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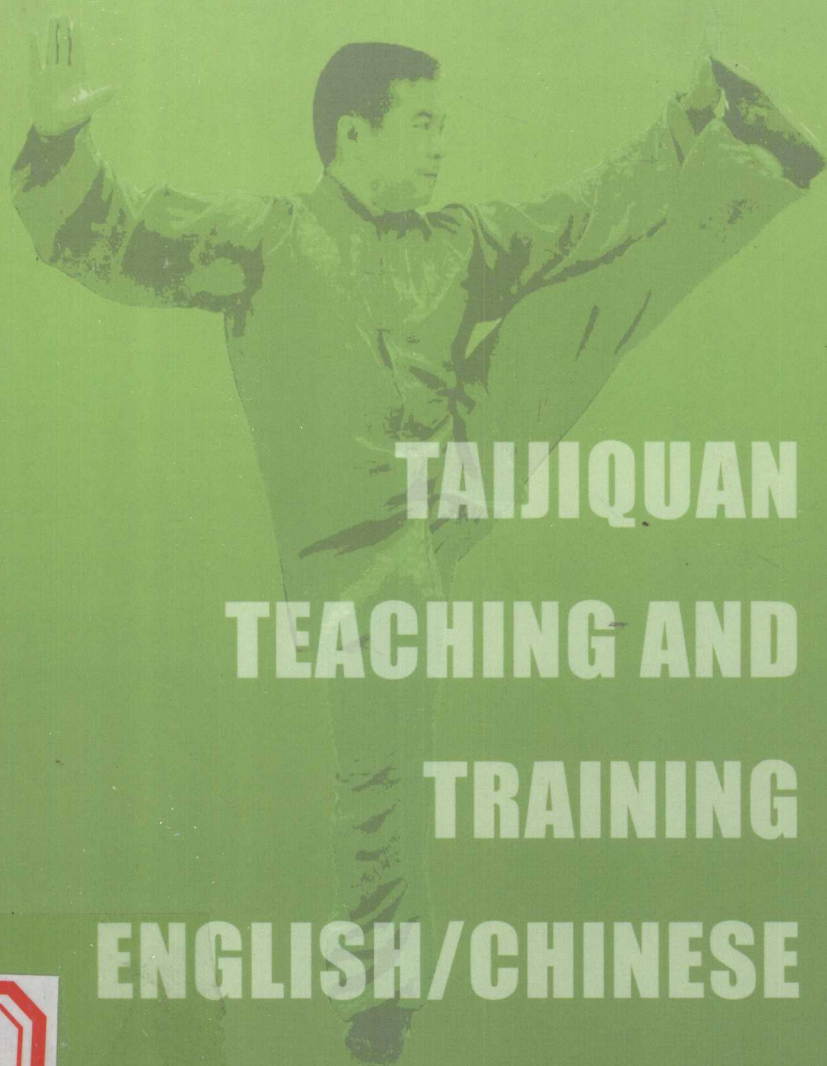
太极拳

教学与训练英汉双语教程

北京体育大学出版社



高等教育体育教材
GAODENG JIAOYU TIYU JIAOCAI



TAIJIQUAN
TEACHING AND
TRAINING
ENGLISH/CHINESE



太极拳

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Taijiquan

Teaching and Training English/Chinese

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前 言

《太极拳、剑教学与训练英汉双语教程》是北京体育大学“十·五”高等体育教育精品教材建设立项教材，本教材主要特色有：

1. 立足国内，面向国际，采用英汉双语编写。太极拳早已成为学校的课程，近来，随着太极拳在亚运会、奥运会等世界舞台的不断亮相，太极拳正在走向世界每一个角落。教材是推动太极拳发展的重要保证，虽然太极拳书籍大量出版，可是，多数是中文版，部分是英文版，缺少中英文对照的教材，为此，本教材立足国内的各级各类院校师生以及具有一定文化程度太极拳教学者、习练者使用，同时，满足日益增长的国际太极拳爱好者学习太极拳和汉语的双重需要，采用中英对照双语版，这是太极拳国际化和教材国际化的使然。

2. 内容系统，编排体例新颖规范。本教材不同于一般太极拳书籍的一个突出特点是按照供学生专门学习太极拳的要求，严格按照太极拳自身的知识体系构建书的技术体系，较为全面、系统地组织知识内容，同时严格按照《北京体育大学教材编写暂行规定》撰写，体例新颖，格式规范，便于学习者全面深刻理解和掌握书中内容。

