

太极



蔺丽萍 刘巧芳 冯文昌 著

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太极禅



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内 容 提 要

太极拳综合各家所长,赋予传统健身方法以时尚内容,既有西方体操舒展挺拔的特点,又有太极的圆润和飘逸;既有浓郁的地方特色,又较好地体现出太极博大、融合的思想。本书共五章,内容包括太极拳的创编背景、简介与特点、锻炼价值与推广、基本动作介绍和图解说明。全书语言精练、图文并茂、通俗易懂,适宜推广普及。

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序 言

太极拳是依据《易经》阴阳之理、中医经络学、道家导引术而综合创造出的一套中正安舒、轻灵圆活、松柔慢匀、开合有序、刚柔相济的拳术,是中华民族文化的瑰宝和中国传统武术的奇葩。

太极拳起源于焦作温县陈家沟。2006年焦作市被国家正式命名为“太极圣地”。焦作师范高等专科学校作为焦作地区的一所高等学校,以服务地方经济社会发展为办学宗旨,突出地域文化,彰显办学特色,把研究、传承太极文化作为学校义不容辞的责任和义务。近年来,焦作师范高等专科学校在太极拳教学和太极拳文化研究方面做了许多工作,取得了很大成绩。2006年焦作师范高等专科学校成功开设了太极拳方向的社会体育专业,通过引进、外聘、培训等措施,建设了一支高素质的太极拳专业教师队伍,并将太极拳纳入公共体育教学之中,还开设校级公共选修课“太极拳”,在课程建设方面建构了太极拳教育体系。在抓好课堂教学的同时,学校还以专业学生为骨干组建了太极拳运动队,曾多次在省、市级太极拳比赛中取得优异成绩。

当前,全国各地都在大力发展文化产业,如何发展太极文化产业曾引起有关方面的高度重视。尤其是在建设中原经济区、打造中国优秀传统文化传承和创新区的关键时刻,如何传承太极拳成了一项新课题。加强太极文化的研究,不仅有助于更全面深入地弘扬传统文化,而且也可以为地方经济发展增添文化底蕴。

《太极操》一书秉承传承与创新的理念,在传统手法基础上,增加了一些现代元素,并且用中英两种文字进行呈现,是在新的时期弘扬太极文化的一次重要尝试。作为一种全新的大众健身方法和文化产品,太极操综合了各家所长,赋予传统健身方法以时尚内容,既有西方体操舒展挺拔的特点,又有太极的圆润和飘逸;既有浓郁的地方特色,又较好地体现出太极博大、融合的思想。其创意与创编思想中秉承了中华传统养生哲学,将太极文化与西方体操的健身理念融入其中。太极操不仅丰富了体操和太极拳的练习内容,而且拓展和延伸了太极拳和体操的练习方法、手段。太极操的一招一式,尽可能地体现了阴阳的对立均衡、此消彼长、富于变化的哲学思想,充分考虑到动作的对称性、有序性、简便性、实用性和时尚性,兼顾不同性别、年龄、职业、兴趣爱好和不同层次接受能力的练习者;在动作形态上,讲究柔美、圆润、舒展、中正、动静相兼、刚柔相济、行云流水、连绵不断。因此,太极操自然且高雅,可



令人亲身体会到音乐的韵律、哲学的内涵、美的造型、诗的意境,在高级的享受中,使疾病消失,使身心健康。通过太极操的锻炼,可以有效提高练习者的健康水平,使练习者修身健体的同时,能较好地领略到中国太极拳的动作韵味和中国传统文化的深刻内涵。

《太极操》的编写人员,顺应时代所需,在前人编写的基础上,广泛征求各界意见,通过大量艰苦细致的工作,才创编完成此书。其翔实的内容和独特的风貌丰富了太极文化体系。这本身就是一件十分有意义的事情。该书中配有图解及英文翻译,以供海内外太极拳爱好者阅读、习练。

《太极操》一书的出版发行乃太极拳传承、创新迈出的又一步,是太极文化事业的一件幸事,必将对太极拳和太极文化的普及、发展产生影响,必将对打造太极文化品牌、让太极拳进一步走向世界、惠及大众乃至造福人类发挥积极作用。

