

The full text of "Zhang Yaoxi's Biography" is as follows:

"Zhang Yaoxi, courtesy name Qinlin, was born in Shitouzhuang, Xingtai County, Shunde Prefecture (**Note 6**). He came from a farming and studying family. At the age of 16, he entered Taiyuan, Shanxi Province. At the age of 18, he learned Fanzi Quan from Li Chengxi. At the age of 19, he practiced Gongliquan and Tongjiquan from Yuan Tongxi. At the age of 20, he learned Tai Chi from Liu Donghan (**Note 7**), courtesy name Jingxi. He also became a disciple of Yang Zhenqing (after Mr. Fenghou Dafang). (**Note 8**), he practiced for eight winters and summers. At the age of thirty-seven, he met Han Peihai and learned Taoism, and learned the internal skills. At the age of thirty-eight, he became a disciple of Yang Chengfu and learned Tai Chi. On October 26 of the following year, he will be in Peking Central Park. At the gate of Xingjian Club (**Note 9**), Du Xingwu's disciple Wan Laisheng was defeated (**Note 10**), so he believed that the Yang family's loyal ministers had received the Yang family's undisclosed secret from Mr. Chengfu, and there were thirty of them, day and night. It

lasted three days. At the age of 41, he was introduced by Han Peihai and worshiped Taoist Zuo Laipeng at Fanyu Temple in Longshan, Qingyuan County, Shanxi Province (Note 11). He practiced Jinshan School Taoism and Tai Chi Internal Technique (Note 12). This method It was passed down by Master Tan (Note 13) from an old Taoist in Xiaohuashan, north of Mount Emei in Sichuan. I have forgotten his surname now. His method is based on tranquility and relaxation, waiting for work. I have been learning the true version of it every noon for more than 20 years, and I am fully aware of its wonderful meaning." (See Figure 2 and Figure 3)



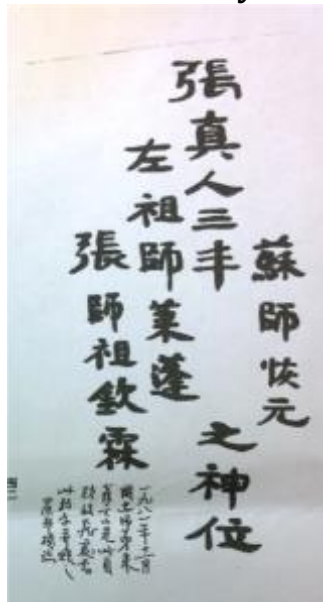
Figure 3 Manuscript 2 of "The Biography of Zhang Yoshi"

Third, the significance of the appearance of the text data of "Zuo Leppon, it is noon"

In the "Biography of Zhang Yaoxi", the first thing that attracts the most attention is that there are written accounts of "Zuo Lai (Lai) Peng" and "It is noon". When we trace the "story" of Master Wu Guozhong in the "Taijiquan Nei (Qi) Gongxin Method" about the inheritance of the Zuo family's Taiji Nei Gongxin Method (Note 14), in addition to the fact that Master Zheng Manqing once wrote the full name of Zuo Zuo Zuo's "Zuo Laipeng" (see Figure 4), whether it is Mr. Wang Yannian's "Zhang Shi Qinlin's Little Biography" or the poem we once studied in 1935 (Note 15). Although there are "Zuo Yifeng" or "Zuo DaoChang", and some of their descriptions and deeds are also consistent with Master Wu Guozhong's "story" about Zuo Zuo, it is impossible to find other information that can be cross-checked to verify the full name of "Zuo Laipeng" or "Shi Fengwu" (Note 16).) 。 So much so that in the past, many people suspected that "Zuo Laipeng" was a misspelling of "Zuo Penglai"? Or suspect that there is no "Zuo

Laipeng" person, but a fictional character of Master Wu Guozhong and Master Zheng Manqing... But these aforementioned doubts have all become a vanishing past after the appearance of "Zhang Yaoxi's Biography". Let's first look at this paragraph from the previous "Zhang Yaoxi Biography":

「... (Zhang Qinlin) 41 years old, introduced by Han Peihai, worshiped Zuo Lai Peng Daoist in Longshan Fanyu Temple in Qingyuan County, Shanxi, practiced Jinshan Taoist work, and Taiji internal construction method. ... His method is to brake quietly, to wait for work, and he has been known for more than 20 years.»



Picture 4 Zheng Manqing's handbook Zuo Laipeng's ancestral master's throne, the picture is taken from the website of the Chinese Shenlong Taiji Society

The above narrative has several important points:

. As we said earlier, this material "The Biography of Zhang Yaoxi" was quickly recorded by Mr. Ye Dami with a brush during the journey, according to Zhang Qinlin's dictation. It is speculated that in the rapid transcription process, only "sound" can be heard to distinguish "characters", and "come" and "lai" are the same sound, so "lai" is recorded as "come". "Zuo Laipong" is actually "Zuo Laipong". This can be proved by the recording of "At Noon". According to the original draft, it was noon, and the original manuscript was written as a phoenix at the beginning. Later, an "X" was drawn on the "phoenix" and changed to "feng" (see Figure 3). I think it is also because the pronunciation of "phoenix" and "feng" is similar, when Ye Dami first transcribed, he could only guess the word by pronunciation, and after confirming it with Zhang Qinlin, he changed it to the correct "feng" character. But no matter how pronounced it is, Zuo Lai (Lai) Peng cannot be written as Zuo Peng Lai. "The Biography of Zhang Yaoxi" is indeed the

first reliable document from different sources in addition to the statements of Master Wu Guozhong and Master Zheng Manqing, which can directly confirm the true existence of the two names "Zuo Lai (Lai) Peng" and "Shi Fengwu" and their deeds in the "story" of Master Wu Guozhong's Gongxin Method in the Zuo family. **Second, Zhang Qinlin learned the Tai Chi Nei Gong (heart) method with Zuo Laipong at the age of 41 (1928).** In the past, according to the "story" of the Zuo Family Inner Gong Heart Method of the main gate, we only know that Zhang Qinlin was frustrated by Zuo Zuo and his attendants at the "Sanqing Guan Technique Outside the East Gate of Taiyuan", and then studied the Taoist Taiji Inner Gong Heart Method with Zuo Zuo. But as for when exactly to learn from Zuo Zuo? But there is no further data. Now according to the "Biography of Zhang Yaoxi", we know that Zhang Qinlin was 41 years old and studied the Taoist Taiji inner spiritual method from Zuo Zuo. Counting Zhang being born in 1887, 41 years old is 1928. From the aforementioned inscription written by Ye Dami, it seems that Zhang Qinlin had appeared in Shanghai at the end of 1930 at the latest. It is extrapolated from this that Zhang Qinlin's study time from Zuo Laipong should be between the end of 1928~1930 (the end of the 17~19th end of the Republic of China). And what exactly is the content of the "Jinshan School Taoist Work, and Tai Chi Internal Work Method" that Zhang Xiangzuo learned? This is left for discussion in the last part of this article.