3. 技理统一，古今融通，全面实用。本教材的内容特别注意理论与实践的统一，书中不仅仅停留在一些技术内容的介绍上，而是更为深刻地揭示其中的道理，系统地阐述太极拳技术基本原理、基本动作原理、教学理论、训练理论，并使这些理论立足于太极拳传统的基础上，融会现代科学知识，凝结成新科研成果的结晶。同时，提出相应的方法，如太极拳最佳教学模式、各式太极拳基础训练方法等，突显本教材的全面性、实用性。

全书分两册，三大部分，第1册包括太极拳的基本理论和流传最广的24式太极拳套路，全书系统地学科知识体系角度构建教材内容，包括太极拳基本知识、技术原理、基本动作原理与方法、教学理论与方法、训练理论与方法以及24式太极拳教学；第2册主要是太极剑的内容以及传统拳理、术语汇集，选择了流传最广的32式太极剑作为范例教学内容。书中注意到从知识、文化、认知、编制等维度全面考虑编写，提出了一些新的观点，如“太极拳定义”、“体表教学”、“训练原理”等，吸收了最新研究成果，讨论到太极拳一些焦点问题，是一本注重理论与实践、继承与创新、规范与个性的教材。

教材作为学生的知识资源和学习工具，它不同于一般的书籍，应该具有相当的学术性、权威

性、示范性、学科性等，我们努力朝这个方向靠近。由于太极拳的深邃与庞大，尽管太极拳技术较为成熟，理论相对完整，相关书籍不少，但是，太极拳作为高等教育的课程建设很薄弱，尤其是教材建设，及双语教材的建设，难度之大、工作量之大、远远超出了我们的预计和能力，比如，太极拳许多术语、含义几乎是很难用英语表达，仅太极拳的动作名称就足以叫人挠头。虽然说太极拳已经走向国际，可是至今尚缺乏一套既能反映太极拳特有的中国文化内涵又能为大多数人接受的标准术语系统，这也是我们努力做的工作之一。我们深深意识到这将是一项意义深远，难度巨大的系统工程，这也是本教材从立项到完成历时6年之久的主要原因，其间，几易翻译人员，编者也曾到澳大利亚、美国征求太极拳习练者意见，尽管我们十分努力，但是，遗憾还是不少，原本应该在教材付梓之际长出一口气，可是，我们没有一丝的轻松，仿佛听到了向世界传播中华民族文化与精神的号角刚刚吹响。让我们一起努力吧，这里也有你的参与，我们期盼你的批评斧正寄往 wud@bsu.edu.cn，以便我们不断完善修订，一起建设好这本教材！

Foreword

The Bilingual Manual for the Teaching and Learning of Taijiquan and Taiji Sword is Beijing Sport University's 10.5 Higher Education's top teaching manual. The main characteristics of this manual are as follows:

1. Set at home, adapted to a bilingual presentation to the world. Taijiquan has been incorporated into the school and college curricula for quite a while. In recent years, following the Asian Games and the Olympics, Taijiquan has come to international attention and has had far – reaching exposure in every corner of the world. A teaching and learning manual is an important tool to significantly guarantee its development. Although there are numerous published books on the subject, most of them are only in Chinese with few English versions, and there is a lack of bilingual material. This book is a significant step forward for teachers and students of every kind and level in schools and universities, as well as for those educated Taijiquan instructors and practitioners. By making it bilingual, it will fulfill the needs of the ever – increasing number of Taijiquan fans all over the world who desire to learn Taijiquan and Chinese. This is the way to internationalize both Taijiquan and its teaching material.

2. Systematically presents the contents in a novel way. This manual is different from a general Taijiquan book in that it is geared for the specific needs of a Taijiquan major. It thoughtfully follows the Taijiquan knowledge as the structure of the book, is comprehensive, and the specialized content is systematically laid out for serious Taijiquan students to learn and apply to their practice. It strictly follows Beijing Sport University's requirements for textbooks. The presentation is fresh and methodical, making it easily accessible for the student to gain an in – depth, solid understanding and grasp of the content of the book.

3. Integrates the practical skill with theory, comprehensively blending ancient and contemporary knowledge into one. The manual specifically explains the unity of the theoretical and the practical. The book does not stop at the clarification of the technique, but goes further to show its theory, systematically distilling the fundamental principle of the technique. The basis of the basic movement, and the teaching and the training theories are all based on the traditional Taijiquan, blended with contemporary scientific knowledge from the latest study results. At the same time, it proposes the very best teaching model for every style of

basic Taijiquan basic training methods. It is comprehensive and practical.

