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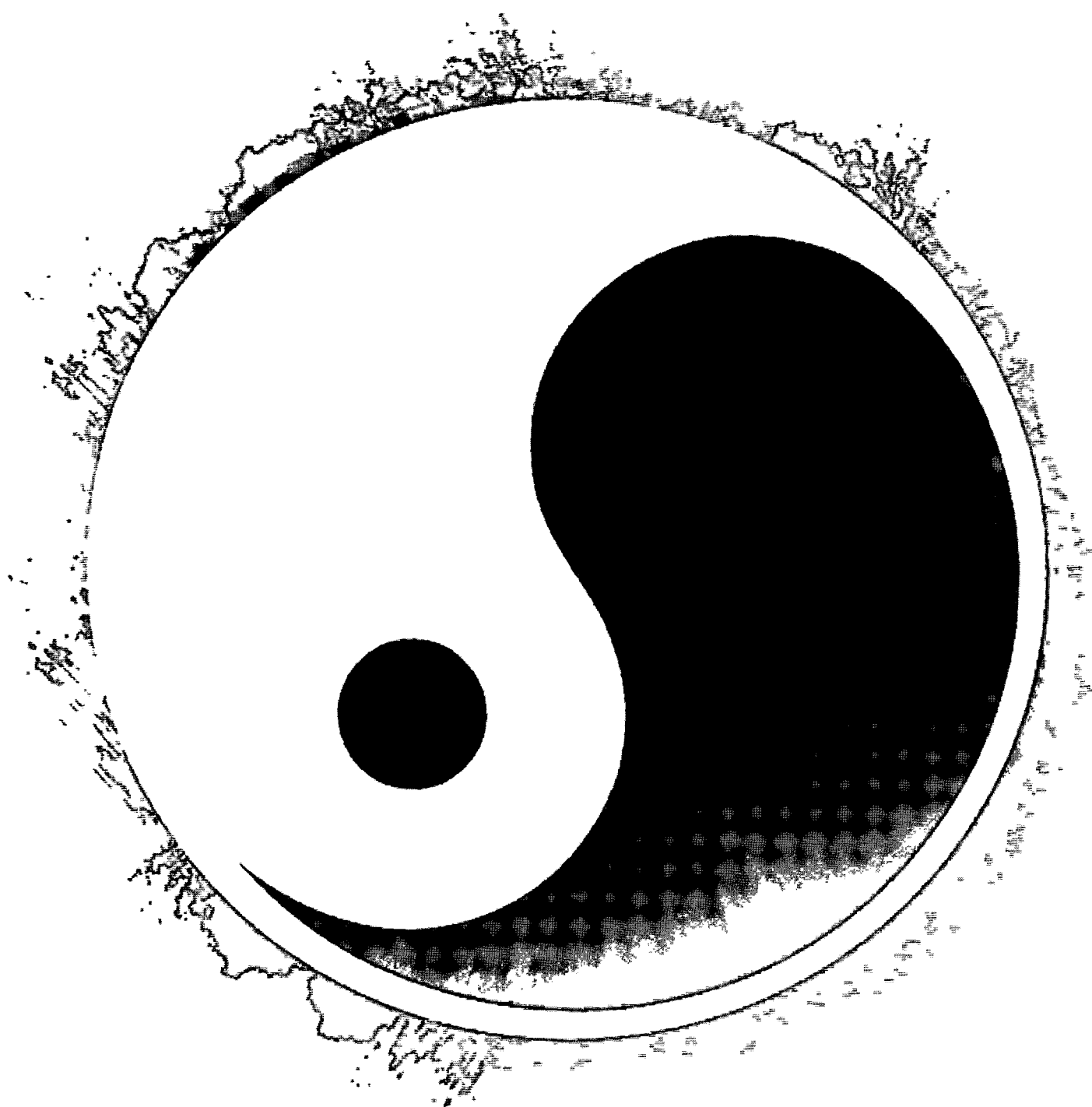


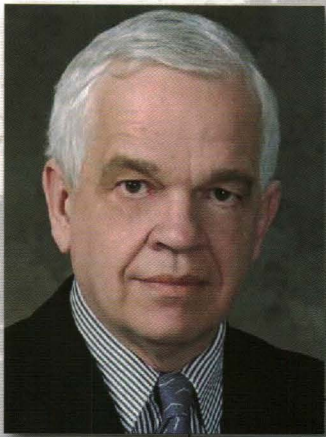
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CANADIAN
CHINESE KUO SHU
(MARTIAL ARTS)
FEDERATION



成立二十五周年紀念
25th Anniversary of the Founding of CCKSF
1987 - 2012





A special message to

The Canadian Chinese Kuo Shu (Martial Arts) Federation

*I extend my sincere congratulations and best wishes on
the occasion of your
25th Anniversary*

*The many achievements and contributions that you have
made to our community, has made Canada a better place
to live. I wish you all the best in the years to come.*

John McCallum

*The Hon. John McCallum, P.C., M.P.
Markham – Unionville
November 2012*





Frank Scarpitti
Mayor

November 10, 2012

GREETINGS FROM MARKHAM

CANADIAN CHINESE KUO SHU (MARTIAL ARTS) FEDERATION

25TH ANNIVERSARY

Congratulations as you celebrate your 25th Anniversary! On behalf of the City of Markham, I am honoured to extend greetings on this special anniversary celebration.

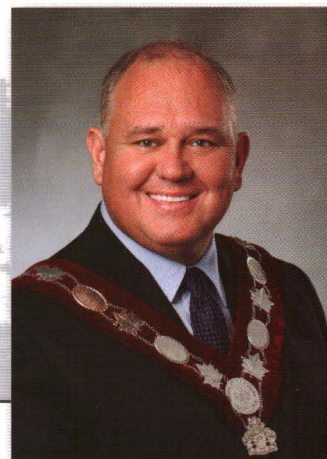
Cultural diversity is one of Markham's greatest assets and I applaud your efforts to promote Chinese traditional martial arts. With regional offices across Canada, you have become the foremost representative of Chinese Martial Arts in Canada as well as one of the largest Martial Arts Federations in North America.

Your providing technical support to the City of Markham as we successfully brought the World's Longest Chinese Dancing Dragon to life and danced our way into the Guinness World Records Book on September 30th, making Markham the first municipality outside of China to successfully compete such an achievement, was greatly appreciated.

As Mayor, I am pleased to extend my sincere congratulations on your 25th, or silver, anniversary. Please know that we support your efforts in promoting martial arts and cultural spirit, and we wish you continuing success.

Yours sincerely,

Frank Scarpitti
Mayor





中华人民共和国驻多伦多总领事馆

The Consulate General of the People's Republic of China

240 St. George Street, Toronto, Ontario, Canada. M5R 2N5 Tel:416-964-7260 Fax:416-324-6468

贺 词

加拿大中国国术总会:

欣悉贵会将于今年 11 月举办成立 25 周年庆典活动, 谨致热烈祝贺!

贵会自成立以来, 秉承创会宗旨, 团结和服务会员, 热心社区公益, 积极传播和推广中华武术文化, 推动中加两国的武术交流, 服务和满足公众健身需求, 为加拿大多元文化事业和中华武术在加拿大的传承与发展做出积极贡献。

祝愿贵会在全体会员的努力及社会各界人士的支持下, 为继续大力弘扬优秀中国武术文化、促进中加文化交流做出新的贡献!

中华人民共和国驻多伦多总领事

二〇一二年十月三十日



Acknowledgment

鳴謝

Emily Cheng, Broker
Sultan Realty Inc., Brokerage

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Dimerco Express (Canada) Corp.

Horwath Global Advisors Inc.

Rebecca Ling,
Chartered Account

Steve Quan,
Edward Jones

Eric Fung,
Pacific Insurance

Christian Wushu Fellowship

Ching Hang Kung Fu

Yau Kee Noodle House

Jimmy Chan,
Osteopathy

Sponsors for the
25th Anniversary Banquet
&
23rd Annual Canadian Kung Fu Championship



Preface from the President

The Canadian Chinese Kuo Shu (Martial Arts) Federation was founded on 9th November 1987 and was registered in the Federal Government to be a national non-profit organization. Our goal is to promote traditional Chinese martial arts and its cultural spirit in Canada.

During the past years, we had introduced lion dance to the York Region District School Board. We set up a safety way to make weapon sparring a sport in our tournament and to promote it in international event like the 'International Martial Arts Games'.

We participated and supported community affairs like fundraising campaign for the victims of Yunnan earthquake in 1996, Tsunami in 2005 and Szechuan earthquake in 2008. We also held a Kung Fu Show to raise fund for Orbis in 2006. Recently CCKSF proudly acted as technical advisor in the world record breaking attempt of the longest dancing dragon held in Markham Civic Centre on 30th September 2012.

CCKSF needs to be rejuvenated. In future, we hope to attract more young people to practice traditional Chinese martial arts and join CCKSF be our successors so as traditional Chinese martial arts can continue to develop in Canadian.

William Kan
President

會長的話

加拿大中國國術總會成立於一九八七年十一月九日並於加拿大聯邦政府註冊為一不牟利機構。我們的宗旨是發揚中國傳統武術及其文化精神。

在過去二十多年，我們將獅藝引入約克區教育局。我們研創了一套制度令兵器搏擊成為一種安全性的體育運動；並於國際賽事例如「國際多元武藝運動會」上推廣。

此外我們亦積極參與社區活動如一九九六年雲南大地震、二〇〇五年南亞海嘯及二〇〇八年四川汶川大地震等賑災活動。我們亦於二〇〇六年為「奧比斯」飛行眼科組織舉辦了一場籌款功夫匯演。而今年九月三十日在萬錦市政廳舉行的「世界最長舞龍」活動，我們光榮地成為技術指導。

國術總會需要年輕化。展望我們能吸引多一些年青人學習中國傳統武術，並加入國總成為我們的接班人，令中國傳統武術在加拿大得以承傳。

簡翰炘
會長



Executive Committee



President
William Kan 簡翰圻



Chairman
Nelson Cheng 鄭永麟



Vice President
Nelson Chan
陳就祥



Vice President
Hung Ting Seng
洪鼎生



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Vice Chairman
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Vice Chairman
Bruce Kinney



Vice Chairman
Tim Mrazek



Vice President
Liza Lee



Vice President
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Vice Chairman
Andrew Cheng
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Vice Chairman
Chan Wing Pong
陳榮邦

Treasurer: Nelson Chan 陳就祥

Secretaries: Andrew Cheng 鄭永彪, Chan Wing Pong 陳榮邦

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Rong En Chan 陳榮恩, Gordon Lee 李永鴻, John Lee 李仲安

Public Relations: Isaac Han 韓重興, Ding Jian Ping 丁建平, Andy Wong 黃慶年

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Zhou Ju Bin 周巨斌, Tony Tam 譚鎮邦

Regional Offices

Quebec City: Sifu Joycelyn Toy **Montreal:** Sifu Mike Martelle
St. Catharines: Sifu Matthias Bork **Regina:** Sifu Tim Mrazek
Calgary: Sifu Raymond Wong



Newspaper

新聞剪報



— Mark O'Neill, SUN

■ LINCOLN ALEXANDER dots the eye of a ceremonial Chinese lion yesterday at Brebeuf Catholic high school with the aid of William Kan of the Canadian Chinese Martial Arts Federation.



加拿大中國國術總會，將4,500元支票交給加拿大紅十字會代表陶佳才（右六）接受。

李川濟攝

星島日報

2008年5月26日 星期一

COMMUNIT

本報記者攝



■「加拿大中國國術總會」各位師父愛心不落人後，日前在太古廣場為中國四川地震災民舉辦「中國武術籌款表演」籌款。



NITY SPORTS

North Korea's silver lining

SHAWN GRIFFITHS
Regina Sun Community News

Timothy Mrazek recently went where few westerners have gone before — North Korea. Mrazek, along with two other Canadians, visited the communist country to compete in the first-ever International Martial Arts Games held Sept. 14 to 21.

Close to 1,000 competitors from 50 countries gathered in Pyongyang for the tournament — dubbed the "Martial Arts Olympics." The internationally sanctioned event is among the most prestigious martial art competitions in modern history.

The three-member Canadian team came out swinging.

Mrazek, a naturopathic physician and chief instructor of the Chung Wah Kung Fu Centre in Regina, captured two silver medals in empty hand and weapons competition.

Ontario's Master Lee Chi Wai won gold in weaponry and silver in Shaolin styles. Sifu William Kan, also from Ontario, took silver in the Tai Chi division.

The competition was first-class, but Mrazek admits travelling to North Korea was a little nerve-racking.

"Prior to going in, it was like, 'OK, this is going to be kind of weird,'" he said. "I expected them to be a little bit suspicious of us, a little bit guarded, maybe superficially friendly."

He had every reason to be cautious. Relations between North Korean leader Kim Jong Il and leaders in western nations are strained and unstable.

In January 2002, U.S. President George W. Bush said North Korea was part of an "axis of evil," along with Iran and Iraq. Shortly after, North Korea revealed that it has an active nuclear program.

The International Atomic Energy Agency estimates North Korea may have as many as 8,000 spent fuel rods distributed throughout at least three facilities — enough material to produce up to six nuclear weapons.

North Korea also has the fourth largest military in the world with 1.2 million troops.

The country's largest industry is military production and more than 30 per cent of its gross domestic product is used for military purposes. At the same time, civilians struggle with malnutrition and deteriorating living conditions.

International food aid deliveries have allowed the regime to escape mass starvation. However, in 2003, heightened



Regina's Timothy Mrazek, a naturopathic doctor, won two silver medals at the International Martial Arts Games in North Korea.

political tensions with key donor countries and general donor fatigue threatened the flow of desperately needed food and fuel aid.

Despite the country's apparent problems, Mrazek went home with positive impressions of the people who live there.

"I've never met a more hospitable bunch of people in my life. They were very straight forward. They were very respectful," he said.

And for an impoverished country, Mrazek was surprised at the financial support the games received from the North Korean government.

"I don't think that we as Canadians could match the level of support that North Korea was able to put forward for these games," he said. "The level of financial support is in an entirely different realm."

"Athletes were eating probably better food than any of them would see in a long time."

The games were held at Tae Kwon Do Stadium, a 15,000-seat stadium primarily used for taekwon do martial arts, that sold out regularly.

"It was really impressive to be there. They have all these statues and stuff of taekwon do heroes," he said.

Unlike North America where stadiums are often used for multiple sports, North Korea has individual stadiums for different sports.

"It would be like going to an area of Regina for two or three blocks, and clustered in this area, it's all sports facilities. You have the Lawson and Taylor Field and then you would have 25 more facilities just like it, each one for a specialized sport," he said. "It's not something you would see here."

The differences don't stop there. Under the leadership of Kim Jong Il, North Korea's contact with foreigners is extremely limited.

Mrazek took this into account during his stay. He didn't take photographs of people and always asked permission before shooting something.

"People there aren't used to contact with outsiders. Some people are offended if, as a tourist, you would take your camera out and start snapping pictures."

But for the most part, the Canadians could do as they pleased.

"There never was a situation where they said, 'no photos' or 'don't do this' or 'don't do that.' They gave us a great amount of freedom."

In the context of sports, North Korea is similar to other nations. There are teams for all kinds of sports — even western ones.

"Every team sport you could imagine, they have it there," said Mrazek. "But in terms of how often they compete abroad, it's kind of limited."

The games were possibly the biggest international sporting event ever hosted by North Korea. And with Pyongyang losing its bid to host the 2008 Olympic Games, it's doubtful anything will top it soon.

"The whole city was pumped and geared for these games," he said.

"They were as happy to have us as we were to be there."

