

中国传统文化系列
Traditional Chinese Culture Series

SHAOLIN TEMPLE

译者/Wu Jingyu



少林寺

天下武学的殿堂



「蔡志忠」著
TSAI CHIH CHUNG

Bestselling comics author with
over 40 million books sold

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SHAOLIN TEMPLE

The writings of Chinese early thinkers have influenced all facets of Chinese culture and society, from education to art, from politics and warfare to common etiquette. The popular comic book artist TSAI CHIH CHUNG has faithfully brought the wisdom of these classics to life with his uniquely charming illustrations.

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- Confucius, the sage of harmonious living
- Laozi, the Daoist sage of natural living
- Zhuangzi, the Daoist sage of freedom and spontaneity
- Sunzi, the sage of winning without warring
- Zen masters, the sages of living in the moment

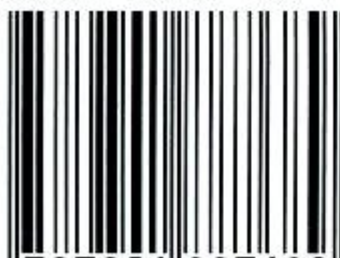
TSAI CHIH CHUNG first came to prominence through his award-winning animated movies and his immensely popular daily comic strips. When he turned his hand to the classics after a prolonged period of self-education, they were acclaimed by critics and shot to the top of the bestsellers lists. His books have been published in America by the renowned publishers Princeton University Press and Knopf.

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蔡志忠/著 Wu Jingyu/译



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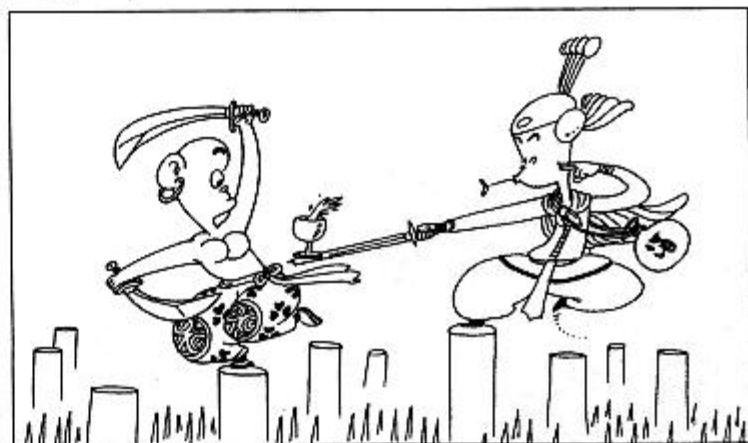


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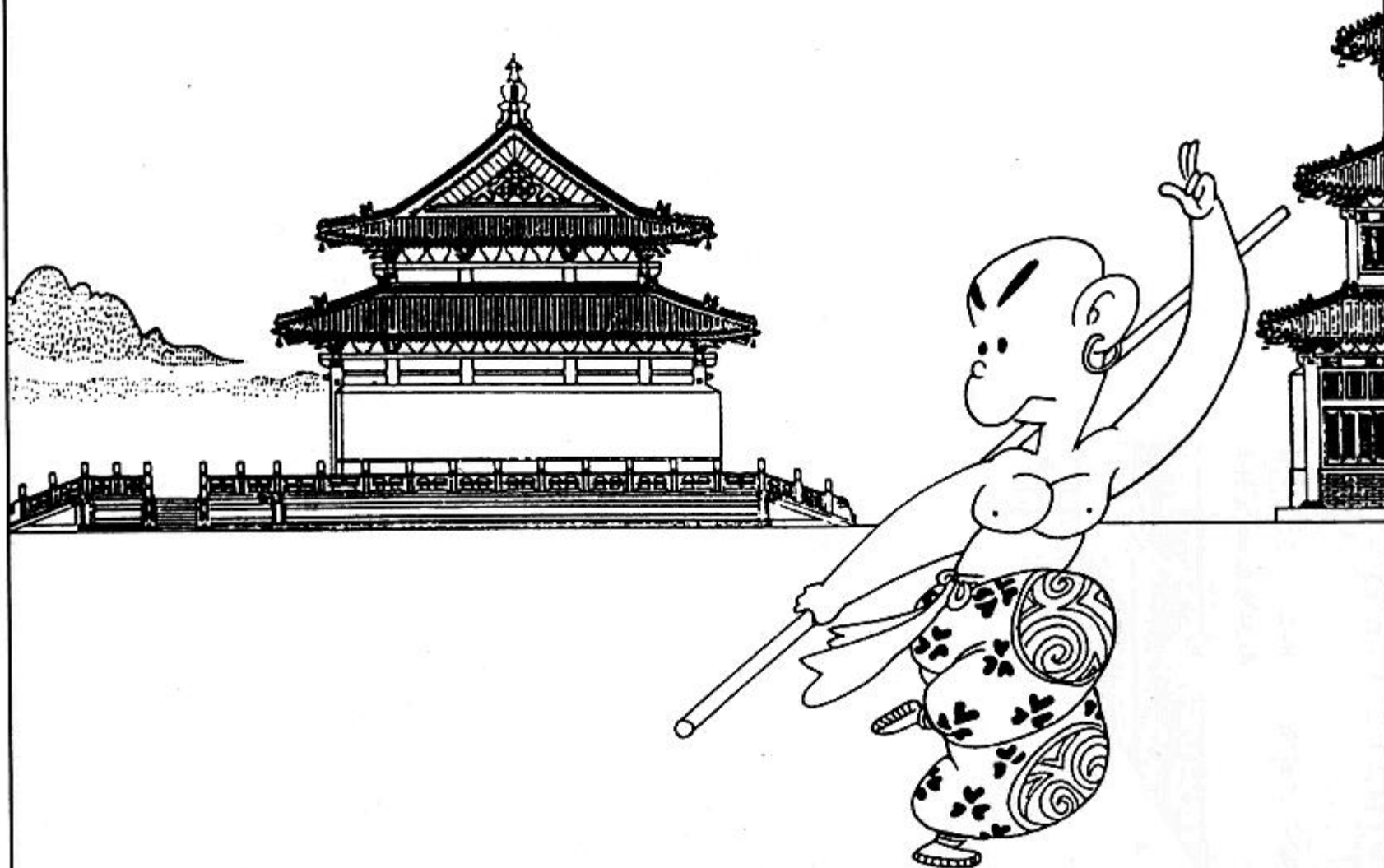


WUDANG MOUNTAIN 43

THE TOURNAMENT 53



Shaolin Temple



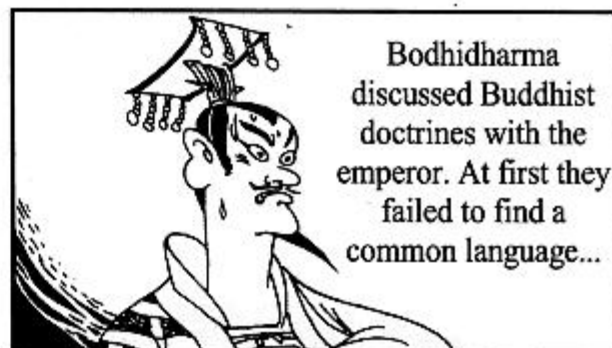
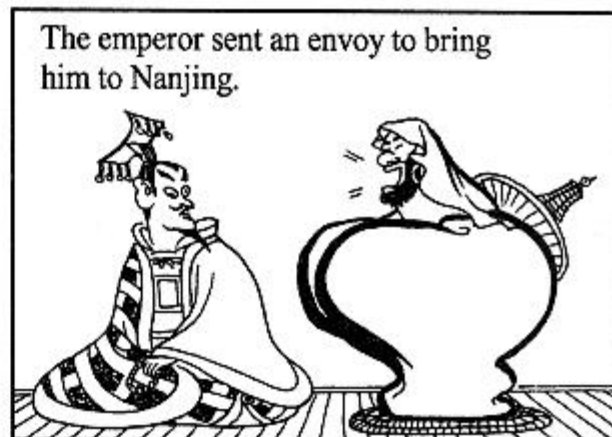
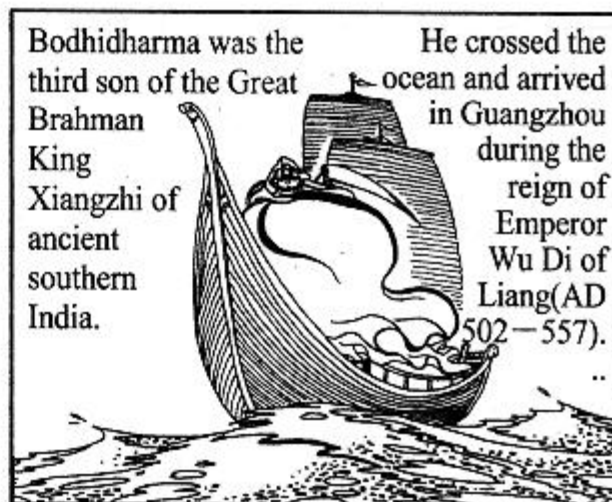
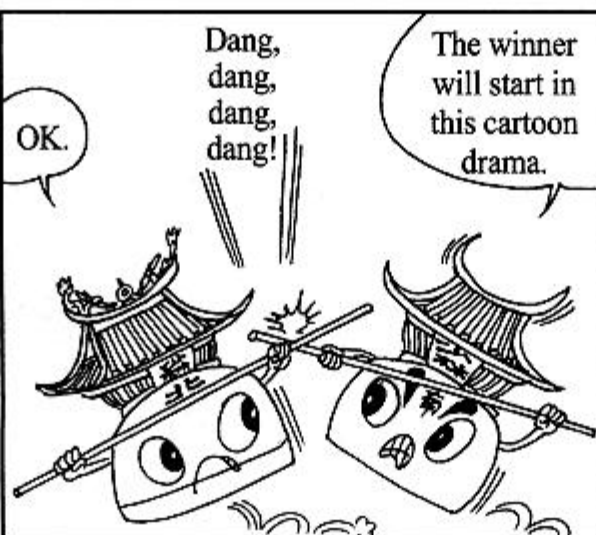
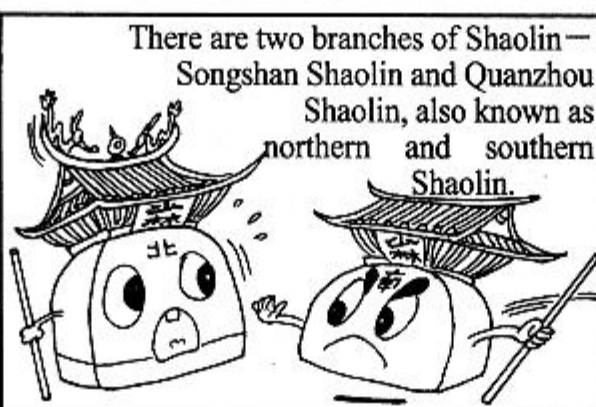
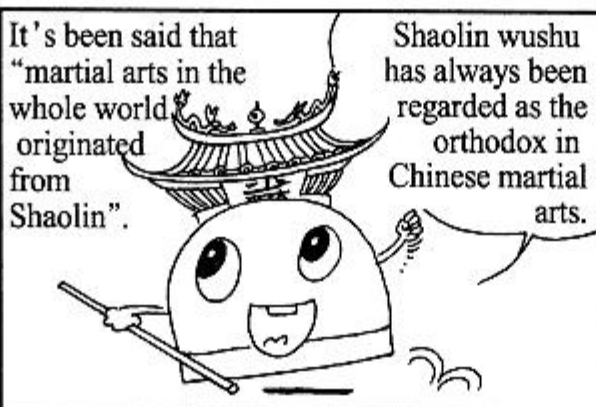
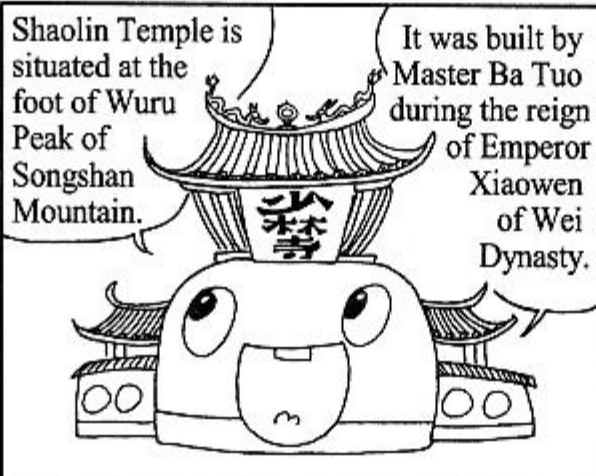
发源地。其二，少林寺的武功可说是武林重镇，要学武功、要研究武学，绝不可遗漏少林寺。

少林寺之所以闻名于世，有两大原因：其一，是因为印度僧人菩提达摩，在此首创禅宗，为我国佛教的

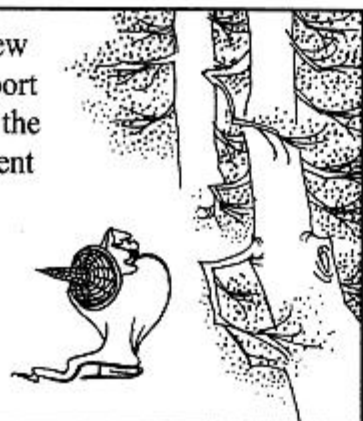
《山海经》则称为「半石山」。

方」，《诗经》称为「嵩高」，《尔雅》称为「中岳」，《汉书》称为「灵高」，《史记》称为「太室」，

少林寺位于嵩山五乳峰下。嵩山，位于河南省登封县，自古以来有许多不同的名称；《尚书》称为「外



Bodhidharma knew there was no rapport between him and the emperor, so he went north to Wei.



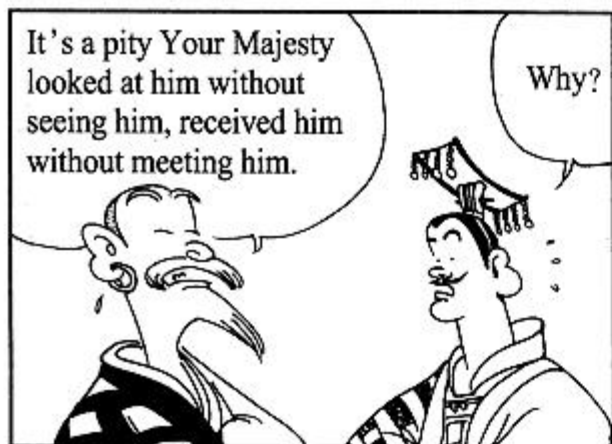
Where's the monk from India?!

He's left.