The manual has two volumes organized into three major parts. In Volume One, the first part covers the basic theory of Taijiquan and the second part covers the widely popular 24 – moves form. The entire volume was structured systematically to optimize study. It includes: basic knowledge of Taijiquan; technical theory; the theories and methods of the basic moves and of training; the teaching principle and method, supplemented with the teaching manual for the 24 – moves form. Volume Two, the third major part, mainly deals with the content and traditional principles of taiji sword, a glossary of its terminology, and uses the most popular 32 sword form as the teaching model. It also proposes some new viewpoints, such as “the definition of Taijiquan”, “teaching by demonstration”, “principles of training”, etc. integrating the latest research results, and discusses some of the points often debated regarding Taijiquan. It is a book that emphasizes its theory as well as its practicality, its heritage as well as innovation, and standardized as well as customized teaching material.

But because Taijiquan is so profound and vast, with the technique of Taijiquan relatively mature and its theory nearly perfected, and even though currently there are numerous related books, the structured curriculum for higher education is still thin. This manual can work as a source for knowledge and as a learning tool. It is different from other books in that we are striving for its content to be substantial academically, authoritative, demonstrative, scientific, and so forth. But a teaching manual, especially a bilingual one, we know to be a difficult task, and its required workload far exceeded our estimation and ability to complete comprehensively. For instance, the meaning of much of Taijiquan’s terminology is nearly impossible to translate into adequate English. Just the names of the moves are sufficient to make one scratch one’s head. As Taijiquan has stepped into the global arena, it highlights the lack of a set of standardized terminology that can reflect Taijiquan’s unique connotation within the Chinese Culture and be comprehensible to most people. This is one of the projects that we can continue to work on. We are acutely aware that it is a profound and significant task. The immensity of this difficult endeavor is a main reason that this manual has taken six years to complete. During the work’s course, several translators have attempted it, advice was sought from Australian and American Taijiquan practitioners, and although we worked very hard, there are still many regrets that the result is not yet completed. As the manuscript goes to the printer, we should feel relief, yet, we do not feel a bit relaxed, for it is as if the bugle of the Chinese spirit and Chinese culture just sounded and is broadcasting to the world. Let us work together; here you can do your part. We welcome your comments and critiques, so please sent them to wud@bsu.edu.cn, and we can continue to refine and improve, and make this a better textbook.

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第一章 太极拳概述

Chapter One: Overview of Taijiquan

太极拳,是一项充满神奇的运动,以其独特的运动形式、深邃的文化底蕴、显著的健身效果吸引着越来越多的人。从国家主席到普通市民,从城市到乡村,从中国到世界各地,到处都可以看到众多的太极拳练习者,以至于没有人能精确的计算出,现在世界上到底有多少人在练习太极拳?太极拳已经发展到世界每一个角落,阔步天下,是人所共知的。然而,您了解什么是太极拳吗?它的来历?它的运动特点?健身作用?……

虽然,本书以教学训练为主,但是,本书对太极拳基础知识的介绍将极大地帮助您真正练好太极拳,正如人们常说的,理通拳法精!

Taijiquan is a mystical sport with unique movements inherited from a deep traditional culture. Because of the remarkable benefits to practitioners, more and more people are practicing this extraordinary art. The phenomenal development of Taijiquan, not only in cities but also in rural areas, touches every level of society, throughout China from high-ranking officials to ordinary citizens. It is also spreading rapidly to every corner of the globe. It's challenging to precisely estimate the total number of practitioners all over the world. It is also challenging to understand Taijiquan: its real origins, its characteristics as a sport, and its benefits for health.

Although the main objective of this book is to serve as a teaching and training manual, any serious practitioner willing to bring his practice of Taijiquan to a higher level through a clearer insight of the essence of this sport should understand this fundamental knowledge of Taijiquan.

第一节 太极拳基础知识

Section 1 Essentials of Taijiquan

一、太极拳拳名由来及概念

(一) 拳名由来

太极拳,最早曾经被称为“长拳”,“绵拳”,“十三势”,也有人称他为“哲拳”。“长拳”一词最早记载于明朝戚继光《纪效新书·拳经捷要篇》中:“古今拳家,宋太祖三十二势长拳”。王宗岳在《十三势歌》中说“长拳者,如长江之水,滔滔不绝也”,这里长拳实为太极拳,因为太极拳动作如

One. Origin of Taijiquan's name and concepts

(I) Origin of Taijiquan's name

Taijiquan in early times was called “Changquan”, “Mianquan”, “Shisanshi” or “Zhequan”.