北韓平壤舉行世界武術大賽 加武術隊榮獲一金四銀

【本報多倫多訊】加拿大武術隊最近前往北韓參加了世界武術大賽，取得了一金四銀的好成績。

加拿大武術隊由聯邦國會議員 Mac Harb 擔任領隊，成員包括李智偉、簡翰祈、Timothy Mrazek 三位師傅。由於這次比賽是首次在北韓首都平壤舉行，因此對加拿大武術隊而言，稱得上一次「破冰之旅」。

這次加拿大武術出征，儘管沒有得到任何贊助，但是這並不影響隊員們獲勝的信心。他們平日的苦練在這次比賽中豐碩的成果。加拿大中國國術總會主席李智偉師傅以一套武當太乙劍取得兵器組的一面金

牌，他並且以一套少林拳奪得北拳組的銀牌；簡翰祈師傅以一套太極摩雲掌在男子太極拳組取得銀牌；Timothy Mrazek 則以一套螳螂拳取得奇門兵器組的銀牌，並以一套梅花螳螂拳在象形拳組奪得銀牌。加拿大武術隊以一金四銀的成績，展示了加國的武術功夫實力。

另外，李智偉師傅在比賽期間不忘推廣由加拿大中國國術總會研製成功的「安全兵器自由搏擊術」，並因此獲得大會頒發的「甲級最高獎狀」。此安全兵器自由搏擊術還得到了中國、香港及歐洲等武術團體的認同與支持，將會成為國際武術比賽的新項目。



圖為三位為加拿大爭光的武術師傅，左起：Timothy Mrazek、李智偉、簡翰祈。（照片由加拿大中國國術總會提供）

星島日報 2004年10月12日 星期二

SINGTAO 社區脈搏 COMMUNITY PULSE

破冰之旅 赴北韓競技奪一金四銀

加拿大國術代表隊揚威國際

首屆國際多元武藝運動會於北韓首都平壤舉行。這個由2000年成立，發展至今已有61個會員國的國際武藝委員會(簡稱IMGC)主辦的國際級數的運動會，儼然是一個武術的奧林匹克。

本報訊

比賽項目計有跆拳道、空手道、中國傳統武術及新武術、散手、搏殺、合氣道、柔道、馬來西亞拳法、兵法及俄羅斯武術等等，參賽國家及地區則有42個之多。是次活動得到北韓政府大力支持，除撥出6個大型運動場作為比賽之用外，更安排大批翻譯員為各地代表隊作貼身服務工作。

加拿大隊由國會議員 Mac Harb(他亦是IMGC的主席)領隊。國術功夫組成員包括李智偉師傅、簡翰祈師傅及 Timothy Mrazek 師傅3人。

開幕典禮於9月15日晚上7時在跆拳道運動場舉行。只見現場人山人海，超過3萬多人在現場觀戰。比賽及表演由上月16日至20日在不同場館舉行，而每場均座無虛席及由當地電視台全線轉播外，還有多個歐洲的電視台衛星在歐洲直接轉播。

今次加拿大國術功夫隊雖然沒有得到任何資助，但是他們的努力及付出並沒有白費，三位成員均為加拿大武術界增光。比賽結果計有加拿大中國國術總會主席李智偉師傅以一套武當太乙劍取得兵器組金牌一面，及一套少林拳取得北拳組銀牌。

簡翰祈師傅以一套太極摩雲掌在男子太極拳組取得銀牌，而 Timothy Mrazek 則以一套螳螂拳取得奇門兵器組銀牌，及梅花螳螂拳在象形拳組取得銀牌，總結成績加拿大國術代表隊獲得一金四銀。

根據李師傅透露，當他站在領獎台上，看著加拿大國旗升起及奏上加拿大國歌時，那種心情及情緒上的激動實非筆墨所能形容。

此外李智偉師傅亦不忘推廣由加拿大中國國術總會研製成功的「安全兵器自由搏擊術」，並於表演項目中獲得「甲」級最高獎狀外，最大的收穫是得到中國、香港及歐洲等多個武術團體認同和支持，共同合作發展安全兵器自由搏擊，成為國際比賽新項目。



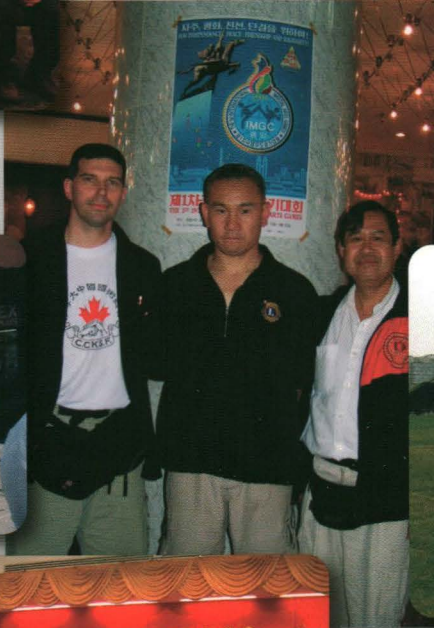
圖為左起：香港中國國術總會會長江沛偉、香港跆拳道總會會長、加拿大國會議員IMGC主席Mac Harb、Chang Ung張建雄(IMGC會長、GAISF主席、奧委會執行委員)、IMGC秘書長、加拿大中國國術總會主席李智偉師傅。

項目。的世界功夫群英會上，舉辦首次的加國和香港的兩地兵器搏擊交流比賽。



Photo Album

相片集





太極拳武事淺說

李仲安

太極拳乃中國武功之一種，本忠搏鬥之道，然因傳統傳授方法與練拳目的不同，及拳訣用字有別；再加上浮誇失實之表演，導至欲得真技者方向模糊，虛費時日。

前人總結有效之搏鬥技術，創設修練方法並記錄心得於拳訣之中，乃是先得技後創法寫訣。然今人則用研究拳訣從事練法，從而能獲得搏鬥之技術。若練法正確，拳訣理解無誤，加上練者個人條件合適與努力練習，則成功得技應無問題。然而若練法失真，曲解拳訣，即難有成。

不少同道長陷於此，不能自拔可是此又引出另一番情趣，偶有所得則滿懷喜悅，然稍觸現實却又心情低落，如此又怎好壞人情趣呢！況且人多以已通理法、只需耐心練習即能有成之想法，又怎會重視余之言論呢！

余研練太極拳50載，只吳式太極拳而已，未習它門。雖拳、刀、劍、槍只各一套，却因練之目的不同而練法各異。余性嗜鬥，是以無論徒手與器械，皆以自由對鬥為目標，因此能體會現實中之問題，然而導致曲解拳訣之因由，乃譯者欠缺現實之體驗，此亦因何同一拳訣，於工夫之進度不同而有不同之體會。如此說來，則必須達至大成之時，方知訣之原意為何；又或獲有道者之指示方可。

余非神手更非有道之仕，僅將所知略說一二而已。太極拳既是武功，則必須從搏說起。“推手”是甚麼？於近距搏鬥之中，欲攔截擊打之攻擊並非易事；除非當前有極佳之攻擊機會，能於一擊之下令對方不能再戰又或削弱其戰鬥能力，否則必出雙手制控對方之雙手，使之不能發出擊打攻擊。此種情形，於中外拳術相皆一樣。如拳擊，終極搏鬥，詠春，鶴拳，意拳……等等，只是名稱與運作各異而已。

“推手”於太極拳中並非攻擊技術，它是一種破壞敵攻我方之機會而又制做我攻敵之機會的運作。這其中包括封纏入勢與化力帶拿等技法，換

言之，此乃雙方戰機之破壞與爭取運作。攻擊技術即為擊打，摔跌，擒拿，傷殘與發放五大類。擊，摔，擒，皆人所共知而傷殘則為抓陰，挖眼，鎖喉及斷骨之技術。“發放”為太極拳與意拳所特有，它是利用技術與力量，令敵起動產生向後飛撞，往前狂扑或橫掃飛投之現像；然而它却為慣習擊打者所誤解與忽視。彼等認為：將人推開無助於解決對方，遠不及一擊創敵之有效；於比賽之中，確有如斯現像。可是自衛不同比賽，“發放”可產生如下作用：

- 1) 將敵起動撞向產生傷害之環境；例如：跌出陽台，窗戶，樓梯；跌進移動中之物體，機械；沖撞牆角，尖物等。
- 2) 令敵倒坐椅上，反腰壓於枱上被吾人制控，無能抗拒吾人之攻擊。
- 3) 小形之發放能令對方身散失重，導致吾人獲得甚多攻擊機會。

由此可見“發放”攻擊於自衛中之作用。猛烈之發放動作，又形成強大之撞擊能擊暈對方；“發放”動作之小，常有只見身體一震對方立即飛出之表現。‘發放’與‘摔跌’看似相同其實不一，‘摔’乃利用抱，背之法將人提起離地再擲下，此乃大幅度之運作。‘跌’是下用腳作勾，伴，掃，提，上用扳，撥，提，推令敵失重倒地，屬中幅度之動作。‘發放’是發出力量將人發飛，而毋須腳之勾伴掃提，是以乃小幅度之活動，常有身一動人即彈出之表現，然而吾人不能因‘發放’之利而棄‘摔跌’不用，應該以太極拳‘舍己從人’之法則，不只從人還要從機、從勢，先以‘心中無招’感應當時之機勢，該摔則摔，應跌則跌，凡事以順手而為，感何法順手則上何法，情若隨手一揮無須努力，不少同道曾歷此情，定有會心之微笑。

‘感應’乃太極拳中之精要，入門之固定推手只為初步淺嘗感覺之練習，欲至‘感應’之境則需從事大量自由對鬥之運作，此非僅只感人力之動向大



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小,更要感敵能如何?意欲如何?何時而來?此乃於人,在己則己能如何,攻前之預感(順逆),合勢感,感破敵之法為何?感應作之活動為何?這一切皆自由對門經驗之累積,是無法學習,無法傳授,吾人學來之技只為腦中之資料,難於電光火石之際選擇使用,然而於對門之中研練與實驗而得之技法乃變為人之本能,此方能不須思考全憑感應支控,自由對門可由慢練起,隨工夫之增進而漸加速度。

初練推手採用定步,希望以此手段提高身腰之活動能力,豈料今人以之作競技活動,查定步推手乃易攻難守且利力大手長者之場合,能用非暴力而化解對方之力攻者必技高數倍,因此導致互雙力扣、更有同歸於盡之場合出現。久練定步令步死不活,身步難合,若鬥於活步場合,必敗於摔沖之下。有精於定步工夫者謂:能敗人於接手之間又何須動步呢?余曰:若人閃入背後則又如何?自衛之中,全為活步,是以吾人必須身步協調,靈活閃移,方能活於鬥爭之中。

定步推手又引起假像,因步不許移故人必須身腰移變,以便穩定重心,若重心剛好落於底盤邊沿,而另一方剛好發來小力導至重心移出底盤立跌倒地,此時發者自覺真有神功,受者感入侵力量非常強大,觀者感發者非常利害,其實此現像之成因乃重心處於底盤之邊沿,然而於活步之中此現像則並不常見,發者則無法重施故技。

活步推手,以能環繞對方為佳,直線連退為次,情若公轉自轉之交替互換,能如此非步之方法,實乃丹田之吸縮盪轉所引起,所謂步隨身換,而非步主身隨。前人多陷定步並作訣著,指導沉身立穩之法則,此當然屬太極拳法則之一,然而於活步之場合即難適合,惜前人非精活步故訣要欠奉,導致今人欲習無門,嘗幸通過實際研練,亦能獲得。定步其實乃技超對方之表現,於與一步變靈活而又工夫相等之對手作鬥爭,欲以定步勝人,真談可容易。活步初練之時乃幅度廣大,熟後隨即收小,效率亦續漸增高。定步之修練是於活步有

成之時才進修,然而人常誤以長練定步,假以時日,即能有成,可惜歷數拾年之苦修,仍未能搏。

“以慢制快”實因人疑太極拳之慢練能否搏鬥而問於未有搏技之師父,師無言以對惟用“以慢制快”答之,自此人皆以此作答,更有將“後發先至”混入令之更加神秘。同道常以人手推來吾人可作化法至合適之際即發攻擊將敵打倒謂之後人發而先人至,又以太極拳永不主動出手必是先化後攻,然而這些必須動作與反應夠快才能作到,敵用推時吾人還可說用鬆柔之法,延遲入力起作用之時間,從而得多點時間作出反應,如彼以拳腿攻來時,若吾人不能作出及時之阻截或閃開,則必被擊中,由此可見二人對鬥首要是鬥雙方之動作與反應速度,有此方能使用技術,否則攻則被人剋制而守則無法及時保衛,次方為方法與力量,雖然有人用弧直線之弧線較慢為依據,來解說後發先至之可能,然而太極拳是人所共知用圓用弧之拳術,這又怎能解說呢?太極拳確有制快之道,然非於人快已起之時,實破壞人能快之條件,令人快不起而已。

“以弱勝強,以小勝大”此同道所時常稱頌之特式,惟它必須於某種條件之下方能成功,於自衛之中,儘量製造,爭取那能重創敵方之機會,但是仍然要有能發出那極快攻擊之能力,又或本身之武技遠高於對方才行,在推手競技中,由於技術之限制導致不能攻擊敵方之弱點,並且鬥爭之起始,距離及場地皆對雙方公平,所以吾人之工夫又是必須遠優於對方才能如願,假如雙方之工夫相等的话則無法實現此“弱勝強,小勝大”之現像。“四兩撥千斤”乃以小力應付大力之方法,吾人之反應動作速度必須與入侵力量之行進速度較優或相等才能,由於是反應性之活動故工夫亦要高過對方否則必不能及時作出。

“柔極生剛” “積柔成剛” “以鬆柔練拳久之即生內勁” “剛強實有心之柔軟” 以上乃前輩指出以鬆柔之法演練拳架,久而久之即得剛勁之力量,然而不小同道耗時不小乃未得勁,導致質疑此



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與普通練力方法背道而馳之練法是否有效？其實由鬆而得功勁之練法，並不虛假，鬆之目的乃去普通發力習慣，從而能重新建立新之發力運作，由“鬆”而得以修“意”，有“意”方能練“氣”，從“氣”即能生“勁”，能“勁”才可至“用”，此乃過程，無法改變，由此可見純只練“鬆”而欠進度之修練，豈可得勁呢？曾有前輩指出，由鬆而導致身技放長，當長至極時即變強緊，然而此法却令能以此法強緊者無法處於放鬆之境，凡令身體肌肉長時間收緊者，日後多受肌肉痛楚之折磨，如長時間搬運重物者，過度以站樁練勁者，太極拳之勁多一出即逝，小有長時間之強緊，而又強調鬆活靈變，若失鬆活則入硬拳，終必敗於強力之下。所謂“柔極生剛”“積柔成剛”乃未有意氣者之言論，查太極拳之精要乃“意、氣、神”而非拳架，欠此太極拳只一般之武技，未入內家工夫，然而古之著作儘道神秘迷信，而今之書籍對此三昧亦只支吾以對，令求者無門，習之無方，難以捉摸，若能清晰明瞭，則如霧中明燈，豁然貫通，余於別篇再作討論。

人以太極拳精練推手，誤認敵手一出即沾竊接入，作近距戰鬥，若一心如此，則距“舍己從人”之法則甚遠，吾人須順從當時之戰機，應遠攻則遠攻，宜近打則近打，一切以順為要，切忌逆勢而為。