It's a pity Your Majesty looked at him without seeing him, received him without meeting him.

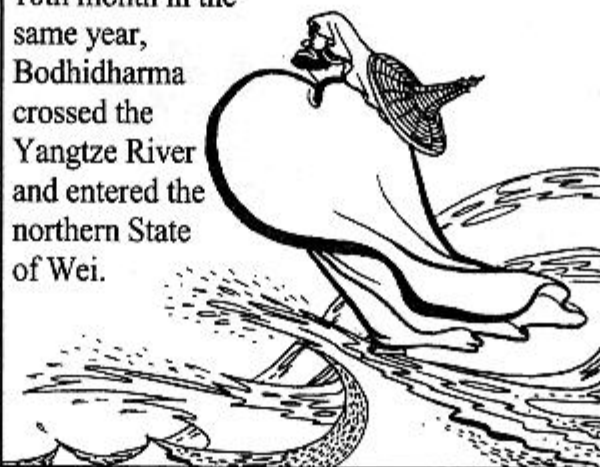
Why?



We may get aid in the form of butter, wheat and clothes by converting to his religion.



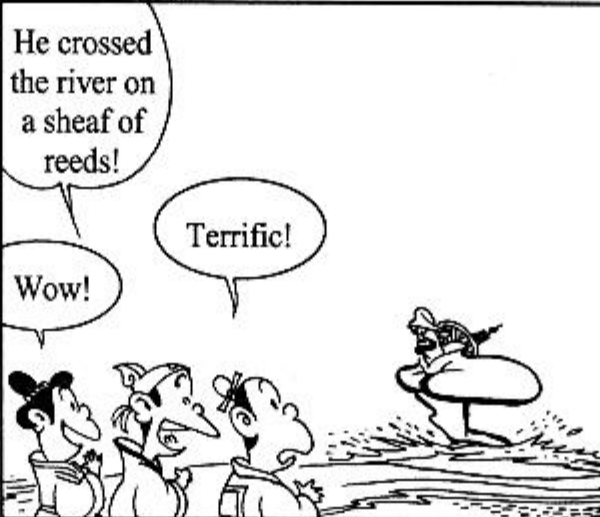
On the 19th day of the 10th month in the same year, Bodhidharma crossed the Yangtze River and entered the northern State of Wei.



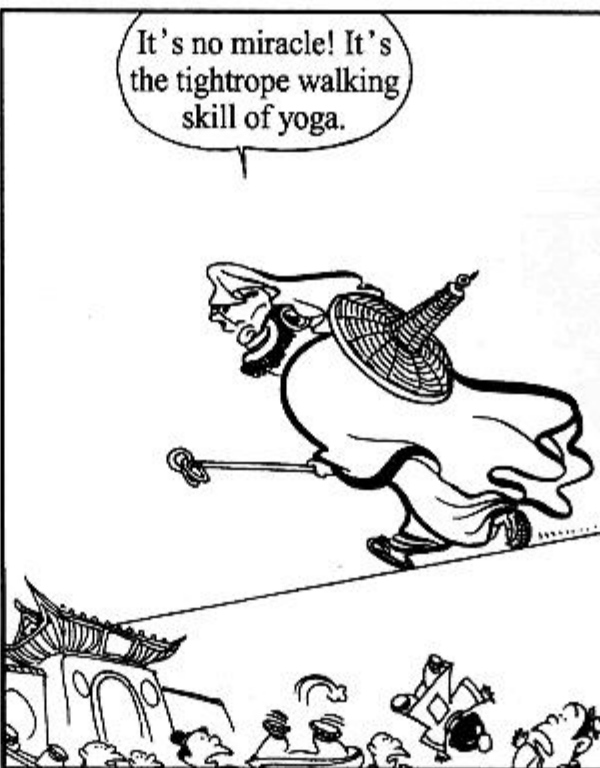
He crossed the river on a sheaf of reeds!

Terrific!

Wow!



It's no miracle! It's the tightrope walking skill of yoga.



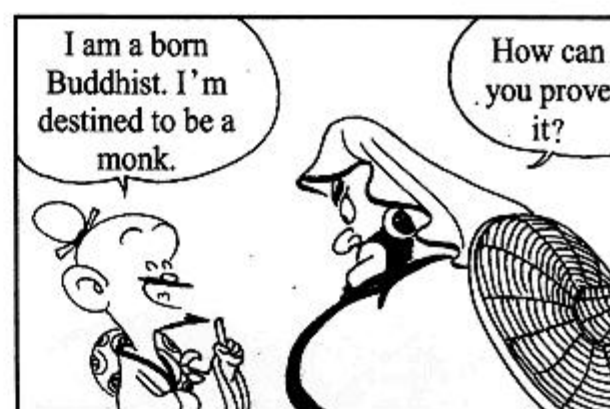
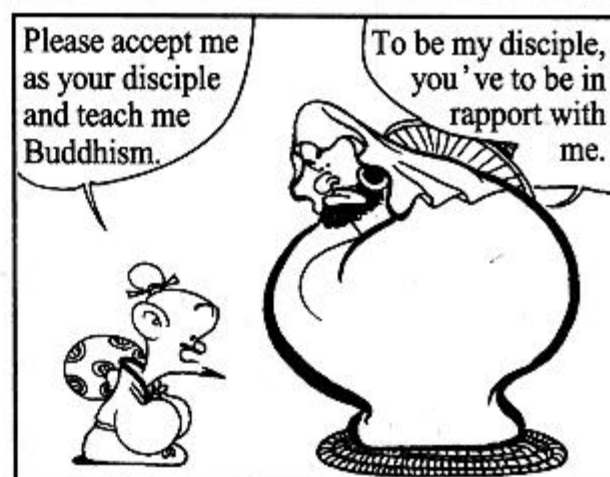
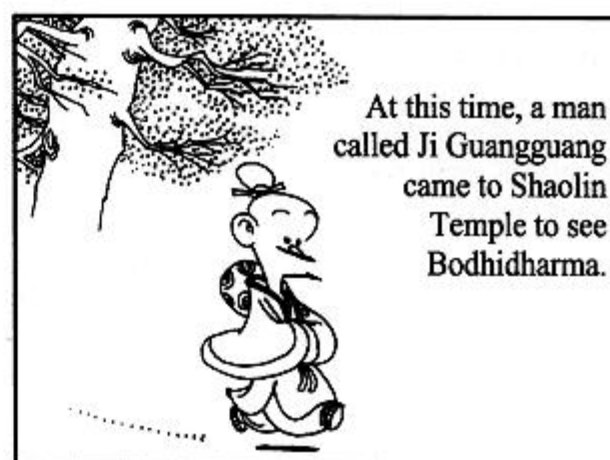
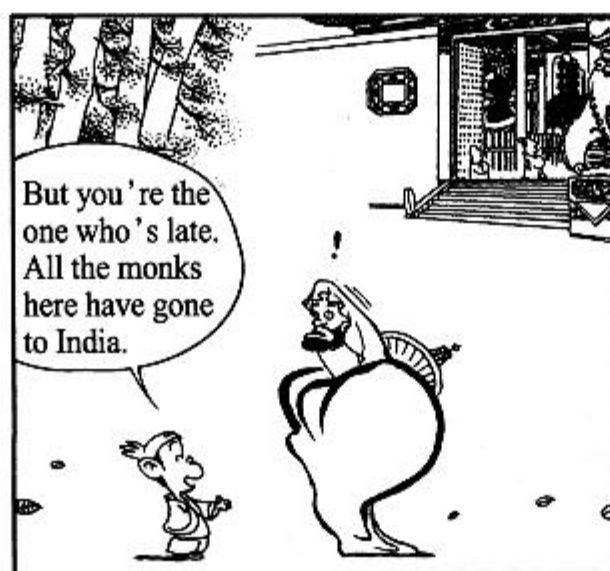
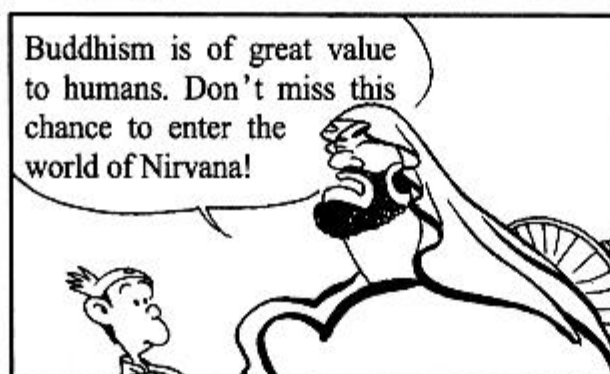
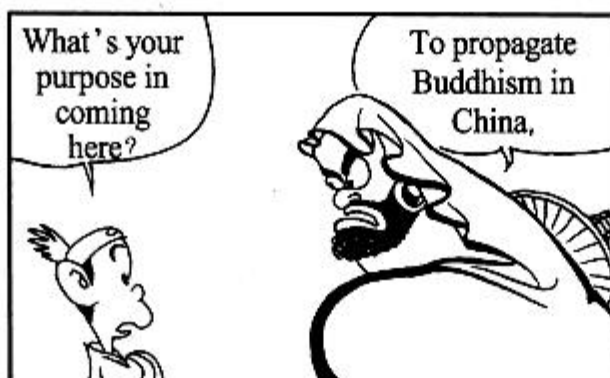
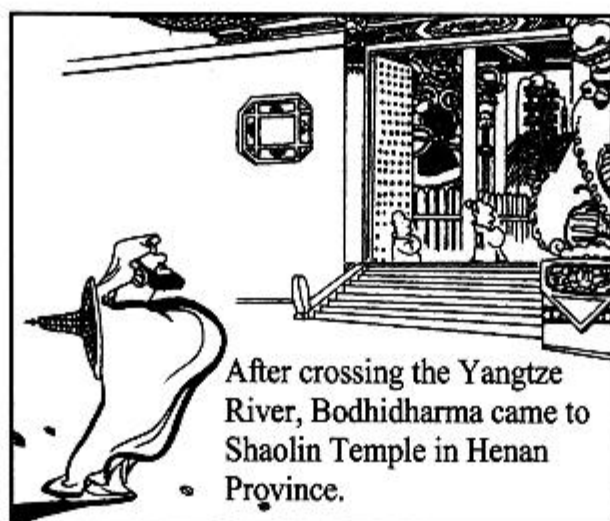
套。

六年），孝文帝命人选拔青年男女百余人，亲自为他们讲经说法，并亲自为他们落发，及各赠僧衣或尼衣一佛教自汉代传入中国，经过历代君主的提倡，到了南北朝时达到全盛。北魏孝文帝承明元年（西元四七年所建。

第一个在少林寺建筑寺庙的其实不是菩提达摩，而是另一位印度僧人跋陀禅师，于北魏孝文帝太和二十

天下武学的殿堂——少林寺

在少林译经外，并传授小乘佛教，是地宗论的鼻祖，后来被派至嵩岳寺做住持。跋陀禅师就是这个时候到了洛阳，建了少林寺之后，并在寺之西台建有舍利塔，塔后造翻经台。他除了人，而从天竺（今之印度）来的僧人，更受尊崇。至西元四七七年，孝文帝将年号改为太和，三月时，京城内已有佛寺百余所，僧尼七万七千二百五十八

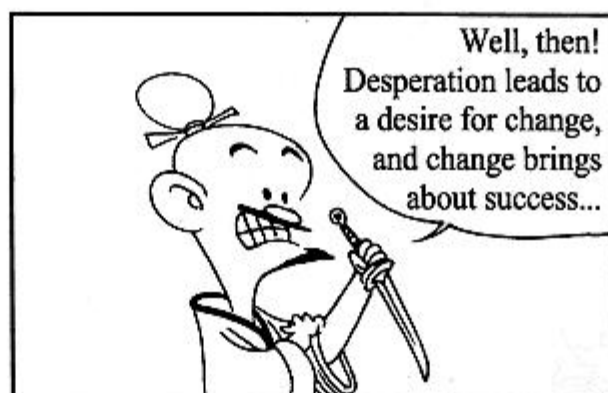
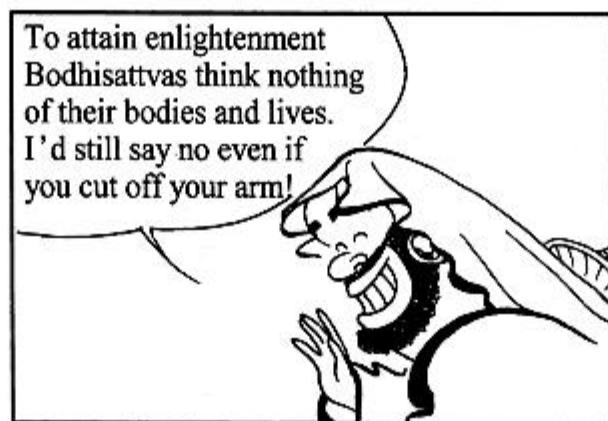
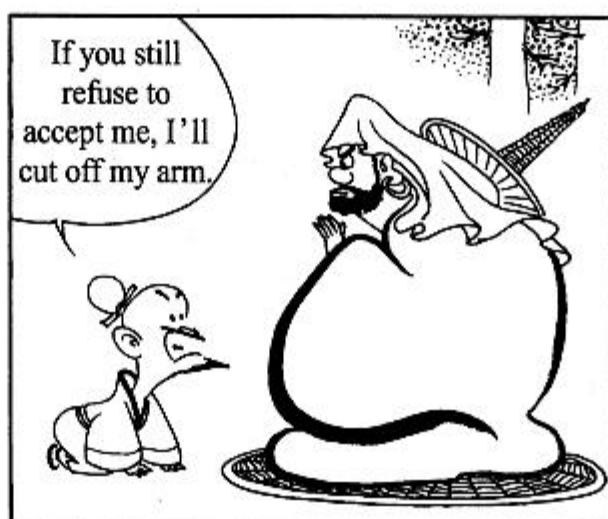
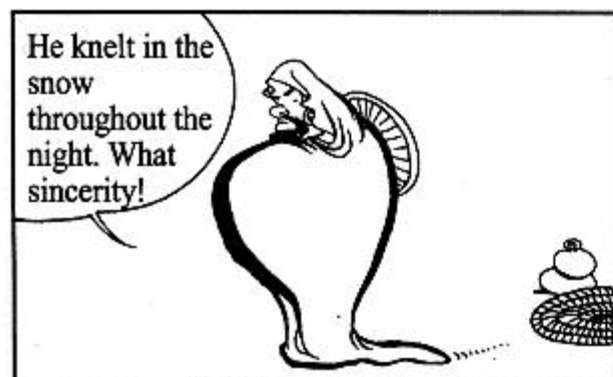