王定华

2011年12月6日于北京

(王定华,教育学博士、教育部基础教育一司副司长、联合国教科文组织教育专家、中国中学生体育协会副主席)



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第一章 太极操创编背景

Chapter One The Background of the Creation of Taiji Exercises

随着信息化技术的高速发展,西方的一些文化思想不断渗透到我们生活的各个领域,大量西方的文化产品不断涌入中国,并被国人追捧,而我们优秀的民族传统文化在传承过程中却显得苍白无力。如何摆脱当前窘境,挖掘民族文化的潜力,开发民族文化产品,丰富民族文化内涵,使我们优秀的民族文化成为引领世界文化潮流的有生力量,这是我们每个人都需要面对和思考的现实问题。

With the rapid development of information and technology, the western culture has reached many areas of our life. Large numbers of western cultural products swarm into China and appeal to our Chinese people who seem to neglect our excellent traditional culture. How to extricate from present difficulty culture to develop national, cultural products, to enrich the connotation of our natural culture? How to make our natural culture lead the world culture trends? These are the realistic questions which our Chinese people need to face and think.

太极拳是中国传统文化土壤中生长出来的一枝奇葩,在长期发展中有着坚实的理论根基和丰富的文化内涵。在我国唐宋以后,由于儒释道三大主流文化在思想、理论上相互渗透、融合,因而太极拳的理论基础不再仅限于道家思想,而几乎吸收了全部中国传统文化精华,有着醇厚的传统文化气息和色彩。

Taijiquan, an exotic flower-indigenous of Chinese traditional culture, has established its solid theoretical basis and rich cultural connotation in the long-term development. Since Tang and Song Dynasty, with the mutual permeation, and the blending of the popular culture of Confucianism, Buddhism and Taoism, the theoretical basis of Taijiquan was not only restricted in Taoism. Taijiquan almost absorbed the cream of the whole Chinese traditional culture.

太极拳在短短三百多年里,从豫北乡村传入北京、南京,又广播各地,最终到走向世界,应变、创新始终是它的不竭动力。太极拳各流派的创始人顺时应人,摆脱了局限于乡里人家、宗族门户的藩篱,顺应社会保健疗病的希求,不断改造创新才逐渐得到了世人的广泛认同。在太极拳的传承过程中,为了适应社会发展和人们健身养生的需要,由杨氏太极拳开始逐渐从重技击转向重健身养生,而技击作为太极拳中的原有技术优势始终被保持着,只是功夫水平在逐步减弱、转化,并与其他流派共同



构成了有利于当代“全民健身”的运动体系,已成为人民大众共识的“国宝”,被誉为“世界第一健身品牌”,这一发展过程不能不归功于太极拳的简化普及。

In the past 300 years, Taijiquan was spread to Beijing, Nanjing, and then to the whole world from a village of North Henan Province. Adaption and innovation are the inexhaustible power of Taijiquan. The founders of all schools of Taijiquan met the demand of the society and people, and made use of Taijiquan to cure people and keep them fit. Thus, with the ceaseless change and innovation, Taijiquan has been universally accepted. During the process of inheritance, the emphasis of Yang Style's of Taijiquan began to change from attack to bodybuilding and healthy-keeping, while attack as the original advantage of Taijiquan still remains. Nowadays, Taijiquan has been a system of sports which is beneficial to the national physical fitness. Taijiquan has been the acknowledged natural treasure, known as "The First World Body Fitness". This development is due to the simplification and popularization of Taijiquan.