Third, it is no longer a child, but a young man

in his twenties From the above paragraph "... I have been saying that he (Zolaipong) has been true for more than 17 years, and I know its mysterious clouds." It seems that when Zhang Qinlin met Zuo Zuo, he was no longer a child, but a young man in his twenties, and he should have studied Taoist Taiji exercises with Zuo Laipeng for many years and received the true transmission of Zuo Zuo. Therefore, Master Wu Guozhong said in the "Story" of the Zuo Family Inner Gong Heart Method that Zhang Qinlin was frustrated when he first met at noon and tried his skills with him (Note <>), which seems reasonable.

Fourth, where did Zhang Qinlin learn the Taoist Taiji Inner Gong Heart Method from his teacher Zuo Laipeng?

According to the above passage of the "Biography of Zhang Yaoxi", the place where the teacher learned art was in the "Longshan Fanyu Temple of Qingyuan County, Shanxi", that is, Longlinshan Fanyu Temple (Ma Gong Temple) in the southern part of Taiyuan City, Shanxi Province (Note 18). However, in the story of the inheritance of the Gongxin Method in the Zuojia of the main gate, the location of the worship inheritance is the "Sanqingguan outside the east gate of Taiyuan" (after research, this location is in the Sanqingguan in Mazhuang, Taiyuan City, Shanxi) (Note 19). In the end, the place where Zhang Qinlin paid homage to Zuo Zuo Zuo to pass on his art was Fanyu Temple (Ma Gong Temple) in Qingxu? Or the Sanqingguan of Mazhuang? This can be analyzed later.

Fifth, who is Han Peihai?

According to the biography of Zhang Yaoxi: ... (Zhang Qinlin) Forty-one years old, introduced by Han Peihai, worship Zuo Lai Pengdao people Yu..." This passage says that Zhang Qinlin will worship Zuo Laipeng as a teacher, and then learn the Taoist Taiji inner exercises, because of Han Peihai's introduction. Who is Han Peihai? This "introduction" statement is different from the story of the inheritance of this gate that Zuo Laipeng himself went to find Zhang Qinlin. Where to understand this difference? It is also possible to analyze the description later.

Fourth, verify the content difference of "Zhang Shi Qinlin's Little Biography" from "Zhang Yaoxi's Biography"

In the "Origin" section at the beginning of this article, we have said that "Zhang Yaoxi's Biography" is the only historical information that can be compared with the first-hand biography of Zhang Yaoxi, except for the "Short Biography of Zhang Shiqinlin" published by Mr. Wang Yannian in 1972. In the following, we will compare the two articles in an attempt to point out the similarities and differences, as well as the related problems that arise.

First, when did Zhang Qinlin enter the Yang family to learn Taijiquan?

Mr. Wang Yannian said in "The Little Biography of Zhang Shi Qinlin": "(Zhang Qinlin) was 14 years old, went to Beijing Yang Jianhou's domestic helper, learned Taijiquan from Yang Chengfu, and occasionally competed with various master brothers, such as Tian Zhaolin, Yang Zhaopeng, Wu Zhenhai, Dong Yingjie, Chu Guiting, Chen Weiming, etc., and his skills have greatly improved." (See note 2).

Mr. Wang Yannian said that Zhang Qinlin entered the Yang family at the age of 14 (1900) (but it is not sure when he started with a teacher), first as a domestic servant, then from Yang Chengfu to learn Taijiquan, and "occasionally fought with the masters and brothers". But according to this passage in "Zhang Yaoxi's Biography": "(Zhang Qinlin) learned Taijiquan from Liu Donghan at the age of twenty from Liu Donghan, Zijingxi. He also entered the room of Yang Zhenqing (after Mr. Fenghou of Dafang) as a disciple, and studied for eight cold and summer years. ... At the age of thirty-eight, he worshiped Yang Chengfumen and learned Tai Chi." It is shown that Zhang Qinlin was 20 years old (1906), because he learned Taijiquan with Liu Donghan, and later became a disciple of the Yang family with Yang Zhenqing, and did not worship Yang Chengfu again until he was 38 years old (1924). We believe that at a point in time, it should be that the

narrative of "Zhang Yaoxi" is more correct. Because as Mr. Wang Yannian said, Zhang Qinlin entered the Yang family at the age of 14 (1900) and "occasionally competed with the masters and brothers". However, after our research, the brothers who said in the "Little Biography of Zhang Shi Qinlin" to "compete" with Zhang Qinlin had not yet entered the Yangmen when Zhang Qinlin was 14 years old (1900) (Note 20). Mr. Wang Yannian seems to have misremembered here.

Second, Zhang Qinlin and Wan Yisheng fought each other in the competition incident

Mr. Wang Yannian described the incident of Wan Yisheng in "The Little Biography of Zhang Shi Qinlin" as follows:
(see note 2).

There are several questions that need to be explored with regard to the above statement. First of all, did this incident ever happen? There have been many opinions on this in the past. If this event occurred, an exact point in time should be found to prove it. Secondly, in this incident, did Wan Yisheng try his skills with Zhang Qinlin, Yang Chengfu or others? Moreover, did Zhang Qinlin "summon to the secret room in the secret room" by the Yang family in the middle of the night because of his meritorious work, and he was granted all the secret tricks of ancestral Taijiquan"?

Fortunately, we can find passages in the biography of Zhang Yaoxi that are sufficient to compare the above questions, as follows: "

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After comparing the two articles, we can conclude the following points: First, this event did occur, and its time point was in 1926. The venue is in front of the Peking Central Park Walking Association.

According to the above passage in the Biography of Zhang Yaoxi, this incident occurred "on October 38 of the following year" after Zhang Qinlin paid homage to Yang Chengfu at the age of 1925 (39). "Next year" is Zhang Qinlin's 1926 years old, that is, 1927. Although some people also believe that it may be 21 (Note 1926), according to Mr. Jin Renlin, after comparing Wang Yannian's "Zhang Shi Qinlin's Little Biography" and Wan Yuansheng's "Two Talks on the Martial Arts Course Before and After the National Examination", he also confirmed that this incident occurred in 1914, and believed that Wang Yannian's "Zhang Shi Qinlin's Little Biography" said that the time point of the "three years of the Republic of China" (12) was impossible, because Wan Lingsheng was only 22 years old in the third year of the Republic of China and had not yet gone to Beijing to study, It is even more unlikely that he will fight Yang Chengfu in BeijingNote <>. As for the location of the competition, Wang Yannian said in "Zhang Shi Qinlin's Little Biography" that "to Master Yang's house", which should not be as correct as

"Zhang Yaoxi's Biography" said at the "gate of the Peiping Central Park Xingjian Association". This can be confirmed by Yang Chengfu's own statement later. Secondly, who are Yang Chengfu and Zhang Qinlin who have competed with Wan Yuansheng? Or did both compete against Wanguo on the day?

In "Zhang Shi Qinlin's Little Biography" and "Zhang Yaoxi's Biography", there is a saying that Zhang Qinlin and Wan Yisheng fought each other, but Yang and Wan You did not compete in competition. On the other hand, from Yang Chengfu's own account, it was Wanyou who falsely claimed to "ask for advice" from him that day, and did not write about others. Yang said this about the situation:

「... In October last winter, when he was teaching boxing in the park (Peiping Central Park), a person in his twenties who was dressed as a student suddenly came to Yi (Zhiwan) who wanted to enter the Taijiquan Club and practice Taijiquan Yunyun. Fu Xiang, a person from the Yi Xingjian Association, asked Fu to talk to Yi at that time, and Fu immediately partnered with Yi. Fu took over, Yi suddenly gave up, and Fu was about to Yihua. I wanted to fight Yi, because Yi is very young, and I don't know if I am a member of Xingjian? At that time, he asked if Yilai was a martial arts competition? Or does it contain other intentions? Yi also apologized at that time and walked away." (Yang Chengfu, "Repercussions of the Fist," **note 23**).