The word “Changquan” was first recorded by Qijiguang during Ming Dynasty in his book《ji xiao xin shu. quan jing jie yao pian》: “Among ancient and present styles of boxing,

长江之水,滔滔不绝,而称长拳,又根据其动作用力柔和,连绵不断而称绵拳,还因为太极拳所包含的八法(八种劲力方法)、五步(五种步、身、眼法的变化),暗合五行八卦十三之数,叫十三势,更由于太极拳所寓含的丰富哲理,被称为哲拳。

太极一词,源出于《易经·系辞》:“易有太极,是生两仪”,两仪就是太极,太极之理即阴阳的对立,统一,互化,太极拳以此解释拳术的刚柔,虚实,动静,开合,攻守的变化,故名太极拳。

据记载,从清乾隆年间,山西人王宗岳著《太极拳论》开始,用太极、阴阳哲理解释拳意,从此,普遍采用太极拳的称谓。

(二) 太极拳概念

概念是我们认识事物的逻辑起点,概念本身是反映事物的特有属性的思维形式,练习、研究太极拳必须建立正确的太极拳概念。那么,什么是太极拳呢?

我们首先对太极本义作一探讨。

1. 太极原本是一个古典哲学的概念

“太极”观念,始见于《周易大传》。《系辞上传》云:“易有太极,是生两仪,两仪生四象,四象

there is one called the Founder Song 32 forces Changquan”. Wang Zongyue wrote in his book,《thirteen postures song》: “Changquan, as the water of Changjiang river, (should be) keeping up a constant flow.” Here Changquan refers in fact to Taijiquan, where movements should be like the water of Changjiang river, flowing without interruption. As a result, it receives the name of Changquan keeping the radical - Chang - from - Chang - jiang. Based on the soft and stretching properties of its movements, Taijiquan received also the name of “mianquan”.

The radical - mian - refers to cotton and more precisely its properties: soft and extendable. “Shisanshi” means thirteen forces. Taijiquan includes eight methods (eight internal power methods) and five steps (five methods combining steps, body and eyes). Thirteen (shisan in Chinese) results from the unrevealed addition of eight and five.

“Zhequan” is more obvious as Taijiquan is strongly related to deep ancient philosophy; it was also called “Zhequan” (“Philosophical Fist”). The radical - zhe - meaning in Chinese “philosophy”.

The word Taiji originated from 《Yi Jing. Xi Ci》: “Yi has Taiji, which gives birth to Liang Yi (two appearances)”, Liang Yi is in fact Taiji, Taiji meaning the opposition, the unification and the mutual transformation of Yin and Yang. According to this principle, in its fist techniques, Taijiquan integrates the constant mutual transformation of hardness/softness, unsubstantial/substantial, movement/stillness, opening/closing, attack/defense. This is why it gained the name Taijiquan.

During the reign of Emperor Qian Long in the Qing Dynasty, a man named Wang Zongyue from Shanxi wrote 《Taijiquan lun》, used traditional philosophical of Taiji, Yin Yang, etc. to explain the essence of this fist. From then on, it was commonly called Taijiquan.

(II) The concept of Taijiquan

Let's start with the concept of Taijiquan, its special properties, ideas, and principles. If we want to train, practice or perform research properly, we must answer the question, “What is Taijiquan?”

Let's first discuss the original meaning of Taijiquan.

1. Taiji has its roots in Chinese classical philosophy concepts

Earliest traces of the concept of “Taiji” start from 《zhou yi da zhuan》. 《xi ci shang zhuan》 where it was written: “Yi

生八卦。”在哲学界,对太极的认识也有多种解说,不同哲学流派,不同时代,人们对太极的认识各异,有的人认为太极是天地未分的统一体;有的人认为两仪是有,太极是无,太极生两仪即有生于无;有人认为太极为无;有人认为太极即是元气等等。

总起来说“太极”是中国传统哲学中表示最高实在的范畴,反映的是一种至高至大,最为初始的道理,可以理解为是一切事物变化的一种规律、法则,但是,这样讲较为抽象,周敦颐作《太极图说》,以太极为阴阳的本原,用阴阳反射太极之大道,所以,人们常常讲太极阴阳,或言阴阳太极,最为形象直观的莫过于阴阳太极图,其整体是太极大道理的表示,其中具体看到的是阴阳的关系,因此,我们不能不再谈及阴阳。