“心中無招”實與“舍己從人”有相通之意，此搏藝中之至要。“双重”本指搏鬥中技法之運用，而非體重之分配，蓋體重分於雙腳乃得更速之彈移能力，比單重之腿移得更快，凡以相同性質之“量”作競爭者即屬“双重”，例如鬥力，鬥沉，鬥快，鬥活...等等，彼此雙方專注“量”之角逐，而非剋制技法之運用，人用力來則吾上剋力之法破之，人以沉則以破沉之法，人以快則用制快之法，拳經有謂“欲避此病，須知陰陽.....”，陰陽即剋制之運用，剛能剋柔，實乃剛之量比柔大，若柔之量超越剛，則柔能制剛，人常以“不能抽刀斷流”論柔能制剛，查此乃流之量遠大於剛，若刀之量大如水灑，則流即斷矣，此乃相反性質之量，即有相互剋制之本能，吾拳曰太極，實乃全以剋制之法應敵，是陰陽生剋之術法，若吾人專注於功

勁而忽略生剋之運用，則若論中之“多誤舍近求遠”，此為太極拳戰法中之精要。

敵不動，己不動，敵微動，己先動“，為太極同道常掛於口之名句，更有謂此乃“後發先至”之運作要義，查此句之出處，乃越女答吳王劍道之精要，然而要能如此則工夫須遠高於對方才可辦到，不過吾人可用辦法令工夫稍高之下仍可作出，此留待心得篇中討論。

“太極拳從不主動”此亦為常聞之言論，查此乃前輩常浸於只作發放性攻擊之推手練習而得出之理論，因彼等必先接手盤圈，感應時機，人不來時則需盤圈數拾，形成等待之習慣，於此類推手之中也無不可，然於自衛之中需面對擊，摔，擒，殘及發放之攻擊，吾人實難用等待之法成功防衛，除非吾人之工夫遠遠超越對方，再者若未接手時，已有擊敗對方之時機，若不主動攻之則仍陷險境，此尤以寡敵眾為甚，是以“等待”仍自衛中之一大障礙，然而於練習感覺之時，吾人即慣作等待，切記。

以練習之守則充作實戰之戒條——如“不丟不頂”、“切勿用力”.....等等，此乃訓練之手段，以此練習感覺與竊連之能力，然於戰中，不能盲目堅持，應丟則丟，該力則力，全以順從機勢而為，又以定步推手為例，定步乃訓練腰身活動之手段，若於搏鬥之中，強作定步則必敗於掃腿，抱腿摔又或鎖腿之攻擊，更因大馬低坐，暴露下陰易被踢攻，凡此種種皆不見於練習比賽，吾人研武皆以能搏為宗旨，更應明瞭練習，比賽與自衛之區別。時至今日，比賽興起，導致技分三類：

- 1) 比賽技術-----因比賽規例而創之技術，只宜比賽，不利自衛。
- 2) 自衛技術-----利於自衛，不能用於比賽。
- 3) 相容技術-----乃能用於自衛與比賽。



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因此吾人必須明瞭所習之技，屬何種類，不過人皆以所習者萬能，直至搏起，方才醒悟。人又以自持能承受擊打，而輕視快而無力之技法，於比賽之中確然如是，然於現實自衛之中，人多手持器物，若手持小刀則那快而無力之技法，則非同小可，小小竹簽亦能殺人，蓋其快令人難防之故，人謂若敵有槍則能武亦無用，余曰此乃要看時機而言，有技總比無技優，吾人研練武功並非要用，惟必須求真，此武事淺說全以自衛之角度而言，若以練習；比賽；健身之角度視之，則必多爭議。

太極拳之‘勁’，因前人之指導用字抽象與浮誇失實之表演，導致撲朔迷離，難分真偽，是以有商討之必要。不少同道因大師無普通發力動作而能將人發出，加上‘意、氣、神’之指示而假設或深信：有一無法用普通發力解釋之神秘力量存在，就讓吾人從表演事項開始，此中常有三類情形：

- 1) 表演者並無工夫-----全憑被發者自己跳出或跌倒，惟逃不過有識者之法眼，就算作娛樂項目吧！
- 2) 發者有發勁工夫-----被發者不作破解之活動任由入力將之打倒，雖然此乃合作之事然而勁力乃貨真價實並無矇騙。
- 3) 發者有豐富之定步自由推手經驗-----發者邀請觀眾親身體驗被控離根失重之感覺，由於並非鬥爭故受者即站定接受，發者用明暗手法將受者起根，受者因受明手之吸引而未

能感暗手之入侵，遂有跌出而未知因何所致；間有能掙扎者，發者即變換暗手位置即能得手。

暗手多為指掌之小型動作，是以難為受與觀者所察覺，然因暗手之點皆對方之弱位故指掌之微力亦能生效，人多誤以令人失重之力量必然不小，今未見發大力之動作又於不明原委之下，遂假設有神秘力量於其中，惜間有能人運用抽象言詞令之玄之又玄，此令有心斯道者虛耗時日。然而此抽象言詞卻非虛言，只為另類表達方式而已。

對鬥之中可分自衛鬥爭與競技對鬥兩類：一、自衛鬥爭-----由於可接觸對方任何部位令發勁之種類，方法更多。二、競技對鬥-----此中又分兩類：1)可接觸對方面頸之部位-----此為傳統之練法，勁可施於對方之面頸。2)手只許觸對方頸下至胯上-----此為當今之推手比賽方式，吾人應對適用於比賽及自衛之勁法勤加練習以便適應任何場合。

由於自衛與比賽之發放發勁法有相通之處，是以以下之發放勁法討論，即以此為目標太極拳能於對鬥中有效之勁法為數不小，但仍能總括於人所共知之八勁中，不過亦有例外如提、扭……等等，於性質上又分長、短、冷、暖、重、疾……等等，然而人總注重力量之大小而忽略能起作用否，滿以力大即能成功，又以獨練之時身感之震動而定力量之強弱，更未意識勁力之傳遞與反作用之影響，更欠機勢之研究與使用心得，如此又怎能成功發敵呢？



李仲安師傅六十年代
習技於香港，專注於
吳式太極拳之技擊藝術



劍藝

陳國

劍藝，能令帝王將相，江湖俠義，武家及文人雅士，藝術家與養生家，隱士及修煉家等等，莫不以劍藝為第一心愛物，居家旅遊，身不離劍，古之隱士尤其之。

歷來對劍藝的綱要：矯柔似飛鳳，剛勁如游龍。這拾個字代表了中國劍藝的基本格局與成形。融會道與藝原理，無盡陶冶着道與藝，折射四面八方；成全自我理想，滿足人性對渺渺茫茫的探索與好奇。

劍藝與其它兵器一樣要建立於深厚的各項武藝平臺上，必要明瞭各長短兵器之特點與戰事要求，決非獨立一項，各種攻防技法，優點與缺點，大小場面，暗勁纏鬥，氣勢收斂入骨。剛勁也暗着不外露，而刀藝重明勁以顯其威猛。

劍勁收斂重焦點，劍架緊湊，劍格深沉，劍路似流水行雲，靜如平湖秋月，其動若游龍，若黃鶯穿林，蜻蜓點水，或鳳凰漩渦，平沙落雁，三環套月，玉帶纏腰，狂風掃葉，仙人指路。

唐代公孫大娘及其弟子李十二娘均好劍之人，杜甫形容公孫氏劍藝渾脫，瀏漓頓挫，獨出冠時。

昔者吳人張旭，善草書帖，數常于鄴縣見公孫大娘舞西河劍器，自此草書長進，豪蕩感激，即公孫可知矣。

昔有佳人公孫氏，一舞劍器動四方；

觀者如山色沮喪，天地為之久低昂。

霍如羿射九日落，矯如群帝參龍翔；

來如雷霆收震怒，罷如江海凝清光。

以上是杜甫觀公孫大娘弟子舞劍器行並序。

杜甫這篇文章對中國武術史而言實在太重要，劍藝尤其之，字裡行間可充分看出中國古典劍藝的輝煌成就，婦女亦然。

民初國術名家兼劍藝大師李景林將軍，曾駐守東北一帶，無意中發現隱居長白山之中一位耆老，國術前輩劍俠家宋唯一老師，隨即跟前輩再深造劍術，武當陰陽十三槍，及武當陰陽五掌。隨後李景林更將自己門人郭岐鳳等數人，亦隨宋唯一深造。郭氏眼界視野大開，進步速，卒與其師李景林成為民初以來最著名之劍學大師。

武術特別是劍藝，如果非常投入到忘我境界，這其時劍藝超越武術，化作內心世界表白，進入深層鍛鍊，變作修行，益智靜定安神，支援受損衰弱細胞，提昇內在機能，改良過敏反應，提供理性信息。

最後以著名武學大師顧汝章的劍藝心得以結此文：

我國士子，多以琴劍為伴侶，劍之為用，能柔能剛，能伸能縮，以靜制動，以柔制剛，故曰：

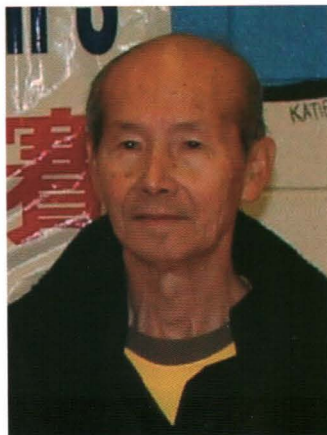
週環左右藝莫當，一偏一閃把身藏。

烏龍擺尾鋒芒刺，丹鳳朝陽不易防。

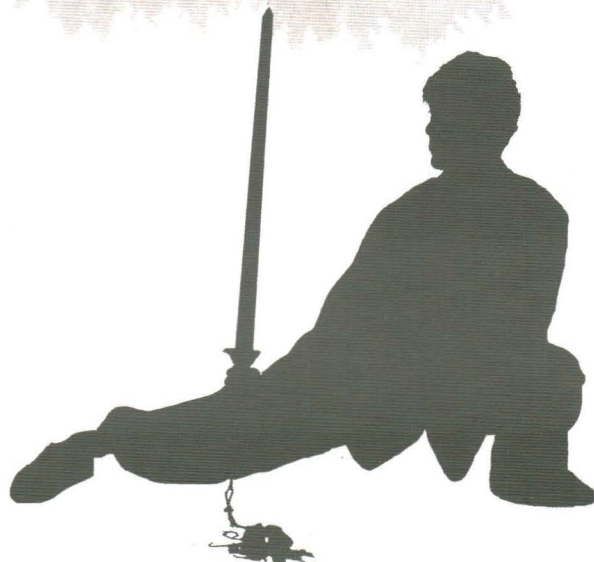
飄忽不定點還刺，吞吐如綿潛復藏。

兩臂平分如展翅，斜迴側轉意悠揚。

蓋此言之身法也，尤須敏捷便利，然後方可言應敵也。至於龍形劍法，用劍尖居多，而用劍身較少，同時務宜氣發尾閭，勁貫劍尖，合伸縮為進退之法，以連環分順逆之勢，練劍之日時，須步步留意，則習慣成自然矣。



陳國師傅



功夫不要丟

洪鼎生

「功夫不要丟」是我的先師萬籟聲先生最經常告誡學生的一句話。他之所以能夠成為六合門和自然門功夫的一代宗師，名揚四方，除了他的天性聰慧好武，意志堅強，得遇名師真傳之外，還與他鍥而不捨地練功分不開的。他不僅這樣要求和期望學生，自己也是這樣身體力行，為學生做出表率的。

他說：“什麼叫功夫？”「功」是由「工」和「力」字組成的，「工」就是時間，「力」就是氣力，不僅要有時間，還要下氣力去練，才能有功夫，缺一不可。”這裡的功夫，指武術的技藝、套路和基本功。

所謂「丟」，就是已經學會的功夫，經久沒練，給忘了，就沒有功夫了。

萬師說：“人生練功有兩大關”，多人過不了這兩道關，就荒廢不練了。第一道關是結婚，一些人從談戀愛，結婚到生兒育女，忙了一陣子，沒練功夫，以後就不練了。第二道關是生病，有些人一場大病之後，功夫長久沒練給忘了，或灰心喪氣了，就不再練功了。

五十年代中期，萬師身陷囹圄，家庭被迫妻離子散。在斗室之中，隨時都有生命的危險，只差一步就要跨入鬼門關。在那樣惡劣的環境和遭遇之下，他以驚人的毅力和人生觀，堅持活一天，練功一天。後來得到澄清，中國國家體育運動委員會專函指名把他從福建省福州市的獄

中特邀到北京參加全國武術比賽大會的表演。他一出去，即能表演，身手不凡，得到好評，這不與他在獄中的堅持練功無關。

一九九二年在他九十歲人生彌留之際，躺在床上，還拿著虎口棒抓捏敲打，我看了從心裡由衷地既對他的鏗武精神和頑強意志所深深感動，又為他那衰弱的病體感到痛心。武術陪伴了他一生，他的畢生精力也貢獻給了武術事業，實踐了他

「功夫不要丟」的遺言。

老前輩說：“一日沒練自己知，兩日沒練同行知，三日沒練人人知”；拳諺說：“寧可千日不用，不可一日不練”，都說明練功的重要性。首先，對練功的目的要有一個正確的認識，練功是為了強身健體，練就一門技藝，是為自己練，而不是為了練功而練功。如果是為一時的虛榮心、好奇心而參加練功，是很難吃得了大苦，堅持到底的。文武之道相通，學如逆水行舟，不進則退，功夫一沒練，就會消退，武術行話叫“回功”，以後要想恢復先前的功底，又要從頭開始。一個有志獻身武術事業的人，如果僅僅要求自己對已學到的功夫不忘，即使忘了，借助現代科技，重新看一下光碟，覆習覆習，是永遠不夠的，是不可能實質的提高和逐步更上一層樓的。我想沒有誰能夠保證自己不用練功夫，而不會忘記已學到的功夫。在練功上是沒有什麼天才和捷徑可言的，只有勤學苦練，「冬練三九，夏練六伏」，淚水加汗水，才能使功夫有成。



洪鼎生師傅為武術名家
萬籟聲師傅和金祥寶師傅
之弟子，教授「北拳六合
自然門」



希夷門華嶽心意六合八法拳 源流、特色及內容

鄭永彪

六合八法拳，全名華嶽心意六合八法三盤十二勢，又名水拳，亦稱先天三盤十二勢。相傳是五代末年間道家隱士陳搏（音團）創於華山。陳搏字希夷，人稱希夷先生。希夷先生精於道學、易學、養生及技擊等。曾著有心意六合八法拳、二十四氣導引術、睡功、指玄篇、心相篇、高陽集、釣潭集、三峰寓言、先天圖、無極圖和太極圖等，其中無極圖與太極圖對後世的內家拳術影響深遠。

陳搏之後傳於陝西太華山隱士李東風繼承希夷門衣鉢，他創編了「五字拳訣」和「歌訣」為後人修練，「心意六合八法拳學」闡明了功理、功法之內涵綱要。流傳於燕豫（河南）一帶。

咸陽魏村人王德威研此拳「靜」如平湖秋月、「動」似波浪起伏，進入一種飄飄欲仙的境界，把它昇華到水的意境之中，故此易名為「水拳」。後傳到房山楊景群，他以修練心意六合八法拳來治病，又創編了先天三盤十二勢，為心意六合八法拳增添修練內容。

歷經代代相傳，晚清道光年間陳鶴侶、閻國興、陳光第傳於吳翼翬宗師，吳宗師潛心精研，盡得拳學之精髓，前中央國術館張之江館長仰慕吳宗師文武雙全，誠聘為中央國術館教務處長兼編纂委員會主任，並將心意六合八法拳列入中央國術館資深教學之一。

一直以來，武林傳言六合八法拳是形意拳、八卦掌和太極拳的混合拳。究其原因已是往傳承比較保守，先師們多抱着不為人知亦不求人知的態度，與世無爭，擇徒甚嚴，至令別人誤解。在此簡略介紹六合八法拳的特點與內容。