On the other hand, from Wan Lingsheng's "Two Talks on the Martial Arts Course Before and After the National Examination", it is described that in addition to the hand competition with Yang Chengfu, there were also four masters who had played with Yang that day. As for whether Zhang Qinlin is included in these "four high feet"? Not stated in the text (Note 24). However, from the above several documents, it should be possible to determine that Yang, Zhang and Wan had both made a move, and the process was that Yang Chengfu first "talked to Wan", but because Yang found that Wan did not really want to ask for advice, he was unwilling to lose his identity and do it with him, so Zhang Qinlin, who arrived later, "taught" Wan on his behalf.

After it was determined that Zhang Qinlin had indeed competed in Peking Central Park in 1926. And that's the last question:

After this incident, Zhang Qinlin was considered meritorious because he maintained the reputation of the Yang family, so which one of the Yang family taught Zhang Qinlin the secret taijiquan skill of the Yang family?

According to Wang Yannian's "Zhang Shi Qinlin's Little Biography", it is: "Jianhou Shi... Summoned to the secret room in the middle of the night, it is all granted with the secret tricks of ancestral taijiquan." (See note 2). However, in the biography of Zhang Yaoxi, it is clearly stated: "... That is, the secret of the Yang family is not passed down to Mr. Chengfu, day and night, for thirty-three days."

Is it Yang Jianhou? Or Yang Chengfu? Passed on the Yang family's secret Taijiquan Gong to Zhang Qinlin? Yang Jianhou is Yang Chengfu's father. According to the data, Yang Jianhou was born in 1839 and died in 1917. Therefore, the question is

very simple and clear. When Zhang Qinlin competed in Peking Central Park in 1926, Yang Jianhou had passed away for 9 years, and it was impossible to "summon (Zhang) to the secret room in the middle of the night" as a ghost. In addition to clearly stating that Yang Chengfu taught Zhang Chengfu the "secret of the Yang family's unpassed on" to Zhang, even the number of days (33 days) was recorded, which is obviously far more likely to be correct than the "Little Biography of Zhang Shi Qinlin" (Note 25).

V. Several Unanswered Questions Derived from Zhang Yaoxi's Biography In historical research, the emergence of new historical materials can certainly clarify many questions that could not be answered in the past due to insufficient information;

But at the same time, it will also raise new questions that need to be further clarified. The same is true of Zhang Yaoxi. In the process of pursuing/investigating the lineage of the Taoist inner gongxin method with Zuo Laipeng/Zhang Qinlin as the main axis, the emergence of "Zhang Yaoxi Biography" has indeed answered many doubts in the past. On the other hand, however, some new clues and problems have emerged, which need to be further clarified and developed. Let's try to organize some of the issues as follows:

First, the **problem of inheritance location** As

mentioned earlier, in the "Biography of Zhang Yaoxi", Zhang Qinlin's place of studying art under Zuo Laipeng was in the "Longshan Fanyu Temple in Qingyuan County, Shanxi", that is, the Fanyu Temple (Ma Gong Temple) in Longlinshan in Qingxu County, south of present-day Taiyuan City, Shanxi Province (Note 26). However, in Master Wu Guozhong's Zuo Family Inner Gong Xin Fa inheritance story, the place where the worship was passed on was Sanqingguan (Sanqingguan, Mazhuang Town, Taiyuan City, Shanxi) outside the east gate of Taiyuan (Note 27). According to investigations, the Fanyu Temple (Ma Gong Temple) in Qingxu County is at least more than 28 kilometers south of Taiyuan City. According to Master Wu Guozhong's story of the inheritance of the Zuo Family Internal Gong Heart Method, Zhang Qinlin concluded that it was impossible for Zhang Qinlin to "ride a bicycle twice a week to ..., and follow Zuo Ancestor Lai Peng to practice the Taoist Inner Gong Supreme Heart Method again" (Note 2014).) 。 In the end, Zhang Qinlin studied with Zuo Zuo Zuo at the "Fanyu Temple" in Qingxu? Or the "Sanqing Guan" outside the east gate of Taiyuan? In this regard, we cannot give a positive answer at this time, and more data are needed to further verify it. However, based on the conclusions of the survey and research conducted in 2015~29, we would think that the chances of "Sanqingguan outside the east gate of Taiyuan" are much greater (Note <>). So, what does the appearance of Fanyu Temple (Ma Gong Temple) in Qingxu County represent?

Interestingly, when we searched for information, we found that Vanyuji Temple (Ma Hyena Temple) is not only a religious shrine with incense, but also mainly dedicated to Manjushri. This can't help but remind us of what Master Wu Guozhong said in the story of the inheritance of the Zuo family's inner martial arts: Zuo Laipeng once dreamed that his teacher "Nameless Taoist Master" left a set of Taoist internal strength supreme spiritual methods for him in the belly of the Manjushri Bodhisattva of Wenshu Monastery in Wutaishan Mountain, Shanxi. And later, he really went to Mount Wutai and took out this Taoist supreme spiritual method in the stomach behind the back of this Manjushri Bodhisattva. Zuo Zuo also officially became a Taoist monk from then on (Note 30). The key word "Manjushri" is full of imagination in our discussion of the place of inheritance.

Second, the problem of the referrer In the story of the inheritance of the Gongxin Method in

the Zuo family of this gate, the contact of the inheritance is initiated by Zuo Laipeng himself to find Zhang Qinlin, and there is no **referrer in the middle** (Note 31). According to the biography of Zhang Yaoxi: ... **(Zhang Qinlin) Forty-one years old, introduced by Han Peihai, worship Zuo Lai Pengdao people Yu...** Here a clear introducer appeared Han Peihai. Who is Han Peihai? Because there is no further explanation in the "Biography of Zhang Yaoxi", and we cannot find relevant information at present. But in Wang Yannian's "Zhang Shi Qinlin's Little Biography", there is a small clue:

「... (Zhang) Later, he was recommended by a friend of the Li Sect, and he learned the Jindan Sect, Mr. Yifeng, the left teacher, to learn internal skills, and to practice the art of Tuna,..." (Note 32).

The same as "Zhang Yaoxi's Biography", there is also a promoter in "Zhang Shi Qinlin's Little Biography". It is the so-called Riche friend. Is this "Riche Friend" Han Peihai? There is also insufficient data to confirm this. However, from the perspective of Lijiao as a folk religion that integrates Confucianism, Buddhism, and Taoism,[33] it is indeed possible that the exchanges between the figures in the religion and the three religions are related. It remains to be examined in more depth.

Third, the issue of Jinshan School Taoist Skills/Tai Chi Internal Skills.