遇」。

谁？」达摩依然冷冷答道：「不识。」于是，武帝与达摩，终究只落得「见之不见，逢之不逢，遇之不德。」那么，「如何是圣谛第一义？」「廓然无圣。」不死心的梁武帝，问了最后一个问题：「对语者

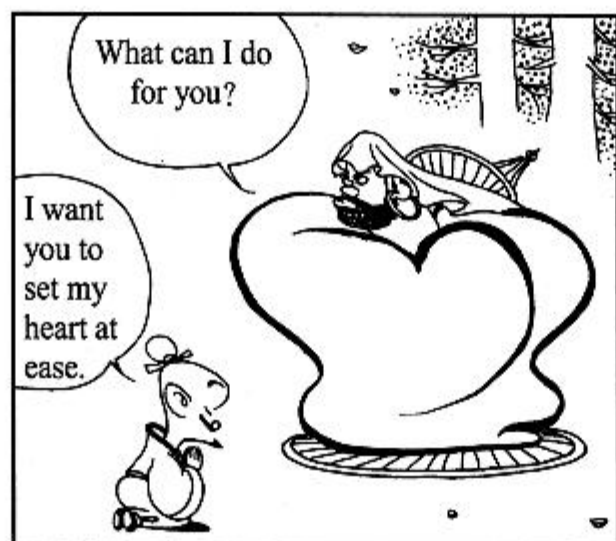
帝问：「朕即位以来，造寺、写经、度僧，不可胜记，有何功德？」达摩兜头就是一盆冷水：「并无功

南朝梁武帝时，达摩渡海东来中国，会见了这位中国历史上最护持佛教的皇帝，有了如下的对话——
菩提达摩，简称达摩，西域南天竺国人，是大婆罗门国王第三子。

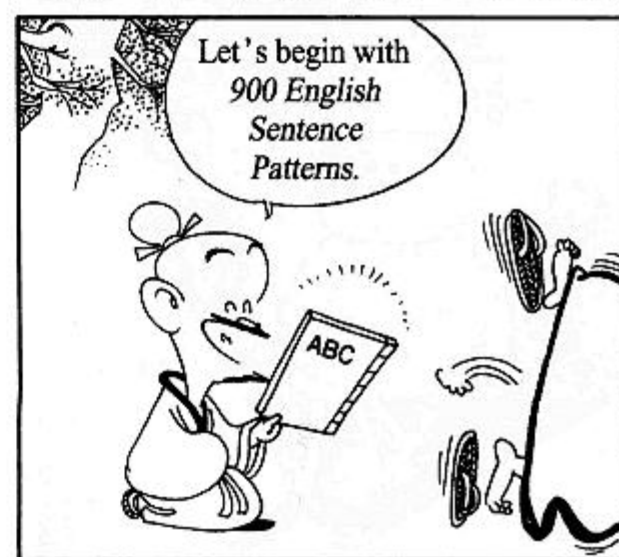
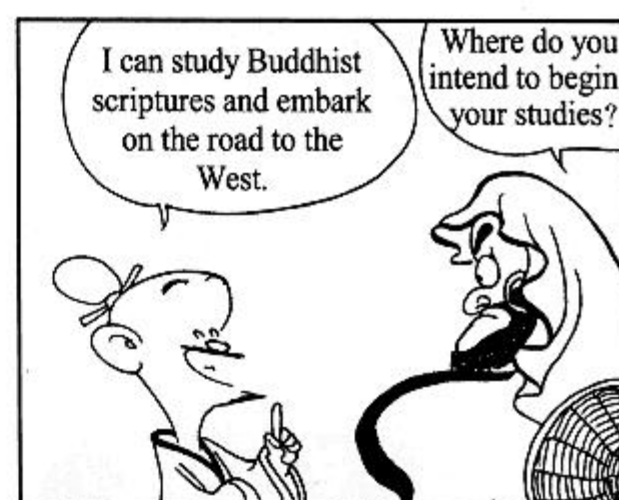
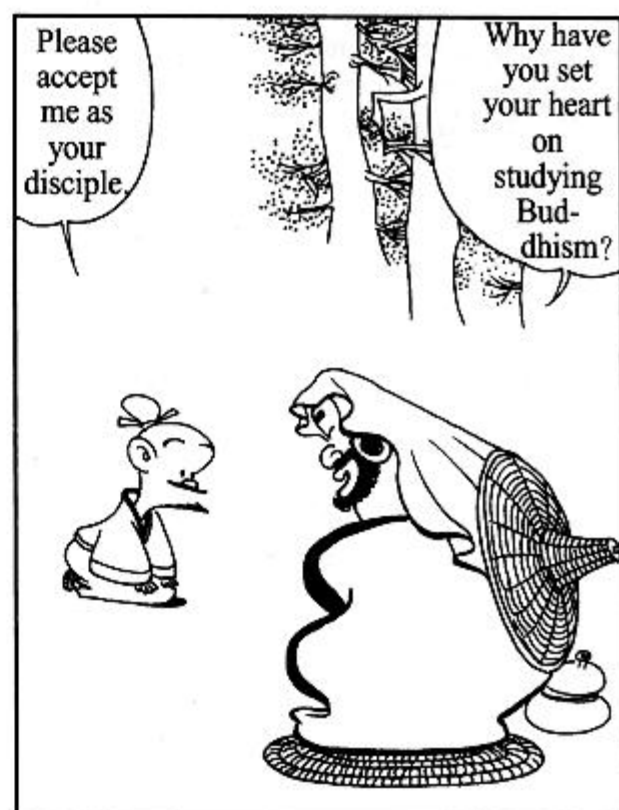


精神的简洁经典；全经举出四谛、五蕴、六尘、十二因缘等法，以总述诸法皆空之理。
心，指心脏，含有精要、心髓等意。《心经》系将六百卷之《大般若经》，浓缩成为表现「般若皆可」岸的菩萨大慧。
般若波罗蜜多，意译作「慧到彼岸」，即照了诸法实相，而穷尽一切智慧之边际，度生死此岸到涅槃彼岸的《心经》，全称为「摩诃般若波罗蜜多心经」，全部经文仅二百六十字，是佛教最短的经文。

• 小憩



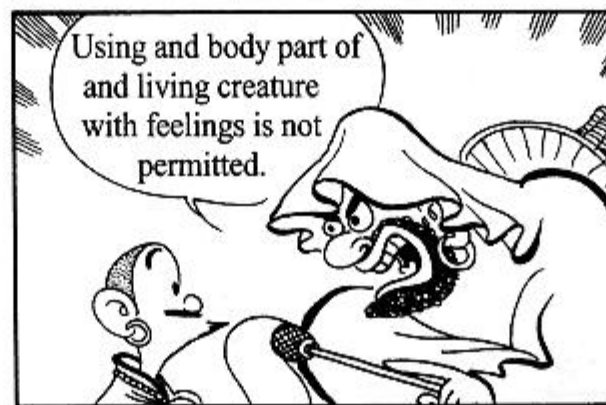
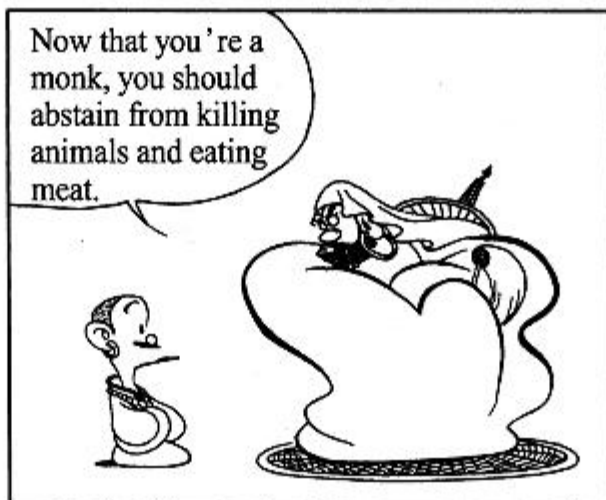
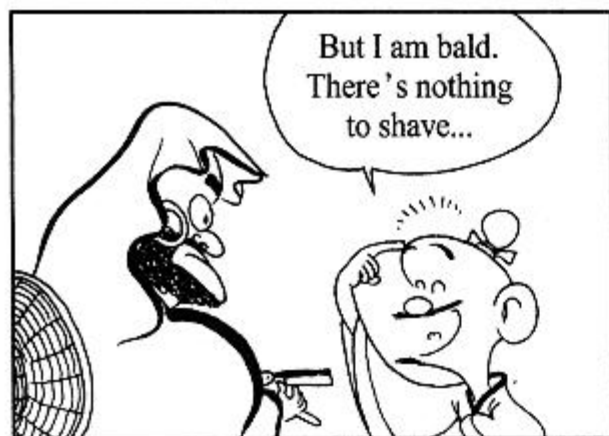
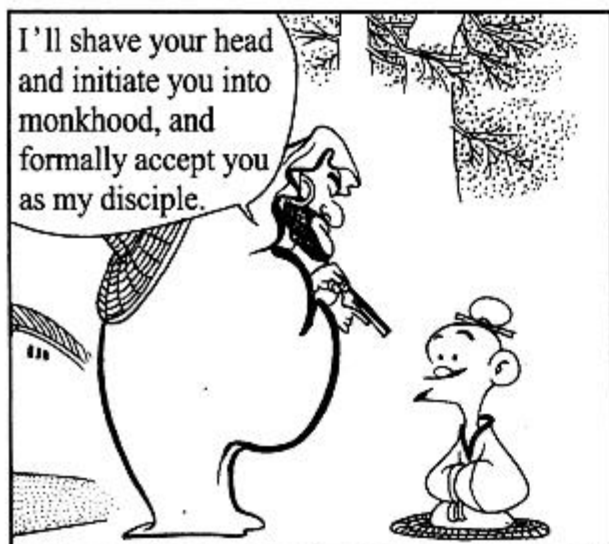
* Electrocardiogram



天下武学的殿堂——少林寺

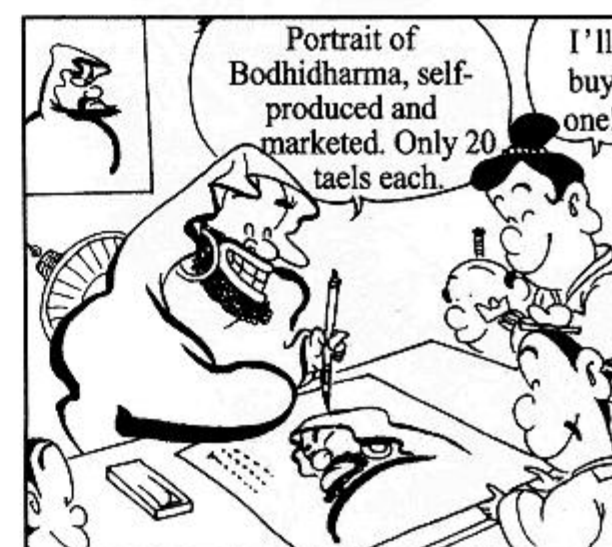
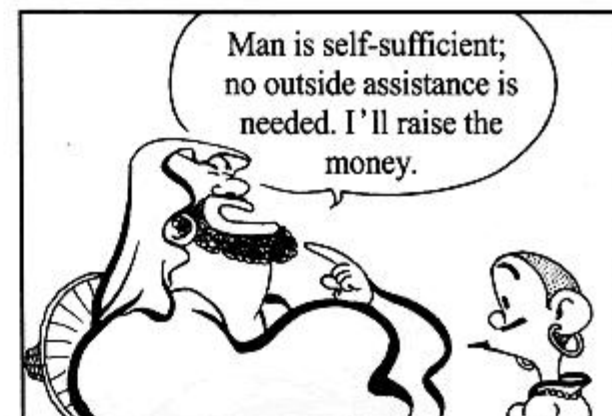
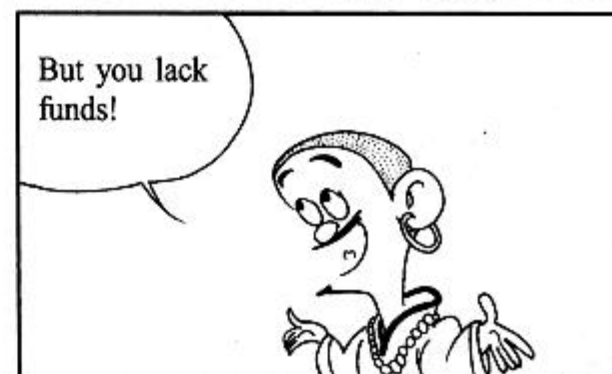
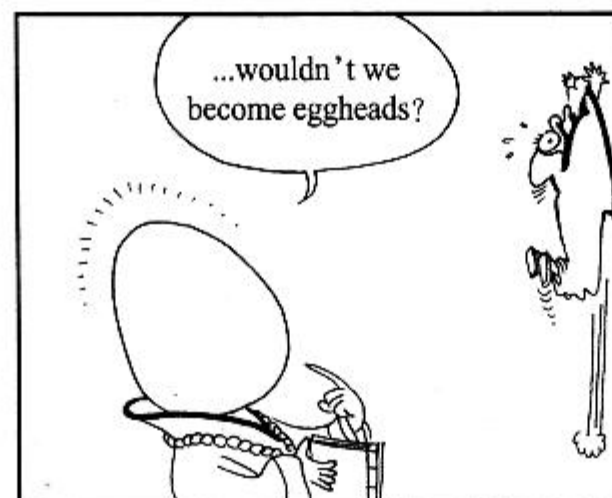
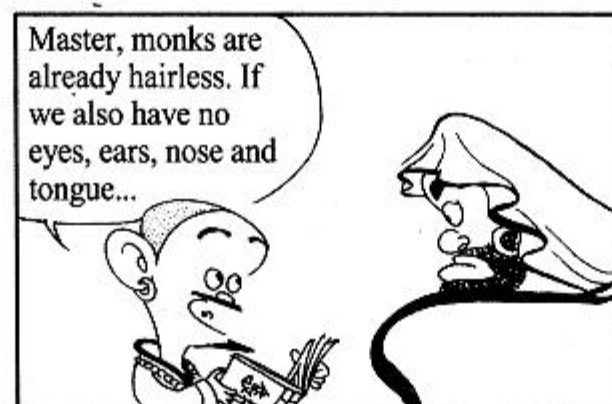
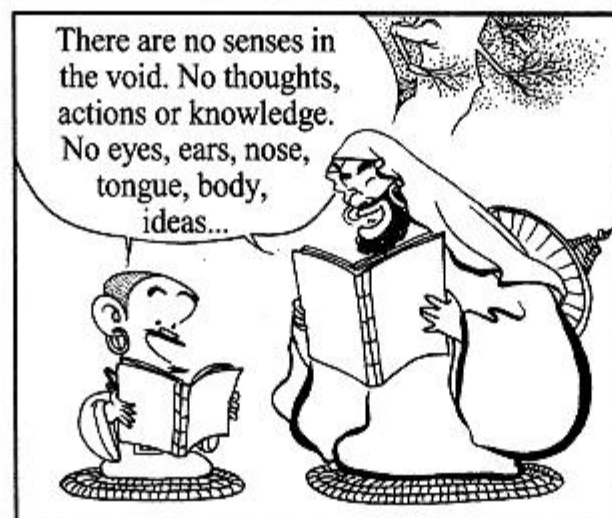
● 小德