華嶽心意六合八法拳是以心意為主，六合為體，八法為用，內以養心性益氣，外以修形體，以意志為指導，不尚拙力，動作以連貫、圓活、輕靈、沉穩，快慢相間，鬆緊相隨。若虛若實，不露於外，鼓盪起伏，一氣呵成。

「六合」是道家說法：「放之彌六合，包羅小天地」。在拳學上，六合者即體合於心、心合於意、意合於氣、氣合於神、神合於動、動合於空。

八法者即：一氣一行氣集神、二骨一骨勁內斂、三形一象形取意、四隨一圓通策應、五提一頂懸虛空、六還一往來返復、七勒一靜定守虛、八伏一隱現藏機。

本門功法還着重對三盤的修練。所謂三盤者，不是指傳統意義下姿勢的高、中、低的三盤，而是指上盤：肩肘腕、中盤：頸脊腰、下盤：胯膝足三組關節來區分，學習的時候就是要把握這些身體部位的活動方式及規格。先學會肩肘腕的調動，繼後學下盤胯膝足的活動方式，再後便是頸脊腰的轉動方法。

三盤有三盤獨特的活動方法，展現的力量及性質各有不同，但都很細緻，能够把握這些活動方法，加以組合變化，才能表現出六合八法拳術的獨特韵味，然後才能產生出相應的技擊力量。這種由身體各部活動所組合的力量，本門稱為「五總九節力」，是六合八法拳勁的核心，可惜目前許多傳授本門拳術的拳師，大多對此聞所未聞，或略有所聞但不知其所以焉！實孰令人慨嘆不矣！

拳諺云，「拳拳彷彿三江水，形勢猶如五嶽山」。能掌握到這些關節結合的力量，配合「意、氣、神」的鍛練。貫串身體各節的微細活動，舉手投足間所產生的力量，常令人有不可思議之感。

華嶽心意六合八法拳的內容主要包括有六十六式築基拳、呂紅八勢、龍虎戰、螳螂拳、一力渾圓氣木球及三盤十二勢等。

練習時，可高可低，可大可小，亦無新舊之別，可單操，又能聯合次第作拳路演習，有循環伸縮，有螺旋起伏，有升降縱橫的變換，運使關節，舒展筋骨，圓潤靈敏，連貫九節，不露圭稜，血流於內膜，氣行於關節，所謂柔中之剛，練成剛中之柔，注重姿勢與架式之間的關係，及無意中之意，達到無拳無意，不期然而至之境，自成一家，具有特殊風格的內家拳宗。

在此謹節錄本門「學拳四難」與廣大的拳術愛好者分享：

學拳容易知拳難，談拳論理身為先，
心法無形無動靜，意從有象有循環。
學拳容易求師難，不遇良師亦枉然，
不知陰陽難配合，剛柔進退不須偏。
學拳容易有恆難，有恆還須遇機緣，
理論是法練是術，圖南先師傳卧禪。
學拳容易守業難，古諺有云不輕傳，
忘形忘意忘我念，授人擇人志要堅。



廣東五大名拳

羅枝發

所謂拳是包括其拳種中的刀、槍、劍、戟、棒、釧、錘、鞭等各類拳術兵器、技擊、套路的一系列有系統的拳術門派。

五大名拳是在當時武術界，官方和社會經過多方面有條件地在眾多門派中嚴格考核選定出來的。是一致共同認可的。五大名拳就是洪家拳、劉家拳、蔡家拳、李家拳和莫家拳。也就是社會上人們流行所稱的洪、劉、蔡、李、莫五大名拳，亦是五大派系。

洪拳是廣東五大名拳之首，也是湖南省四大名拳之首(洪家拳、薛家拳、岳家拳和巫家拳)。洪拳出自河南省嵩山少林寺，在明朝時傳入福建省莆田少林寺。在此期間，在套路上，練功上和技擊根據南方實際情況作出重大改革。把花巧矯柔的動作全部刪除，成為樸實雄壯着重實戰的南少林拳。後傳入廣東各地及湖南、廣西省等地。

洪拳有二大支派：一支以洪熙官，羅萬，鐵橋三為代表的鐵綫拳系列；一支以陸阿采，黃飛鴻，林世榮為代表的虎鶴雙形系列。兩派都是洪拳，都是出自同一師門。陸阿采，黃飛鴻支派流傳甚廣。而鐵綫拳系當時視為是洪拳的秘拳不外傳。歷史上懂得鐵綫拳的人寥寥無幾，他們亦無後傳。現在只有廣州的白雲區羅萬家鄉練此拳外，基本上失傳。鐵綫拳在社會上絕大多數人誤傳是洪拳中其中的一套拳，其實鐵綫拳是一個系列。亦是包涵拳術和器械，並且非常完滿，有着特殊的風格，所謂鐵綫拳是洪拳之最。

洪拳都是以硬橋硬馬，樸實大方，剛勁有力，變化多端，有拳打牛眠之地的特點。

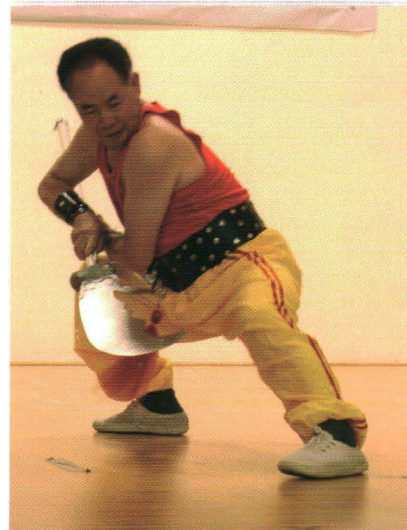
劉家拳據說是劉青山師傅所創，後來劉三眼師傅傳出，在下四的劉生廣為傳授。流行於欽州，雷州，康州，高州及中山市等地。其特點是靈活多變，開濶，寬廣手法近似洪拳。

蔡家拳相傳是少林寺和尚蔡福禪師傳入廣東，其後蔡伯達師傅廣為傳授。其中以番禺縣的蔡展光師傅的蔡家拳最為有名。現在中山縣的南朗，肇慶的大沖三水，湛江梅菴及從化縣的客家人均練此拳。其特點是短打發短勁，剛中帶柔，移動靈活及使用鳳眼拳。

李家拳據說是少林寺禪師李釋開所創並傳入廣東。李友山在新會設館授徒。亦有傳說惠州李應輝所創。一九八六年我們一行人到惠州考証。由於李應輝師傅資料不足，無從考究。據蔡李佛創始人陳享是新會人，陳享曾投入李友山門下習李家拳，則第一種說法比較可信。其特點是使用單邊身和側身，長橋手，動作樸素，活潑蹣跚；流行於中山，高州，廣州，河源。

莫家拳有幾種說法。一說是東莞莫達士到少林寺學藝後，回家鄉東莞傳授，二傳莫定如，三傳莫清矯。有人說是至善禪師傳給莫蔗蛟，三傳到莫清矯。東莞火崗村人都傳頌莫清矯，外界人亦傳頌莫清矯。他被公認為莫家拳傳人的重要環節。而至善禪師傳給莫蔗蛟並不可信。因為至善禪師是洪熙官，陸阿采的師傅，是洪拳派系。莫家拳在東莞盛行，順德，新會乃至度廣州都有人練習。其特點是長短橋結合，遠打，近打，軟硬兼施，剛柔並濟，腳法較多。

五大名拳是中華民族的國粹，也是南拳派系的表表者；各有所長，各有特點。但有一個共同點，就是按照武術界的發展方向，宏揚中華武術，對後來新崛起的門派有着重要的指導作用。



羅枝發師傅



Friends Through Martial Arts

T. R. Mrazek, ND
Vice Chairman, CCKSF

Friends Through Martial Arts

I love Kung Fu. My martial arts journey has thus taken me far from watching late-night Kung Fu movies to discipleship in Canada, then to Shaolin Temple in China and home again to Regina, Saskatchewan, where my family and I have our Kung Fu school.

I started studying with Sifu Lee Chi Wai in 1985 and have been involved with the Canadian Chinese Kuo Shu Federation (CCKSF) since 1991. I've participated in competitions, Children's martial art festivals, judge and official training, educational seminars, overseas martial art & cultural exchange programs, various special projects and I've been a member of the CCKSF board of directors. I began volunteering in CCKSF functions to support my teacher, but it was hard not to be inspired by the faces of children and adults who were learning, growing...becoming; the results of positive cooperative efforts. Perhaps this is one of the reasons we continue to endeavour.

Promoting Chinese martial arts, the CCKSF seeks to bring unity and cooperation in the martial arts in Canada. One outstanding project was the introduction of traditional Kung Fu and Lion Dance training programs for the school system. Adopted by the York Region district in Ontario, these pilot programs were highly successful and became templates for similar education programs.

The CCKSF has done considerable work to enhance the quality of its competition experience by developing unique rules and competition formats that seek to include a wide diversity of martial arts. Over the years, exciting specialized divisions have been introduced for children and adults in empty hand and traditional weaponry, modern wushu and a variety of other traditional-based combat formats such as wing chun, pushing hands, weapon sparring, shuai jiao wrestling and others. The developmental challenges of finding a bal-

ance between safety and quality of contest were undoubtedly worthwhile.

In the late 90's, the CCKSF began collaborating with international organizations, such as the International Wu Xue Federation and the World Kobudo Federation. Capital Conquest, held annually in Canada, and the Canadian Martial Arts Games (CMGC) are two of the major undertakings in which the CCKSF was involved. These events helped bring educational opportunities to new arenas and to new generations of enthusiasts. In 2004 Sifu Lee Chi Wai, Sifu William Kan and I represented Canada at the inaugural International Martial Arts Games (IMGC) in North Korea, DPRK. We were pleased to join in the competition and also to introduce several formats of weapons sparring developed by Sifu Lee and CCKSF colleagues.

Charity and philanthropic works are an important function of the CCKSF. The CCKSF has lent its hands and voices to local and national causes of many sizes. Public statements of assistance are always outshone by genuine sincerity as we've always had a personal connection to those in need. Internationally, the CCKSF has helped with disaster relief efforts on many occasions. These opportunities underscore the true values of the martial artist and the importance of human compassion.

Si hai yi jia - among the four seas, all are one family.

Perhaps less than 5% of the population is interested in learning martial arts. Of that, an even smaller portion will gravitate toward Chinese martial arts. It's easy to understand why competition over students can be so fierce. It's difficult to talk ethics when economic survival and the providing for one's family are foremost.

The expression 'there is no second best in the world of martial arts' is normally not viewed in a positive light—a message of both personal encouragement and



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collective solidarity—instead, the dark side is one of rigid territorialism and a widening gap between people.

Martial artists, necessarily believing in their own skills, often find it difficult to let go of their ego and to acknowledge the merit of the other guy – or girl. Animosity is ultimately reduced to basic fears and desires. It's instinctive to strive to fulfill our own needs, but we try to guard against greed, pettiness and other poisons. A healthy understanding and practice of the martial arts can complement this.

Modern society's values contrast with traditional martial arts ideals – outward expressions of strength, individual gain rather than collective benefit, quantity over quality. The divide between rich and poor is widening. Every day we face a complexity of choices and decisions. The abundance of information at our disposal is often neither valid nor useful. We continue to have fears – physical, emotional, financial and environmental – for survival for us and our children. Recognizing these things within ourselves reminds us to further our own selfdevelopment. In reality, the practice of a good martial art is a unifying journey within self, and in the promotion of interpersonal relationships, closer family bonds and stronger communities. The process of self-cultivation leads one to realize his potential. A person of greatness cannot have a small heart as the outlook is shifted from 'me' to 'we'.

The deeper journey of the martial arts – the pursuit of gongfu – is a paradox that is not easily resolved. It's easy to preach moral values and lecture on martial theory but fall short in real life. It's easy to be critical of others while praising oneself – an effective but superficial survival technique. Who do we become when we are stressed, angry and fearful?

Every traditional martial arts teacher knows the importance of de, the virtues and moral code of the art. Deep down, much as we might deny it at times,

everyone is not that different or separate. 'All are one family'. Remember this when we see things differently. When someone becomes successful, share his or her joy. We can emulate the hard work, dedication and integrity that helped them achieve success. Each time we meditate or practice the art, we may choose to confront and understand these contradictions. To find the balance. To find inner peace.

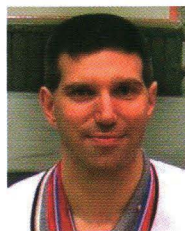
Thanks to the Teachers!

Teachers have both great power and great responsibility. The best teachers have the respect of their students, community and peers but are not driven by desire for respect. They do not teach only to make money. Is it passion for the art or the quest for enlightenment? A love of teaching? We're not just passing on physical skills and theoretical knowledge. Our students learn also by our actions, how we treat others and by the example we set outside of the training hall. Where there is benefit to self and others, then there is virtue.

In Canada there are a lot of excellent martial art teachers, and this diversity of experience has only enriched the CCKSF and the opportunities it has helped to create for learners of all ages. Our wish to raise future generations of martial artists who work together in harmony and a spirit of cooperation is being realized by our actions today.

My admiration to those who continue to struggle with the paradoxes of the martial journey and my sincere appreciation for the generations who have shared their love for Chinese martial arts through their teachings.

Best Wishes for another 25 years!