2. 阴阳从观念到学说,形成太极阴阳之理

阴阳最初就是一个日常观念,是在古人的生产和生活中,对自然现象的直接观察、体验,久而久之进行抽象、概括形成的,其基本意义是阳光照射到与否。由此基本意义繁衍出昼夜明暗、地形方位、天气冷暖等涵义。大约在春秋后期,随着民族思维能力的增强,阴阳逐渐超出原有外延范围,扩展了包容性,成为普适性概念。阴阳演变为具有动态特性的对偶概念,人们认为阴阳有一定的运动规律。于是阴阳带上了哲学意味,进而哲学家们把阴阳从日常观念提高到哲学高度,对阴阳作了正面阐述,讲得详细而有条理,形成一种学说。

实现这一工作的人首推老子。《老子》指出:万物负阴而抱阳,冲气以为和。(《老子·四十二章》)老子第一个把阴阳作为一个哲学命题正面

has Taiji, which gives birth to Liangyi (Two appearances), Liangyi giving birth to Sixiang (Four shapes), Sixiang giving birth to Bagua (Eight diagrams).” In Chinese philosophy, there are different interpretations of the meaning of Taiji depending of the school of philosophy, epoch, or generation. Some people will understand Taiji as an integrated system that includes Heaven and Earth. Others will think that Liangyi is “The substantial” while Taiji is “The unsubstantial”, so that Taiji gives birth to Liangyi meaning that “The substantial” is issued from “The unsubstantial”; or even others will think Taiji as “Unsubstantial”, some others think that Taiji is “The Original Energy”.

Ultimately, “Taiji” expresses the highest, most important and most original principles defined by Chinese Traditional philosophy. It can be understood as the rule and principle of everything.

In 《Taiji tu shuo》, Zhou Dunyi understood that this was a difficult and abstract concept, and wrote that Taiji is the root of Yin and Yang, and Yin and Yang mirrors the principles of Taiji. For this reason, it is commonly accepted to say Taiji Yin Yang, or Yin Yang Taiji. The Yin Yang Taiji symbol, which expresses not only the principles of Taiji but also the relation between Yin and Yang, is the most visual and intuitive expression of this concept.

2. From its concept to its theory, Yin Yang constitutes the essence of Taiji Yin Yang

Ancient Chinese people observed nature, formed a concept of Yin/Yang and applied its principles in their daily lives. After years of observing and experiencing nature, they drew generalizations and created the abstract concept. It began with the cycle of light and dark as day follows night. They saw it in the extremes of shadow and light, the design of landforms, and the highs and lows of temperature.

During the late Spring and Autumn period, as the Chinese began sharing ideas on a national basis, what began as an internal perception grew to a universal concept.

Yin yang provides the ultimate explanation of how two opposites interact and transform and therefore provides a reference for setting rules for the physical exercises.

Philosophers elevated these methodic and structured observations of nature to a create a complete philosophical system.

Lao Zi's early writings laid the groundwork. 《He wrote》 “ten thousand natural kinds bear Yin and embrace Yang, blend the life - forces and deem - make harmony” (Lao Zi.

提出来,万物既包含着阴又包含着阳,阴、阳二气相激荡而达于和谐。这一句话虽然简短,但是内容却非常丰富,非常深刻。首先,老子肯定宇宙间任何事物都包含着对立的阴、阳二气。其次,阴阳是互相作用,互相冲荡的。最后,老子提出阴、阳二气关系正常、完美的标准是和谐。

统而言之,太极之理就是阴阳对立统一。简而言之,我们称太极阴阳哲理。

具体基本内容包括:

(1) 基本构成——阴阳相依:阴依于阳,阳依于阴;

(2) 基本关系——阴阳相抱:阴中有阳,阳中有阴;

(3) 基本变化——阴阳相生:阴生于阳,阳生于阴;

阴阳相克:阴胜阳败,阳胜阴衰;

阴阳转化:阴极而阳,阳极而阴;

阴阳消长:阴长阳消,阳长阴消;

(4) 最终目标——和谐平衡:阴中有阳,阳中有阴,阴阳平衡。

专栏讨论 1-1:太极图、阴阳、太极拳的关系的问题,你想探究一下吗?

1. 自己画个太极图,仔细观察其中的奥秘?
2. 试着用太极阴阳的哲学观分析身边的事物?
3. 想想看,太极图与太极拳有什么关系?

3. 太极拳的概念

太极阴阳哲理与拳术契合促成——太极拳,是太极拳成型与中国武术成熟的标志之一。

随着拳术技术发展的日益成熟和文化积累,必然会产生理论升华,同时,哲学作为文化的核心,特别是古代太极阴阳哲理具有极大的普遍指导意义,和其他事物之间具有双向的作用,一方面,使哲理与拳术契合促成——太极拳,另一方

Dao De Jing. Chapter 42). While the sentence is short, its philosophical content is deep.