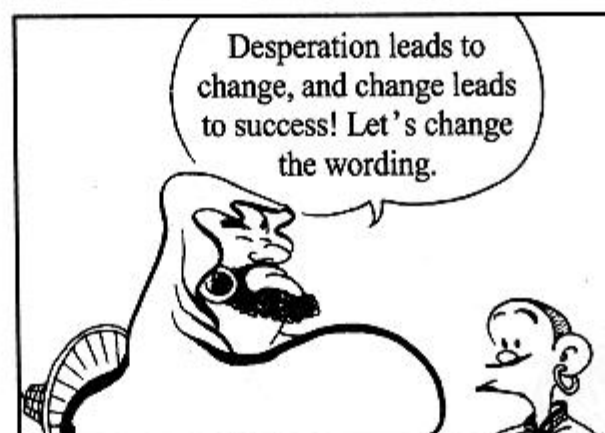
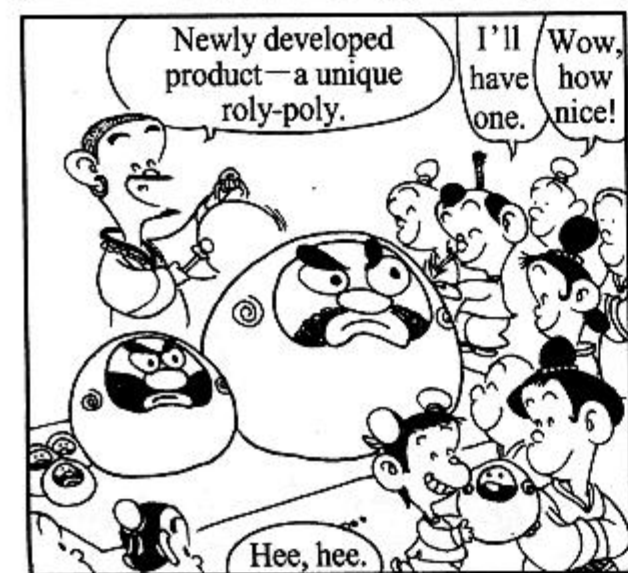
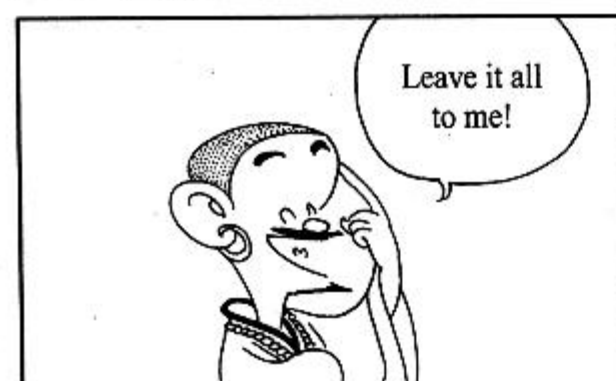
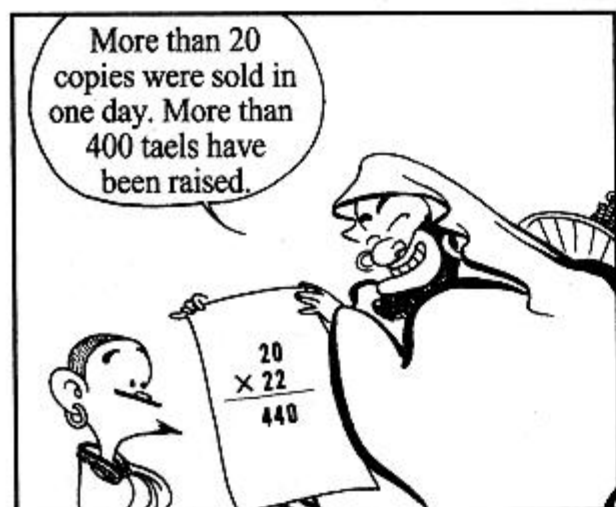
一般人常说的「色即是空，空即是色」一语，即是出自本经。



九年。

后来达摩传法给慧可，创建禅宗，史称达摩为中土之初祖，少林为祖庭；从此以后，禅法盛行于中国。达摩与梁武帝不契合，乃以一苇渡过长江，于北魏孝明帝太和十年到了少林，进石洞修壁观，一坐就是



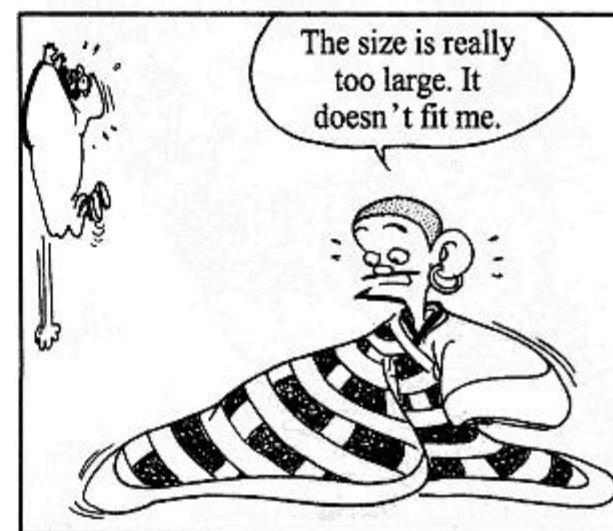
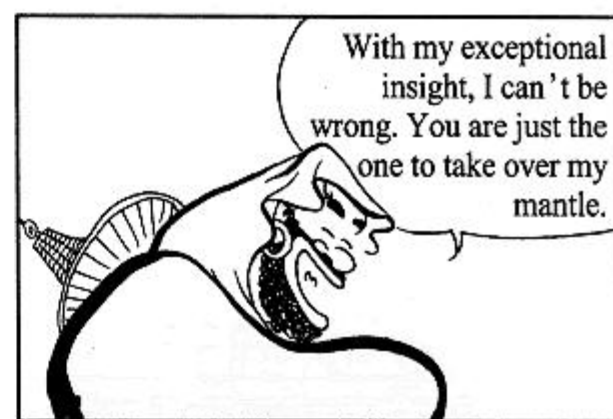
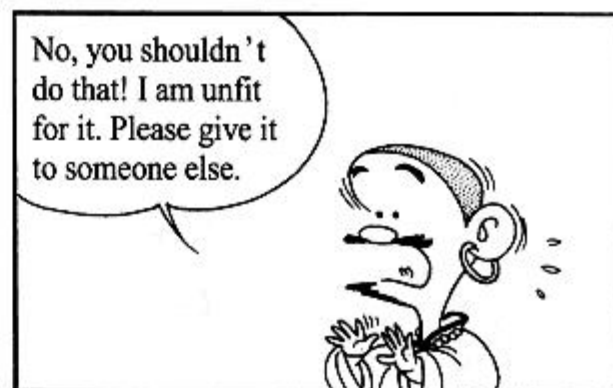
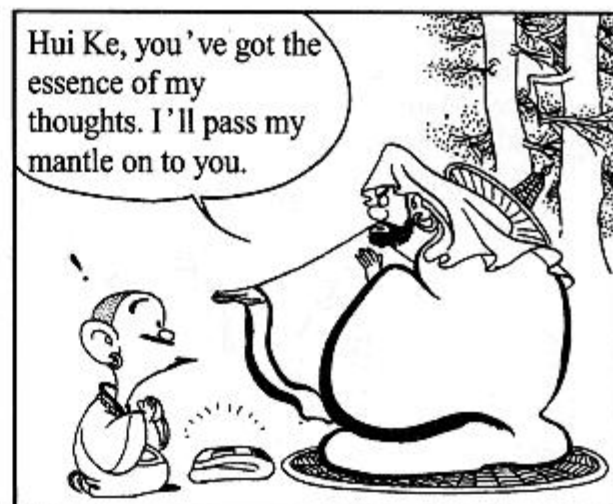
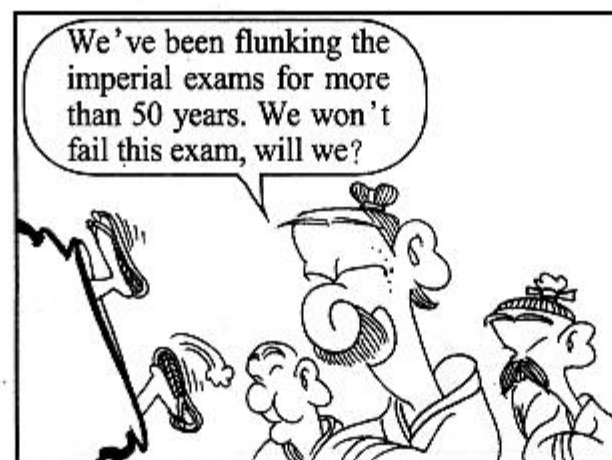
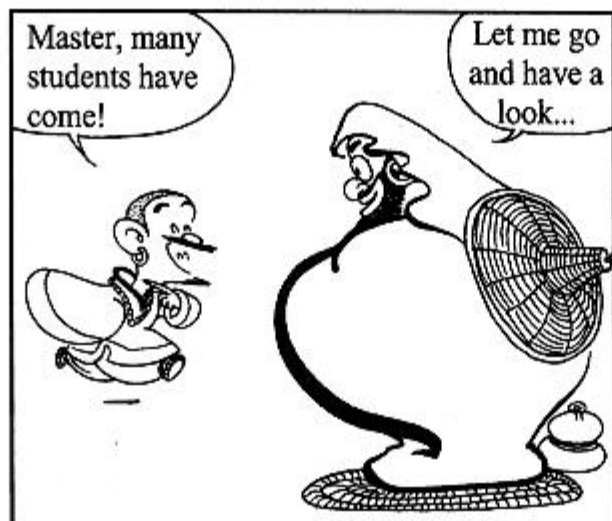


这是传说中禅宗的开始；所以，禅是言语道断，以心印心，不立文字的。
「吾有正法眼藏，涅槃妙心，实相无相，微妙法门，不立文字，教外别传，咐嘱摩诃迦叶。」
《指月录》云：「世尊在灵山会上，拈花示众。是时，众皆默然，唯迦叶尊者，破颜而笑。世尊曰：

也是因此而来的。

其实，禅宗是反对参禅打坐的，也反对从文字上学习佛教和佛学，可以说是注重思惟修的，禅宗的名字中一种修行的方法，如参禅打坐、凝神静坐。

「禅」是从印度的「禅那」这个词翻译过来的，是「禅那」的简称，意译是思惟修或静虑，指的是佛教

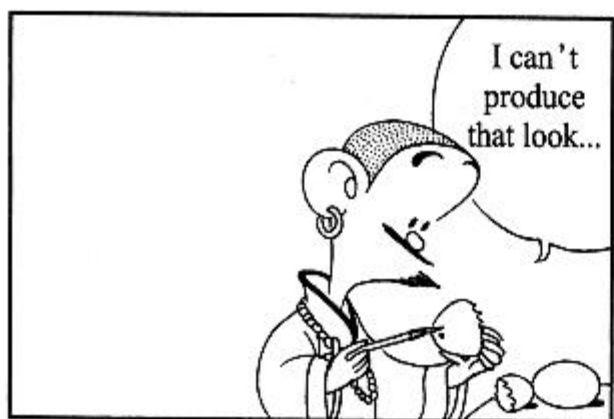
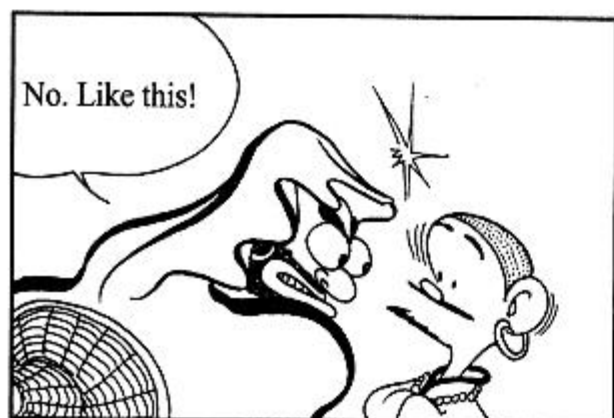
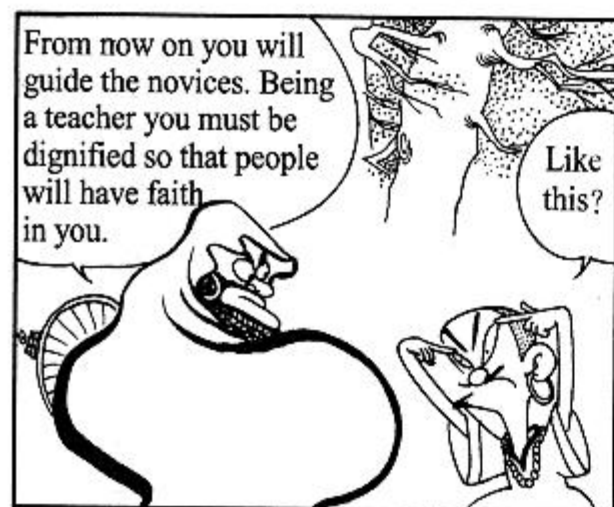
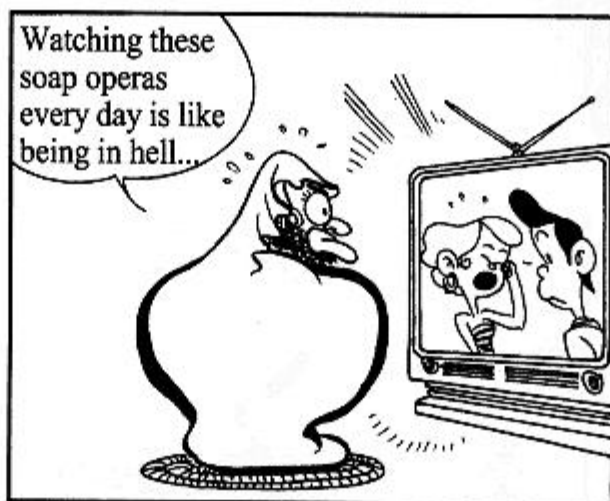
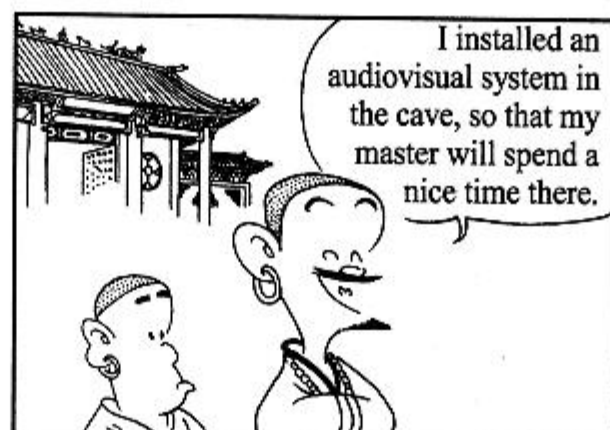
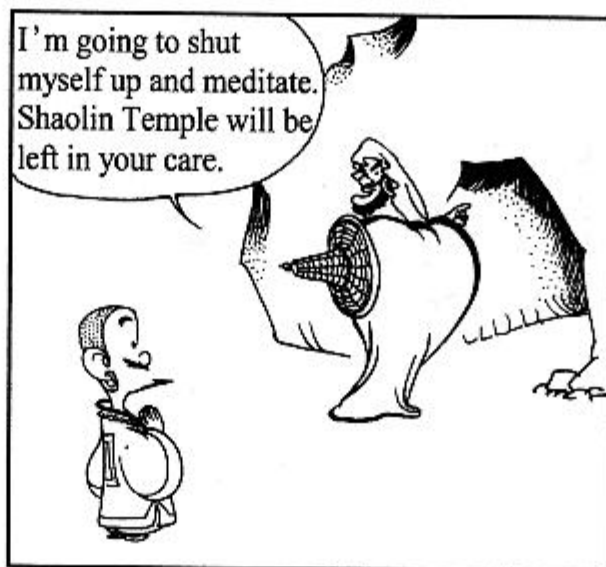