Tim Mrazek



我的四十年詠春心得

「心正拳至正；靈高品更高。」

陳就祥

時光荏苒，我從最初拜葉問的親傳弟子梅逸為師學習詠春開始到現在已經四十餘年，而我自己教授別人詠春拳也已經有四十年。

年輕的時候喜歡功夫，是因為個子小，經常被別人欺負，而又不甘心就這麼老被人欺負，所以就下決心要學功夫。學了功夫以後，漸漸地不會被人欺負了，但沒有人切磋又不知道自己的實力怎麼樣，所以曾經糊塗地跟一些社會上的人廝混，想表現自己。只有在後來，在慢慢地武術修習過程中，才漸漸地領悟到中國武術之博大精深，其中包含著中國文化千年傳承下來的精粹和中國特有的源於自然的質朴哲學理念。正如“武”這個漢字所表明的意義一樣，中華武學的最高境界是“止戈”，是不用武力，謂之「止戈為武」。

這個話表面上看似矛盾，但其實是學功夫最根本的道理。動用武力，總是會對人們造成損害，怎樣能避免損害呢，最佳的答案當然是不動武。可要避免動用武力，卻是讓功夫強大到可以“止戈”，不用動武的地步。我開始學習到些功夫，沒人敢主動欺負我，就是這個道理。但後來，我為了顯示自己，憑著三腳貓的功夫就去和人打架就是不對的。不僅會傷害別人，也會傷害自己。

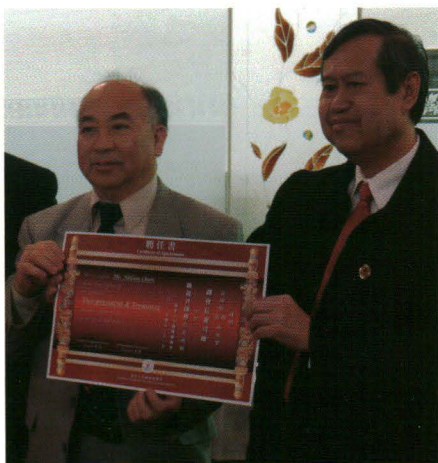
人們在擁有武力的同時，卻又懂得不去用武力，或者懂得如何用武力迅速制止武力，這才是理想的武學境界。所以中華武術是把武德放在功夫學習力最重要的位置上的。

體會到這些，我首先覺得教授功夫是“授”藝，不是賣“藝”，師公葉問曾說「授拳並非售拳」，我耿遵祖師教導。我會將師徒之間的緣分和情誼看得比較重，對徒弟們會像對家人朋友一般親切，會盡力用言傳身教的方法教授他們技巧以外的更多的如怎樣做人，文化知識和道德修養方面的東西。武德的教育和培養會由始至終貫穿在我的所有教學環節當中。

第二，現在我們所處的環境，和諧寧靜是主題，在加拿大推廣武術的過程中，更應該注重健身和養生的功能，與人相處的品格，這也是中華武術廣泛內涵當中的一項，最符合現在人們的需要。可以讓身體各部分充分地協調地活動，促進大腦反應能力，再配合呼吸吐納，練過後全身都無比舒暢，運動的同時又不會對肌體造成勞損——我越是深入地研習中國功夫，越是發覺前輩們傳下的技藝是如此的精妙。

第三，雖然養生強體是主要目的，但武術的基本技能也不能丟。沒有實踐機會也不要緊，我在教學中常把學生分成兩組，一組是培訓方，一組是受訓方。培訓方會給受訓方餵招，讓受訓方反復練習好一個招式，同時雙方都能感受到攻防式的訓練，但絕不是打架。這樣教育的方法，讓學生都可以體驗和不同風格的人過招的感覺，能夠迅速地得到提高。

四十年來，先師教導「心正拳至正」，我注重「靈高品更高」。在心、身、靈都持著正能量發展。我培養了不少學生，而最讓我欣慰的是很多學生後來也成為了我的好友，很多學生取得了不錯的成就，我想這是對我這些年最好的回報吧。



Christian Wushu Fellowship
Sifu – Nelson Chan
神武師傅
陳就祥

My forty years of Wing Chun experience

"Right heart develops right form; Supreme character develops supreme spiritual life"

As I look back on my life, it seems that it has passed by in no time at all. From the when I started my martial arts training, I had developed a good relationship with my Sifu Moy Yat for over 40 years; I, myself have taught Wing Chun in Canada for 40 years. Grand Master Moy Yat is one of the closed-door Ving Tsun students of Grand Master Yip Man. Ving Tsun is in FuShan dialect, the Cantonese dialect is Wing Chun, and Yong Chun in Mandarin.

I am a small built person, so people pick on little guy like me back in the sixties in Hong Kong. That was part of my growing up, so I decided I must learn martial arts to defend myself. I loved the Chinese culture ever since I was a little kid, and I saw the value and wisdom that this culture with its 5000 years of civilization and 1.8 million days of human historical records had to offer. So picking to learn Chinese martial arts was an easy choice. I believed no one will dare pick on me if I am good in Chinese martial arts. So my initial purpose of learning Wing Chun was to "beat up the other guys."

In fact, when people knew that I am a "Wing Chun Boy", no one dared to pick on me, and even more so after I had beat up few people in the back alley of my school. From time to time, I was invited to join gang street fights in Hong Kong, and being an innocent teenager that I was, I only wanted to stand up for my friends. As I grew older and trained more under Sifu Moy Yat my attitude changed, and I didn't believe in violence anymore. I learned that Chinese martial art has a very deep meaning and wisdom about life. One of the reasons that Chinese martial art system do not have grading system is because Chinese treat martial art as a part of life, not a social credit, or a skill certificate, with no commercial value, but life value.

The Chinese character "Wu" 武, "martial", is composed of the characters "stop" and "weapon", meaning ending a fight right away or stopping a fight. On the surface, the word may seem contradictory, but in fact it is the most fundamental truth of Kung Fu in Chinese martial art training. In fact, if a military general completed a war in "six days", he is considered very skilful. The American army fought the Vietnam war for over 20 years and no one wants to comment on it or to know about that fight. In fact, the Chinese practise 不戰而屈 meaning "winning

without a fight", meaning possessing power, but not needing to use that power in a fight. That is the highest level of achievement in Chinese martial art.

Many martial art schools turned itself into a martial business school, meaning the relationship between people are built on money, a commercial product for sale. There is difference between "martial art product salesman" and a Sifu. Although, in Chinese the words 「授拳」 "martial art teaching" and 「售拳」 "martial art selling" are pronounced the same, Grand Master Ip Man taught us all about the difference. Chinese martial art learning is about developing a good relationship between people, not just about fighting.

Firstly, I have followed our Wing Chun family ethical teachings and kept a very good relationship with my students, teaching them and helping them with life through Wing Chun training with the love and passion of Christ. Secondly, Canada is a society with laws and responsibilities, so teaching street fighting is not the only way in Wing Chun training. Developing good health, fitness of your body, and a strong spiritual mind is also very important in my Wing Chun program. The more I study Wing Chun, the more I realize it is built upon the combination of the physical, mental and spiritual parts of a body. A wonderful wisdom of knowledge inherited from the Chinese culture, and is how I structured the iWingChun learning (www.iWingchun.ca). Thirdly, I have structured my Wing Chun programs in an educated way of training, the trainer and the trainee, which will allow students experience both sides of the a coin, a full coverage of an instructional training, not a street fighting.

In my forty years of Wing Chun teaching in Canada, I have followed the teaching from the Wing Chun ancestors in China: 「心正拳至正」 "Right heart develops right form", but I have added the second half for the new generation: 「靈高品更高」 "Supreme character develops supreme spiritual life." After all these years of running a Chinese martial arts school, I found the best reward in life is when a student comes back to visit me after they left the school for decades, we have built a good friendship. A life time relationship with Sifu.

Christian Wushu Fellowship
Sifu – Nelson Chan



The Untold Secrets of Traditional Chinese Martial Arts

The history of traditional Chinese martial arts goes back at least two thousand seven hundred years. As early as the late Chunqiu Period (also known as the "Spring and Autumn Period"), in the year 551 B. C., in "The Art of War" by Sun Zi, there was already mention of martial training in the section entitled Bingji (兵機). In Yiwenzhi (藝文志) in Hanshu (漢書) there is a collection of thirteen chapters on military skills (兵技十三); in addition, there are thirty-eight articles on sword-fighting techniques and six articles on hand-to-hand combat. Quanjing (拳經) authored by Qi Jiguang (戚繼光) in the Ming Dynasty, offers to its readers for reference a number of well-known styles of fist forms, including Song Taizu Thirty-Two Moves Changquan (Long fist) (宋太祖三十二勢長拳) and Wenjia Seventy-Two Xingquan (Moving fist form) (溫家七十二行拳).

From the perspective of human cultural history, functional martial skills should have had an earlier inception, whereas more formalized, systematic martial arts would have developed later. Owing to the prolonged banning of the martial arts by successive feudal dynasties, there is a dearth of documentation of martial arts and their research analyses in ancient Chinese texts. This is particularly true of systematic, scholarly records. This is a prime factor that explains the mostly grassroots beginnings and diversity of traditional martial arts.

The maturation of traditional Chinese martial arts came during the Ming and Qing Dynasties. The influence of classical philosophical thought brought into traditional Chinese martial arts ideas found in Daoism, Buddhism and Confucianism. In addition, the adoption of I Ching principles (周易) gave prominence to the theories of meridians and collateral channels and the belief that "man and nature are one (天人合一)." At the same time, through observing the offensive and defensive behaviours in animals like the tiger pouncing, monkey fleeing, rabbit escaping, eagle turning and snake coiling, martial arts masters were able to marry the movements and their intent and fashion these into a range of fist forms each with its own distinctive style. Coupled with the perseverance, diligence and devotion of the martial arts masters, the many styles of martial arts slowly reached their pinnacles. Today, several hundred systems of martial arts are officially recognized by the Chinese government.

"To be proficient in a hundred styles and to learn widely from other disciplines strong points" is the ulti-

mate aim of every martial arts practitioner. For the professional martial arts master, this is a way to further growth. And yet, faced with the multitude of styles and systems that are all quite unlike each other, how can one master each thus finding the way to achieving one's ultimate goal?

First of all, it is important for us to keep in mind that at the core of traditional martial arts is the art of fighting. The health benefits are but the by-products. From the earliest times to the present day, the appeal of all systems and schools of martial arts lies in their profound internal strength and their clever and unpredictable attack skills. If we are unable to comprehend the principles of internal strength and attack skills, we will never be able to truly master martial arts.

The principle of internal strength in traditional martial arts originated from the art of dao yin or qigong (導引) practiced by the "Three Immortality Sects" which were an early form of shamanism in ancient China. During the Western Han Dynasty, when traditional Chinese medicine separated from the immortality sects and transformed into an individual, stand-alone healing art, it brought with it the breathing techniques and the principles of the circulation of energy and blood. It made the idea of nature and man from I Ching (周易) its core principle and perfected the theory of the twelve meridians in the human body. For example, the medical text "Zhu Beng Yuan Hou Lun" (諸病源候論), compiled by the court physician Chao Yuan Fang (巢元方) in the year 610 A. D., during the Sui Dynasty (隋代), the only pathology text that has survived from ancient China, covers a wide range of breathing and qigong exercises from pre-Sui times. The fact that it does not include any medical prescriptions but, rather, recommends breathing techniques and qigong as the way to health and the treatment of illnesses, indicates the close ties between breathing techniques and traditional medicine. Many techniques in traditional martial arts, for example, Yijinjing (易筋經) and Luohangong (羅漢功), have their basis in breathing techniques and qigong. Prolonged practice allows energy and strength to coalesce; as well, the sinews and the bones are strengthened. This is proof of the close ties between traditional martial arts and breathing techniques and qigong.

Energy (or qi) is at the heart of the principles of Yin and Yang and the Five Elements, which, in turn,



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constitute the core of Chinese culture and differentiate it from all the other cultures in the world. Hence, when we explain the mysteries of internal strength in martial arts and examine the theory of meridians, we must also consider the "culture of qi." The meridians and qi (energy) are inseparable; the same applies to qi and internal strength in martial arts.

The material basis for human life is the intake of food. Huangdineijing (黃帝內經, 靈樞, 邪客篇) states the five grains enter the stomach, break down into waste matter, body fluid and ancestral qi (宗氣), and enter the triple energizers (三焦). Waste matter is not absorbed into the body and is expelled through the large intestine. Body fluid, which comprises water, salt, sugar, and amino acid, is absorbed by the body. Ancestral qi is vital to the respiratory functions of the body, and is known as "the sum of all energies."

After the digestive process, food breaks down into nutrient qi (營氣) and defense qi (衛氣). The functions of nutrient qi include the production of body fluid; it enters the vessel and transforms into blood. It governs the ends of the four limbs as well as the internal organs of the body. Nowadays, we know it as blood circulation in modern medical science. Ancestral qi enters the heart and lungs and goes into the throat when we breathe. This indicates that the essential qi in the five grains is vital to respiration, or that it has the function of promoting respiration. In reality, the carbon dioxide that is released in metabolism is the main regulatory factor in respiration. Defense qi in traditional Chinese medicine is known as "fierce qi" (宗氣之悍氣). In the day time, it circulates along the yang path and at night, it circulates along the yin path. Its circulation is different from nutrient qi, and its presence highlights the space between the flesh and the skin.

Regarding the difference between nutrient qi and defense qi, Huangdineijing (黃帝內經, 素問, 痺論篇) gives this explanation:

The emperor asked, "Does nutrient and defense qi also cause illness?" Qibo (岐伯) responded, "Nutrient qi is the essential qi in the grains. It harmonizes the internal organs and is beneficial to the meridians. It circulates through the body, linking the internal organs. Defense qi is the fierce qi in the grains. This kind of qi is swift and volatile and cannot enter the meridians. It moves in the skin and flesh. It gathers in the yumo (育膜) -- the area

between the heart and the diaphragm -- and disperses in the chest and abdomen. Going counter to this qi causes illness, following this qi brings healing. It does not combine with wind, cold and dampness, so it is a defense against the pain and numbness that these elements cause.

From this we can see that the qi that is generated in the stomach from the food that we ingest can be pure or impure. The qi that carries nutrients is pure; its essence is fine and yin in nature. It produces blood and is known as nutrient qi. Nutrient qi moves from the stomach to the spleen, and up to the heart and the lungs. The upper energizer (上焦) governs the heart and the lungs and is where ancestral qi resides. The nutrient qi (blood) that our food engenders and the oxygen that we take in through respiration move through the twelve meridians and reach the entire body, propelled by ancestral qi (the function of breathing).

The impure qi that is generated by our food, due to its volatile nature, does not circulate through the meridians; rather, it reaches the skin and the flesh directly and it resides in between the skin, hair and flesh. It is yang in nature, and is known as defense qi. Unlike oxygen and carbon dioxide which enter the body through respiration, defense qi comes from the food that we eat, but it does not go through the stomach and the spleen and from there to the lungs. Instead, it goes directly from the stomach to the mouth and thence through the chest to the neck and shoulders. It circulates following its own unique path. For this reason, in Huangdineijing (黃帝內經, 靈樞, 衛氣篇) defense qi is also called "floating qi" (浮氣). Since defense qi is characterized as "the fierce qi of ancestral qi" (宗氣之悍氣), it is still subject to adjustment through respiration.

The question is what precisely is that area between the skin and the flesh where defense qi is found? The skin is a tightly-knitted tissue; if defense qi can circulate through it, it indicates that defense qi does not need a specific channel for its circulation. In other words, defense qi not only moves in the space between the bones and the muscles, it also enters and moves in connective tissues which are loosely woven. In addition, "between the flesh" (分肉之間) can be understood as the space between the skin and the muscles because the skin and the connective tissues under the skin envelope the entire body; what is more, in many parts of the human



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body, there is no muscle beneath the skin; hence, only the space between the skin and the muscles can be the proper "path" for the circulation of defense qi.

The body, of course, is composed of the exterior and the interior which are governed by yin and yang. Yin and yang in the body refer to nutrient and defense qi, which is commonly thought of as energy and blood. The internal organs, sinews and bones are in the interior. They depend on the enrichment from nutrient qi which is carried through the body by the meridians. The skin and flesh are in the exterior which is not accessible by the meridians and nutrient qi. They, therefore, depend on the nourishment from defense qi. It is through the two kinds of qi that both the interior and the exterior are strengthened. Although defense qi is yang in nature and governs the exterior of the body, it does not necessarily mean that it has no part in sustaining the blood. Nutrient qi is yin in nature; it governs the interior and the blood, but, similarly, it does not mean that it has no part in sustaining the energy. The understanding, therefore, is the two kinds of qi are part and parcel of each other. The qi that is present in the exterior is known as defense qi and that which resides in the interior is known as nutrient qi. The human body is where yin and yang come together. Taken separately, yin and yang are two aspects, but when combined, they form one entity. Because defense qi is impure and volatile, its circulation unfettered by channels and its presence between the skin, flesh and the qi thoroughfare (氣街), traditional martial arts internal strength training tends to focus on defense qi. Through a contrived process of stimulating and strengthening the gathering and circulation of defense qi, martial arts practitioners are able to effectively consolidate their internal strength and resistance to strikes. Where the qi thoroughfares are in the body, those are the parts where the training of resistance to strikes and protection of the body should start.

Internal strength training in traditional Chinese martial arts focuses on the stimulation of defense qi. When defense qi is elevated to a certain point, resistance to striking training (排打訓練) begins. The goal is to cause defense qi to collect in the hyaline layer (透明層) of the skin, thus effectively improving the flexibility and suppleness of the skin and its ability to resist striking and injury. It becomes a natural buffer between the internal organs and external force and protects the internal organs from injury.