Let us look back at this passage in the "Biography of Zhang Yoshi":

"... (Zhang Qinlin) was forty-one years old. He was introduced by Han Peihai and worshiped Zuo Laipeng Taoist. At Fanyu Temple in Longshan, Qingyuan County, Shanxi Province, he practiced Taoism of the Jinshan School and the internal Tai Chi method. This method was passed down from Master Tan, who was acquired from an old Taoist in Xiaohuashan in the north of Mount Emei, Sichuan. His surname is now forgotten. The method is based on calmness and relaxation, and waiting for work ... "

This time, the focus of attention is on "... **practicing Jinshan Taoism and Tai Chi internal techniques**". As mentioned before, "work" and "gong" are used together. "Taogong" means "Taogong", and "Neigong" means "Inner Strength". "And" should be "and" (the colloquial meaning of "and..."), and it can also be "and" (the colloquial meaning of "together"). Therefore, from the description of this passage "Jinshan School Taoist Gong and Tai Chi Internal Gong Method", we know that Zuo Laipeng obviously taught two different "gong" to Zhang Qinlin: one is "Jinshan School Taoist Gong", (And) the other one is "Tai Chi Internal Skills". Here we do not agree with saying that "Jinshan School Taoist power 'is' Tai Chi internal power method" or "Jinshan School Taoist power 'includes' Tai Chi internal power method." Because if the two are "two become one", then why do we need to use the word "and" to distinguish the two and give different names to the exercises? But from another perspective, if we say that "Jinshan School Taoist Skills" and "Tai Chi Internal Skills" have a relationship of "mutual help" or "mutual complementation" (which means "parallel"), this statement is not acceptable.

Although there is no further explanation of the contents of "Jinshan School Taoist Skills" and "Tai Chi Internal Skills" in "The Biography of Chang Yaoxi". However, according to documentary records, the "Jinshan Sect" is a branch of the "Quanzhen Tao Longmen Sect". It was founded by Sun Xuanqing, the fourth generation Taoist priest of the Longmen Sect (1496~1569, named Ziyang, also known as Jinshanzi and Haiyueshan), during the Jiajing and Qinglong years of the Ming Dynasty. His ancestral home is in Mingxia Cave, Laoshan Mountain, Shandong Province (**Note 34**).

The Jinshan School's alchemy method is a kind of internal alchemy thought, which adheres to the Longmen School's proposition of "nature first, destiny later", which requires first eliminating emotions and desires, focusing the mind and keeping thoughts, and understanding the mind and seeing the nature (Note 35). Kuang Changxiu (1904~1993), the 21st generation Xuan descendant, circulated the book "Basic Tips of Xiantian Qigong", which contains information related to Jinshan School's alchemy method. Although the book was lost during the Cultural Revolution, descendants visited his disciples and compiled its basic contents into three parts: "The Theory of the Three Treasures of Heaven and Tomorrow", "The Stage of Refining and Transforming Qi", and "The Stage of Gathering and Switching Fire". It generally shows that Jinshan School Taoist practice starts with practicing tranquility, and when the mind is calm, the Qi will return to its original state. There are three talents in heaven and earth, and all three talents have three treasures. The three treasures of human beings are divided into innate and acquired. The Three Innate Treasures: Yuan Shen, Yuan Qi, and Yuan Jing. The acquired three treasures: thinking spirit, breathing energy, and sympathetic spirit. The Jinshan School believes that in the process of practicing kung fu, one must start from the acquired, and then return to the innate (Note 36).

Following the above, in the "stage of refining and transforming qi", it is explained that the exercise starts with the practice of tranquility. During walking, standing, sitting and lying down, one must also "nurture the awe-inspiring qi, so as not to stagnate the movement and stillness... Sitting will **regulate Breathe in the Dantian, and when lying down, hug the pearl below the navel ...**" This way, you can nourish your essence to transform your Qi,

and gather your nature to stop your thoughts ([Note 37](#)). Then keep your heart in Taixu, concentrate your mind on Qi point, and make your heart and breath depend on each other. Finally, the resulting essence is "collected and returned to the furnace" to become a machine for refining and converting Qi. In the "Fire Gathering Switch Stage", it explains how to move the Yuan "Qi" (jing) refined in the previous stage from Dantian, Weilu to Jiaji, so that all eight meridians can be connected, circulate around the sky, and finally return the jing. Replenish the brain and return to the way of health care, longevity, health and longevity ([Note 38](#)). Since the focus of this article is not on "Jinshan School Taoism", I can only touch on it here. More detailed research remains to be done in the future.

6. Conclusion

As mentioned at the beginning of this article, the "Qing Ling Ji Lu" contains the information "The Biography of Zhang Yoshi". In "With Essays of Rou Ke Zhai", Mr. Ye Dami said on the "Inscription" page, "Many people have benefited from Mr. Zhang..." (see Figure 1). We believe that its "benefit" content must also include the "Jinshan School Taoist Skills" and "Tai Chi Internal Skills" that Zhang Qinlin learned from Zuo Laipeng. Although the limited information currently disclosed, including "The Biography of Yoshi Chang", does not provide any further explanation of the content of "Jinshan School Taoist Skills" and "Tai Chi Internal Skills". However, in line with the above, after preliminary research on the existing literature on Jinshan School Taoism and comparison of the inner strength and mental methods of the Zuo family, we believe that the so-called "Jinshan School Taoism" in "The Biography of Zhang Yaoxi" is different from that of our own Taoism (There is no obvious inconsistency in the idea of Zuo Jia's inner strength and mental method. On the contrary, there is a considerable "affinity" relationship in some parts.

Of course, we also look forward to the disclosure of more relevant information on the "Tai Chi Internal Gong Method" mentioned in "The Biography of Cheung Yoshi" as "the method is based on stillness and rest, waiting for work" in the short term (such as Mr. Ye Dami's "Qing Ling Ji Lu" .With the Essays of Rou Kezhai") ([Note 39](#)). We firmly believe that the disclosure of these information will not only help to understand the content of the exercises we discussed above in "The Biography of Zhang Yoshi", but also help the so-called recommender "Han Peihai" and the "Tai Chi Internal Gong Method" The understanding of the mysterious life experiences of "Master Tan" and his "forgot his surname" teacher "a certain Xiaohuashan Taoist" should be more helpful. The most important thing is that the excavation and disclosure of these relevant materials will have a profound impact on the clarification of the inheritance of the Zuo family's internal skills and mental methods, and even on the recombination and definition of the entire historical research on Tai Chi. (over)

Thanks: This article can be completed, first and foremost, I would like to thank Ms. Jin Lin (Mrs. Ye Dami). Without her willingness to disclose this information, this research work would not have been possible. This article can be said to be based on the preliminary research of "The Biography of Chang Yoshi" by Mr. Jiang Lan (Ershui layman). During the process, Mr. Jiang not only provided us with the original data and photo files in Figures 1 to 3, but also provided us with the lecture schedule in Taiwan. He took the time to discuss relevant issues with us, and even read the first draft of this article carefully and gave us valuable comments. I would like to express my most sincere thanks to Mr. Jiang Lan for his assistance. In addition, during the writing process of this article, many ideas were born

from discussions with members of the "Zuo and Zhang Zushi textual research and sharing" group at the Shanzhuang Dojo, especially Master Wang Qunchao, Master Lin Mingren, Master Zheng Xuhong, and Brother Ye Mingdu, Senior Sister Li Huanzhong...etc., I would like to express my gratitude to them for their inspiration and suggestions. Finally, I would like to thank Uncle Zhong Yuanshui. Without his repeated encouragement and urging, this article would not have been published so quickly.

