

武当



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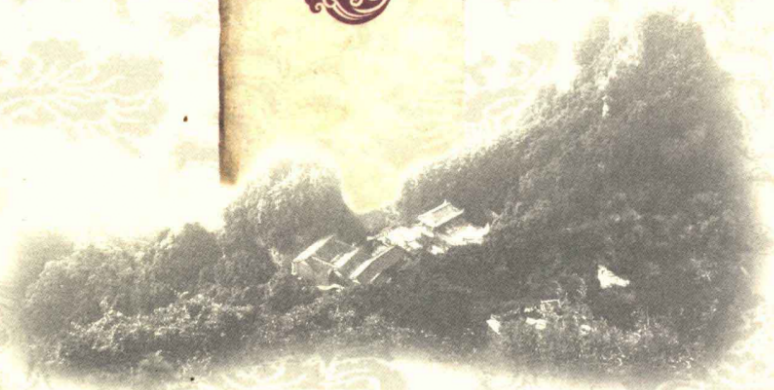
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序一

太极一义大矣哉，太极即阴阳也。自然界内阴阳进退伸屈、消息盈虚，万物自有生长、收藏之运化。天人合一矣，人身阴阳和体，得太极之道，非但可以身健寿长，且有无穷之妙用。

道教圣经《老子》云：“万物负阴而抱阳，冲气以为和。”《庄子·大宗师》在描述道之形态而慨叹：“在太极之先不为高，在六极之下不为深……”道经又云：“男清女浊，男动女静，降本流末而生万物。”道家道教义理渊深源长，道——太极——阴阳关系万端所宗。太极之意理，实乃道家修炼证果成真之唯一理法。人身元精（阴）与元神（阳）凝聚其中，有不可思议之妙法，而太极拳术就依此而来。太极文化从古至今，是人类自然科学、社会哲学、理论学术及养生武术界研究的永恒主题和当今热门话题。

太极拳术乃道教道术之繁衍，黄老养生诸术之衍延，禹步罡斗之变化，葛洪先师之传承，张三丰集内家拳术内丹之大成，秉承道家之宗风，沿袭道教之法脉，导绎出如今畅行的优秀拳种。近年，楼观之刘嗣传道长，自入道以来，参玄学道之过程中，承武当三丰派之传，于楼观老子讲经之所，在尹真人清静之道下，苦心研炼，对太极拳之妙用及其理法有一定研探，并有所成功。今著此书，其主旨是将太极拳最根本之理法论而述之，实为爱好者在研炼太极拳术中的一大启迪。今草以为序，以俟来哲。

全国政协常委、民族宗教委员会副主任
中国道教协会会长 任法融

序二

素闻：“上古圣人，其知道者，法于阴阳，和于术数，不妄劳作，形与神俱，乃齐天寿，历今俗士，莫知持满，不时御神，以欲竭其精，务快其心，递于生乐，耗散其真，故半百而衰。”

炼精化气，炼气化神，炼神还虚，还虚合道，修炼精、气、神，人身三宝，壮人体魄，充人精神，发人智慧，使之能为人所不能，能及人皆莫及，乃道家精粹、中华之瑰宝也。

先祖，三丰真人，观雀蛇斗智，悟刚柔生克制化真理，融道家养炼之法，始创太极拳于武当。以动静结合、内外兼修之法，使其拳如龙乘云气，虎借风威，相依相托，各得其所，更备受世人瞩目。

太极拳法，以柔克刚，以静制动，后发先制，四两拨千斤之术，乃武技之晶体，骈六合之气，纵升降之法，凝真养性，发人潜能，开人智慧，亦仙道之阶梯；历世千百年，流传十余种。而今，多以武技重之。武当太极拳，自三丰祖师所创十三势，经历代祖先完善，发展至一百零八式，一脉相传于玄门之中，虽有技艺之体，更重修养之用。

刘清复（嗣传），斯有善缘，皈依吾门下，为武当三丰派第十四代玄裔弟子。清复，乐道好学，朴实忠厚，故授之于太极拳法一百零八式。凭多年精心研习，深得其妙。今成书于世，阐明真理，斯功德之举。故序之以鼓励。

武当山道教协会前任会长（1987—2001） 王光德

**Taijiquan—The Best Offspring of Taoism's
Adaptation to Society
By Sichuan Liu
Translated by Cathy Tan**

Abstract

Taijiquan is now widely known to be effective in relieving tensions and improving health. For decades people have been practising Taijiquan of the Chen, Yang, or Wu styles, etc. However, the style handed down in the Taoist tradition had been little known, even though Taijiquan was invented by a Taoist Zhang Sanfeng, and is very much grounded in Taoist philosophy. An understanding of the Taoist world-view is essential to the improvement of one's Taijiquan practice.

