

■ 武冬 编著

太极剑

北京体育大学出版社

教学与训练英汉双语教程



高等教育体育教材
GAODENG JIAOYU TIYU JIAOCAI

TAIJIJIAN
TEACHING AND
TRAINING
ENGLISH/CHINESE



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Taijijian

Teaching and Training English/Chinese

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策划编辑 熊西北
责任编辑 小 青
审稿编辑 熊西北
责任校对 文 强 谷 宁
责任印制 陈 莎

图书在版编目(CIP)数据

太极剑教学与训练英汉双语教程/武冬编著. - 北京:北京
体育大学出版社,2009.7
ISBN 978-7-5644-0116-0

I. 太… II. 武… III. 剑术(武术)-中国-双语教学
-教材-英、汉 IV. G852.24

中国版本图书馆 CIP 数据核字(2009)第 009526 号

太极剑教学与训练英汉双语教程

武 冬 编著

出 版 北京体育大学出版社
地 址 北京海淀区信息路 48 号
邮 编 100084
邮 购 部 北京体育大学出版社读者服务部 010-62989432
发 行 部 010-62989320
网 址 www.bsup.cn
印 刷 北京市昌平阳坊精工印刷厂
开 本 850×1168 毫米 1/16
印 张 13.75

2009 年 7 月第 1 版第 1 次印刷

定 价 26.00 元

(本书因装订质量不合格本社发行部负责调换)

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. 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 Tai-

jiquan 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 太极剑概述

Chapter One: Summary of Taiji Sword

第一节 太极剑简史

Section 1 The Brief History of Taiji Sword

一、剑术和剑器

(一) 剑器与剑术区别

“剑，检也，所以防检非常也”。剑是我国很古老的一种武术短兵器械，素有“百刃之君”，“短兵之师”的美称，被誉为“百兵之君”。剑在中国出现很早，曾有春秋战国时期的铜剑出土。剑有剑器和剑术之别，剑器是指具体的实物，而使用剑的技术称为剑术。剑术，无论是技术还是理论在中国古代都曾经发展得很完备，在许多典籍中都论及剑术。

剑的技术由其形制决定，因剑身较为修长而轻灵，故剑术动作轻快洒脱，身法矫捷，刚柔相兼，富有韵律，所以拳谚将刀与剑相对应，称剑为“短兵之帅，形如飞凤”；又说“枪扎一线，剑走一偏”、“刀如猛虎，剑似飞凤”。从“剑走轻，刀走黑”，“刀如猛虎，剑似飞凤”的拳谚中，就反映了演练这两种器械时的不同风格。

One. Jian shu (The Technique of the Sword) and Jian qi (The Sword)

(1) The Differences Between Jian shu and Jian qi

In Chinese, the word for sword (jian 剑) has the same pronunciation as “pick up” (jian 捡), so a sword is used to guard against theft. In China, the sword is an ancient weapon used in hand-to-hand fighting. It was esteemed as “The king of all the weapons”. Ancient Chinese used the sword very early. A bronze sword of the Chun qiu era (B. C. 770 – B. C. 476) and Zhan guo (B. C. 475 – B. C. 221) was once unearthed. Jian qi refers to the sword itself while jian shu refers to the technique. While many ancient books refer to sword techniques, both technique and theory have matured since ancient times.

The technique depends on the shape of the sword. The body of the sword is long and soft, so the technique are characterized by agility, freedom and ease. The movement is brisk, rhythmic and is both hard and gentle. These characteristics inspire the Chinese saying, “The technique of the sword is agile while the technique of dao 刀 (Broadswordplay, Chinese falchion) is tough.” “People using a dao 刀 (Broadswordplay, Chinese falchion) should be like a tiger while people using a sword should be like a flying phoenix.” These sayings reflect the different styles of wielding the sword and

(二) 剑的常识

1. 结构及各部名称

剑的结构古今大致相同,分为剑身和剑把两段。由以下各部分组成(图1-1):