Because of its ability to move around the body, its yang quality and its impurity, when defense qi is collected in the hyaline layer and seeps into the blood vessels in the deeper layer around the hair follicles, not only can it raise the stability of the body temperature, it can also raise the sensitivity of the nerves. In traditional "pushing hands" training (推手), there are eight different methods and levels of strength for raising the sensitivity of the skin in the arms so that the goal of "sticking to and staying with" (沾連沾隨), and taking advantage of the strength (乘勢借力) put in by one's opponent is achieved. Similarly, in "sticking hands" training (黏手訓練), constant contact with the sparring partner's arms is used to develop the feelings in the arms and their sensitivity so that the practitioner is able to sense the direction and amount of strength that the partner will deploy.

Modern medical theory maintains that a certain level of carbon dioxide in the blood must be sustained to ensure a normal breathing rate. If the level of carbon dioxide is low, breathing will become slow and shallow. It is clear to modern science that carbon dioxide comes from the gasification of the nutrients ingested by the intestines. When intake of food is interrupted for a period of time, the amount of carbon dioxide will be affected and normal respiration will be upset. This is explained by the idea propounded by the ancients that "when no grain is eaten, after half a day, qi will be weakened; after a day, qi will be decreased." The ancients might not know about carbon dioxide, but what they knew as "ancestral qi" probably implies a collection of gases, with carbon dioxide being one.

According to Huangdineijing, the energy that exists in the environment and the energy that comes from the vital essence in grains are similarly subjected to a strict division -- one-third of the vital essence from respiration comes from environmental energy, two-thirds from the energy in grains. Because in each breath, more energy is given out than taken in, it is necessary to make up for the difference from grain. However, the amount of carbon dioxide breathed in is close to zero, whereas as high as 5% of the breath let out is made up of carbon dioxide, and this is in addition to the loss of defense qi and source qi (元氣). This is at the basis of the kind of training techniques that use lying down as the training posture such as "locking the nose and breathing with the cinnabar field" (鎖鼻胎息術) in traditional Chinese martial arts.



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These techniques use defense qi—which governs human sleep—to ensure that the life force is not lost or the loss is reduced to the lowest possible level.

Huangdineijing maintains that the circulation of blood and energy in the meridians is propelled by respiration and not the heart. For this reason, the pulse itself represents breathing. When the pulse is slow, the breaths are slow and deep; when the pulse is fast, the breaths are fast and shallow. The depth of breaths is directly linked to the depth of the energy entering the internal organs. It is important, when studying traditional martial arts, to distinguish between energy and blood. Nutrient blood is moved through the body by the heart, but defense qi is moved by respiration.

Since breathing is the driving force that moves defense qi, it is closely linked to the circulation of the vital energy in the meridians. In traditional Chinese training methods, control of the breathing is extremely important. They either require the breathing to be slow, even and lingering, or the intake of breath has to be long and the breathing out is short and the reverse; this is done according to the principles of supplementation and draining (補泄) and yin and yang. Even when breathing is not the main focus of the training, when the practitioner has attained a certain level, there is obvious natural change in the patterns of breathing. This is not only recorded in ancient texts but has also been reported by many martial arts practitioners. It is evident that the same results as specific breathing practice are achieved.

Since defense qi is characterized as the “fierce qi in ancestral qi,” all internal strength training in martial arts that involves the stimulation of defense qi begins with breathing training. A survey of the training techniques of all schools and systems of martial arts will show that there are basically three approaches.

The first uses ancient qigong or dao yin (導引) techniques. It employs slow and deep breathing coupled with movements and mind direction. One example of this kind of training is Taijiquan (Tai Chi) Thirteen Moves (太極拳十三式). To stimulate defense qi using these techniques requires an extended period of training to get results.

The second approach requires the use of natural, stable breathing and mind direction in a fixed standing position (also known as zhuanggongs “pose and stance

training” 樁功) to stimulate the flow and strength of defense qi. Underlying this approach is the theory that the natural rhythm for the circulation of defense qi around the body is 25 times. We have learned from traditional medicine that for the general population, their defense qi is weak and dispersed; for them, the circulation of the meridians starts from the yin meridians and returns to the yang meridians. For martial arts practitioners the reverse is true. The circulation starts from the three yang meridians in the hands and legs and returns to the three yin meridians in the hands and legs. In the circulation through the three yin and yang meridians in the hands and legs, when defense qi reaches the yang meridians, centrifugal force is produced; when defense qi reaches the yin meridians, centripetal force is produced. This generates the yin and yang forces in the body and is commonly known among martial artists as “competing forces” (爭力). Zhuanggong not only stimulates defense qi, it also allows the practitioner to gain control over the “competing forces.” Mastering the “competing forces” can effectively strengthen a person’s balance and enhance his thrusting power (崩彈力). This approach, however, tends to be tedious and takes a long time to show results. What is more, long periods of standing still will cause injury to the bones and tendons and hastens the aging process. This approach should be practiced in combination with “sleeping qigong training” (睡功修練).

The third approach is based on the physiological functions of the meridians and the natural breathing of the body as well as the “fierce” nature of defense qi. It employs strong, quick and even breathing rhythms combined with qigong movements to quickly stimulate and strengthen defense qi. This training method is easy and takes comparatively less time to master. Only a short time is needed to direct defense qi to the ends of the limbs (the fingers and toes) and to fill the qi thoroughfares in the body. When combined with zhuanggong, it makes it a lot easier to gain control of the “conflicting forces.” The ability to “grasp energy” (搶氣), which is developed in the course of this training enables the practitioner to meet the need for effective breathing in real combat situations. This is the preferred technique in internal strength training within the Chung Wah Kung Fu System (Human Potential-Martial Arts System).

The ties between defense qi and breathing go further. When we consider that the lungs govern the skin



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and hairs and that defense qi resides in the outer layers of the body and exercises control over the triple energizers, we can easily see the connection between the opening and closing of the pores in the skin, breathing and defense qi. In addition, there is a bio-gas field of about 30cm covering the surface of the human body, which, through the interaction between the opening and closing of the pores in the skin and defense qi over an extended period of training, will transform into a hard, protective shell as a result of the molecular change that takes place. This is the pinnacle of the body protection training in traditional martial arts – what is commonly known as “Golden Bell Cover” (金鐘罩) or “Iron Shirt Body Conditioning Training” (鐵布衫).

All of the principles in internal strength training in traditional Chinese martial arts are based on the unique nature of defense qi and its training. The theories as explained in Huangdineijing have been proven by the experience of masters through the ages.

Chinese martial arts has a long history, there are numerous systems, schools and styles. However, when we study their historical development, heritage and look at them from the physiological perspective of human motion, we can actually see that they fall into three main categories: internal strength training (practical application of defense qi), fist-fighting (kicking, striking, throwing, grasping, attacking vital points, slipping joints, etc.) and weaponry (eighteen weapons and hidden weapons).

A survey of the three categories reveals that at the core of traditional Chinese martial arts is combat. When we examine the development of hand-to-hand combat, we can see that it comprises the external skills of kicking, striking, throwing, grasping, attacking vital points, slipping joints as well as the use of internal strength for striking one's opponent. Both sets of skills are based on the training of internal strength (defense qi). This marks out a clear path for practitioners of martial arts to follow.

I Ching or yixue (易學) is the cornerstone of Chinese culture. Its theories of taiji (Tai Chi), yin-yang and the five elements are the fruit of the ancients, all attempts to understand the natural laws. It is of vital importance to traditional martial arts.

The ancients derived their understanding of the human anatomy and human life from what I Ching revealed to them about the nature rhythms and the cor-

respondence between nature and man. When applied to martial arts, aside from the skill of attacking vital points which is based on the twelve meridians as described in I Ching, “midnight-mid-day ebb flow” (子午流注), and “eightfold method of the sacred tortoise” (靈龜八法), the other important area of study is the connection between the human skeleton and defense qi.

We have learned from astronomy that as the earth revolves around the sun from the east to the west, it also rotates on its own axis from the west to the east. The moon revolves around the earth from the east to the west. The revolution of the earth and moon in opposite directions and the force of gravity restrain the movement of the joints in the human skeleton to between 45-90%. This explains why the human body moves essentially in curves. This is the anatomical basis for the skills of kicking, striking, throwing, grasping and slipping the joints in traditional martial arts.

“Qi culture” (氣學文化) is one of the most important characteristics of traditional Chinese culture. Defense qi which is cultivated in internal strength training makes a total of 50 circuits in the body in each day and night. This is in accordance with natural rhythms. The centrifugal force generated when it is within the six yang meridians and the centripetal force generated when it is within the six yin meridians are reflections of the two opposing forces that are produced by the gravitational pull of the heavenly bodies moving in opposite directions. These are the “conflicting forces” that internal strength martial fist-fighting systems refer to; they are also considered as natural forces. Internal strength martial artists make internal strength the mainstay of their combat techniques, which, of course, involves the cultivation and application of the “conflicting forces.” The centrifugal force that comes from defense qi being in the six yang meridians creates a powerful thrusting force in the human body and the limbs; whereas the centripetal force that comes from defense qi being in the six yin meridians allows the human body to maintain balance. When these two forces are used in combination, what is known to internal strength martial artists as “round force” (渾圓力) or “total force” (整力) is engendered. Martial arts masters call the strength that comes from the human skeleton, muscles and tendons as “acquired strength” (後天勁), and the latent strength (i.e. defense qi) in the body as “innate strength” (先天勁). The goal of internal strength martial arts is to replace the unbridled and unrefined



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strength in the skeleton, muscles and tendons with the natural force and innate strength that is in defense qi. This is the distinguishing mark between Chinese martial arts and martial arts from other cultures in the world. It is also totally different from the concepts espoused by modern sports.

Internal strength martial arts practitioners place great importance on the recovery and use of nature force, the natural laws governing the human anatomy, the curved motions of the human joints and the 25 circuits that defense qi makes during the daylight hours. They use "round" and "curved" fist-fighting to take advantage of the "conflicting forces" produced by the circulation of defense qi. For example, "dispersal of internal strength" (內勁走化) in internal strength training uses the centripetal forces of defense qi, so that in fighting practice (接手走架) one is able to maintain one's centre of gravity and balance; whereas "explosive external force" (外勁崩彈) uses the centrifugal forces to attack and strike one's opponent. "Arched motion" is the key to combining the power of "conflicting forces". By using arched motion, a traditional martial arts practitioner can integrate vertical force, lateral force and flexible rigidity, and tear strength in seaming softness. These four "conflicting forces" and other types of force are only possible in arched motion. These techniques are a sure supply to lasting strength. In traditional Chinese martial arts, the differences between external strength training and internal strength training are as follows:

1. The training approaches are different. External strength training focuses on the exterior of the body, on the muscles sinews and bones. It spends large amounts of time on activities such as hitting heavy bags, weightlifting, running and skipping to strength one's muscles. Internal strength training encompasses, unique movement exercises (練盤架), standing poses (zhuanggong), refining techniques (dan cao shou) (單操手) and testing force. There is little use of training equipment, neither is it necessary to roughen one's skin or thicken one's muscles.

2. The kinds of injury inflicted on one's opponent are different. The external strength martial arts practitioner is able to strike with massive force resulting in serious injury or lasting disabilities. Basically, the injuries inflicted are to the muscles, tendons and bones. The internal martial arts practitioner may not leave visible marks, but the person injured may feel as if all his internal

organs have been exposed, or that they have been re-arranged. It can destroy the opponent's willpower in moments.

3. The kind of strength used is different.

- External martial arts practitioner uses innate strength, the kind of strength that we possess at birth. When there is danger looming, anyone can swing a fist. The strength used comes from the entire body; the process starts with planting one's feet, turning the waist and ends with throwing the punch. This is a totally natural reaction which does not require much forethought. Even those who have studied martial arts use the same process, albeit with some refinement. For example, an ordinary person may be able to throw fifty jin (each jin is equivalent to 0.5 kilo) in weight, a trained martial arts practitioner may be able to manage eighty to one hundred jin.

- The internal strength martial arts practitioner has to study and practice repeatedly how to deploy his strength in a conscious manner, this skill is acquired. He might have to go through a period of adjustment initially to be able to use his strength. When they strike, internal martial arts practitioners can keep movement in their trunk and waist minimal, their arms can be totally stretched out and yet the penetration power they exert may "topple the mountains and overturn the oceans" to reach the internal organs. The exertion of force lasts a brief moment, about one-third of the time that an external strength martial arts practitioner needs. This unique way of striking is comparable to being whipped and shaken, it is the internal organs that are being damaged. Internal strength training is one of the main areas where Traditional Chinese martial arts is superior to other forms of martial arts. This is a skill that is not found in external strength training, fist-fighting or western style martial arts.

Internal strength martial arts threatens with the power with which it can inflict injuries on the human internal organs. This skill is unique to Traditional Chinese internal martial arts. Using their excellent grasp of the deployment of strength, the ancient masters needed only one hit to create excruciating pain and to totally destroy their opponents' will to fight.

Internal strength martial arts practitioners who use the training of defense qi to achieve the power to inflict internal injury are, in reality, making use of what the ancients called "qi" (炁). Qi is a special kind of impure



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and volatile energy that comes from defense qi. It is not restrained by channels in the body and it is present in the three yang meridians in the limbs and the external layers of the body. It is the basis of internal strength training. The qi (炁) within defense qi is important to both external strength martial arts practitioners in their striking training and internal strength martial arts practitioners in their training to harness internal strength. Most internal strength martial arts practitioners use standing poses (zhuanggong) and unique movement exercises to stimulate the circulation of the qi (炁) in defense qi. Sitting posture training and sleeping posture training used in conjunction with internal strength exercises, stabilizes the training and balances the internal health of the practitioner.

It has been noted that in all of the martial arts texts through the ages, there is no mention of defense qi. In the works of Mr. Wang Xiangji (王鄉齋), the modern master of internal strength fist-fighting, defense qi is briefly mentioned without extensive discussion. Most martial arts practitioners these days take the view that a great part of the knowledge of zhuanggong and internal strength has been lost to time. Most have only a superficial grasp of this core concept of traditional internal strength martial arts.

From the above introduction, it is obvious that even though there are a variety of Chinese Traditional martial arts styles and internal strength use, all the fighting skills are built on the foundation of internal qi (炁) in defense qi.

All human movement is dictated by the structure of bones and joints. Similarly all physical activity such as martial arts and sports are governed by the same anatomy. All martial arts styles are limited by the body's natural range of motion. Deep understanding and harnessing of the massive energy within the human body and a complete knowledge of the body's natural anatomy can be combined to create one complete system of martial arts.

"Thousand Jin Great Force Universal Combat Technique" (千斤巨力渾元功)

The ancient saying, "A strong man can overcome ten who have been trained in the martial arts," may be slightly exaggerated, but it does state an important concept, which is, the importance of strength in combat.

We all have different physiques, for example, westerners and Asians, the tall and the short, the strong and the weak, males and females; this determines the kind of physical power we possess. In a sports competition, the discrepancy can be addressed through instituting difference classes by weight or gender. In self-defence, however, the gap is one that is impossible to fill. The only way to compensate for this is through internal strength training. One's internal strength is determined more by one's diligence in training than by one's physical build.

"Thousand Jin Great Force Universal Combat Technique" (千斤巨力渾元功) has always been regarded as one of the secrets of internal strength martial arts. It is a compulsory basic course for all who study traditional internal strength martial arts. It uses the defense qi that is in the human body. By harnessing its swiftness and volatility through using breathing exercises, defense qi is stimulated and quickly fills the three yang meridians in the limbs to the tips of the fingers and toes) as well as the qi thoroughfares in the body. This will greatly increase the strength and power of the practitioner.