Taoism, with its emphasis on the natural approach to life, has much to offer to people living fast-paced lives in the modern world. However, traditional Taoist teachings have often been regarded as inaccessible because of its esoteric practices and abstruse literature. Taijiquan is an ideal first step in getting to know Taoism, a palatable introduction to Taoist culture. Past experience has shown it to be readily accepted by the public. In addition, it has the potential to leading people to delve more deeply into Taoism.

Taijiquan, an outstanding Martial Arts Fist, sets with the softness within hardness, tranquility within mobility, and defensive yet elegant exercise movements, uses the Chinese traditional Taoism Philosophy, the theory of yin and yang, and the evolution methods of the Five Elements and the Eight Trigrams, combines the internal and external natures of human body. Nowadays, Taijiquan has formed one kind of Taiji Culture tide with oriental features, spreading to every corner in today's world.

The Taijiquan culture, presenting a splendid sight, not only contains the essence and discipline of things, riches in the basic philosophies and principles that the behavior conduct oneself in life, but also embodies the graceful human body modelling in martial arts. Its abundant cultural connotations can be understood as many different implications by people. Taijiquan is required by the modern pace of life and the living space of industrial civilization to nourish the human body and mind as one regulating agent. Either all kinds of chronic illness or occupational disease created from the modern life, or the uncertainty in self esteem and religious belief, recovery and prevention even up to comfort and relief from these crises can be got through the continuous practice of Taijiquan exercise. Taijiquan itself is a good non-prescriptive remedy for human health. To dive into life, to obtain longevity and enjoy the harmony and solidarity life with healthy body is also the life proposition in keeping with Taoism looking forward to longevity and valuing life.

Taijiquan typically presents the Taoism theories of "The limpid and serene is the norm of the world", "The soft and weak shall overcome the hard and strong", and "The action of the Tao consists in Returning". The boxing physique of Taijiquan fully reflects the Taoism doctrines. Taoism and Taijiquan can be traced to the same origin from the connotations to the forms. Therefore, promoting

Taijiquan is also promoting Taoism culture, and is one of the best methods for Taoism to adapt to society.

Nowadays Society Summoning Taijiquan

I ever participated in “Year 2000 China –Jiaozuo Annual Taijiquan Meeting (the 6th Session in Wen County)”. (Before relocating to Guangdong in year 2002, I ever participated in some martial arts and Taijiquan activities, and gradually reduced such activities thereafter). At the Jiaozuo Annual Taijiquan Meeting, there were 182 teams, including 23 overseas teams. The large scale and the high level style of the Grand opening ceremony of that event were surprisingly successful as a crown of the current similar assembly. It proves that, the traditional culture form of Taijiquan is used as a pretext to hold all kinds of distinctive activities to attract huge populous participation, including development of markets, traveling and trading, cultural entertainment and national fitness. Nowadays, this cultural subject is popular. As I know, many places in China such as HandanYongnian in Hebei Province and Wudang in Hubei Province have set up this Taijiquan stage to participate in a thrilling sight of singing the song of economy for years. As I have traveled (including overseas) and learn that, nowadays this ancient Taijiquan has become more and more popular to the people over the world. Taijiquán courses are established in some universities in America, Taijiquan is practiced by managers in Germany, Taijiquan instructors are sought for by the gentlemen in Britain and Taijiquan books are sold fast in Russian. There are numbers of Taijiquan associations and organizations around the world……They are only the external sights of Taijiquan Fever.

Love of Taijiquan originates from love of life. In this technology advanced era, the economy is rapidly developed and the living environment is greatly improved, people are attaching more and more

importance to the life and the health. "Health is not everything, but nobody could acquire anything without health". With the modern fast-paced lifestyle, invisible pressures from the severe competition in work and the fast-changing acousto-optic information cause to mental strain and mental unbalance. Through the practice of Taijiquan, the physical and spiritual health can be gradually adjusted. Due to the modern tight working procedure and the computerization, human body has too little amount of exercise resulting in some diseases, which needs the health care of Taijiquan.