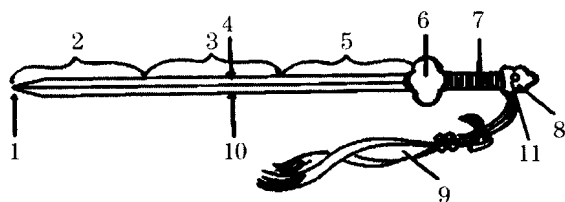


图 1-1

(1) 剑尖:剑身锋锐的尖端。剑尖又称剑锋、鼻端等。

(2)~(5) 剑刃:剑身两侧锋利的薄刃。又分近虎口侧为上刃如图标4部分,小指侧下刃如图标10部分。进一步分为前刃如图标2部分、中刃如图标3部分、后刃如图标5部分。

(6) 剑格:也称护手,剑耳。指剑身与剑柄之间,作为护手的部位。有“Y”和“A”等形状。古代的剑在此处称作剑首,周礼考工记载“剑古兵器名,两刃而有脊,自脊至刃谓之臑,又谓之锷,脊刃以下与柄分隔者谓之首,首以下把握之处曰茎,茎端施环曰鐔”,不过古代剑的形制与现代的不同,其剑护手处没有突出的护盘,现代多数人将剑鐔称作剑首。

(7) 剑柄:也称剑钺、剑茎、剑把。指剑格后用手持握的部位。

(8) 剑鐔:也称剑镞、督、首、扶手、护手、吞口、云头、偃月环。指剑柄的末端柄头。

(9) 剑穗:也称剑袍、穗头、挽手、流鬓等。是由剑环演变而来,古时骑马打仗以防脱手,也可投掷击刺后再收回。古人讲,文剑有穗,武剑无穗,意思是说舞练的剑安有剑穗,真正用于格斗的剑,不装剑穗。现代剑穗有长短之分。

(11) 剑眼:在剑鐔上有一空眼称剑眼,可吹之作声。

(12) 剑脊:剑身长轴隆起的部分。

(13) 剑锷:也称腊刃。自剑脊到剑刃部分。

dao 刀 (Broadswordplay, Chinese falchion).

(II) Common Sense About A Sword

1. A Sword's Structure and The Current Name of Each Part

Current The structure of current swords is the same as the ancient swords. A sword is divided into two main parts: jian shen 剑身 (the body of the sword) and jian ba 剑把 (the handle of the sword). A sword consists of the following parts. (Illustration Fig 1-1)

(1) Jian jian 剑尖: the sharp point of the sword, also called jian feng 剑锋, bi duan 鼻端, etc.

(2) Qian ren 前刃: the front part of jian ren 剑刃 (the sharp edges of both sides of the sword).

(3) Zhong ren 中刃: the middle part of jian ren 剑刃.

(4) Shang ren 上刃: the part of the edge near the hu kou 虎口 (the part of the hand between the thumb and the index finger).

(5) Hou ren 后刃: the part of the edge near the handle.

(6) Jian ge 剑格: also called hu shou 护手 or jian er 剑耳. It is the part of the sword between jian shen 剑身 and the handle. Its shape is like "Y", "A", etc. In ancient times, it was called jian shou 剑首. An ancient book of the Zhou Dynasty, called Zhou Li Kao Gong, kept a record, "A sword, an ancient weapon, is consisting of two blades and a ridge. The part of the sword from the ridge to the blade is called la 臑, or e 锷. The part between the blade, the ridge and the handle is called shou 首. The handle of the sword is called jing 茎. The loop which is attached to the handle is called xin 鐔." However, the structure of modern swords is different from ancient swords—the armguard doesn't protrude in the hu shou 护手 of the ancient sword. Nowadays, many people call xin 鐔 as shou 首.

(7) Jian bing 剑柄: also called jian jia 剑钺, jian jing 剑茎 or jian ba 剑把. It is the handle of the sword.

(8) Jian xin 剑鐔: also called jian dun 剑镞, du 督, shou 首, fu shou 扶手, hu shou 护手, tun kou 吞口, yun tou 云头, or jiang yue huan 偃月环. It is the end of the handle of the sword.