- First, everything in the Universe presents two opposite concepts of Yin Yang.

- Second, Yin and Yang are in opposition but in the same time depend on each other and neither can exist without the other.

- Third, through the perfect balance of Yin and Yang one can reach a beautiful harmony.

The opposition and unification of Yin and Yang is the foundation of the Yin Yang Philosophy and the theory of taiji.

Here are the fundamental concepts:

(1) Fundamental composition——Yin Yang mutual dependence; Yin depends on Yang

and Yang depends on Yin;

(2) Fundamental relation——Yin Yang mutual coverage; In the center of Yin is Yang, in the center of Yang is Yin;

(3) Fundamental changes——mutual generation; Yin gives birth to Yang and Yang gives birth to Yin. ;

——mutual restriction: When Yin is dominate Yang is at its lowest point and vice versa. ;

——mutual transformation: excess of Yang will generate Yin and excess of Yin will generate Yang;

——mutual growth/decline: when Yin increases Yang decreases, when Yang increases Yin decreases;

(4) Ultimate goal——Harmony and balance; In the center of Yin is Yang, in the center of Yang is Yin. Yin Yang in perfect harmony and balance.

Discussion Topics 1-1: What is the relationship between Taijitu (Yin Yang symbol), Yin Yang and Taijiquan?

1. Draw a Taijitu (Yin Yang symbol), observe carefully and find its secrets.
2. Try to use Yin Yang principle to analyze any subject you choose.
3. Find the relationship between Taijitu and Taijiquan.

3. The Concept of Taijiquan

Before the creation of Taiji, martial arts techniques had become increasingly sophisticated. At the same time, at a time when philosophy played a dominant role in Chinese culture, the concepts of Yin and Yang were emerging in the general population. The finest elements of the philosophy of Taiji Yin Yang combined with prevailing martial arts to create one of the most advanced forms of martial arts. The vivid expression of this ultimate melding of philosophies became Taijiquan.

面,太极拳本身又是可以实证哲理的一个具体器物。

太极拳的拳术技术本质是完整身型(法)下的整劲,也称内劲、太极劲。

抛开千变万化的招式,变化多端的战术,拳术技术本质是攻防,攻防的核心在劲力,这也是哲理在拳种的最终反映,正如孙禄堂所言:“夫道一而已矣,在天曰命,在人曰性,在物曰理,在拳术曰内劲。所以内家拳术,有形意、八卦、太极拳三派,形式不同其极还虚之道则一也。”

通俗而言,就是在太极阴阳哲理直接统驭下,做到一系列身型、身法的技术要求,通过各种练习形式和途径,训练获得的一种全身协调统一的整体劲力。

从太极哲理和拳术的本义有机结合,正是太极拳的本质特点所在,因此,我们依据逻辑学发生定义的方法,兼顾太极拳的活动样式,将其定义为:

太极拳是一种以阴阳太极理论为指导,应用了经络学说,吸收了各家拳法特点,结合了古代导引、吐纳之术,以柔和缓慢,重意练内,为主要修炼途径,以锻炼完整身型(法)下整体的劲力为基本目的,具有多重功能的,追求以柔克刚,循环往复等哲理的武术拳种。

定义的中心思想有两点,一是直接以太极阴阳哲理为指导,二是以修炼内劲为核心,所以,从这两点出发,我们认为广义的太极拳是指哲理与拳术有机结合,具备深刻哲理和内劲的所有拳种,包括其他非以“太极”贯名的拳种,换言之,当某一种拳种技理高度发展后,其归宿恐怕将必然走上“太极”之路,所以某种程度上讲,太极拳是中国武术成熟的代名词;狭义的太极拳专指近代已经成型的各式具体太极拳。

由此,我们说,从一种拳术的攻防技能升华为一门具有独具文化内涵的拳学,这是太极拳成型,以及中国武术成熟的标志之一。

From the martial art point of view, it is essential in Taijiquan to reach a full integrated body, also called whole body power, internal strength or even Taiji power. It is also the direct application of a supreme philosophical principle, as Sun Lutang wrote: "Supreme principle, known as fate under Heaven, sex for mankind, (in fact) principle of everything and designated by internal power in martial art. For this reason in internal martial arts you can find Xingyi, Bagua, Three styles of Taijiquan, all are different expressions of the same path."

The direct application of Taiji Yin Yang philosophy will guide each practitioner to correctly perform Taijiquan movements. By persevering in training the various Taijiquan forms of postures and techniques one will be able to harmonize and unify any part of the body when exerting a fully integrated body power.

While the combination of martial arts and philosophy created Taijiquan, there are other ways to define it more rationally and accurately.