Note 1 : For the relevant life and deeds of Mr. Ye Dami (1888~1973), please refer to Mr. Jiang Lan (Ershui layman) "Pursuing the Tao and Enlightening the True Heart-Cleaning Secret - Exploring the Context of Ye Dami's Life and Yang's Ye School Tai Chi System" (Autumn 2018) Wujiang Literature and Art" 2018.10 Suzhou).

Note 2 : "Biography of Zhang Shiqinlin" is included in Wang Yannian's "Yang Family Secret Tai Chi Illustration". 1972, Taipei, Yuanshan Tai Chi Headquarters.

Note 3 : According to the interview with Mr. Jiang Lan on November 12, 2018, this information comes from Mr. Ye Dami's wife, Ms. Jin Lin. At present, "Qing Ling Ji Lu" including "The Biography of Zhang Yoshi". "With Essays of Rou Ke Zhai" is in the hands of Ms. Jin Lin and has not yet been fully released. According to Mr. Jiang Lan, Ms. Jin Lin is the second wife of Mr. Ye Dami. She was born in 1924 and is 96 years old. She currently lives in Shanghai and is in very good health.

Note 4 : Pu Yu and Pu Wei's father, Pu Qiucheng, was the "Pu Gong Qiucheng" who recommended Master Zheng Manqing to Master Yang Chengfu to join the Yang Family Tai Chi sect. See "Zheng's Preface" written by Yang Chengfu in "The Complete Book of Tai Chi Physical Use". (Complete Book of Tai Chi Physical Uses by Yang Chengfu and Zheng Man Qingxiao, 1934, Shanghai. Included in "Yang Chengfu Martial Arts Notes - Complete Book of Tai Chi Physical Uses" by Yang Chengfu and Shao Qiqing School, 2016, Beijing Science and Technology Publishing)

Note 5 : See also [Note 1] Jiang Lan 2018 "Seeking Taoism, Enlightening the Truth, Cleansing the Heart and Hidden Secrets - Exploring the Life of Ye Dami and the Context of the Yang Family Ye School Tai Chi System".

Note 6 : According to Jiang Lan's research, it is now Dashitou Village, Nanshimen Town, Xingtai County, Xingtai City. (See the information published by Mr. Jiang Lan on Facebook)

Note 7 : According to Jiang Lan's research, Liu Donghan (1875~1950) was named Jingxi and was the son of Liu Yingzhou. He learned Sanhuang Cannon from his father when he was young, and later learned Yang Style Tai Chi from Yang Zhaolin. He was known as the Hero of the West Mountain and the Hero of the North. (Data source [Same Note 4])

Note 8 : Yang Zhenqing, named Zhaolin, is the eldest son of Yang Fenghou, the eldest son of Yang Luchan, the founder of Yang style Tai Chi. Since Fenghou died early, his son Zhaolin should have studied with the founder of Yang Luchan, but his birth, death and life are unknown.

Note 9 : Jiang Lan interpreted it as "this year". (Data source is the same as Note 4). However, based on the order of the handwriting and subsequent circumstantial evidence, it should be interpreted as "coming year", which means the following year. (Relevant research will be detailed later)

Note 10 : According to Jiang Lan's textual research: Du Xingwu: Du Xinwu (1869-1953), a man with a prudent name and a charitable person. The second generation leader of

Zizimen Sect, a famous martial artist in modern times, known as the Hero of the North and South. 【Same note 4】

Note 11 : According to the research of this article, this area of Qingyuan County in Shanxi Province was first established as "Qingyuan County" in the Sui Dynasty. Later, the name evolved. In 1952, the two counties of "Qingyuan" and "Xugou" were merged into "Qingxu County". Fanyu Temple in Longshan, Qingyuan County, Shanxi Province, is now the Fanyu Temple in Longlin Mountain in Niandi Village, Niandi Township, Qingxu County (administered by Taiyuan City) in the south of Taiyuan City, Shanxi Province. Mr. Jiang Lan also holds this view. 【Same note 4】

Note 12 : "Gong" is a pseudonym for "Gong".

Note 13 : Due to the illegible handwriting, Mr. Jiang Lan temporarily interprets it as "talk". 【Same note 4】

Note 14 : See "Story" of Wu Guozhong's "Tai Chi Inner (Qi) Gong and Heart Methods". 1991, Shenlong Audiovisual Culture, Taipei.

Note 15 : Liao Weicheng, 2018 "New evidence of Zhang Qinlin and Zuo Laipeng's deeds in the 1930s - a historical study focusing on three poems in 1935", included in the 2nd issue of "Yuan Ji", International Shenlong Tai Chi Society/Chinese Shenlong Tai Chi Society, 2018.06 Taipei)

Note 16 : Wang Yannian's "Biography of Zhang Shiqinlin" [Same Note 2]

Note 17 : See "Story" of Wu Guozhong's "Tai Chi Inner (Qi) Gong and Heart Methods". 1991, Shenlong Audiovisual Culture, Taipei.

Note 18 : See [Note 11]

Note 19 : Liao Weicheng, 2014, "Research on the Story of Masters Zuo and Zhang: Where is the Sanqing Temple in Taiyuan, Shanxi", included in "2014 Shenlong Day Special Issue" International Shenlong Tai Chi Society/Chinese Shenlong Tai Chi Society, 2014. 3. 22, Taipei. For the entire process and record from literature to field, see Liao Weicheng, 2017, the first issue of "Yuan Ji" "Remembering the Origin of Sanqing Guan", (International Shenlong Tai Chi Society/Chinese Shenlong Tai Chi Society 2017.06 Taipei)

註20 : 經查，田兆麟 1902 年才入楊門，陳微明 1917 年入門，褚桂亭直到 1929 年才入門。因此這段所謂「與諸師兄弟相互較量」所指者何？需要再釐清。入門年代參見《楊氏太極拳三譜匯真》路迪民 2010 「附錄一：楊澄甫先師年表」，台北，大展出版。簡稱《三譜匯真·年表》。

註21 : 《申報·自由談》碧梧在 1928 年五月六日有一則關於此事件的「報導」—北京中央公園萬籟聲尋釁事件〈記北京武術家萬籟聲〉，報導內容顯然偏袒於萬。見報導後陳微明探詢其師楊澄甫事件原委，後經楊親書事件過程後於 6 月 27 日由陳微明在《申報》代為發表〈較拳反響〉一文以回應前述報導不實之處。但楊在 1928 年的信中，又說明事件是在「去冬十月間..」發生。「去年」就是 1927 年，不知是否楊記錯時間？（見二水居士〈求道悟真洗心藏密—探尋葉大密生平與楊氏葉派太極拳體系脈絡〉2018 秋《吳江文藝》2018.10 蘇州。pp.34~35。前述《申報》碧梧〈記北京武術家萬籟聲〉文及楊澄甫由陳微明在《申報》代為發表〈較拳反響〉文，見二水居士 2017 〈楊澄甫和萬籟聲究竟有