(9) Jian sui 剑穗: also called jian pao 剑袍, sui tou 穗头, wan shou 挽手, liu bin 流鬓, etc. It evolved from jian huan 剑环, which was used by ancient people to prevent the sword from being dropped when they fought their enemies on horseback, or was used to pull back their swords from their enemies' bodies. Ancient people said, "There is a tassel in

2. 剑的选购与保养

目前市场上常见的剑主要有3种:硬剑、软剑和伸缩剑。选购时首先要确定用途,然后再根据个人的具体条件选择适合自己的长短及重量。

所谓硬剑是指锻打的钢剑,剑身较厚,开刃,常见的有龙泉剑、七星剑等,这类剑一般要求剑身挺直,不宜用生铁淋口和出刃。

选购时除了观看外型,如剑脊是否直、薄厚是否均匀、剑锷是否对称、剑的重心是否称手外,还可轻弹剑身,发音清响且有余音的是上器,声音嘶哑的是下器。

软剑是用钢板压制而成的,一般主要用于表演。选购时主要是看剑身两面打磨的是否均匀,用手扳弯后是否能恢复原状,电镀是否均称等。近年国家又规定了比赛用剑,其质地介于硬软之间。

伸缩剑携带较方便。选购时主要察看各节之间是否牢固,收放是否自如、轻便,有无脱节现象等。

选购剑时,除了以上主要要求外,还应注意以下几点:

(1) 剑的长度为剑尖着地,剑首与脐平,剑的重心应在护手前13~15厘米处。

(2) 根据1991年《武术竞赛规则》规定,现代武术竞赛用剑剑身变薄,且不开锋刃。

剑的长度:以直臂垂时,反手持剑的姿势为准,剑尖不得低于本人的耳上端。

剑的重量:包括剑穗,成年男子不得轻于0.6千克;成年女子不得轻于0.5千克;少年儿童不受限制。

剑的硬度:剑垂直倒置,剑尖触地,剑尖至剑

wen jian 文剑(a dancing sword) while there is not a tassel in wu jian 武剑(a fighting sword). " Nowadays, there are long or short tassels.

(10) Xia ren 下刃: the part of the edge near swordsmen's little finger.

(11) Jian yan 剑眼: It is the hollow in jian xin 剑镞, which can blow.

(12) Jian ji 剑脊: It is the ridged part in the axis of jian shen 剑身.

(13) jian e 剑锷: also called la ren 腊刃. It is the part of the sword from jian ji 剑脊 to jian ren 剑刃.

2. Choosing, Buying and Caring for A Sword

At present there are three kinds of common swords——ying jian 硬剑, ruan jian 软剑 and shen suo jian 伸缩剑(a sword consisting of several sections that can extend like an extension ladder)——in the market. When choosing and buying swords, first consider the purpose and then judge by specific conditions.

Ying jian 硬剑 is a forged iron sword with a thick jian shen 剑身 and sharp edges, for example, long quan jian 龙泉剑, qi xing jian 七星剑, etc. In general jian shen 剑身 should be straight and should not be forged with special skills, such as sheng tie lin kou 生铁淋口^[1] and chu ren 出刃^[2].

When choosing and buying a sword, consider its appearance, straightness, the well-proportioned thickness, the symmetry of jian e 剑锷, and its center of gravity (jian shen can be flipped) 剑身. A good sword will ring and cause an after-sound. If not, the sword is bad.

Ruan jian 软剑 is made of iron plank and is mainly used to perform. When choosing and buying a sword, judge whether jian shen 剑身 is well polished, whether the sword can recover after it is bent, or whether the sword is well electroplated, etc. During recent years, there has also been a sword designated for competitions, whose quality is between ying jian 硬剑 and ruan jian 软剑.

It is convenient to carry a shen suo jian 伸缩剑. When choosing and buying a sword, judge whether the links between the sections are firm, the retraction and extension of the sections are easy, the sections are well connected with each other, etc.

In addition, also note:

(1) When the sword tip is placed on the ground, jian shou 剑首 should reach the navel. The sword's center of gravity should be 13~15 cm away from hu shou 护手.

(2) According to Wu Shu competition rules drafted in

柄 20 厘米处(测量点),距地面的垂直距离,不得少于 10 厘米。

平常保护剑很简单,注意不要用汗手抹剑身,不用时最好插入剑鞘内,有条件的应定期上油保护,以防止生锈腐蚀等。长时间不用,最好将剑放置在干燥、通风的地方。

二、太极剑简史

太极剑是在太极拳运动的基础上,结合剑术的基本方法创编而成的,因此它兼有太极拳和剑术的风格。

目前流行的各式太极剑,内容各异,取材不一,不象拳术和推手那样,各家具有明显的一脉相传的痕迹和鲜明的风格特点。这是由于太极剑产生的历史远远晚于太极拳拳术和推手,各式太极剑的产生大多是在各式太极拳流派形成以后,在古代剑术的基础上,分别吸收了其它拳派的剑术内容,改造发展而形成的。据考证,目前各式太极剑分别由宣化剑、三才剑、乾坤剑演化而成。