Taijiquan is the direct application of Taiji Ying Yang principle, having integrated Chinese Traditional Medicine's Theory of Meridians (jinluo), specific techniques from various martial arts styles, traditional transmissions, and the art of vital points. It uses softness/slowness but also alternates softness/hardness to concentrate on the training of internal body and develop an integrated body (method). The basic objective is the cultivation of internal power despite differences in ability.

To conclude the definition of Taijiquan, remember two points: 1. direct application of Yin Yang principle, 2. focus on training internal power.

There are two distinct ways the word "taiji" can be used. At an elementary level, students master the forms and the movements. But to truly combine those physical with the highest aspects of Chinese philosophy and the highest ideals of martial arts, taiji becomes bigger, more encompassing as it is elevated above the basic principles of everyday Taijiquan. When looked at as a combination of movement, philosophy and theory, all martial arts ascribe to the basic principles of taiji.

二、太极拳起源和发展

(一) 起源

关于太极拳的起源与创始人,众说纷纭,目前大致有9种观点:1. 老子。2. 梁朝的程灵洗。3. 唐朝的许宣平。4. 唐朝的李道子。5. 唐朝的胡镜子。6. 张三丰。7. 陈王庭。8. 陈卜。9. 不知何人所创。

其中,以张三丰和陈王庭创拳说争论最大。历史上有关张三丰的传说最多,争论亦最大,众人称其为太极拳鼻祖。陈王庭创拳说,一度成为权威说法,主要源于武术考证家唐豪所言,唐豪实地考察了陈家沟,主要依据陈王庭的遗诗:“叹当年,披坚执锐,扫荡群氛,几次颠险,蒙恩赐,往徒然,到而今,年老残喘,只落得黄庭一卷随身伴,闲来造拳,忙来时耕田。趁余闲,教下弟子儿孙,成龙成虎任方便。”近年来不断有人反对此观点,并提出一些证据,如有人认为:“闷来时造拳”的造,并不是创造之造,而是造访之造,所以实际是闷来时去造访拳,陈王庭创拳之说休矣。(《武当》1995年3期16页到19页)

关于太极拳起源问题,近年来大致可以归纳为两类观点:一类认为太极拳是陈王庭所创,发源于陈家沟;一类认为在此之前早有太极拳,大约在南朝韩拱月、程灵洗开始,经唐朝时许宣平、李道子,宋时程秘,元时张三丰,明清为王宗岳、蒋发,清中叶陈长兴发展起来。目前,我们还很难断定究竟是何人何时创造的太极拳,但是可以肯定,太极拳绝非一蹴而就,必然有一个萌生、发展、壮大、成型的过程,是经过数代人的努力形成的,这正也说明了太极拳的渊源流长,博大精深。

专栏讨论1-2:与太极拳起源有关的问题,你想探究一下吗?

1. 内家拳就是太极拳吗?

Two. Evolution of Taijiquan

(1) Its origins

We can find nine different hypotheses concerning the origins of Taijiquan and its founder: 1. Lao Zi; 2. Cheng Lingxi (Liang Dynasty); 3. Xu Xuanping (Tang Dynasty); 4. Li Daozi (Tang Dynasty); 5. Hu Jingzi (Tang Dynasty); 6. Zhang Sanfeng; 7. Chen Wangting; 8. Chen Pu; 9. Unknown founder.

Among them the most controversial are Zhang Sanfeng and Chen Wanting.

Due to the large number of historical documents relating Zhang Sanfeng as the creator of Taijiquan, this hypothesis is the most popular and stirs also the most controversy.

Chen Wangting, considered the authoritative figure of his time, established the roots of Family Chen and the reputation of the Chenjiagou village. He wrote: "When we were young, wrapping firmly and seizing vigorously, defeating any opponent, sometimes risking our life but still alive, we were not following any principle, wasting our time, until reaching an advanced age where we can just stay in Huangting spending our time with fellows. Practicing fist in spare time or working in the field when required. Using our free time to master the principle, teach disciples, their sons and their grand sons and transform ourselves into Dragon or Tiger with great ease." There is also a lot of controversy about the interpretation of this famous sentence, which fuels even more the questionable status of Chen Wangting.

There are two major opinions regarding taijichuan's origins:

1) Taijiquan was created by Chen Wangting. 2) Taijiquan existed before Chen Wanting, starting with Cheng Lingxi (Southern Dynasty), then Xu Xuanping (Tang Dynasty), Li Daozi (Tang Dynasty), Cheng Pi (Song Dynasty), Zhang Sanfeng (Yuan Dynasty), Wang Zongyue and Jiang Fa (Ming and Qing Dynasty), Chen Cangxing (mid-Qing Dynasty).