何過節？〉收入，二水居士 2017《一多廬太極拳文稿》pp.25~48，一多廬叢書，丁酉年，自印）。

註22：金仁霖《慰蒼先生金仁霖太極拳傳心錄》，2018，北京科學技術出版。參見該書〈第二編. 溯端竟委. 拳人史話〉，pp.213-214。

註23：楊親書事件過程後於6月27日由陳微明在《申報》代為發表〈較拳反〉一文，見【註21】。

註24：參見【註22】金仁霖文。並見【註21】二水居士 2017〈楊澄甫和萬籟聲究竟有何過節？〉。

註25：金仁霖文中亦有相同看法。見【註22】

註26：參見【註11】

註27：參見【註19】，廖偉程 2014，〈左、張祖師爺故事考：山西太原三清觀在哪裡〉

註28：參見吳國忠 1991《太極拳內（炁）功心法》「故事」。

註29：參見吳國忠 2015《道家傳統太極拳揭秘》台北，國際神龍太極學會/中華神龍太極學會。以及廖偉程 2014，〈左、張祖師爺故事考：山西太原三清觀在哪裡〉。

註30：參見吳國忠 1991《太極拳內（炁）功心法》「故事」。

註31：參見吳國忠 1991《太極拳內（炁）功心法》「故事」。

註32：同註2〈張欽霖小傳〉收錄在王延年 1972《楊家秘傳太極拳圖解》。

註33：參見維基百科「理教」條目。根據理教傳說，楊存仁創始該教於清乾隆三十年（1765）。理教是以儒教思想為中心，兼採佛教、道教之精華，綜三家之學為一理。理教信奉之主神為聖宗古佛（觀音菩薩）。教義是「崇尚五倫，實踐八德」，以「忠君愛國，孝順雙親，尊敬長上，和睦鄉鄰」為信條，戒「淫、盜、煙、妄、酒」。

註34：見李偉剛、郭清禮編著〈全真道金山派史略〉，收入氏著，民國周宗頤《勞山太清宮志》校注。2017，北京，宗教文化出版社。

註35：同上註，李偉剛、郭清禮編著〈全真道金山派史略〉，第四部分「金山派丹法、拳法及科儀音樂概述」p.207

Note 36：Same as the previous note, "A Brief History of the Jinshan School of Quanzhen Taoism" compiled by Li Weigang and Guo Qingli, Part 4 "Overview of Jinshan School's Alchemy, Boxing and Ritual Music" pp. 208~211

Note 37：Same as the previous note, p.208

Note 38：Same as the previous note, pp.209~211

Note 39：See [Note 3]

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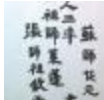
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Yang family is One Taiji from across the straights.

The first reason is that the historical truth must be respected. After my teacher, Dr. Huang, graduated from the Fine Arts College of Shanghai, he obeyed Master Chengfu's request to be the Taiji training partner of Uncle Yang Shouzhong, and practiced Taijiquan in the Yang family household every day. Dr. Huang himself not only witnessed the martial arts skills of Chengfu, Wu Huichuan, Tian Zhaolin and Zhang Qinlin, but he himself also practiced with them and felt and experienced their martial skills. I was born too late, so I didn't have the chance to witness Chengfu's excellent skills. However, I have witnessed and experienced the martial skills of Uncle Tian Zhaolin, Dr. Huang and Brother Zhang Yu. Moreover, I have verified the facts of Chengfu's weight, appetite and internal energy with Mr. Jiang Changfeng who was a disciple of Master Wu Jianquan. When I was young, I often heard anecdotes of Yang Taiji from Dr. Huang, but unfortunately I didn't take any notes at that time. After so many years, my memory perhaps could be faulty. For example, I recently learned that Uncle Wu Huichuan died at the age of 46, rather than 47, and that Uncle Tian Zhaolin died in 1959, rather than 1960 as I had erroneously remembered.

ZHANG QINLIN

Zhang Qinlin (張欽霖 1887-1967) was born in Xingtai (邢臺), Hebei Province (Not to be confused with Chengfu's nephew, Zhang Qinglin (張慶麟)). Zhang's parents died when he was still just a kid. At age 15, Zhang became a servant at the Yang family house. When Grand Master Jianhou taught his Taiji class at night outside, Zhang always followed Jianhou and held a lantern to help light his path. Day after day, Zhang gradually became interested in Taiji and secretly imitated Yang's martial arts. After Jianhou retired from teaching Taiji, he himself taught Zhang and appointed Zhang as a fourth generation lineage holder. Zhang was diligent and intelligent. Therefore, Zhang learned a lot from Jianhou.

A Mr. Wan, who was a student of Du Xinwu (杜心五), was a top boxer of the Central Martial Arts Organization (CMAO), and he wanted to have a bout with Chengfu. One morning, because Chengfu had

played mah-jong all night, he was trying to take a bit of rest by sitting on a chair. Suddenly, Wan appeared at Yang house and loudly yelled to Chengfu. Then, before Chengfu could rise from his chair, Wan launched a surprise attack toward him. Wan employed his right hand to punch Chengfu's chest. Quickly, Chengfu stuck to Wan's right hand by his left hand. Wan couldn't go forward or escape backward from Chengfu's sticking. At that moment, Zhang, who was standing nearby Chengfu, instantly jumped toward Wan and employed his right hand to fiercely chop Wan's right hand. Subsequently, Zhang took two Dragon Spring swords and challenged Wan to a duel. Because Wan's hand was injured by Zhang's chop, Wan knew he couldn't hold the sword then, and so he awkwardly left Yang's house. A Mr. Liu Baichuan (劉百川), a senior Shaolin boxer, was able to break an arm-size tree by a kick. People called Liu "the number one leg south of the Yangtze River ." Liu once asked to learn Taiji from Chengfu, but Chengfu told Liu that, "Taiji and Shaolin have their own specialized skills and training methods. Your martial level has reached perfection. I don't think that you need to learn Taiji. You should just focus on the Shaolin skills." Chengfu and Liu always respected each other, even though Chengfu had not taught Liu Taiji.

When Liu learned that Wan launched a surprise attack against Chengfu, Liu was very angry and he went to Du's house to condemn Wan. Du knew that Wan was not capable of fighting with Liu. Therefore, Du himself fought with Liu. Liu's attack was so fierce that Du couldn't help withdrawing backward to a wall. Liu knew that Du had no place to escape, so Liu tried a strong kick toward Du. However, Liu didn't expect that Du had Qinggong (輕功) skills, whereupon Du suddenly jumped up onto a two-meter high wall. Then, Du told Liu that, "Brother Liu, get on the wall and have a bout with me." But, Liu's prior kick was too strong and his leg was stuck inside the wall. After Liu pulled his leg out from the wall, Liu said to Du, "Would you dare to come down to the ground and have a bout with me?" Mr. Li Jing-lin (李景林) learned of the dispute between Du and Liu. Li, knowing how skillful they both were, worried that Liu and Du fighting each other might result in one of them being seriously injured. Li hastily led some of Chengfu's senior students to Du's house to stop the two from fighting. Du knew that Liu was a straightforward man, and so he agreed to stop fighting and hastily called Wan out. Du ordered Wan to kowtow to Liu. Because Wan publically knelt down and apologized to Liu for his rudeness, what else could Liu do but to forgive Wan?