《青萍剑》中谈到太极剑时说:“此剑有二,一为陈微明所著,一为李芳辰所传。”陈微明师承杨澄甫,他著有《太极剑术》一书,是较早的一部比较完整的一套太极剑术。陈炎林著的《太极拳刀剑杆散手合编》中也较完整的记录了太极剑套路,这些都是杨式太极剑。30 年代吴图南先生著有《太极剑》一书,共 128 势,属于吴式太极剑。1957 年,原国家体委运动司组织专家在杨式太极剑的基础上创编 32 式太极剑,极大地推动了太极剑的普及与发展。1985 年,根据师承陈发科老师的田秀臣先生所传套路,整理出版了《陈式太极剑》一书。1992 年,原国家体委武术研究院组织专家创编 42 式太极剑竞赛套路,进一步促进了太极

1991,jian shen 剑身 should be thinner than before and have no sharp edges.

The length of the sword: when the arms hang naturally at the sides of the body and the sword is held straight against the back of the arm, the tip of the blade should not be lower than the upper end of the ear.

The weight of the sword: including the tassels, men's sword is no lighter than 0.6 kg, women's sword is no lighter than 0.5 kg, and junior's sword has no limits.

The rigidity of the sword: when the sword hangs and the tip of the blade touches the ground, the measure point, which is 20 cm from the tip of the blade, is perpendicularly no more than 10 cm high when the sword is bent.

Do not smear sweat on the sword. It's better to put the sword in the sheath when not in use. If possible, oil the sword to protect the sword from rust. If you do not use the sword for a long time, store it in a dry, ventilated place.

Two. The Brief History of Taiji Sword

Taiji sword was grew out of Taiji quan 太极拳 and the fundamentals of jian shu 剑术. It therefore has the styles of both Taiji quan 太极拳 and jian shu 剑术.

At present, different kinds of Taiji sword in vogue have a very different content. Because taiji sword was invented much later than taiji quan, different styles of quan shu 拳术 (Chinese traditional boxing) have different histories and styles. After different styles of Taiji quan came into being, ancient people invented Taiji sword based on Taiji quan and ancient jian shu 剑术. According to ancient texts, different styles of Taiji sword evolved from xuan hua jian 宣化剑 (a kind of Chinese ancient technique of the sword), san cai jian 三才剑 (a kind of Chinese ancient technique of the sword) and qian kun jian 乾坤剑 (a kind of Chinese ancient technique of the sword).

Qing Ping Jian 青萍剑, an ancient book on the sword, kept a record about Taiji sword, "There are two kinds of Taiji sword: one is invented by Weiming Chen, the other is invented by Fangchen Li." Weiming Chen was a student of Chengpu Yang, who wrote Taiji Jian Shu 太极剑术, which was a very early and complete book about Taiji sword. Another Wushu master, Yanlin Chen, wrote Taiji Quan Dao Jian Gan San Shou Hebian 太极拳刀剑杆散手合编, which kept a complete record of the set patterns of Taiji sword. Both texts refer to Yang - style Taiji sword. In the 1930s, Tunan Wu wrote "Taiji Sword", which recorded 128 steps, and was called Wu - style

剑的发展。

太极剑正以其特有的魅力、独特的健身性、高雅的艺术性,越来越受到广大太极拳爱好者的欢迎。

Taiji sword. In 1957, the sports department of former National Physical Culture and Sports Committee called together some experts to invent 32 - style Taiji sword on the basis of Yang - style Taiji sword, which became a great driving force in the popularization and development of Taiji sword. In 1985, Xi-uchen Tian, a student of Fake Chen, wrote and published Chen - style Taiji Sword. In 1992, the Wushu Research Institute of the former National Physical Culture and Sports Committee convened experts to invent the competition set pattern of 42 - style Taiji sword, which further promoted the development of Taiji sword.

Due to its special charm, unique benefits for fitness, and exquisite artistic quality, Taiji sword has become more and more popular.