但是,太极拳作为先辈们留给我们的优秀文化遗产,由于自身运动客观要求与青少年身心发展特点存在先天的不协调因素,加上传授和习练内容、方式、方法的单一,使我们的青少年不能走进和热爱它,从而在传承民族文化过程中失去一支有生力量或者说是主力军。而对于那些已经投入练习的初学爱好者来说,也同样存在内容和习练方式单一等问题。由于太极拳在传承发展过程中,常以套路练习形式进行,其套路变化繁杂且难度大,这样既不易被初学者学习和掌握,又容易导致练习者过于注重动作的表面形式,而不能较好地领会太极拳的核心和实质,令初学者感觉枯燥乏味,而失去了继续学练的兴趣和积极性,严重影响了太极文化的推广和发展。同时,在其他许多新颖项目和健身方法、手段的冲击影响下,这不能不令我们对传授内容与方法、手段进行革新和反思。

Even though Taijiquan is our excellent culture heritage handed down by our ancestors, it does not attract teenagers. The reasons for this are that: the objective requirements of its movement lack of harmony with the features of teenagers' physical and mental development. What's more, the contents and ways of teaching and practising Taijiquan are single. During the development, Taijiquan is usually practised in the form of routine exercise. The changes of routines are complicated. Thus, it is difficult for beginners to master. Beginners might get bored and lose interest in practising Taijiquan. This may influence the extension and development of Taiji Culture. Meanwhile, there are some other novel ways and programs to keep people fit. Thus, we have to innovate and reflect our teaching contents and methods.

焦作师范高等专科学校(简称“焦作师专”)作为太极圣地唯一的高等师范院校,虽然在推广和普及太极文化过程中有着独特的区域和人才优势,但也需要我们在文



化创意、文化制造、文化传播、文化服务以及文化交流等领域不断耕耘,将文化繁荣与发展的成果惠及全民,从而满足世人的精神文化需求。因此,自创一套全新的、适宜推广普及的、有助于大众健身锻炼的方法及文化产品是我们一直苦苦追求的。历经多年的磨炼和探索,2006年,我们在东西文化相互碰撞、传统与时尚相互交融中进行了一次大胆的尝试,提出了创作太极操的构想。同时,对太极操的创作立意、内涵、外部形态、主体要求、适应人群及未来发展方向等方面作了大致规划。

Jiaozuo Teachers' College is the only normal college in Jiaozuo, the hometown of Taiji. Even though we have the unique advantage of area and people while spreading Taiji culture, we still need to make effort in culture innovation, culture spreading, culture serving and culture communication, etc. So, we aspired to create a series of brand new method and cultural product which is suitable for spreading and helpful for mass fitness practice. With many years of exploring, in 2006, we put forward the conception of creating Taiji Exercises. We also made a general plan for the aim of creation, innovation, external morphology, requirements, adaption crowd and its direction of development in the future.

传统健身项目之间泾渭分明,相对独立,武术就是武术,体操就是体操,各自为政,故步自封,盲目强调、推崇自己的健身之道。太极操打破了这种界限,综合各家所长,赋予传统健身方法以时尚的元素,既有西方体操舒展挺拔的特点,又有太极的圆润和飘逸;既有浓郁的地方特色,又较好地体现出太极博大、融合的思想。不但得到国人喜欢,同时,也为国外中国传统文化爱好者及太极拳爱好者架起一座桥梁,通过太极操使他们领略到中国太极拳的动作韵味和中国传统文化的深刻内涵。

The traditional fitness programs were isolated from each other. While, this kind of boundary is broken by Taiji Exercises, which draw from other methods and endow the traditional fitness methods with fashionable and oriental classical elements. Taiji Exercises do not only appeal to Chinese people, but also build a bridge for the foreigners who have interests in Chinese traditional culture and Taijiquan. Taiji Exercises can help the foreigners to appreciate the charm of Chinese Taijiquan and the deep connotation of Chinese traditional culture.

太极操作为一个全新的大众健身方法和文化产品,在其创意与创编思想中秉承了中华传统养生哲学、太极文化与现代体操的健身理念,保持民族性、体现时代性、遵循融合性、符合科学性;是东西文化的一次碰撞,又是传统与时尚的相互交融;不仅丰富了体操和太极拳的练习内容,而且拓展和延伸了太极拳和体操的练习方法、手段,是一次集成、创新的大胆尝试。在创编过程中,我们始终坚持突出地方特色、弘扬中华传统、推进文化创新这样一个鲜明的文化价值取向。太极操的创编工作经专家多次论证,充分考虑动作的对称性、有序性、简便性、实用性、有效性和时尚性,