As the aging phenomenon of population is gradually prominent, the common aged diseases such as falling down and so on can be prevented by the practicing of Taijiquan, thus to ensure human live in comfort in the old age with a healthy body.

The material life is improved, however the environment is relatively worsen. The unbalance of coacervation and dissipation of life creates many kinds of occupational diseases and "modern life civil disease". Although the medicament is improved, the fundamental problems still can not be resolved only by the medicine. However, the mass actions and the leg movements in Taijiquan can completely prevent and cure such similar "social complicating diseases". Plus the consideration of public security, people aspire to the athletic sports of Taijiquan which can build body and defend oneself.

People are constantly seeking for "Fame" and "Glory", while their lives and believes are empty. They often meditate after exhausted labors, in search of ultimate concerns, and applicable consolations or souvenirs for the soul from the Buddhism and Taoism practice. On one hand, they want to seek blesses from the spirits of the gods. On the other hand, they mainly want to be released spiritually from the Taoism and Buddhism. The Taijiquan and its Dan system may help deduce a new world to them. No matter whether

they have any external form of religious belief, but their love of their lives and their aspiration to their health can not be changed. No matter whether they acknowledge they have the affections that religion shows ultimate concerns to humans, but inevitably they are still seeking for longevity, peace and satisfaction in their next lives. The simple yet quick effective Taiji Kung Fu may offer them the interpretation of life—the physical and psychological health.

Compared with some mysterious Qigong, Taijiquan is more popular and easy to be promoted. Thus those wicked words and needs such as Falun Gong Cult can not fish in troubled waters. Moreover, the medical principle of Taijiquan has already been approved. The Chinese ancient and modern health preservers and Taijiquan masters all experienced, especially numerous contemporary chronic disease bears thought highly of Taijiquan after being restored by practising Taijiquan. Through their clinical analysis, the foreign countries also verified the healing effects from the practice of Taijiquan that was fully approved and caught on around the world. Multitudinous materials indicated that Taijiquan has good treatment effect to such diseases as vascular disease, digestive disease, body's aging and so on.

Taijiquan, the Imagic Manifestation of Taoism Culture

Taijiquan was inextricably tied up with Chinese ancient Taoism. First, the name of “Taiji” rooted in “Chuang Tzu—Great Master” writing: The Tao ... is above the zenith, but it is not high. It is beneath the nadir, but it is not low.” And then later on, “Xi Ci” under “Book of Changes”, “In the system of Yǐ (Change) there is the Great Ultimate, which generates the Two Modes (yin and yang). The Two Modes generate the Four Forms ...” Thereafter, Taoist Zuo immortal (Zuo Ci) and Taoist Ge (Ge Xuan) were called “Taiji Immortal” and “Taoist Holy Man”. Their Taoism culture was accepted

and sorted out by his grandson Ge Hong and even handed down. The most legendary “Taiji Diagram” was concerned with the Taoism hermit Chen Tuan during Five Dynasties. Chen deduced the principles of Nei Tan and Taiji internal works and imparted in secret to the next apprentices. Until Song Dynasty, the hidden principle turned up as a new “Philosophy”. The great Taoist Zhang Sanfeng accomplished the highest knowledge of Taiji and combined the medical science on human subjects, mechanics and Nei Tan into one system. Based on the predecessors’ experience, he created and compiled the thirteen postures of Taijiquan and also summarized the systems of Taiji and Nei Tan, which paved an unshakeable foundation for our today’s Taijiquan.

Second, the origin of Taijiquan postures are greatly similar to the walking on the Taoism ceremony. Among them, “Yu Walking” is Chinese ancient fitness. Yu walking in Taoism is the embryonic form of today’s Eight Diagrams walking and the Taiji circular walking. The basic footsteps and postures in “the thirteen postures” are the postures we still can see on the Taoism ceremony that the great Taoist constantly need to remain while holding the Taiji Ball. The requirements and postures are the same as the team form of Taoism. Both have the meanings of Hunyuan and Chi block. If only used as a kind of fist, Taijiquan has both the changes of mental activities for attack or defense or the changes of postures as martial art. Great Taoists’ practice can have another suppositional function. Their similarity and associativity mainly embody in the mental effort and the internal cultivation. There are more movements, such as “White Crane Spreading Wings”, “Playing the Pipa (a kind of Chinese traditional musical instrument)”...etc., still maintaining the postures similar to the great Taoists’ movements on the Taoism ceremony. Some postures maintains the original traces of those great Taoists’

practices. If the psychic communion is arrived and the internal liberty is spurred and naturally activated, then even the ambit of “Xiantianquan” will occur.