第二节 太极剑特点与作用 Section 2 The Characteristics and Functions of Taiji Sword

一、太极剑的风格特点

(一) 意领剑行,剑身合一

太极剑与太极拳一样,具有心静体松、神态自然、以意运身、重意不重力的特点。太极剑用意的对象更多的是集中在剑体上,是通过用意导剑,在身体的配合下完成各种剑法。剑与身离,剑与意离,都是练太极剑之大忌。与其它剑术相比,太极剑的速度相对缓慢,这也是用意的基础条件,因此,凡剑动都要用意识引导,剑随意动,使本为身外之物的剑,通过意的引导、肌肉用力的调整、把法的变化,恰似手臂的延长,从而做到剑与身的高度统一,这也是太极剑运动的首要特点。

One. The Characteristics of Taiji Sword

(I) Leading the sword with the mind, uniting the body with the sword

Like Taiji quan, Taiji sword requires people to relax their bodies, make their minds peaceful, and keep natural manners. Its characteristics are leading the body with the mind, focusing on the mind and not abusing the power. The mind should be focused on the sword, and by leading the sword with the mind, people should exercise their bodies to finish their movements. In practicing Taiji sword, the sword must be in concert with the body or mind. Compared with other jian shu 剑术, the speed of Taiji sword is low, so the sword must be led by the mind. At last the sword, which starts out external to the body, unites with the body, as the mind adjusts the muscle power and changes the way of holding the sword. In this way, the sword is an extension of the arm. This is the key characteristic of Taiji sword.

(二) 圈化圈发, 避实击虚

这是太极剑运动的技击特点。正如太极拳论所言“太极拳无非一圈也”, 这个圈就象一个太极图, 寓含了太极拳讲求化引走圆的特点, 太极剑更是如此, 这也是剑体双刃轻薄形制所决定的。太极剑不能死打硬拼, 它除保留了其它剑术避实击虚、轻敏灵巧的特点外, 更揉进了太极拳的思想, 讲求圈化圈发。剑法多表现出剑圈, 此圈上半圈粘化对方, 下半圈用于化而发之, 符合太极拳“引进落空合即出”的拳理。和其它剑术比, 太极剑更注重粘连、化发技法。如对方直剑向我头部劈来, 我用剑接对方来剑听其劲向, 先向自己身体方向划半圈引化对方直力。若对方急于抽剑, 则是助我一臂之力, 我即翻腕反压对方来剑走后半圈削击对方头部。此势在太极剑中为“云摩三舞”势, 充分体现了粘、化、发的特点, 不与对方兵械直力相碰, 而是走圈化力, 避实击虚, “随屈就伸, 蓄而后发”, 所以在传统太极剑对练中有沾粘剑之说。

(II) Neutralizing^[3] and attacking^[4] like a turning wheel attacking the opponent's weakness instead of confronting the opponent's force

This is the characteristic of the fighting skills of Taiji sword. As the book on Taiji quan says, "Taiji quan is nothing but a circle." This circle is just like a Taiji tu 太极图 (a picture showing the two basic elements of everything). It shows the characteristic of Taiji quan——instead of confronting the opponent with force, the attack is neutralized by moving with agility and strategy to lead the opponent's force and direct him or her to emptiness. So is Taiji sword. Taiji sword is light, thin and instead of attacking with force, its two edges determine that the characteristic of the fighting skill is agile and bi shi jiu xu 避实就虚. The characteristic of Taiji sword is quan hua quan fa 圈化圈发, which is taken from Taiji quan. There are many circles in the movement of Taiji sword. The upper half of the circle is to neutralize the opponent's attack while the lower half breaks through the opponent's weak points. This is in concert with the theory of Taiji quan——“yin jin luo kong he ji chu 引进落空合即出” (neutralizing the attack as it comes in by moving around with agility and strategy to lead the opponent's force and direct him or her to emptiness while taking advantage of the opponent's lack of readiness, and attacking with both the practitioner's and the opponent's force to achieve the best result). Compared with other jian shu 剑术, Taiji sword emphasizes the skills of zhan lian 粘连^[5], hua 化^[6], and fa 发^[7]. For example, when the opponent comes straight at your head with his or her sword, first judge correctly the oncoming force and then use your sword to lead his or her sword by moving your own sword towards yourself in a half circle. If the opponent quickly takes back his or her sword, seize this chance. Make your sword draw the other half circle to hack the opponent in the head by turning over your wrist and pressing his or her sword. This position is called Yun Mo San Wu 云摩三舞, which fully shows the characteristic of Taiji sword——zhan 粘, hua 化, and fa 发. Instead of directly confronting the opponent with your sword, use your sword to draw circles to lead the opponent's force. There is a song on this, “sui qu jiu shen 随屈就伸^[8], xu er hou fa 蓄而后发^[9].” Sometimes, Taiji sword is traditionally called zhan zhan jian 沾粘剑.