兼顾不同性别、年龄、职业、兴趣爱好和不同层次练习者的接受能力。遵循以意领气、以气引动、行断意不断、体停气不停的创编思路，在一招一式中尽可能地体现阴阳的对立均衡、此消彼长、富于变化的哲学思想。在动作形态上讲究柔美、圆润、舒展、中正、动静相兼、刚柔相济、行云流水、连绵不断，力争做到简单易学和便于推广、普及。

Taiji Exercises, the brand new mass health method and culture product, inherit the notions of health from Chinese traditional Health Preserving Philosophy, Taiji culture and modern gymnastics. Taiji Exercises are not only the shock of Chinese old and modern culture, but also the mutual blending of tradition and fashion. They not only enrich the contents of gymnastics and Taijiquan, but also develop their practicing methods. Taiji Exercises are an integral and revolutionary trial. In the process of creating, we insist on emphasizing local features, promoting and developing Chinese tradition, propelling cultural innovation. After times of argumentation of experts, the creating of Taiji Exercises takes the order of movements, simplicity, utility, efficiency, fashion and fluency of Taiji Exercises into full consideration as well as practitioners' sex, age, occupation, interest and ability of acceptance. Taiji Exercises emphasize Qi. They reflect the balance of Yin and Yang. They pay attention to the softness, smoothness, continuousness of movements. We've made great efforts to make Taiji Exercises easy to learn and convenient to spread.

太极操正是在这一背景下，在征求多方专家的意见后，吸取了他们中肯的、非常有建设性的意见，运用中国太极哲学思想和养生观念，创编了这套操。通过太极操的锻炼，可以提高练习者的健康水平，使他们在塑造形体美、感受民族传统文化的同时，达到锻炼身心的目的。

After consulting many experts, accepting their pertinent and constructive suggestions, we create this series of Taiji Exercises with Chinese philosophical thought of Taiji and Health Preserving concept. Practising Taiji Exercises can help to improve people's health, build the shape of body, appreciate the charm of our national traditional culture, and practise physically and mentally as well.



第二章 太极操简介与特点

Chapter Two The Brief Introduction and Features of Taiji Exercises

第一节 太极操简介

Section One The Brief Introduction of Taiji Exercises

太极操是以太极拳的基本动作为基础,以操的形式表现出来的一种具有一定健身价值的运动形式。它既有操的特点又有太极拳的韵味,不仅是太极拳和操的有机结合体,更重要的是,它为青少年和初学者下一步更好地学习太极拳架起了一座重要的桥梁。

Taiji Exercises are new ways of fitness sports, which are practised by gymnastics based on the basic movements of Taijiquan. Taiji Exercises have not only the features of gymnastics but the rhyme of Taijiquan. Taiji Exercises are the combination of Taijiquan and gymnastics. More importantly, Taiji Exercises build an important bridge for teenagers and beginners to learn Taijiquan better.

本套太极操在动作编排和音乐制作方面不仅新颖别致,而且被赋予了浓郁的地方特色。整套操,动作简单易学、圆润大方,音乐悠扬动听、气势宏伟。本套操的编排根据青少年和初学者的心理特点和接受能力,按照循序渐进原则,汇集了太极拳中有代表性的动作,在此基础上结合太极拳的手法、眼法、身法、步法作了一定的创新和突破;遵循太极拳运动特点和呼吸特点,注重动作的左右对称,难度适中,便于学练者记忆和练习。本套操共九节,每一小节均可单独练习,便于学习、推广和普及;从锻炼的部位和练习的强度来说,有着很强的健身价值,非常适合各个年龄段的人群长年进行习练。

This series of Taiji Exercises have new and unique movements design and music with local characteristics. Taiji Exercises are easy to learn. Taiji Exercises are designed according to the psychological characters and ability of teenagers and beginners. The exercises follow the principle of gradual improvement and have integrated the typical movements of Taijiquan, Which are the innovation and breakthrough for the gestures, the methods of eyes and torso, and steps in Taijiquan. The exercises follow the motional features of Taijiquan, which emphasize the natural breath and the bilateral symmetry of movements. They are well-suited in difficulty, and easy for practitioners to remember and practise. This series of Taiji Exercises



have nine sections in all, and each section can be practised independently. Taiji Exercises have very strong fitness value and are fit for all ages to practise all year round.