儿，是人慈心，不能夺畜生命。

所谓不见者，不自眼见为我故杀是畜生；不闻者，不从可信人闻为汝故杀是畜生；不疑者，是中有屠要全面禁肉的。

在印度佛教的戒律上，如果是具足「不见不闻不疑」这三个条件的三净肉，是允许比丘肉食，而不一定

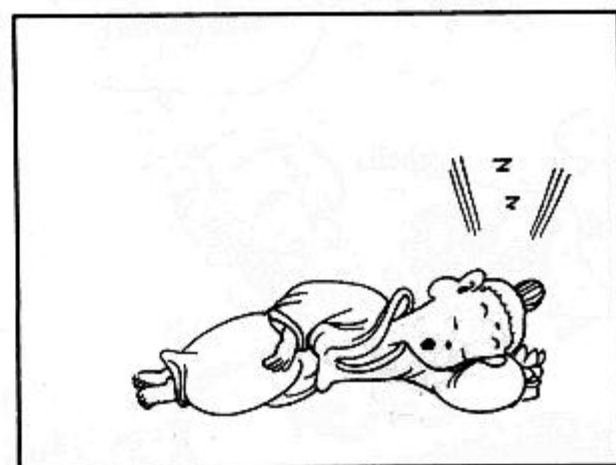
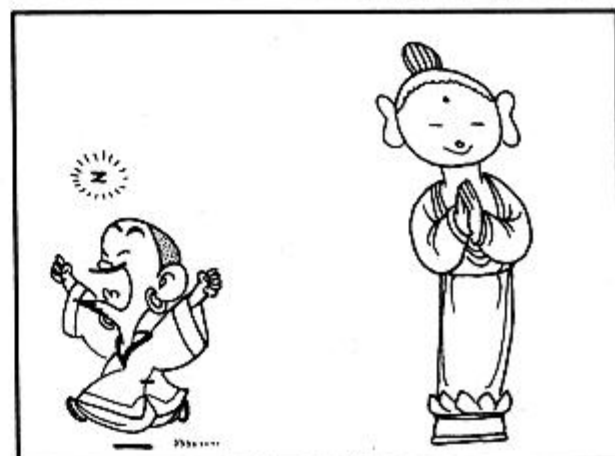
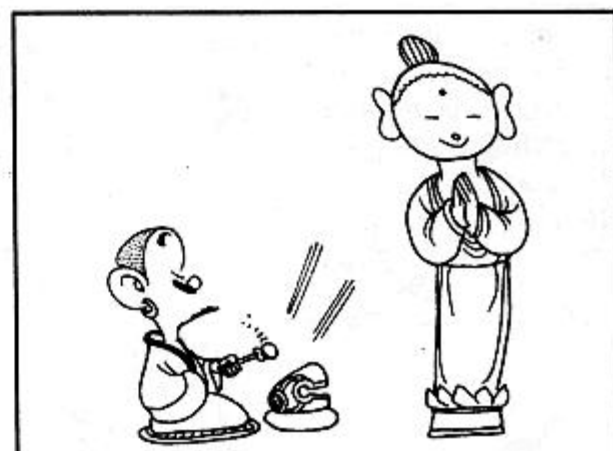
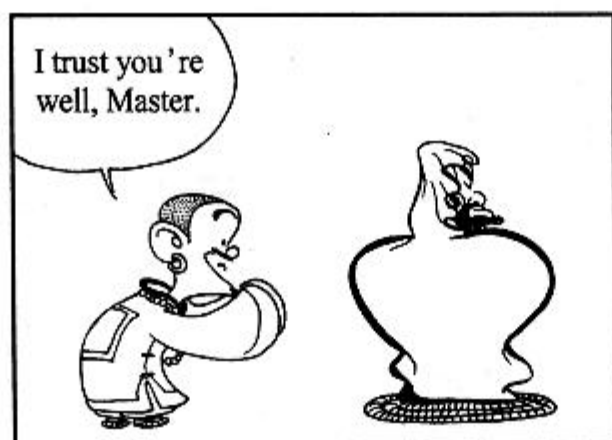
● 小憩



●小慈

国出家人有别于世界各国的独特现象——素食。
于是颁布《断酒肉文》，与诸僧尼共同约誓，断一切肉，若不遵守之僧尼，并要加以问罪，因此形成中
认为「佛教究竟说，是断一切酒肉的」。

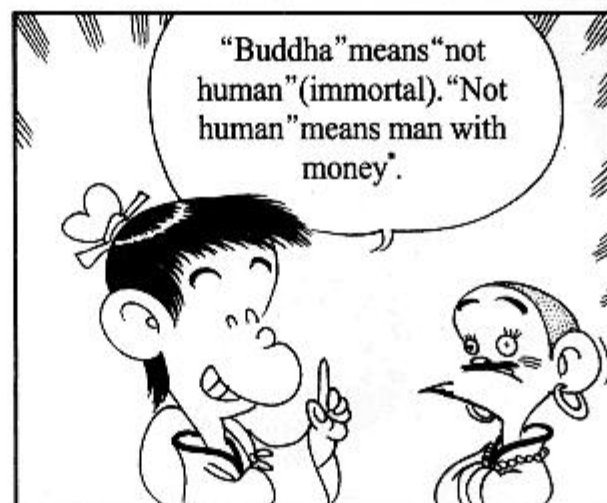
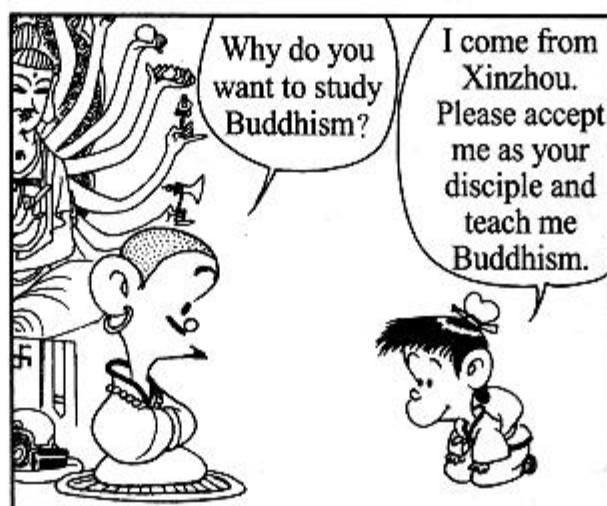
而中国僧尼全面禁绝肉食，是源自南朝梁武帝，请光宅寺法云讲解禁酒肉的《大般涅槃四相品》后，他



天下武学的殿堂——少林寺

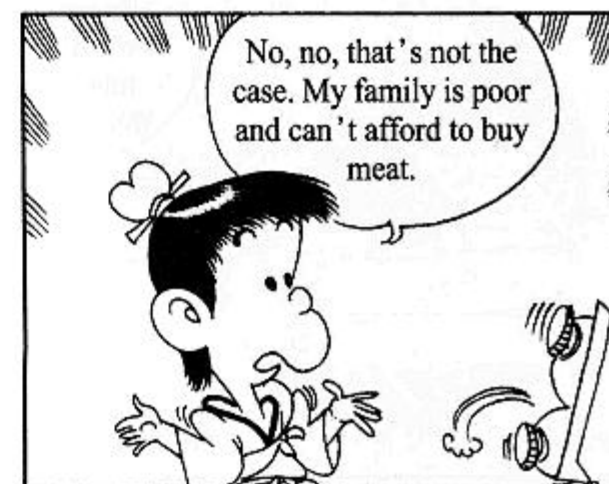
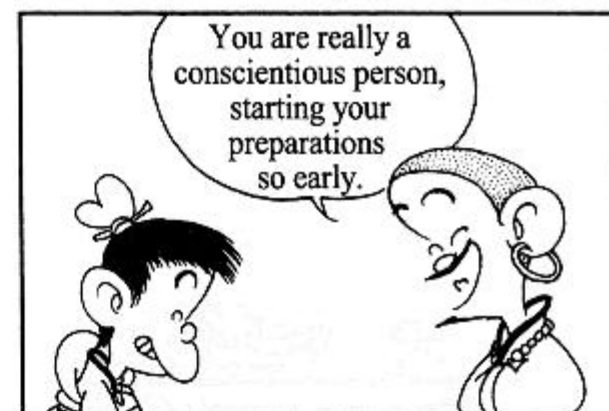
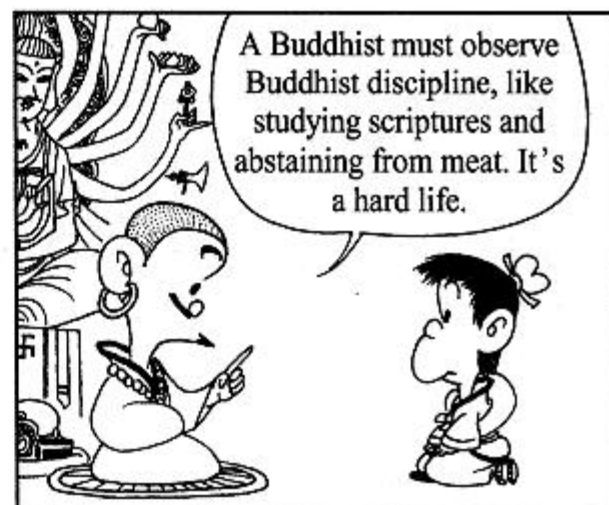
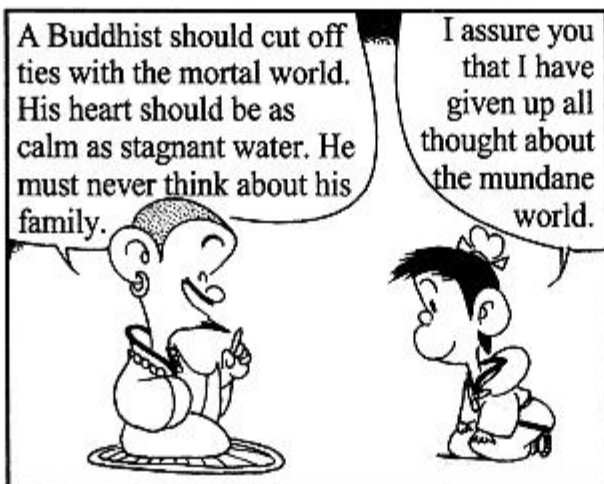
达摩喝道：「将心拿来，吾为汝安！」
神光答道：「弟子心未安，乞师安心。」
何事？」