(三) 以腰带剑, 劲透剑身

这是太极剑劲力特点。太极拳术中有“劲起于脚跟”, “由脚而腿, 由腿而腰, 由腰而手, 由手而形于手指”, “总需完整一气”的劲力要求, 太极剑由于持剑后手臂“加长”, 不仅要使劲形于手指, 而且要劲贯剑尖及全部剑体, 使内劲起于脚, 发于腿, 通于肩臂, 达于剑尖, 传统要求叫做“透三关”, 即指腰、臂和剑一贯。腰是全身的枢纽。腰为主宰, 太极拳理要求所谓“丹田内转”, “两肾抽提”, 实质是腰的运动, 因此要抓住全身主要部位, 由下而上, 由内而外, 由手而剑, 一动俱动, 用腰带剑运行, 发剑时, 从脚上起劲, 透过腰, 将内劲节节传到剑身, 作用于对方, 剑理称之为“发于腰脊, 透过臂腕, 达于剑尖”, 其它剑法只是着力部位不同, 其理唯一贯。

(四) 手空剑活, 剑法灵巧

这是太极剑把法的特点, 也就是太极剑持剑运剑的要求。剑论《心空歌》曰: “手心空, 使剑活”太极剑突出强调剑是手臂的延长, 剑与身相合, 持剑的方法是关键, 千变万化的剑法都要通过手的灵活运使体现, 所以握法至关重要。太极剑把法要求手心空, 手的力度适中, 既不能太松, 太松则剑与臂分离, 劲力传不到剑上, 如果技击易被对方击掉手中剑; 也不能太紧, 太紧则死把变化不活, 僵直死板, 同样, 劲不能传到剑身更不能贯于剑尖, 应该细心体悟手的用力度, 以确感手与剑似胶如漆相合最佳, 这样剑法才能灵活多变。另外, 还要注意在手心空的基础上, 多种握法的变化。

(III) Leading the sword with the waist, Lead concentrating the power on the jian shen

These are the characteristics of the skills for using power of Taiji sword. There are some requirements in Taiji quan——“The power stems from the heels.” “The power is from heels to legs, from legs to waist, from waist to hands, and finally appears on the fingers.” “The power should be complete and continuous.” The sword is the extension of the arm, so the power appears not only through the fingers, but also through the sword. That the power originates in the heels, passes through the legs, shoulders, arms, and finally reaches the point of the sword is traditionally called “Tou San Guan 透三关”. The waist is the hinge of the whole body, so the theories of Taiji quan——“dan tian nei zhuan 丹田内转^[10]”, “liang shen chou ti 两肾抽提^[11]”——refer to the movement of the waist. Remember these key parts of the body and lead the sword with the waist. The power is from underside to top, from inside to outside, from hand to sword, and makes the whole body move. When attacking, the power stems from the heels, passes through the waist, reaches the sword continuously, and finally affects the opponent. The theory on the sword calls this “fa yu yao ji 发于腰脊^[12], tou guo bi wan 透过臂腕^[13], da yu jian jian 达于剑尖^[14]”. Similar theories in other jian shu 剑术 differ in where the power is concentrated.

(IV) The sword is not held tightly in the palm of the hand to make the sword move freely, the sword can be wielded agilely

This is the characteristic of the way of holding the sword. Xin Kong Ge 心空歌, a treatise on the sword, says, “The palm is empty so that the sword can be wielded agilely.” The sword is the extension of the arm and should be united with the body; remember that the key point is the way of holding the sword because the daedal jian fa 剑法 depends on the agility of the hand. If you hold the sword so loosely that the sword is not united with the arm, your power cannot reach the sword, so when fighting the sword will be knocked down. If you hold the sword so tightly that you are not agile, your power cannot reach the sword, either. You should experience the degree of tightness with heart and soul to achieve the best result. You should also pay attention to changes in the way of holding the sword.