第二节 太极操特点

Section Two The Features of Taiji Exercises

一、太极操的文化特点

The Cultural Features of Taiji Exercises

(一) 太极文化

Taiji Culture

太极是中国古代的哲学术语,“太”有至大的意思,“极”有极限之意,太极就是至于极限、最原始、最根本的意思,即派生万物的本源。它既包括了至极之理,也包括了至大至小的时空极限,放之则弥六合,卷之退藏于心,可以大于任意量而不超越圆周和空间,也可以小于任意量而不等于零或无。以上是“太极”二字的含义。

Taiji is a philosophical terminology in ancient China, which means the extreme, the most original and most fundamental, that's to say, the original generating the source of all things. Taiji includes the theory of extremes, and the maximum and minimum time and space. It can be extremely big or small. This is the meaning of Taiji.

太极是变化之本。其核心是阴阳之道,阴阳之道的核心是变化。按照阴阳变化的基本法则,阴极则阳生,阳极则阴生,阴阳转化,循环无端。一定事物和现象都有着自身发生、发展和转化的过程,而且总是向其对立面转化。发展到一定程度,就会成为他的反面。

Taiji is the foundation of change. Its core is the theory of Yin and Yang. And the core of the theory of Yin and Yang is change. According to the basic rule of the change of Yin and Yang, the extreme of Yin generates Yang, and the extreme of Yang generates Yin. Yin and Yang change to each other endlessly. All things have their own process of happening, development and transformation, and always transform to the opposite. When things develop to a certain degree, they will go to the opposite.

太极体现了中国古代的重要哲学思想——太极思维。太极思维是把思维建立在太极原理即宇宙生成和物质运动变化的真实模式上而形成的思维,是“道法自然”的思维方式。它是带有中国古典哲学意味的科学思维方法,既非逻辑思维,亦非形象思维,而是“脱离了正常思维轨道”的阴阳全息辩证思维之法。

Taiji reflects the thinking of Taiji in ancient China. Taiji thinking is the thinking of “Taoism following the nature”. It is the scientific way of thinking in Chinese classical philosophy. It is neither logical thinking nor image thinking. It is the dialectical thinking



of Yin and Yang.

太极拳以“太极”命名,在于太极拳处处遵循着太极阴阳辩证之理,蕴藏着丰富的太极文化理念;太极操同样是以“操”的形式命名,通过操的习练演绎和阐释着太极的思想文化。

Taijiquan is named like this because Taijiquan observes the dialectical theory of Yin and Yang, with the rich cultural ideology of Taiji. Taiji Exercises are called “cao” so as to show and interpret the ideology and culture of Taiji.

(二) 道家文化

The Culture of Taoism

太极操如同太极拳的思维方法一样,无不体现了老子的“道”,即“道法自然”,要求按照客观事物的本来面目进行思维,符合客观,符合自然,符合人的生理规律,符合道德原则。

Taiji Exercises have the same thinking method with Taijiquan, which reflect the Dao of Lao Zi. “Taoism following the nature” requires to think objective things with the way they are in accordance with nature, people’s physiological and ethical principles.

《道德经》中说:“道可道非常道,名可名非常名”。太极操追求的是无常形、无成势,是过程中不断的变化。

Dao De Jing says “The Way that can be experienced is not true; The world that can be constructed is not true.” Taiji Exercises pursue the continuous change in the process of movements, but not fixed forms and postures.

《道德经》中说:“圣人处无为之事,行不言之教”。又说:“道常无为而无不为”。它认为天道是无目的,无意志,无为之;万物皆由道产生,因此,“道”是无所不为的;道生万物是自然而然的,万事万物皆按其各自的本性自然而然地生长,无持无待,不存在强加的任何因素,所以它又是无所作为的。无所不为以无所作为为条件,只有无为才能无不为。练习太极操时,同样遵循着不可强求的原则,要求一切顺乎自然。

Dao De Jing says “The sage experiences without abstraction, and accomplishes without action.” It also says “The Way takes no action, but leaves nothing undone.” Dao is thought to have no aim, no will, and all things come from Dao. Therefore, Dao stops at nothing; Dao is the source of all things. All things grow naturally without being affected by any factors. Therefore, Dao attempts nothing and accomplishes nothing. The process of compiling Taiji Exercises reflects the idea of “The Way takes no action, but leaves nothing undone.” While practising Taiji Exercises, try to follow the law of nature.