Moreover, the most important Taijiquan theory was directly originated from the Taoism thought. Taoism inherits and develops the thoughts of Lao-Zhuang and Taoism. Based on rebirth and longevity, Taoism creates a chain of health maintenance system through the form of martial art movements, which is intensively and precisely reflected on Taijiquan theory and articles. “Softness is the delicate victory to hardness” applied in Taijiquan borrows ones energy for defence an “to move thousand cattle with four tales”. Both conquering the rigid with the soft and mobility with tranquility were originated from Lao-Zhuang philosophy’s Tao Te Ching writing: “The softest things in the world overcome the hardest things in the world.”. Chuang Tzu said, “The image showing to the people is virtual while actually there is real action which has good effects; Even though the attack is launched later, the aim is accomplished earlier” (Zhuang Zi’s Sword). In Taijiquan Ching, it was said that, firstly it’s extremely soft; then it’ll become extremely hard. “After reaching their prime, things begin to grow old.” “Free from excess and deficiency” and “To stretch as bending” are all the principle of hand slap in Taijiquan. Such characteristics and styles as mean, straightness, looseness, softness, roundness, liveliness, levelness and flexibility in Taijiquan can be found the ample verification and the most proper explanation in the Taoism doctrine.

Taijiquan is also a kind of body-keeping technique in Taoism. For example, the dynamic exercise of Nei Tan not only has the same theoretical source with the practice progress of Nei Tan, but also has the similar practice parts and requirements as well as the similar methods and skills of internal cultivation. In addition, the internal

strength and Nei Tan have the same origin, but only slightly different at the target and level. As a form of boxing, Taijiquan is used for self-defense, focusing on the art of attack and defence. The intentional efforts are exerted on the four limbs of body and the strength reveals externally. However, Nei Tan is used to cultivate oneself as the immortality technique, focusing on higher level internal cultivation and sublimation, thoroughly remoulding oneself and immortality.

Therefore, when the creation of Taijiquan origin is mentioned, it's natural to list such Taoists as Xu Xuanping, Li Daozi and so on. When the theories and ideas of Taijiquan are referred, it's certain to come back to the Taoism doctrine of "doing nothing" said by Laozi. When the forms and postures of Taoism are talked about, it can describe straight off the reel the Taoism characteristics of "as good as water" and "the water is good to everything on earth but never strives for the favor". In brief, when Taijiquan is mentioned, Taoism is naturally associated. There is close "blood" relationship between Taoism and Taijiquan. Hence, we say Taijiquan is the imagic manifestation of Taoism culture.

Promotion of Taijiquan, one of the Best Channels for Taoism's Adaptation to Society

The broad and profound Taijiquan contains three major functions: health preserving and medical treatment, self-defense technique and the aesthetics of ornamental mould, which integrate in one thing. It is unique in Chinese Martial Arts Treasury. It originated from the ancient Taoism culture, modified and formed into a new Martial Art. It is "a science and a never-ending book". Currently, Taoism "carries on wordless teaching" and advocates "Delicate does not Struggle" which caused "Taoism Taijiquan" to be misinterpreted and misunderstood and erroneous messages spread incorrectly. The

Western “Modern Physics and Eastern Mysticism” approved the “Taoism Taijiquan”. Taoism has no any person rodomontading to proclaim himself as the creator and composer or the inventor of Taijiquan. All Toaists imitated the ancient sages and the founders and scrupulously abode by the modest morality “not to proclaim the world’s first”. Even as masters, they only imparted the legal principles, but never prided themselves. However, the history and the fact proved that, Taijiquan is offspring of ancient Taoists to preserve health; Taoism directly inherits, develops and disseminates it. Although Taijiquan is not the patent of Taoism, it has a “blood” relationship with Taoism and has made a profound impact on Taosim. Have you noticed that, numerous Taijiquan practitioners visited the famous mountain in research of the roots and ancestors. Many Western practitioners came to the religious site and sought for advice.