The story of Liu mentioned above was spread widely. But, some relayed erroneous messages and then spread that story incorrectly. For example, some said that Chengfu slipped on the ground due to Wan's surprise attack. Zhang was there at the time and personally witnessed and experienced that event, and he himself told Dr. Huang that story. Therefore, I feel obligated to disclose the truth here and correct any misinformation. Chengfu considered that Zhang acted bravely in giving him a hand, and deeply appreciated Zhang's heroic act. After this incident, Chengfu asked Zhang to stay late, and privately taught Zhang that night. Zhang had learned Taiji with Jianhou and Shaohou, but he never had a chance to test his skills with Chengfu. Chengfu told him that, "There is no one here tonight. You don't have to worry, so do your best to attack me." Zhang tried to attack several times. But, all of his attacks were handled by Chengfu's sticking ability, and Zhang was bounced away over 5 yards each time. Zhang was totally convinced of Chengfu's perfection in his martial arts skills. After that, Chengfu himself privately taught Zhang Neigong in the dead of night for over three months.

Zhang was trained by Jianhou and Shaohou for many years, so his martial foundation was very profound and his comprehension was excellent. After Chengfu's training though, Zhang's martial level improved significantly. Zhang's style of Taiji was exactly like Chengfu's. None of the other Taiji students of Chengfu could compete with Zhang. Some people have said that the form of a particular member of the junior generation of Chengfu's relatives was like Chengfu's. But, Dr. Huang said that his form was just externally similar to Chengfu's. Actually, unlike Zhang, this distant relative didn't get the real training in Neigong. But Zhang really obtained Chengfu's essence, and his martial arts were truly like Chengfu's. After Zhang had completed the Neigong training, he left Chengfu and traveled around to many places in China.

There were a lot of martial artists who resided in Shanxi (山西) Province. But Zhang was never defeated when he had bouts with boxers in Shanxi. People ranked Zhang as "the number one boxer in Shanxi ."

One day, Zhang heard that Zuo Yifeng (左一峰), a Daoist Master of the Jin Dan branch (金丹派), had achieved a high level in Neigong skills. Zhang went to Zuo and, feigning interest as a potential student, asked about his skills. Zuo said that, "You may attack me by any methods and I promise I won't fight back." Then, Zhang launched an attack using Parry and Punch. However, when Zhang's fist touched Zuo's body, Zuo didn't move, but Zhang couldn't help being bounced backward and went flying away. Zhang then honestly and sincerely asked to become a disciple of Zuo and learn his Daoist Neigong. Zuo accepted Zhang and taught him.

When Chengfu came back to Shanghai from Guangzhou to try to cure his illness, a Dr. Huang Taiheng tried placing three acupuncture needles successively into Chengfu's Dantian, and all three needles were bent by Chengfu's Qi inside his Dantian. Dr. Huang Taiheng asked Chengfu, "Why is there such a great mass of Qi in your Dantian?" Upon hearing the doctor's question to him, Chengfu was suddenly reminded that, even though Uncle Manqing and my teacher Dr. Huang had studied Taiji with him for many years and they had learned the essence of Taiji, they had not learned Neigong yet. Chengfu worried that Uncle Manqing and my teacher Dr. Huang would not be able to complete their study of without Neigong training. Therefore, due to the severity of his own illness, Chengfu wrote Zhang a letter that called Zhang back to act as a substitute teacher to instruct Uncle Manqing and Dr. Huang in Neigong. Mr. Pu Qiuqiang (濮秋丞), Miss Bingru's father, sponsored the traveling and living expenses of Zhang. However, Pu wondered that, since Uncle Tian Zhaolin and Wu Huichuan were in Shanghai at that time, why didn't Chengfu let Tian and Wu do this teaching, rather than calling for Zhang who resided in Shanxi? It seemed to make no sense to Pu. So, in order to clear up any confusion regarding Chengfu's choice of Zhang, Pu asked Wu to join the welcome dinner for Zhang, and took this chance hoping to see just whose martial level was better. During the tea time of the reception, a servant came to tell the guests that the banquet was ready. The two elder brothers, who had been sitting together, supported each other's back with a hand when they stood up simultaneously, and said to each other, "Elder brother, after you, please." Suddenly Wu, who was a big and tall man, jumped forward a step, and Zhang stood there steadily without any movement. At that moment, my teacher Dr. Huang was standing behind the two elder brothers, and Pu also was standing there. Both Dr. Huang and Pu saw this event clearly. Pu then realized it was not necessary to see a bout between Zhang and Wu. Whose martial level was better was crystal clear because of what he witnessed. After completing his teaching of Neigong, Zhang told Uncle Manqing and Dr. Huang that, "I prefer a simple and free life and can't bear the bustling life in the city." Without leaving behind any contact information, Zhang left Shanghai and no one knew where he went. Hu Yaozhen (胡耀贞) was Zhang's lineage holder. Both Li Jingwu (李经梧) and Feng Zhiqiang (冯志强) studied Taiji Neigong with Hu for a while.

Gu Liuxin (顧留馨 1908-1990) was born in Shanghai and graduated from South Asia High School of Shanghai in 1925. Then, Gu enrolled in Wen Zhi (文治) University also located in Shanghai. Gu studied "Liu Ho Fist" (六合拳) with Liu Zhennan (劉震南) in 1926. In 1927, he joined the Zhi Rou Taiji School of Chen Weiming, and later joined Wu Huichuan's Taiji School to learn Yang Taiji. Gu studied Yang Taiji twice, but each time it was for less than one year. Studying for such a short period of time, one was unlikely to really become familiar with the form, and learning Taiji Neigong was certainly out of the question. In 1934, Gu joined the Communist Youth League of China and later joined the Communist Party. Because Gu had contributed to the Communist Party, he was appointed to act as Chief of the Huangpu District in Shanghai after 1949. In 1950, Gu acted as the Chairman of the Martial Arts Association of Shanghai, and he was in charge of the Sports Hall. At that time, because, Zhang Qinlin, Dong Yingjie, Yang Shouzhong, Zheng Manqing, Niu Chunming and Li Yaxuan were not in Shanghai and Wu Huichuan had died, Gu became the top leader of the martial arts community in Shanghai.

Due to the hard training at the Yang family compound, Dr. Huang sweated a lot and so he prepared two sets of clothes to change into daily. In 1931, Dr. Huang graduated from the Art College of Shanghai, but he couldn't find a job right away. Chengfu requested Dr. Huang to be the partner of Uncle Yang Shouzhong (楊守中), Chengfu's son, for practicing push hands, free boxing, two-person dueling sword and spear. Mr. Jin Renlin (金仁霖) questioned that in his article. "Unlike Zhang Qinlin (張欽霖) and Tian Zhaolin (田兆霖) who had paid the Yang family with their labor and work, how could Dr. Huang have

free meals in the Yang family?" Actually, When Dr. Huang got into Yang family, Uncles Qinlin and Zhaolin had finished their learning and were independent from the Yang family. On the other hand, those who had free meals in the Yang family were junior disciples and lineage-holders. After Dr. Huang became Chengfu's disciple, he had to take charge of numerous work duties in the Yang family. When Chengfu got an edema, Dr. Huang was responsible to first greet Chengfu's doctors who were Mr. Cheng Dexiang (程德襄) and Mr. Huang Taiheng (黃泰亨), and also see them out. Chengfu was not good at writing, and all his letters were written by Dr. Huang. Both Uncle Manqing and Dr. Huang were responsible to take down what Chengfu said for his book "The Essence and Applications of Taijiquan." In addition, Dr. Huang was responsible for the proofreading of that book. I have mentioned those facts in Chapter One. Uncle Shouzhong was younger than Dr. Huang by one year, but Dr. Huang became a disciple of Chengfu later than Shouzhong. Therefore, Dr. Huang called Shouzhong "elder brother." When Chengfu was seriously ill and about to die, Uncle Shouzhong resided in Guangzhou, and his three half-brothers were too young to take care of their father. At that time, Dr. Huang took responsibility to take care of Chengfu without complaint. Regarding the relationship between Dr. Huang and Chengfu, you may discover that it is similar to the relationship of a son and father.