同时,太极操还遵循“反者道之动”的运动起势论。“物极必反”,“相反相成”,“反者,道之动也”,“正言若反”,这是老子《道德经》里的话,它明确地告诉我们求道



的方向和方法,即从相反的方向思考、观察才能追寻出事件发生的根源。道的运动和发展是向对立面的转化,亦是朝着相反的方向进行着的。老子在《道德经》中明确提出“道生万物,周行而不殆”和“反者道之动”的思想,认为世间事物是对立统一的,也是不断运动发展的,而且逐步地向其相反的方面转化,这是自然规律。老子认为,在自然界中,新生事物总是柔弱的、充满生机的,由柔弱而至壮大刚强,然一旦壮大刚强则逐步走向衰亡,由此,事物就会向相反的方面转化,即由柔至刚,进而刚而复柔,循环往复。“反者道之动”是指当事物达于强盛的顶点之后,势必要迅速地走向自己的反面。

Taiji Exercises just follow the ideology that “The motion of the Way is to return.” “Extremes Meet.” “Dao generates all things, ubiquitous and liquid.” “The motion of the Way is to return.” “Truth is easily hidden by rhetoric.” These are all the words from *Dao De Jing*. These shows clearly the direction and method of pursuing Taoism, which means that thinking and observing from the opposite may help to find the origin of any happenings. The use and development of Dao is the transformation of the opposite. Lao Zi mentioned clearly “Dao generates all things, ubiquitous and liquid” and “The motion of the Way is to return” in *Dao De Jing*. This shows that all matters are the unity of opposites with constant motion and development, and transfer to the opposite direction gradually. This is the law of nature. Lao Zi thought that in the nature, the beginnings of all things are always soft, weak, and vital. Then, they get stronger and unyielding. After that, they go to death. Therefore, all things transfer to the direction of the opposite, that's to say, from softness to vigorousness, and then, from vigorousness to softness in endless cycles.

(三) 儒家文化

The Confucian Culture

儒家思想:“和而不同”,“和实生物,同则不继”,“君子和而不同,小人同而不和”。“和”指不同事物之间的搭配、融合、平衡达到最为圆满程度的一种状态。和而不同,“和”异于“同”之处,就在于它保留了其中每一种事物的个别属性。太极操也正是在追求动态的平衡时,讲究动作振荡,意识鼓荡,讲究平稳中寻求变化,变化中寻求平稳。

Confucianism: “harmonious and clannish.” “Harmony fosters diversity, homogeneity undermines sustainability.” “Gentlemen are harmonious and clannish. Petty men are clannish and not harmonious.” “He” refers to the match, blend and balance of different things in the best way. “He” is different from “Tong”, because “He” remains the individual attribute of each thing. Taiji Exercises pursue dynamic balance, emphasize change in stability, and stability in change.



“天人合一”，是儒家思想中又一典型的观点，讲究的是人与自然建立一种和谐统一的关系，保持一种良性的生态平衡，是对征服自然错误理念的反思和纠正，继而追求一种人与自然共存共处、和谐发展的新型关系。太极操也同样强调人与自然的和谐与呼应。

“The harmony of men and nature” in Confucianism refers to building the harmonious relationship between the human beings and nature, maintaining the balance of a healthy ecosystem. Taiji Exercises emphasize the harmony of the human beings and nature.

“内圣外王”，显示出了物化自己、人化自然的修养法则。在这种法则的影响下，形成了太极操以内养外、以外养内、内外兼修的养练思想和形神俱备、艺德双修的艺用思想，渗透并充斥着中国传统文化的骨架，形成了修养身心的价值功能，为社会职能的产生提供了理论养料，这也决定了太极操体用和意用的价值。

“Internal sageliness and external kingliness” shows the law of self-cultivation. Under its influence, Taiji Exercises can help people practise both physically and mentally. This also shows the value of Taiji Exercises in body building and mind building.