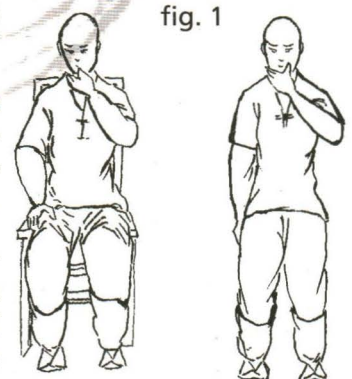
There are five steps in "Thousand Jin Great Force Universal Combat Technique". They are, breathing to open the meridians, exhaling to shake up the meridians, holding the breath to adjust the meridians, collecting the energy to strengthen the meridians and moving the energy to fill the meridians. It is simple and easy to learn, yet effective. As long as one perseveres, one will be able to achieve outstanding results.

This being the 25th Anniversary of CCKSF, I would like to share with my colleagues the technique of breathing to open the meridians for their reference. It is also my gift to the any person interested in the study of internal training.

Breathing to Open the Meridians

This training can be done in a standing or sitting position, but the sitting position is preferred.

Sit straight on a chair facing south. The two feet should be placed apart at the same distance



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as the width of the shoulders. The toes should be pointed forward. The thighs and the lower leg should form a 90° angle. The back should not be leaning on the back of the chair. The baihui point on the top-middle of the head (百會穴) should be in straight alignment with the huiyin point which is the center of the pelvis (會陰穴). Males should raise the left hand; females raise the right hand. Put the hand about a fist's length away from the mouth with the palm open and facing towards you. The other arm should rest naturally on the thigh. Relax the entire body and rid the mind of all thoughts. When the mind is still, the breathing is natural and the energy is focused, follow the steps below.

Quickly breathe in once through the nose. The inhalation should make a noise, at the same time swiftly tighten the sphincter, stare intensely and breathe out into the palm in front of the mouth. When exhaling, the lips are parted in a thin slit; the breathing should be slow, lingering and continuous, until all the air in the chest and abdomen has been expressed and there is none left (see fig. 2 & 3). Then quickly inhale a second time through the nose ...

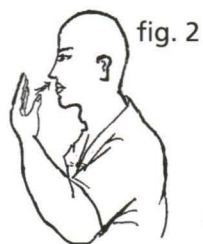


fig. 2



fig. 3

When breathing out into the palm, sense the slightly cool feeling in the palm. The longer the cool feeling lasts the better because it is an indication that

the breathing method is accurate. Every inhale and every exhale counts as one breath, repeat the count 200 times to complete the practice.

Tips for training:

1. When breathing in through the nose, the lips should be closed. Aside from making a strong quick audible sound when breathing in, it is important to stare

with the eyes (that is, to open the eyes quickly), tighten the sphincter (that is, quickly contracting the sphincter). All these moves must be conducted simultaneously and with sudden force.

When breathing out, it is important to express all the air in the chest and abdomen until there is none left. Only then should one breathe in again using the nose. There should be no interval between inhaling and exhaling. Accuracy in doing the above determines the effectiveness of the practice.

2. The masters require that when doing the training, "the eyes should govern the nose, the nose should govern the mouth, and the mouth should govern the mind." That is to say that when practicing this technique, one must be totally aware of the movements of the nose, mouth and mind so that one stays focused. In other words, in the course of training, one must not look around and allow the attention to stray.

Guidelines to note:

1. When breathing in quickly through the nose, because the breaths are short, the amount of air inhaled is way less than the amount exhaled. Beginners may feel sick or shortness of breath. At this time, stop the training and wait until the breathing has returned to normal before resuming. When training, it is important to keep count of the number of breaths and make sure that 200 breaths are completed. Try to avoid interruptions. In about a week's time, the beginner will find it is much easier to do the breathing practice.

2. A small number of people may feel a slight headache, nausea or slight pain in the stomach during training. This is because when they breathe in, they are unable to tighten the sphincter and stare with the eyes. These two movements affect the amount of air intake as well as the smoothness of the breathing.



Master Lee Chi Wai,
Senior Advisor of CCKSF
李志偉師傅



中華傳統武學之秘

李志偉

中華民族的武術發展, 至少已有二千七百年以上的歷史。早在公元前551年的春秋晚期,(孫子兵法)中便有了關於練兵的“兵機”。而在(漢書·藝文志)中, 則載有兵技十三家, 劍道三十八篇, 手搏六篇。時至明代戚繼光(拳經)中, 已可考見的名家拳法, 就有宋太祖的三十二勢長拳, 溫家七十二行拳等。

從人類的文明史來說, 實用技擊術的起源應該是比較早的。而稍具系統形式的武術門類, 形成的則要相對晚些。由於歷代封建王朝大都採取長期的“禁武”政策, 在中國古代的文獻中, 有關武術的記載和研究成果的著作不豐富。尤其是堪稱系統, 能進序列的文獻典籍, 更是鮮見。這就決定了傳統武術的民間性及其多樣性。

中國傳統武術的成熟期是在明清之際, 因受古典哲學思想的影響, 溶進了道家, 佛家, 和儒家之學說。並以(周易)原理為指導, 吸取了祖國醫學寶庫中的經絡學說和“天人合一”的傳統觀念; 又形像地吸收了各種動物, 如虎撲, 猴竄, 兔脫, 鷹翻, 蛇纏等攻擊與防衛技巧。以形取意, 形意結合; 遠取諸物, 近取其身, 創編並形成了風格各異的拳種和武林門派。此後, 又經各派武林志士的刻苦鉅研和長期的實踐與積累, 使各派武術日臻完善。目前, 已被中國國家正式承認的所謂“自成體系”的拳術, 就有多達數百多種。

“諳熟百家, 博採眾長”是每位習武者夢寐以求的理想。對於從事武術專業的人士來說, 更是一條借鑒和發展的捷徑。然而, 面對這麼多風格各異, 技法又各不相同的門派及拳種, 怎樣才能實現自己的宿願呢?

首先我們應該明確, 傳統武術其中之一的核心是技擊, 強身健體僅是其附屬品而已。從古到今, 武林各門派無不是以其深厚的內功和巧妙莫測的技擊術為號召力。因此我們如果對武術內功和技擊原理缺乏必要的正確了解, 便會失去武術之真諦。

傳統武術的內功之奧秘原理。從武術內功方面來講, 其源頭產生於春秋戰國時期神仙三大流派中的吐納導引術, 本是中国古代早期的神仙方術。西漢時期, 當傳統醫學從神仙方術中解脫出來, 形成一門獨立的濟

世學科時, 便吸收了吐納導引術中的呼吸生理和經脈氣血的循行規律。並以<周易>天人思想為其基本原理, 形成和完善了人體十二經脈體系。如隋代大業六年(公元610年), 由太醫博士巢元方奉敕編撰的<諸病源候論>, 廣泛採錄隋代以前的吐納導引術; 不僅是中国古代現存的唯一病因證候學志專著, 而且書中不載藥方, 僅似吐納導引為養生祛病之法, 足以說明吐納導引術與傳統醫學的密切關係。傳統武術中的很多功法如<易筋經>, <羅漢功>等, 無不是以吐納導引為主。久練不僅可使氣力凝堅, 而且能夠強筋壯骨; 足以說明了吐納導引術與傳統武術的密切關係。

中國傳統文化的內涵, 是以“氣”質為本的陰陽五行學說。這是中華民族的傳統文化, 區別於其他世界各民族文化的基本特徵之一。因此, 當我們在闡述武術內功之奧秘, 揭示與古代吐納導引術相關的經絡學說之實質時, 不能脫離對“氣文化”的論述。需知, 經絡與氣是不可分割的; 氣與武術內功的機理也是不可分離的。

人類得以生存的主要物質基礎, 依賴於對飲食物的攝取。<黃帝內經·靈樞·邪客篇>明確指出: 五穀入於胃, 分糟粕, 津液, 宗氣三路運行, 以注於三焦。糟粕是不被消化吸收而從大腸排出的部分; 津液是被吸收的部分, 包括水, 鹽, 糖, 氨基酸等成份, 而所謂的宗氣, 則是關係到呼吸功能的氣, 並含有“總合之氣”的含義(見楊上善的註釋)。

飲食物經過胃的消化, 化為管氣和衛氣循行運轉於人體。管氣的生理作用是泌其津液, 注於脈, 化為血, 外管四末(即四肢末梢), 內註五臟六腑; 即我們現在醫學所讲的血液循環。宗氣行經心肺, 可以出喉嚨, 行呼吸; 說明水穀之氣中含有呼吸的成份, 或有推動呼吸的功能。實際上, 營養物質代謝產生的二氧化碳, 正是呼吸的主要調節因子。衛氣在傳統醫學中被稱為“宗氣之悍氣”, 它晝行於陽, 夜行於陰, 其運行路徑與管氣不同, 強調了分肉皮膚之間。

對於管氣與衛氣的區別<黃帝內經·素問·痺論篇>是這樣闡述的:

“帝曰: 榮{管}衛之氣, 亦令人病乎? 岐伯曰: 榮者,



中華傳統武學之秘

李志偉

水穀之精氣也，和調於五臟，灑陳於六腑，乃能入於脈也。故循環上下，貫五臟，絡六腑也。衛者，水穀之悍氣也，其氣剽疾滑利，不能入於脈也。故循皮膚之中，分肉之間，熏於育膜（心臟與橫隔膜之間的部位），散於胸腹。逆其氣則病，從其氣則愈。不與風寒濕氣合，故不為痺。

我們從此篇論述及其它有關的論述中可以看到，飲食物中出於胃的氣有清濁之分。管養部分的氣為清氣，其性精專，屬陰，故能化生血液，稱之為營氣。管氣由胃傳化於脾，上歸於心肺；而上焦為心肺所居，宗氣之所聚；因此，飲食物中營養成份所化生的營氣（血液）和呼吸中的氧氣，在宗氣（呼吸功能）的推動和心臟的搏動下，運行於十二經隧中，輸佈於全身……

飲食物中所化生的濁氣，因其性剽疾滑利，不循經隧運行而直達肌表，充實於皮毛分肉之間；故屬陽，稱之為衛氣，但衛氣與呼吸道吸入的氧氣和二氧化碳不同，它雖然也來原於飲食物，卻不經過胃傳化於脾，再由脾上歸於肺的傳輸過程，而是直接由胃上口從胸中到頸肩部，按其特有的循行途徑來運行。故此〈黃帝內經·靈樞，衛氣篇〉又將衛氣稱之為“浮氣”。由於衛氣的特性表現為“宗氣之悍氣”，仍然受到呼吸功能的調控。

那麼，衛氣走行的分肉之間，究竟是何處？皮膚仍是緻密組織，衛氣既可以循行其中，表明衛氣的循行並不需要特定的間隙或管道。因此可以認為：衛氣不僅運行於肌肉骨骼之間的間隙裡，還可以運行於疏鬆結締組織，以及什麼都設有的潛在間隙之中。此外，分肉之間還可理解為皮膚與肌肉三間。因皮膚和皮下結締組織包繞周身，而在人體的許多部位，皮膚以下沒有肌肉；所以，只有皮膚以及皮膚與肌肉之間，才是衛氣最根本的循行途徑。

人身不過表裡，表裡不過陰陽，陰陽即營衛，營衛即氣血。臟腑筋骨居於內，必賴管氣以資之，經脈以疏之。皮毛分肉居於外，經之所不通，營氣所不及，故賴衛氣以煦之，孫絡以濡之。而後內而精髓，外而發膚，無弗得其養者，皆營衛管之化也。雖衛氣屬陽而在外，然亦何嘗無血？管屬陰，主血而在內；然亦何嘗無氣？故管中未必無衛，衛中未必無管。但行於外者便謂之衛，行於內者便謂

之營，此人身陰陽交感之道；分之則二，合之則一己。然衛氣其質混濁，其性剛悍剽疾，運行滑利；既無經絡脈道之約束，又能聚集充實於皮毛分肉之間和氣街之中。因此，傳統武術內功的修練實質，即是以衛氣為主。通過人為地激發和強化衛氣能量的集聚和流通，便可有效地增強習武者的內力和擊打穿透力。而人體氣街的分佈處，則是較易練成抗打護體的基本部位。

中國傳統武術的內功修練。是以激發衛氣能量為主。當衛氣能量逐漸達到強盛時，便開始進行排打訓練（俗稱“揭皮”），致使衛氣能量充實於皮膚的透明層；不僅有效地提高了皮膚表層的柔韌性和彈性，以及抗擊和抗損能力，對緩衝外界擊打力對內臟器官的損壞，無疑是增加了一道天然的屏障。

又由於衛氣且有流動飄移，陽性而渾濁的氣質特性，當其充實於皮膚的透明層並滲透到練皮膚毛囊深層的血管四周時，不僅能提高體溫的恆定性和隔絕性，而且有效地提高了神經的敏感度。在傳統武術的推手訓練中，運用八種方法和勁力，來提高手臂皮膚的觸覺和靈敏性，以達到沾連粘隨，乘勢借力發勁的技擊法則。又如騎手的訓練，通過雙方手臂不斷地接觸訓練，來培養手臂的感覺和靈敏度，從而達到能感應出對手所發勁力的方向。

現代醫學認為，人體血液中必須維持一定的二氧化碳濃度，才能保持正常的呼吸幅度和頻率。如果二氧化碳濃度偏低，呼吸則會慢而淺。現在醫學已知，二氧化碳確實來源於從胃腸中吸收的營養物質之氣化，人如果停止進食的時間較長，必然會影響到碳的來源，進而影響到呼吸。這似乎可以理解所謂“故穀不入，半日則氣衰，一日則氣少矣”的問題。古人雖然不可能知道二氧化碳為何氣，但所謂的“宗氣”，亦有綜合之氣之意，應該含有二氧化碳的成分。

按〈黃帝內經〉的理論，天地之氣與水穀之精氣相同，設有嚴格的區分，呼吸中的精氣，三分之一來源於天地之氣，三分之二來源於水穀之氣，故一呼一吸，出多入少，需要從水穀中得到補充。但由於其比例相差甚多，吸入二氧化碳的濃度近乎於零，而呼出之氣中的二氧化



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碳則高達5%;並伴隨有衛氣和先天元氣等人體生命之氣的流失,因此,在中國的傳統武學中,便產生了似睡姿為練功形式的“鎖鼻胎息術”,運用衛氣主宰人體睡眠的生理機能,力圖使生命能量不外洩,或減少到最低的程度。

<黃帝內經>早已闡明,經脈氣血的流動是由呼吸來推動的,而不是心臟。因此,脈動的本身應該代表呼吸。脈動慢,則呼吸慢而深;脈動快,則呼吸也快而淺;呼吸的深度與氣進入內臟的深度有著直接的關係。在研修傳統武學時,應該把氣與血分解開來,營血確實由心臟來推動,而衛氣則是由呼吸來推動。

呼吸既然是推動衛氣(經氣)運行的原動力,因此呼吸的過程,總是與經脈循行緊密相關。中國傳統的修練學中,是強調調息的重要性,不是要求呼吸的緩慢,均勻和細長,就是要求吸長呼短或吸短呼長;以示補洩不同,陰陽有別。即使不進行專門的呼吸訓練,當練到一定程度時,也會自然出現明顯的呼吸改變;其中呼吸頓斷的現象不僅見於古典文獻的記載,現代不少的練功者修練至一定的階段也深有此感,這與專門訓練調息所追求的胎息境界,亦有殊途同歸之妙。

由於衛氣的特性表現為宗氣之悍氣。故武術內功中對衛氣能量的激發,都是從呼吸的訓練入手,在綜合古今武林各門派的訓練方法來看,均不外乎以下三種方式。

其一;沿襲古老的吐納導引術,採用緩慢而深長的呼吸,並配合動作和意念活動來進行循經導引。如太極拳十三式等這類的形式,便是此法之實例。這種激發衛氣能量的修練形式需要經過長期的修練過程方可奏效。

其二;乎用自然平穩的呼吸和意念誘導,以固定不動的站立方式(亦稱“樁功”),來激發衛氣能量的流動和強盛,以順應衛氣在人體運行二十五週次的自然節律。我們從傳統醫學中可知,一般人的衛氣能量弱而散,其經脈循行的走向,都是從陰經而出,從陽經而回。習武者與其相反,則是從手足三陽經而出,沿手足三陰經而回。衛氣能量在手足三陽三陰經的運行中,陽經的運行總是呈現出離心性的運動,而陰經的運行總是呈現出向心性

的運動。這樣就使人體具備了陰陽兩種力,武林界稱之為“爭力”。站樁功的修練方式不僅可以誘發衛氣能量的強盛,最重要的就是為了獲得併掌握這種爭力。這種力可以有效地增強自身重心的平衡性,對外又能產生強大的崩彈力,但這種修練方式枯燥乏味,短期內難以掌握,況且久站必傷筋骨,容易加速人體生理機能的衰老,應配合睡功修練調之...