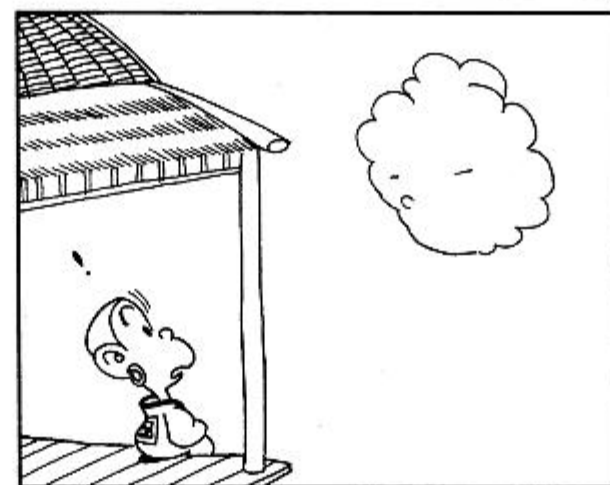
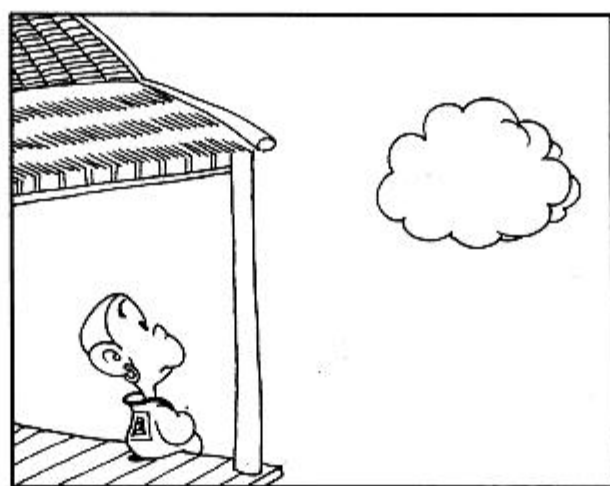
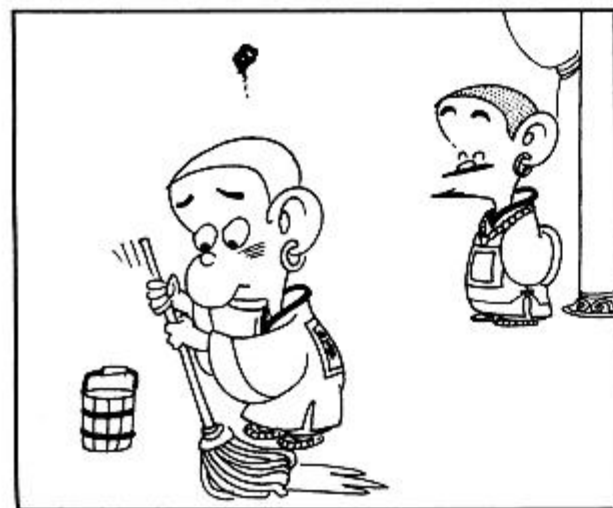
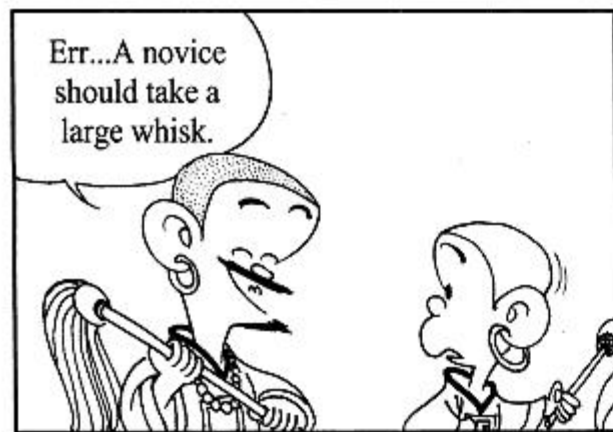
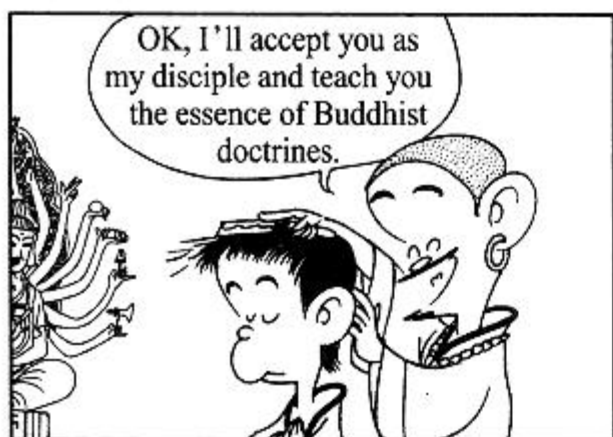
时值风雪漫天，神光为求法决心，断臂立雪中直至雪没及腰，达摩终于开门问他：「汝究竟来此所求弟子，遂在门外伫候。」
神光慧可，河南人，少年稍通世学，壮年在龙门香山出家。后入嵩山少林寺拜谒达摩开示，并请为入室



* The Chinese character for "Buddha" is made up of a basic structural part that means "Human", and another part that looks like the mirror image of the money sign \$.

神光慧可当下大悟。
达摩居然答：「吾与汝安心竟。」
神光慧可愕然地说：「觅心了不可得！」



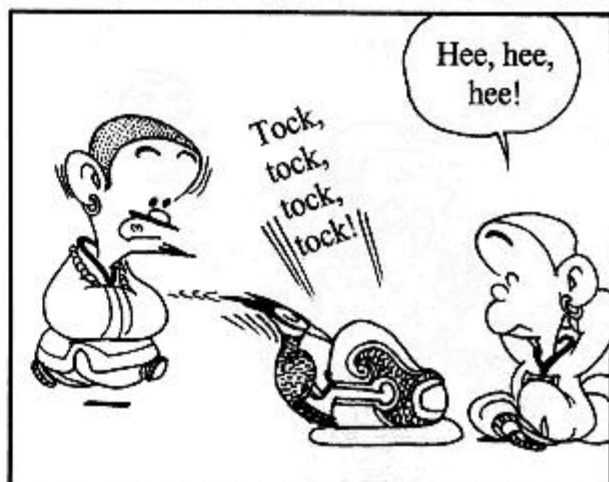
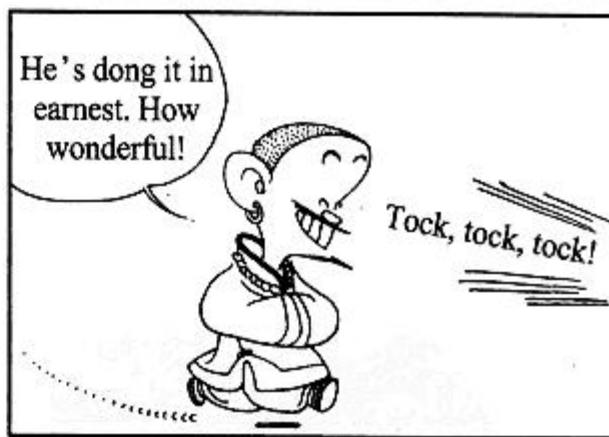
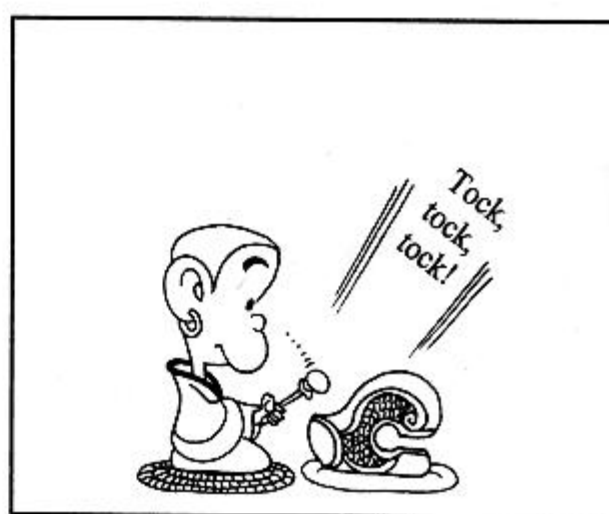
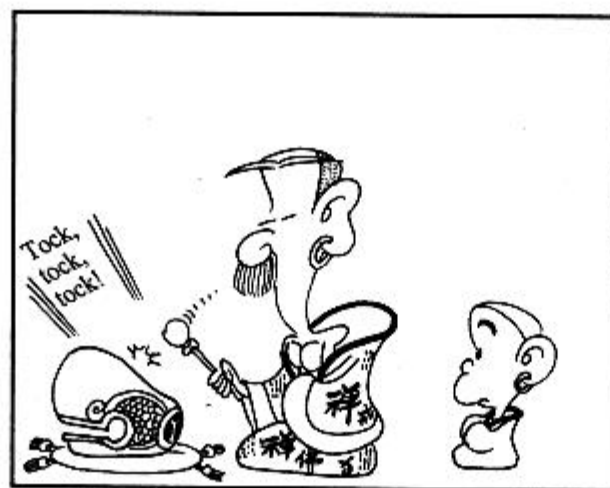


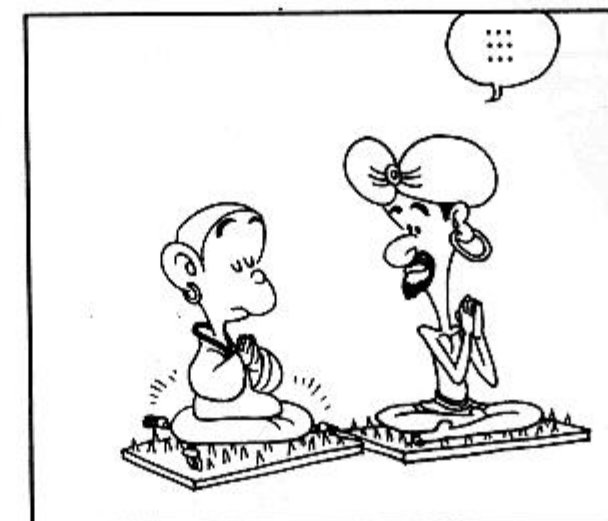
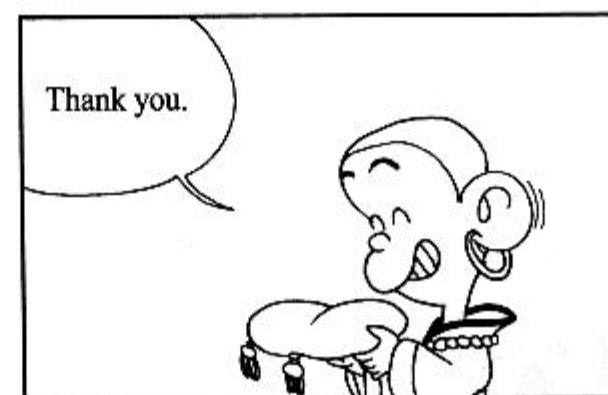
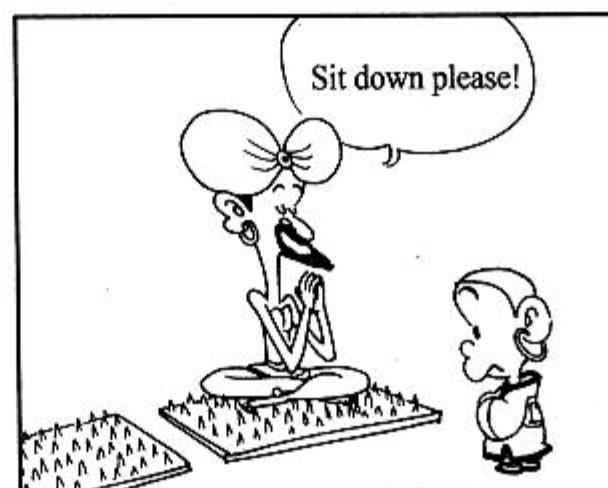
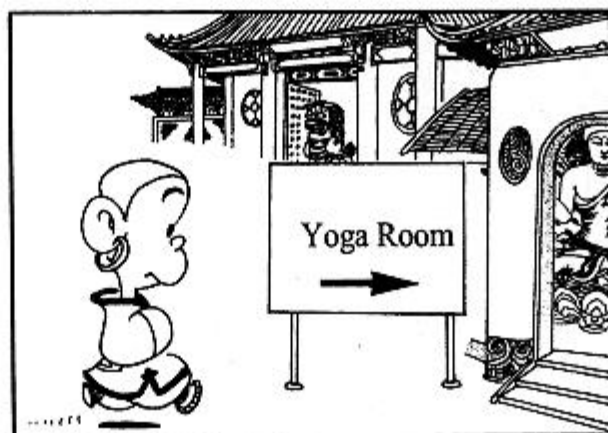
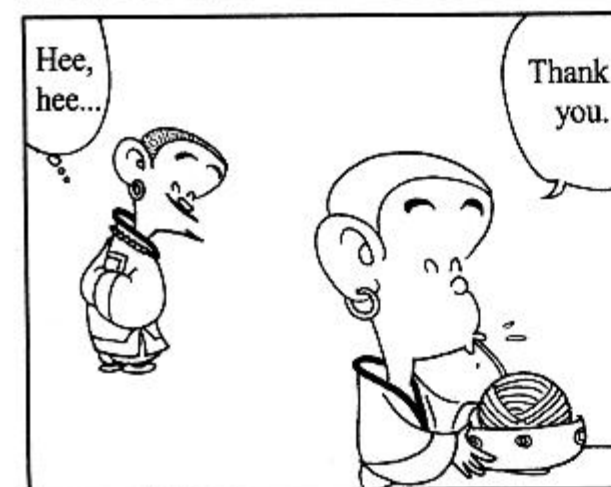
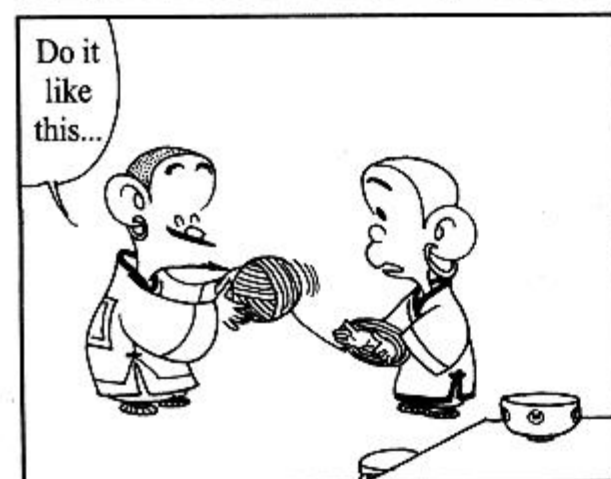
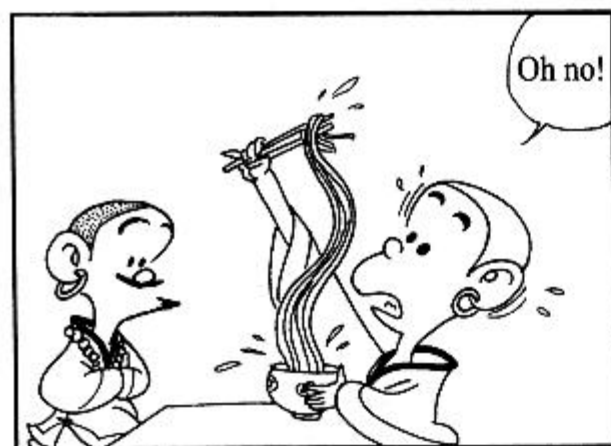
为法信。各有所表，宜可知矣。」

达摩于是对慧可说：「昔如来以正法眼付迦叶，而辗转至我。我今以付于汝，汝当护持。并授袈裟，以处，无一法可得。」师曰：「汝得吾骨。」最后，慧可礼拜，依位而立。师曰：「汝得吾髓。」

喜见阿闍佛国，一见更不再见。」师曰：「汝得吾肉。」道育曰：「四大本空，五阴（蕴）非有，而我见曰：「如我所见，不执文字，不离文字，而为道用。」师曰：「汝得吾皮。」尼总持曰：「我今所解，如庆达摩在魏地居止九年，一天忽向众门人说：「我欲西返天竺，时将至矣，汝等盍各言所得？」道副对