Modern times, the flourishing cause of Taijiquan has made the styles of Taijiquan extraordinary splendour confused. The traditional Wudang, Chen, Yang, Wu, Hwa, Sun and various styles of Taijiquan competed with each other. After the establishment of China, various styles of adapted new Taijiquan emerged one after another, which greatly enriched the Taiji family of rank. However, Toaism Taijiquan can be said to be the special product and orthodox school, but the development of Taijiquan was actually slower and the research fell behind, to say nothing of the inheritance. People’s love for Taijiquan exceeds Taoists’ affection to their own ancilla. Taoists no doubt sat in meditation to practice the highest level of Nei Tan for internal health, but the promotion of the Taijiquan form as one of the important supplement was neglected; they blindly sought for the individual freedom or the fairyland in myths. Then how could it adapt to the need of the society? Since Taijiquan is the supplement of the Dan practice, it is impossible to separate Taijiquan from Taoism.

Today, it's advocated to take advantage of the positive and progressive factors as well as the essence of Taoism to serve the society and to benefit mankind.

The times call for the extensive fitness Taijiquan for the general public. In order for Taoism to adapt to the society, first of all, Taoism used its Taijiquan and set up Taijiquan curriculum and the research and promotion centers on their own land. It not only launched a method for people to maintain physical and mental health, but also preached the pursuit of harmony and equality and the significance of free life. It also enlightened the people to be perfectly fused with the affairs of the world, to keep quietly mood when coming across the matter, not to struggle with aggressiveness and to train the morality, thus to use Taijiquan image to promote Taoism doctrine, which is the responsibility and obligation of Taoists.

The whole society's voice of "Taijiquan is good" becomes higher and higher. Some intellectuals researching Taijiquan in Japan even meticulously got to the angle variable of the sole of foot. Those intellectuals in South and East Asia such as Taiwan gained experience in the diffusion and they even dared to have rencontre with the master hands in the mainland. Mr. Chen Xiaowang, the direct disciple of Chen-style Taijiquan, travelled around the world and preached and imparted Taijiquan every year. The successors of Wu-tang clan also went abroad many times for exchange and took in some foreign apprentices. Sun Jianyun, the second generation of Sun-style Taijiquan, said, "You must go to Japan to learn from Gotoh if you want to practise Taijiquan in the future". What's the inspiration and shock these happy or sorrowful anecdotes about Taijiquan brought to our Taoism circle and Taijiquan Dan system? Only if coming up with such essential cultures beneficial to the society and mankind as Taijiquan, to make contributions to the society, can Taoism do adapt

to the society, have more space for survival, and develop and expand further. It's the best channel for Taoism to develop and adapt to the society by using Taijiquan to carry forward Taoism culture.

Characteristics of the Wudang Sanfeng Taijiquan

Wudang Sanfeng Taijiquan can harden the body and defend oneself. It has thirteen postures (internal five elements and external eight trigrams) and three different frames (high, medium and low). All continuous external actions form a unified entity, like flowing waters and drifting clouds. Both the theory and the main frame completely accord with the “Taiji Diagram” in the “Trick of Taiji Taoism” under the “Orient Cultivation Library”. The medium frame focuses on the flexible body movement at the waist line and upper body with stable yet flexible lower limbs’ movements. The low frame is the martial art frame to improve attack and defense skills. This set of traditional Taijiquan completely conforms with the “Ten Essences of Taiji” and “Taijiquan Techniques” written by Taoist Zhang Sanfeng. The style is very unique and precise, heaving and dipping, left and right writhing, circles sheathing circles, relaxing bestraddle, harbouring chest and arching back, relaxing shoulders and dropping elbows, straightening waist and dropping bestraddle, weight-supporting leg and weight-free leg clear, the unity of upper body and lower limbs, feet turning along with body, hands and feet interacting with body, arch initial step, tricuspid opposite, stretching while bending, effortless movements controlled by mental notions only, actions similar to spinning, exercise like lightning……It can be said that its basic requirements are conformity with the existing requirements of Yang, Wu and Zhao Bao. Only the concrete actions and the minute skills are slightly different, especially the internal strength training approaches that have more traditional Taoism connotation.