其三;運用經脈和體腔吸開呼合的生理機能,以及衛氣為宗氣之悍氣的氣質特性;採用猛烈急速,快慢相同的呼吸頻率和動作的導引,迅速激發衛氣能量的運行與強盛。這種修練方式快捷易成,功效宏大;能夠在短期內促使衛氣能量到達四肢末梢(手指和腳趾),並充盈於全身氣街之中。再配合站樁功的修持,即能較快地獲得爭力並掌握之,尤其是在練功過程中而形成的“搶氣”功能。更加適應實戰搏擊中呼吸換氣的需要,故此中華人體拳學結構系統武學的內功修練,便以比種修練方式為主。

衛氣能量與呼吸功能的關係並非是僅僅如此,由於肺主皮毛,衛氣行一身之表,又統攝三焦;毛孔的開闔便與肺的呼吸和衛氣能量直接地聯繫起來。又由於人身體表存在一層約30公分厚的生物氣場,故通過毛孔呼吸和衛氣能量的相互作用,經過長期的修持,便可使生物氣場的分子密度產生變化,使之聚固成堅韌的外殼。這即是傳統武學中護體功的上乘境界。真正的“金鐘罩”“鐵布衫”之功。

中國傳統武術內功的全部原理與內涵,均體現在對“衛氣”的生理特性及其修練之中,這是依據<黃帝內經>中的相關論述,以及前輩們的練功實踐,歸納總結得來的理論。

中華武學雖然歷史悠久,門戶紛沓,派別繁多,風格各異,但從其歷史發展和傳承沿襲及人體運動軌跡的生理結構角度來看,體現上則可分為內力(衛氣能量的應用技術),拳技(踢打摔拿,點穴卸骨,等使用技巧)和器械(十八般兵器及暗器)三大類

通過對三大類別的初步了解可以看出,中華傳統武



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學的核心宗旨是技擊。而其徒手技擊之術的形成和具體內容，則是(外在拳系)“踢打摔拿，點穴卸骨等武藝技巧，以及“內功勁力”的擊人放人之術。但這兩者又都是以內功修練的“功力”(衛氣能量)為基礎，從而為後人把握和研究傳統武學的內涵與實質，提供了較清晰的途徑。

[周易]亦稱“易學”，是中國傳統文化的基石。其中所闡述的太極觀和陰陽五行氣質學說，是古人對自然規律的探索與總結，對研究傳統武學至關重要。

古人是遵循[周易]所揭示的自然規律，本著“天人相應”的宇宙觀，來探討人體的生理結構與生命現象，體現在傳統武學方面，除點穴術涉及到與[周易]理論相關的人休十二經脈體系，“子午流注”和“靈龜八法”之外；最主要的應該是人體骨骼結構和衛氣能量相關的內容。

現在我們從天文學中得知，地球從右向左繞太陽公轉的日時，也在從左向右進行著逆向自轉，而月球則是從右向左圍繞著地球運轉。人類正是因為受到日、地、月順逆雙向運行軌跡的引力影響，才使人體骨骼各部關節的運動，局限在45%-90%之內。這不僅揭示了人體活動的基本形式是以弧綫形運動為主，也是傳統武學中“踢打摔拿，卸骨”等搏擊技法形成的生理依據。

中國傳統文化的特徵，是“以氣為本”的氣學文化。武術內功所修練的衛氣能量，除了其晝夜運行於人體五十週次，與自然節律相應之外；其在六陽經運行時所產生的離心力和在六陰經運行時所產生的向心力，也充分體現出天體在順逆雙運作用下由萬有引力所產生出的兩種反向之力。這即是內家武學拳系所讲的“爭力”，亦被稱之為“自然力”。內家武學以“內功勁力”為技擊法則的全部內涵，均體現在對“爭力”的獲得和運用方面。衛氣能量由六陽經運行所產生的離心力，使人體體表和四肢產生了強大的崩彈之力。而衛氣能量由六陰經運行所產生的向心力，則是人體重心得以平衡的保證。這兩種力量綜合併作用於人體，就是內家功夫中所謂的“渾圓力”，亦稱“整力”。故此武林前輩將人體自身骨骼筋肌所產生的力量，稱之為“後天勁”，

將人身所帶來的潛在能量(指衛氣)稱之為“先天勁”。內家武學的精髓，就是要去除筋骨肌肉所產生的蠻力，拙力和僵力；換來衛氣能量的自然之力和本能之力。這正是中華武學區別於世界其它民族的武道或搏擊之術，最為根本而鮮明的特徵之處。與現代體育運動之理念。也是截然不同的。

由於內家武學注重對自然力的恢復和求取，遵從人體生理的自然法則；故依據人體骨骼各部關節的弧形運動規律，以及衛氣晝行二十五週次的環行機理，採用“圓”和“弧”的運動拳式，來適應並發揮衛氣能量反向雙運的“爭力”特性。例如內家功夫所謂的“內勁走化”，即是發揮衛氣能量的向心力，在接手和走架過程中始終保持自身重心的平衡性。“外勁崩彈”則是發揮衛氣能量的離心力，做為擊人放人的爆發之力。因此，“圓弧運動”是爭力整勁靈活多變的關鍵。只有圓弧運動才能把諸如直力，橫力，剛柔虛實，顧打等因素統一到爭力之中，才能使所發之整勁連環不斷續，往返回環以至無窮。

中國傳統武學中的外家功夫和內家武學區別可劃分為以下的基本觀點：

(一) 練功方法不同：外家功夫以練人體外部的肌肉，筋骨為主，利用打沙包，舉石鎖，跑步，跳繩等大運動量的方法，強化自身的強度，增強肌肉的力量。而內家功夫是以走趟子(練盤架)，單操手，站樁，試力等方法來增強功力，基本上很小借助外界器械，也無需使自己的拳腳練得皮糙肉厚，

(二) 造成對方的傷害形式不同：外家功夫練成後，打人威力也很大的，輕者局部紅腫，重者傷殘；但給人造成的傷害主要是肌肉筋骨的痛苦。而內家功夫給人造成的傷害，從表面上看，沒有什麼傷，但被擊者卻感到至五臟六腑好像裸靈在身體外面，被人打了一拳一樣，那種痛苦是他有生以來從未有過的感覺，那種五臟六腑如同被擰了個而翻江倒海的感覺，足以摧毀一個人的意志，讓人在瞬間鬥誌全無，唯恐避之不及。

(三) 發力方式不同：外家功夫的發力方式是先天的，是每個人與生俱來的。當一個人遇到危險時，任可



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一個人都會揮拳擊向對方。發力的方式也是全身性的，整體的。全部發力過程是腳蹬，扭腰，揮手擊出，這種發力完全是自然的，不需要加任何思考的。就是習武之人也不過是把這種自然的，先天的發力方式練得更完美一些。普通人能打出50斤的力量，練武的人可能會打出80-100斤的力量。

而內家武學的發力必須要經過後天的，有意識的反復練習，甚至開始都有一段不習慣的過程，才能獲得這種發力。首先內家武學發力腰幾乎是可以不動的，而且即使把手臂完全伸直，也能發出排山倒海的內傷穿透力，古人有個很好的形容叫“啪啦一抖”，雖然它發力的時間非常短促，只有外家功夫的1/3；但正是這種特殊的發力形式，這種如鞭梢抽人的抖勁，震動的卻是對方的內臟。如果說中國傳統武術還有一點比國外技擊術高明的地方，那就是高在這裡了，這是外家功夫和散打及所有外國拳木中沒有的。

內家武學令人畏懼的強大殺傷穿透力在於它對人體內臟的攻擊，而這種內傷的穿透力是中國傳統內家武學獨有的，特殊的發力方式，它是古代武學家對力學的高超應用。當獲得了殺傷力極強的內傷穿透力後，與對手過招，只要有一旦擊中對方，做成痛入骨髓的痛楚，足以摧毀對方的鬥志，那戰鬥就會結束了。

傳統內家武學，既然是以修練衛氣能量的“內功勁力”為基礎的拳種其中的內傷潛在穿透力。這一奧秘就是古人前輩所講的一種稱為“炁”的東西。炁是由衛氣能量體現為一種渾濁而剽悍的特質之氣，其不受經脈隧道的約束，運行於手足三陽經及人體表層的生理特性，使其成為傳統武學中的內功修練的能量基礎。無論是外家功夫抗擊打功能或擊打穿透力的訓練，還是內家武學對“內功勁力”的追求與運用，也都充分呈現出衛氣內炁能量上在武學技擊中的重要作用。因此，內家武學拳系大多采用站樁和走盤架功法的修練方式，來激發衛氣內炁能量的運行和強盛；並結合坐，睡兩功的修練，來鞏固功力或調養之。

從歷代有限的武學著述中可以發現，對衛氣能量均隻字不提，近代內家拳學集大成者王薌齋先生，雖然曾

經提到“衛氣”一詞；但也是一筆代過，不加詳論。

現在中國武林界的老藝人在談到拳術失傳時，大多認為是樁功要義和內功勁法的失傳；對傳統武學最實質性的核心內涵，大多數都缺乏較為全面的深刻認識。

通過以上內容的介紹可以看出，中國傳統武學雖然拳種繁多，風格各異；體現在內功勁力的運用和相關的技擊招法上也多有不同。但無論是抗擊打功能的訓練，還是對內功勁力的運用與追求，都是建立在內炁衛氣能量的基礎之上。各拳種的技擊法則，也脫離不了骨骼關節最大活動範圍的生理結構。（附：可參考人體軌跡圓律功法一文）。因此，無論是外家拳學還是內家拳學，完全能夠有機地結合起來，形成較為規範及完整的武學體系。

千斤巨力渾元功

俗話說：“一力降十會”。這句武術諺語雖然有些偏激，但它卻道明了一條真理。即力量或稱其為功力，在實戰搏擊中的重要作用。

人與人的生理狀況和身體素質大不一樣，例如東方人和西方人，高大者與矮小者，強壯者與瘦弱者，男性與女性等等，體力差別很懸殊。如果作為某種體育競賽項目，可以通過體重，性別來劃分級別，便於進行公平競爭。但在抗暴自衛的過程中，這種先天性的差別是無法避免的。而克服這一差別的方法，就是進行內功的修練。因為內功勁力的大小，基本上不取決於先天體質的差別，而是取決於修習者本人的勤奮。

千斤巨力渾元功，一直來避內家武學視唯塊寶，秘不示人。是修習傳統內家功夫的入門必修基礎課程它運用人體內部的衛氣運行原理，及其剽悍滑疾的氣質特性。通過特殊的呼吸吐納之法，迅速激發衛氣能量內炁的強盛，進而貫通手足三陽經經脈，直達四肢十指（趾）。充實於人體的氣街之中，使修習者氣力倍增。

千斤巨力渾元功：一共有五式，吐納開脈噴氣震脈，鼓氣調脈，聚氣壯脈，運氣沖脈。簡明易練，功效宏大，只要按功法要求認真持恆地修練，均可達到上乘功效。



中華傳統武學之秘

李志偉

惜逢國術總會二十五週年，在此借花獻佛介紹，吐納開脈一式呼吸功法給對有興趣於傳統內家武學者作研究修習和參考之用。

吐納開脈：

此功法可採用站立式或坐式進行修練，但以坐式為佳。

面向南方端坐在凳子上，兩腳間距與肩同寬，腳尖朝前；大腿與小腿彎曲成90度角，後背不能依靠在椅子上；頭頂百會穴要與會陰穴垂直成一條直線；男左手掌抬起，女則右手掌抬起，放置於嘴前約一拳之距，掌心向內。另一手臂自然垂放在大腿上，全身放鬆，排除雜念，待心平氣順，精力集中之際，便可按下列要求和步驟練功（圖1）。

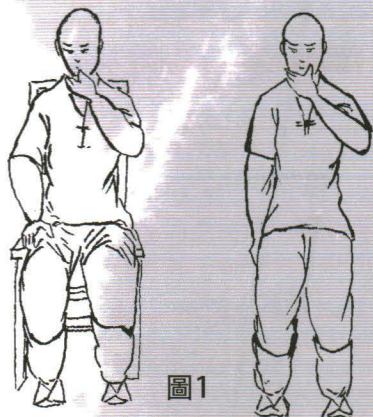


圖1

用鼻子猛然而急促地吸氣一次，要吸出聲響；同時迅速配合提肛，瞪眼。然後用嘴的掌心吐氣，吐氣時兩唇中間微開一縫，氣從唇縫中緩慢幽長，似游絲般綿綿吐出，直到將胸腔和腹腔內的氣吐完吐盡，不能再吐為止（圖2圖3）。然後才能再用鼻子猛然而急促地吸第二次氣……。



圖2



圖3

在掌心吐氣時，要讓掌心一直保持著微微涼感。這種微涼感覺越均越長越好，說明吐氣方法正確。一吸一吐為吐納一次，每次練功要求吐納二百次。

練功要領：

（一）用鼻子吸氣時，嘴唇要閉擾。除了要猛烈急促地吸出聲響之外，同時還要注意配合瞪眼（即猛然睜大眼睛），提肛（即猛然向上提縮肛門），吸氣，瞪眼，提肛，都要在同時猛烈地進行。

吐氣的要領是將胸腹內的氣吐盡，吐到實在不能再吐時，方可再用鼻子猛然吸氣，但吐氣與吸氣之間不能間斷。是否能按上述要領認真地去練功，關係到功效的快慢和功力的深淺程度，不能忽視。

（二）先輩在修練此功時，要求“眼管鼻，鼻管口，口管心”，也就是說，在練“吐納開脈”功時，要用眼神內照鼻口心的練功活動情況，使神意不散亂。因此，在練功過程中始終要求精力集中，不能東張西望。

注意事項：

（一）在用鼻吸氣時，由於採用的是猛烈而短促的吸氣方法；故吸入的氣量不如吐出的氣量大，使初學者往往產生吸氣量不足，自感胸悶憋氣，喘不過氣來的氣短現象。這時可以停止練功，待呼吸自然平穩之後，再繼續進行吐納。但在每次練功過程中，一定要默記吐納的次數，確保完成二百次的吐納，並努力克服這種中斷現象。練功約一星期，吐納便會自然順暢。

（二）少數人在練吐納功的過程中，會產生頭部微痛，噁心，腹部也微痛等不適現象。這是因為在吸氣時，不能同時配合提肛和瞪眼所致。提肛，瞪眼直接關係到吸氣量的大小，也關係到呼吸的順暢。







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