Current Wushu researchers lack evidence to confirm who created Taijiquan, but what it is largely accepted is that many generations of experts continually enriched Taijiquan from its beginning to its present mystic status.

Discussion Topics 1-2:

1. Are internal martial arts Taijiquan?
2. Among the various hypotheses in what period of Chi-

2. 关于张三丰其人其事,历史上几个张三丰,其生卒时间,传承线索怎样?

3. 传说张三丰创拳的记载是历史真实还是“伪托仙真”?

4. 内家拳记载的王宗与后来太极拳论作者王宗岳是同一个人吗?王宗岳为何时人?

5. 什么是内家拳,什么是外家拳?

6. 对内家拳的认识引出的陈式是否是太极拳之争,你的看法?

(二) 发展

尽管太极拳的起源和创始人难以定论,但是从太极拳定名以来,陈长兴以后的太极拳演变线索是较清晰和公认的,构成了现代意义的太极拳主体,根据拳理著作、动作形态可以看出从明末清初以来的太极拳演变,发展历程。

第一阶段:基本形成期

这个时期主要指从明末清初的陈王庭至陈长兴(1771~1853),经过五传,完成了陈式太极拳的基本演变,表现为:

① 重要理论著作。这个时期留下的理论著作很少,代表性的有陈王庭的《拳经总歌》、《太极拳十大论》、《用武要言》等,从这些拳论,歌诀来看,突出的反映了太极拳的技击性,如《拳经总歌》:“纵放屈伸人莫知,诸靠缠绕我皆依。”讲的都是技击方法,但是,这个时期的拳论中已经有了运用阴阳哲理、五脏医理解说拳理,如《太极拳十大论》(有人认为十大论是移植形意拳的拳论)中的“二气,呼吸即阴阳也”,“五脏,夫捶以言势人得五脏以成形,即由五脏而生气,五脏实为性命之源,生气之本,而名为心、肝、脾、肺、肾也。”

② 拳套动作形态。陈王廷时期的七个套路,经过五传至陈长兴,陈有本一代,原有的108势长拳和太极拳二至五路,已逐渐被舍弃,很少有人练习,取而代之的是陈式太极拳一路和炮捶(现称之二路),即使一路也分演出老架、新架,新架与老架架势一样宽大,扬弃了原有的一些高难动作(这里所称的新架和老架与目前人们对陈式太极拳新架与老架的说法不同,后者特指陈发科在北京所教

nese history did Zhang Sanfeng probably live? What lineage of Taijiquan does he belong to?

3. Is he a myth or a real figure proved by historical documents?

4. Is the internal martial art historian Wang Zong the same person as Wang Zongyue, the author of theories of Taijiquan? During what period of Chinese history did he live?

5. What is internal martial arts? What is external martial arts?

6. According to internal martial arts, is Chen Style the origin of Taijiquan? What is your opinion?

(II) Its development

While it is challenging to absolutely determine Taijichuan's origins, when it comes to lineage, most authorities recognize Chen Changxing as a starting point. From this lineage we can follow the perfecting of the theoretical background and the evolution of its movements from Ming and Early Qing Dynasties which influenced the form of Taijiquan to the present day.

First phase: The roots of Taijiquan

From Chen Wangting to Chen Changxing, along with the contributions of 5 generations from Ming to Early Qing dynasties, Chen style Taijiquan forged its basic characteristics.

① Fundamental theoretical works

At that time theoretical works were very rare; the most authoritative books were Chen Wangting's 《Boxing Classics》, 《The 10 main principles of Taijiquan》, “Discussing about martial applications”, among others. We can extract the martial aspect of Taijiquan from these theoretical essays and poems. In “Boxing Classics” Chen wrote, “Expand vertically, (you will be able to achieve) leaning and twisting movements”. In addition to combat techniques, there are also some references to philosophical principles and TCM's theory of five organs. In 《The 10 main principles of Taijiquan》(according to some sources the “10 main principles” derived from Theories of Xingyiquan) it is written “Two Qi, breathing has also its Yin and Yang” or “Five organs, through their functions are source of the vital Qi. The five organs are: Heart, Liver, Spleen, Lungs and Kidney.”

② Forms and movements: At the time of Chen Wangting there were seven forms (taolu). Later, after five generations, the number of forms decreased. At the time of Chen Youpen, very few still practiced “108 forms Long Fist” and the second to the fifth forms. The set was simplified to the First Form