（四）西方文化

The Western Culture

如果说东方文化是偏精神的，那么西方文化相对就是偏物质的，称之为“西方物质文化”。古代西方的文化体系由于以“神本思想”为主导，造成了“天人相分”的哲学思想，使人的主观能动性受到压抑而处于被动地位，思想上无法冲破“理式世界”、“绝对理念”等，以形象具体为特点；东方文化是受“人本思想”、“天人合一”观的主导，以抽象表意为特点的。西方的先进科学技术与中国传统文化的优秀成果和潜在的积极精神相结合，乃是东西方两大文化体系获得生机和蓬勃发展的主要动力。东方人喜欢把问题复杂化，而西方人则喜欢简单。东方人尚“曲”，而西方人尚“直”。

Oriental culture emphasizes spirit, while western culture emphasizes material. So, western culture is called western material culture. The western ancient culture system focuses on the spirit-oriented thought and forms the philosophical thought of “Separation of the universe from men”, which depresses people’s subjective activity and makes people passive; Oriental culture focuses on the human-oriented thought and “the harmony of men and nature”. The combination of the western advanced science and technology and the outstanding achievements and the potential active spirit of Chinese traditional culture is the main power for the development of the two main cultural systems. Easterner appreciate “Qu”, while Westerner appreciate “Zhi”.

太极操以“操”的形式来体现太极的丰富内涵，决定了它融合西方文化的形象



性、具体性、科学性、简捷性、直线性等特点。

Taiji Exercises reflect the rich connotation of Taiji in the form of gymnastics. This makes Taiji Exercises absorb some features of western culture: vividness, concreteness, rationality, simplicity and linearity.

二、太极操的动作特点

The Movement Features of Taiji Exercises

(一) 用意不用力

Using Consciousness Instead of Strength

太极拳重内不重外，重意不重形，重气不重力。这正如书法讲究笔力，拳法讲究劲力。不过，书法更强调“用笔之力，不在于力”，而太极拳恰好也是十分强调“用意不用力”。

Taijiquan pays attention to the interior instead of the exterior, pays attention to consciousness instead of form, pays attention to “Qi” instead of strength. Just like hand-writing, Taijiquan emphasizes the use of mind, but not strength.

太极操要求在神意的引动下舒展肢体，使气息荡荡流行、绵绵不息。太极操是缓慢的神意运动。太极操动作要求纯任自然，不尚用力用气，而尚用意。

Taiji Exercises require to stretch limbs gently and continuously under the direction of “Shen” and “Yi”. Taiji Exercises are the movement of “Shen” and “Yi”. The movements of Taiji Exercises are required to be pure and natural, to use “Yi” instead of strength.

(二) 松匀缓慢

Being Loose, Even and Slow

世上多数拳法的训练方法皆是刚猛、用力，结果是有力打无力，手慢让手快，而太极拳的训练却是反其道而行之，向放松、不用力、均匀、缓慢、稳静中求功夫。

The training of Taijiquan is different from the training of many other fist techniques. While practicing Taijiquan, it is required to relax, to be even, slow, steady and still in the pursuit of Gongfu.

松。土壤松则植物生长，人体松则经络通，气血通畅。又如书法毛笔“笔惟软，则奇怪生焉”，只有使身体做到松柔才能够变化无穷。松犹如撑开的伞面，又如鼓起的风帆，可谓松中有紧，紧中有松。松不是弱，不是萎靡不振，而是开放，是饱满，是紧凑中求舒展。匀缓慢，指运动时速度要缓慢、均匀，不可忽快忽慢。要想内气通畅就必须在身心松开的前提下，通过这种轻、慢、匀的运动来引动内部气血，使之气遍周身不稍滞。用力重了则肌肉紧张，闭塞内气通道，速度快了难以引动深层、细微组织，所谓慢工出细活。任何物质组织均匀后强度极大。万物一理，人体之气血、筋骨、肌肉经长期均匀而深沉的锤炼，各部位内气充盈而均匀通透，八面膨撑，有体整