Regarding the lineage-holders of Yang Taiji, the easiest one ignored is Uncle Zhang Qinlin (張欽霖) who lived in the years 1887~1967. Uncle Qinlin earned a special position in the Yang family. He served in the family as a labor worker when he was 15 years old. But he was diligently trained by Grand Master Jianhou. Therefore, he had a very solid foundation in martial arts skills. When Jianhou died, Chengfu's martial arts skills were not at a high level. Uncle Qinlin, following Jianhou's dying words, took on the responsibility of secretly acting as Chengfu's bodyguard, but with a very low profile. A Mr. Wan who was in the lineage of Du Xinwu (杜心五) once surprise attacked Chengfu, and luckily Uncle Qinlin came to rescue Chengfu in time. From that event, Chengfu privately instructed Qinlin in the Yang family Neigong. Eventually, Uncle Qinlin's level of martial arts skills developed beyond that of the more famous Uncles Tian Zhaolin and Wu Huichuan. Under Chengfu's orders, Uncle Qinlin was called back from Shanxi (山西) Province in order to instruct Uncle Manqing and Dr. Huang in Neigong. Moreover, Uncle Qinlin became the disciple of Zuo Yifeng (左一峰) in Shanxi in order to learn and cultivate the Neigong of Daoism. Eventually, Uncle Qinlin joined a Daoist sect and disappeared without any information as to his whereabouts. Mr. Hu Yaozhen (胡耀貞), who was a famous Xingyi boxer, once challenged and lost to Uncle Qinlin, and later Hu became the disciple of Qinlin in order to learn Taiji Neigong. After 1949, Mr. Hu acted as a doctor at the Qigong Sanatorium in Beidaihe (北戴河). In 1953, Mr. Hu and Chen Fake co-founded the Capitol Martial School in Beijing, and acted as Deputy Chairman and Chairman respectively. Both Li Jingwu (李經梧) and Feng Zhiqiang (馮志強), who were famous disciples of Chen Fake, asked to learn Yang's Neigong from Hu. Once, when Hu was dining with his disciples, he threw a chopstick toward a door. That chopstick penetrated the door so deeply that no one was able to pull it out. This incident illustrates just how formidable Hu's martial skills were. It is unknown if either Uncle Qinlin or Hu Yaozhen have any successors in their lineages.

When reading popular Gongfu novels, usually you can find a "Big Brother" character who becomes in charge of the martial arts school after the master dies. I don't know if Master Chengfu designated anyone as the "Big Brother" of Yang Taiji. However, those Uncles Zhang Qinlin 張欽霖, Niu Chunming 牛春明, Li Yaxuan 李雅軒, Tian Zhaolin 田兆霖, Wu Huichuan 武匯川 were the early disciples of Master Chengfu, and Dr. Huang admired their excellent Taiji skills and respected them as Big Brothers. Also, Dr. Huang often mentioned many wonderful stories of other Uncles. For example, Uncle Dong Yingjie repeatedly won, nine times in a row, the championship of Hangzhou, and defeated numerous Thai boxers as well; Uncle Chen Weiming defeated the Shaolin boxer, Xu Wenfu (徐文甫). Dr. Huang admonished me many times that, "Taijiquan is one of the martial arts; you have to practice very hard, and then you are capable of competing with external boxers." Dr. Huang often lamented over the fact that my practicing was not hard enough, and he considered that I wasn't qualified to be a Taiji boxer.

The first one is that the father takes the place of the son's teaching. Wan Chun, (萬春) Quan You (全佑) and Ling Shan (凌山) were taught by Grand Master Yang Luchan (楊露禪), but they all were asked to be the disciples of Grand Master Yang Banhou (楊班候) who was Luchan's elder son. Zhang Qinlin, Niu

Chunming, Tian Zhaolin and Li Yaxuan were taught by Grand Master Yang Jianhou (Banhou's younger brother), but all of them also were asked to be the disciples of Master Chengfu who was Jianhou's son. In 1902, Uncle Niu Chunming became the formal disciple of Master Chengfu who was just a young guy of 19 years old and hadn't gained great skills. After some years, Master Chengfu became famous in the Taiji community. Uncle Tian Zhaolin learned this news, came back to Beijing and tried to test Master Chengfu's skills. However, Uncle Zhaolin lost, and so he re-kowtowed to Master Chengfu as his teacher. A lot of people knew this story.

Yang Taiji inherited the martial arts of Wudangshan Daoism, which is the essence of traditional Chinese culture. However, the preservation of such a traditional essence didn't rely just upon mere blood relationship. During the Culture Revolution, the extreme leftists said that, "the son is good if his father is a hero and the son is a bastard if his father is anti-revolutionary";. Nowadays, this slogan is found to be a pitiful joke. In learning Yang Taiji, one has to experience hard training and deeply comprehend its nature, and only then is one likely to inherit the real Yang Taiji. Both Uncle Tian Zhaolin and Uncle Wu Huichuan inherited the real Yang Taiji, but both Tian's son and Wu's nephew didn't inherit their predecessors' skills. Based on the above facts, the lineage transmission of martial arts is from hard training, rather than blood relationships. Regarding the proliferation of Yang Taiji in the south and abroad, it can not be accounted for by just the achievement of Chengfu alone himself. Without the contribution of teaching, writing and constant devotion by Chengfu's disciples, especially Niu Chunming, Tian Zhaolin, Li Yaxuan, Zhang Qinlin, Chen Weiming, Dong Yingjie and Zheng Manqing, I am afraid that the Yang Taiji would not be so popular today. Therefore, I would like to record those Taiji Uncles' contributions in this book, in order to prevent those historic events from disappearing after long time. Nowadays, it seems that anyone who has tiny relationship with the Yang family, no matter how one's martial arts skills are, claims oneself as a "Taiji Master." Don't you consider that ridiculous? The tradition of Taiji culture is the treasure of the Chinese, rather than the private assets of one family. I honestly encourage the lineage holders of Yang Taiji to endeavor to maintain, transmit and exalt such a great tradition.

During those early years in Shanghai, Uncle Manqing and Dr. Huang first studied Taiji together at the Wudang Taiji School . Later, they both became disciples of Master Chengfu, one after another, and then assisted Chengfu to complete "The Essence and Applications of Taijiquan". After a couple of years, at Pu Qiucheng's house, they both took the Neigong training together, taught by Uncle Zhang Qinlin as a substitute teacher for Chengfu. How close the friendship between Uncle Manqing and Dr. Huang was!