达摩为中国禅宗始祖，慧可是为二祖。
并说偈曰：吾本来兹土，传法救迷情；一花开五叶，结果自然成。





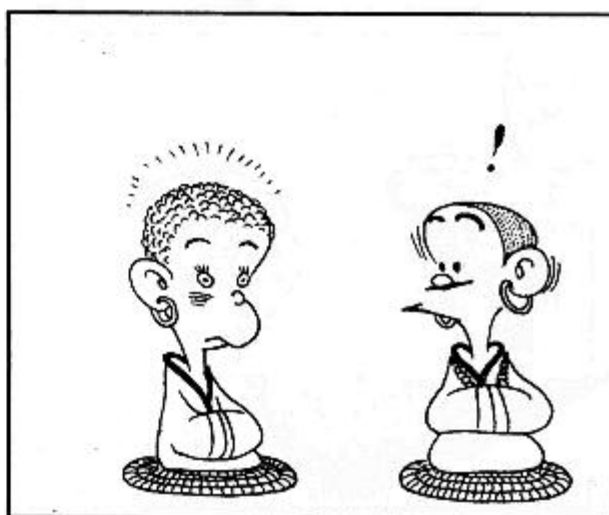
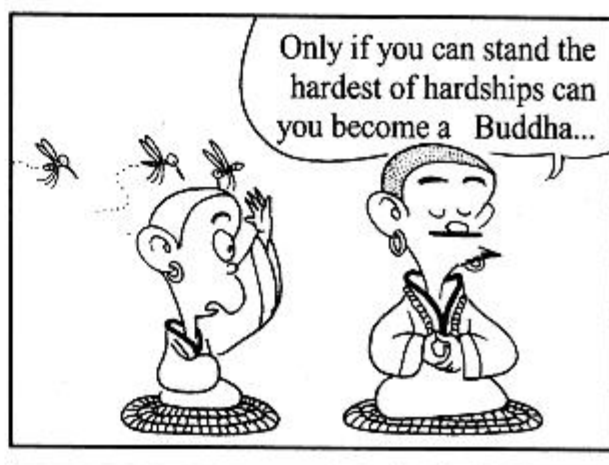
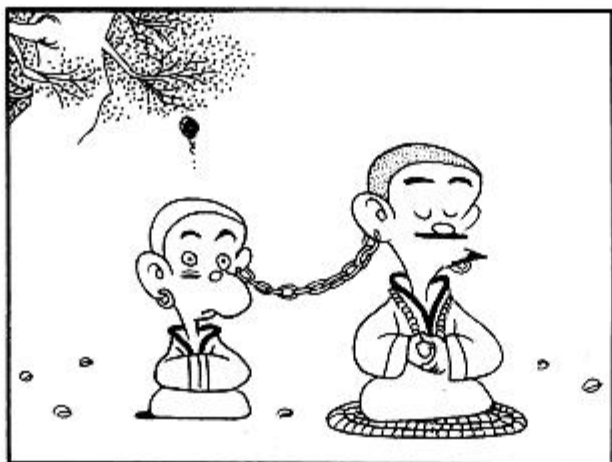
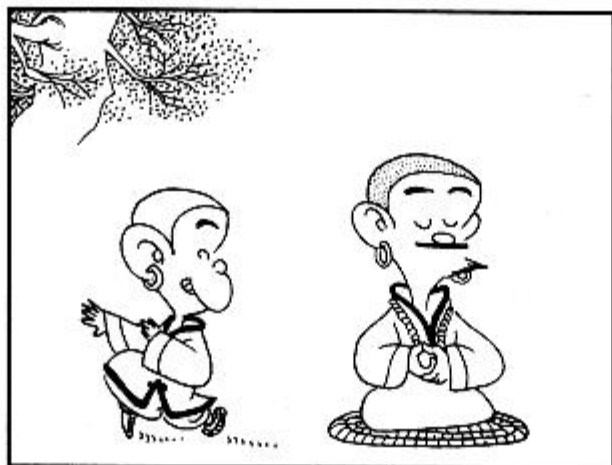
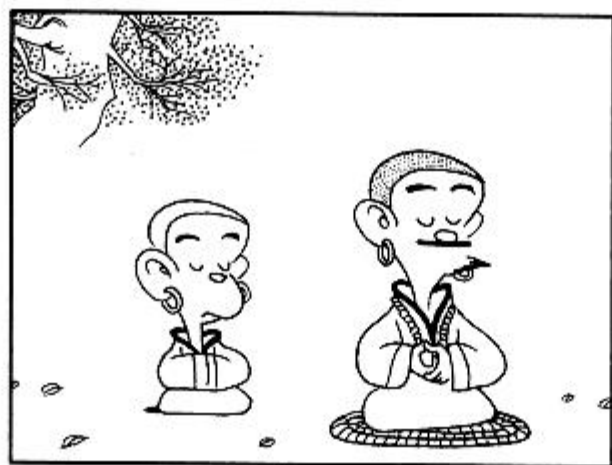
「人虽有南北，佛性哪里有南北之分呢？」慧能这个答案，令五祖十分满意。为了考验他的根性，五祖故意说：「岭南人是獠獠，没有佛性，怎么能作佛呢？」再问：「你想做什么？」慧能石破天惊地一语：「唯求作佛！」五祖问他：「你从哪里来？」答：「岭南。」

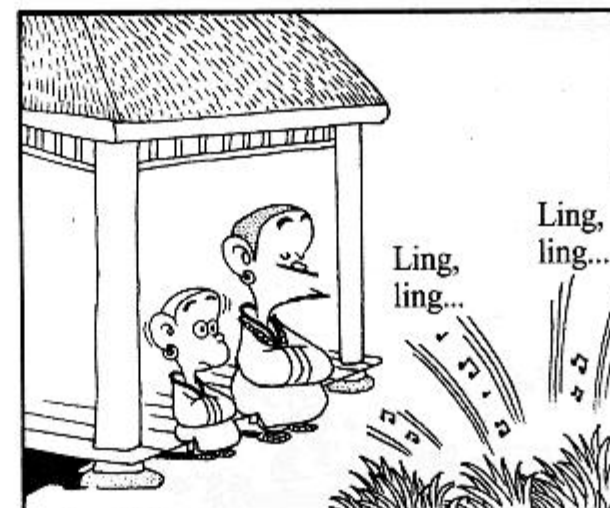
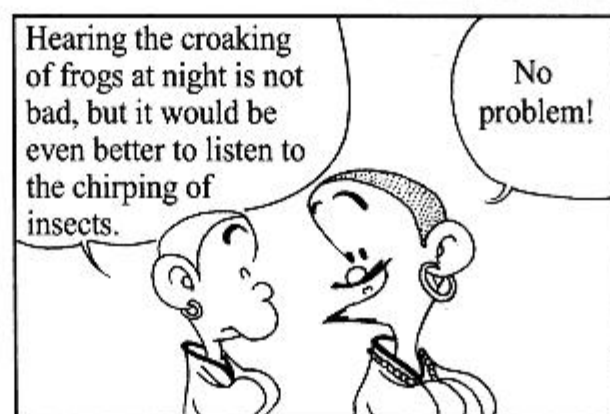
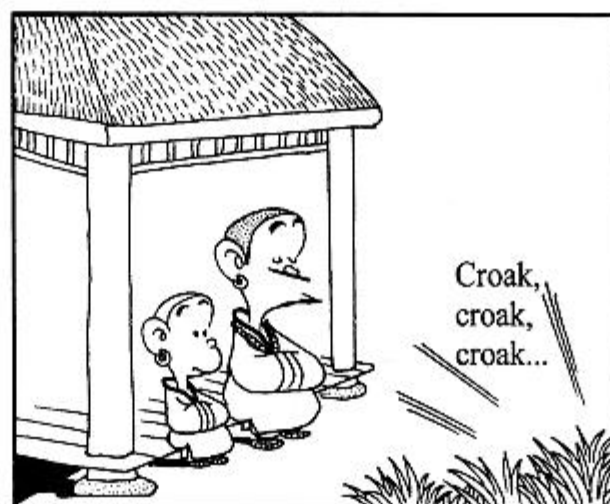
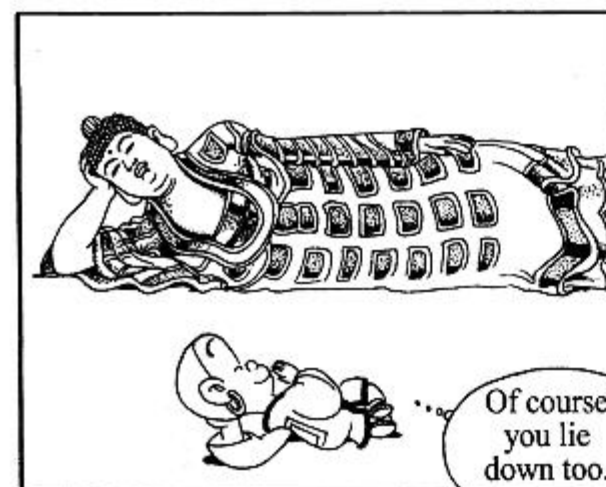
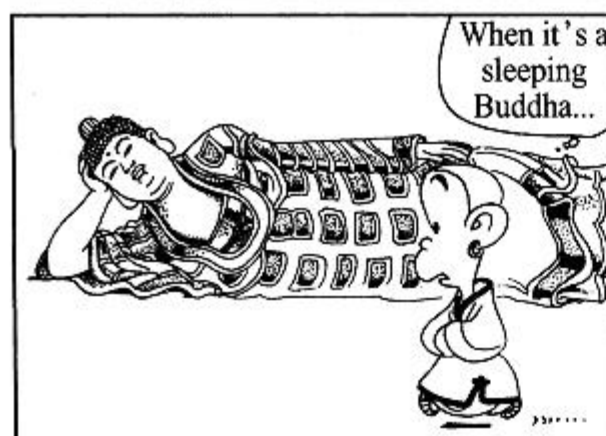
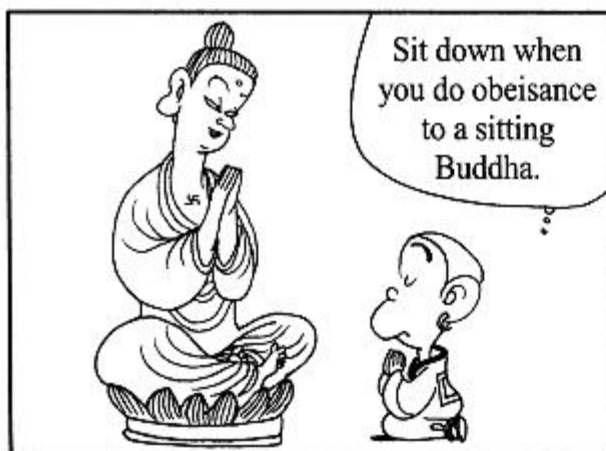
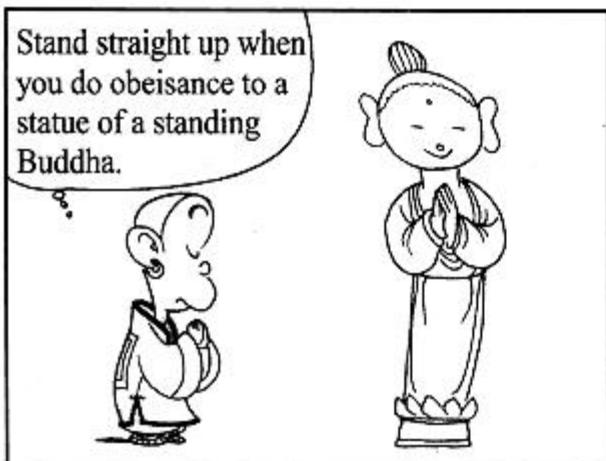
诵《金刚经》，至「应无所住而生其心」时有所感悟，于是到黄梅参见五祖弘忍。六祖慧能大师，俗姓卢氏，三岁丧父，家贫，生活艰难，遂打柴以养母。一日负柴至市中，听到有人读

无动摇，何期自性能生万法。」

而生其心」而大悟。慧能因说：「何期自性本自清静，何期自性本不生灭，何期自性本自具足，何期自性本五祖认为慧能已彻悟空性，于是传付衣钵给慧能，是为禅宗六祖，并为讲授《金刚经》，至「应无所住」

慧能和曰：「菩提本无树，明镜亦非台，本来无一物，何处惹尘埃？」神秀曰：「身是菩提树，心如明镜台，时时勤拂拭，莫使惹尘埃。」五祖为了传付衣钵，命众门人作偈。





此语一出，震惊与会大众，开始了六祖在南方弘传大法的生涯。人说是幡动，六祖说：「不是风动，也不是幡动，仁者心动。」后来六祖慧能辗转到了广州，在一家寺院听人讲经，其时有风，吹动了旗杆上的幡；有人说是风动，有传」，嘱咐慧能尽速离去。

五祖传法偈曰：「有情来下种，因地果还生，无情既无种，无性亦无生。」并说「衣为争端，止汝不

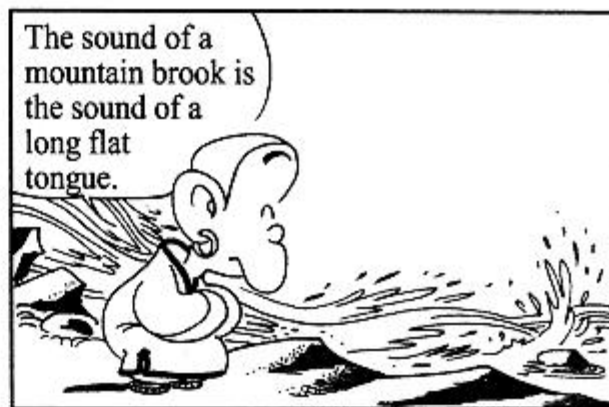
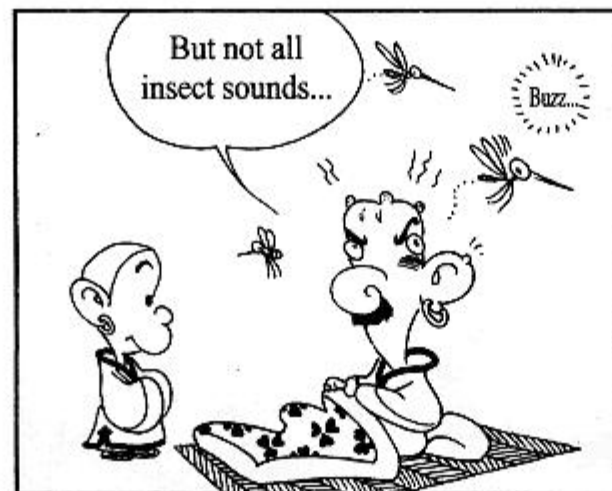
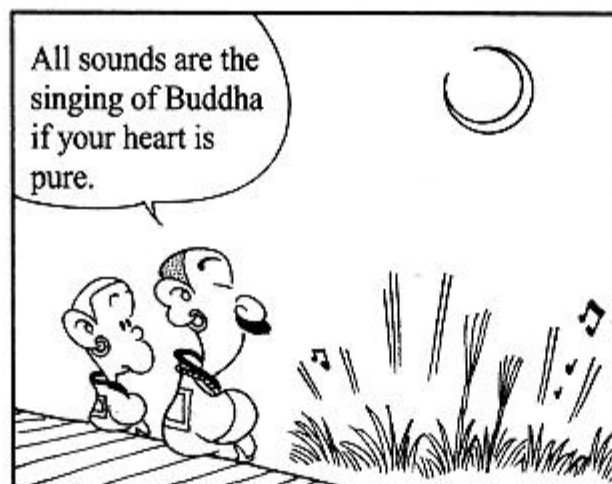
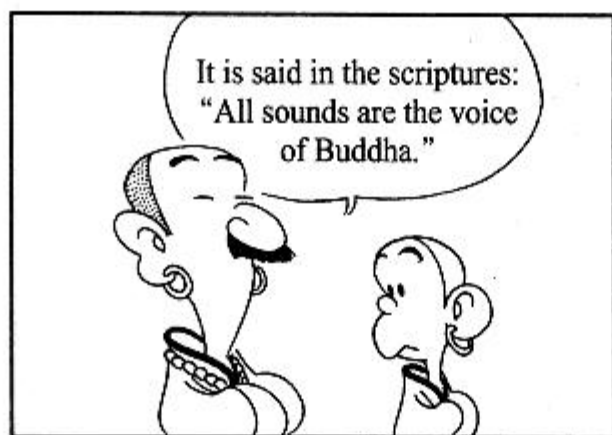
「无！无！」，为什么您却什么都「有」？」

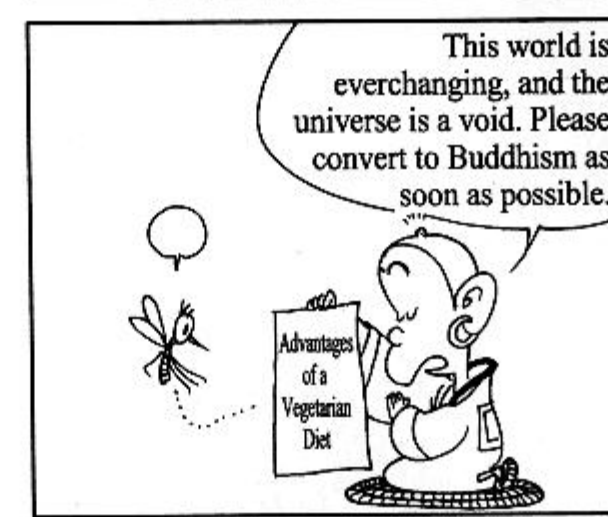
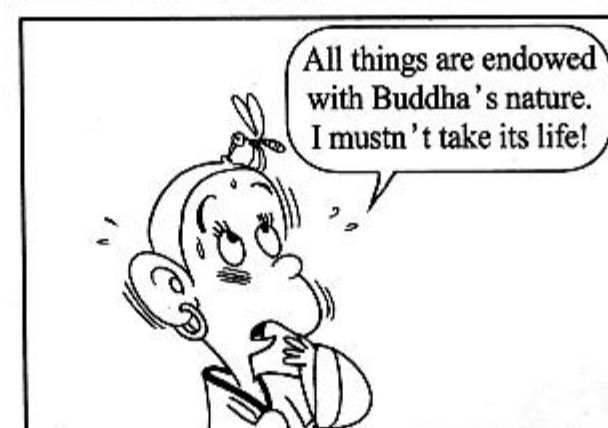
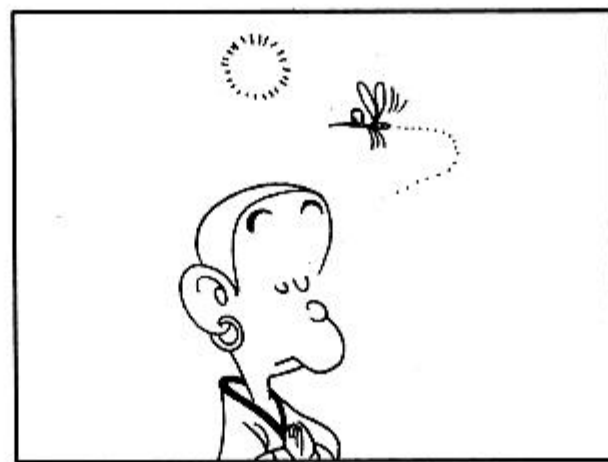
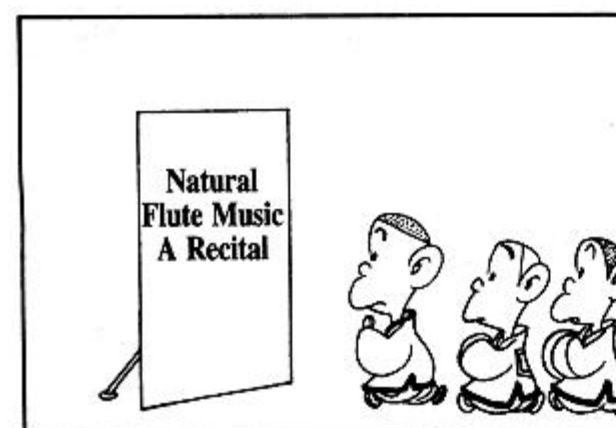
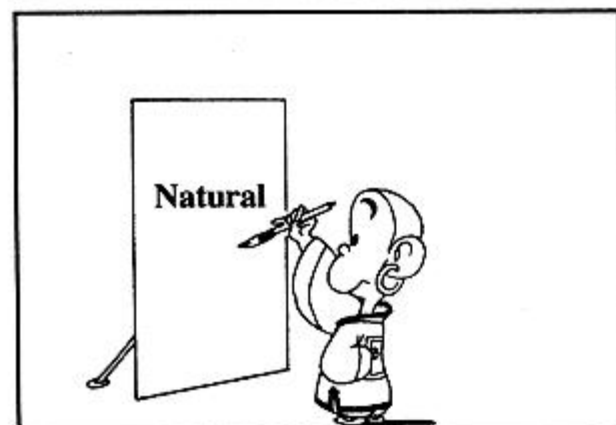
这位居士听了觉得非常疑惑：「禅师，您是不是回答错了？以前我问金山禅师一样的问题，他总是说

又问：「有佛菩萨和三宝（佛法僧）吗？」禅师仍然回答他：「有啊！」

居士再问：「有因果报应吗？」禅师说：「有啊！」

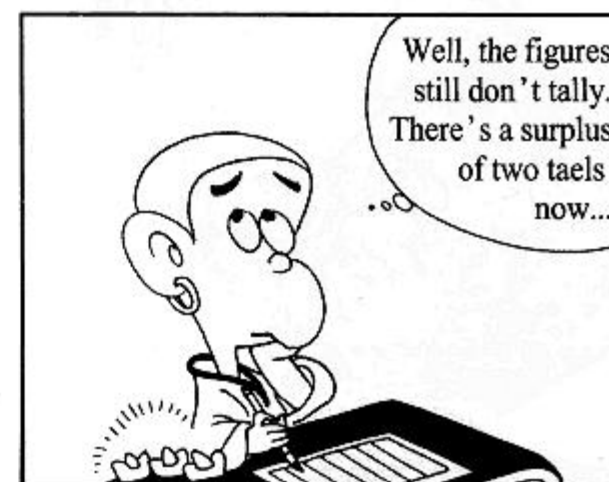
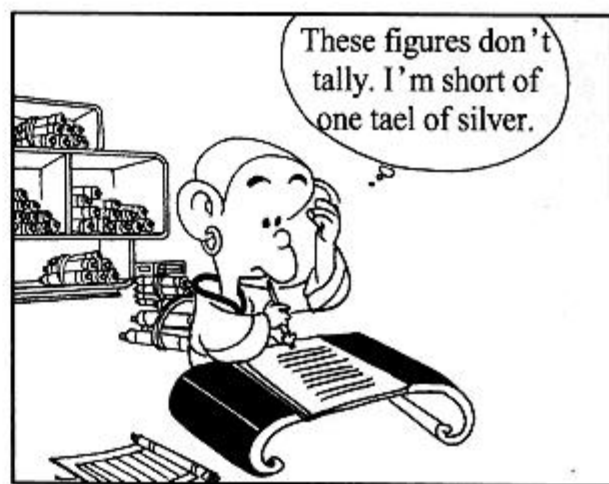
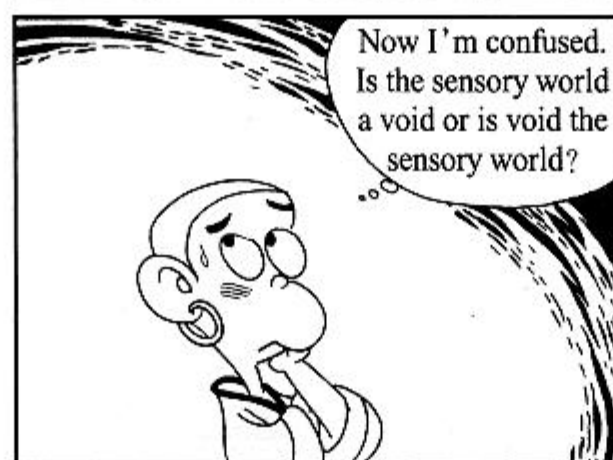
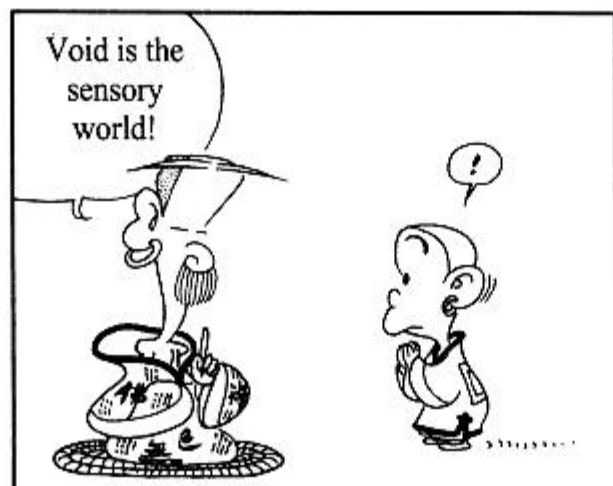
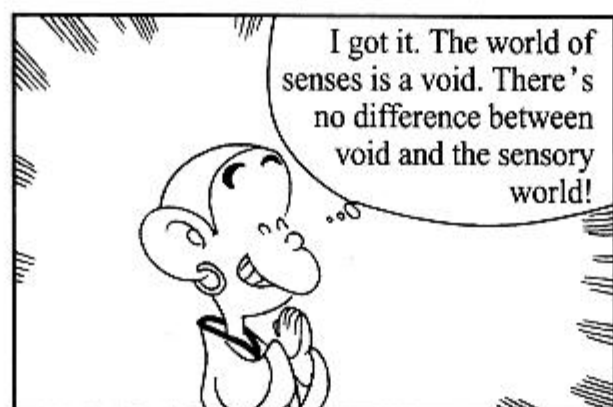
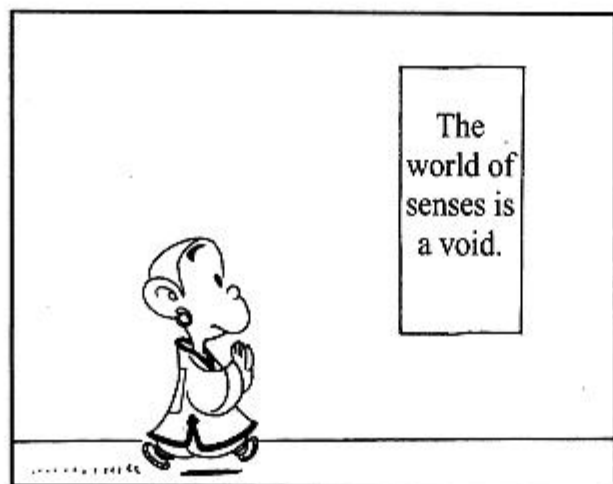
一位在家居士去请教智藏禅师，问道：「有天堂和地狱吗？」禅师点点头，说：「有啊！」

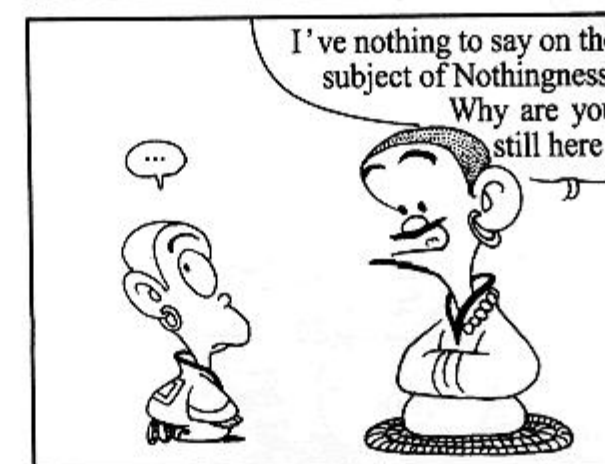
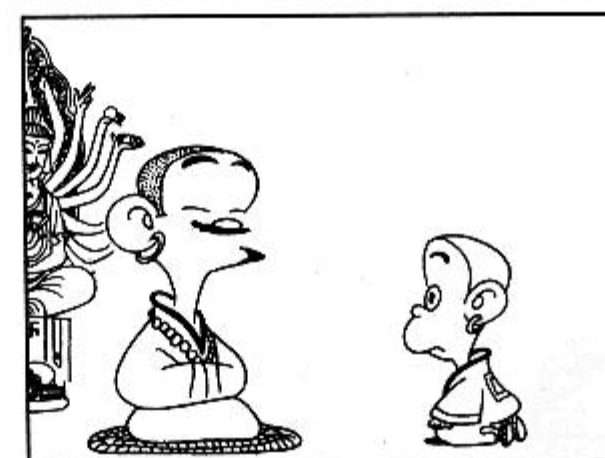
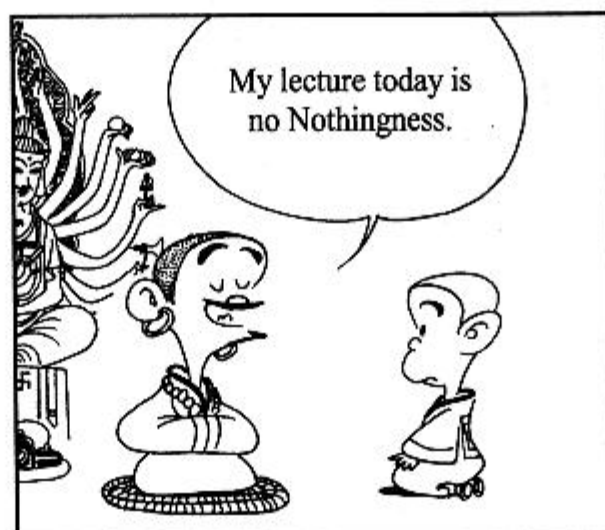
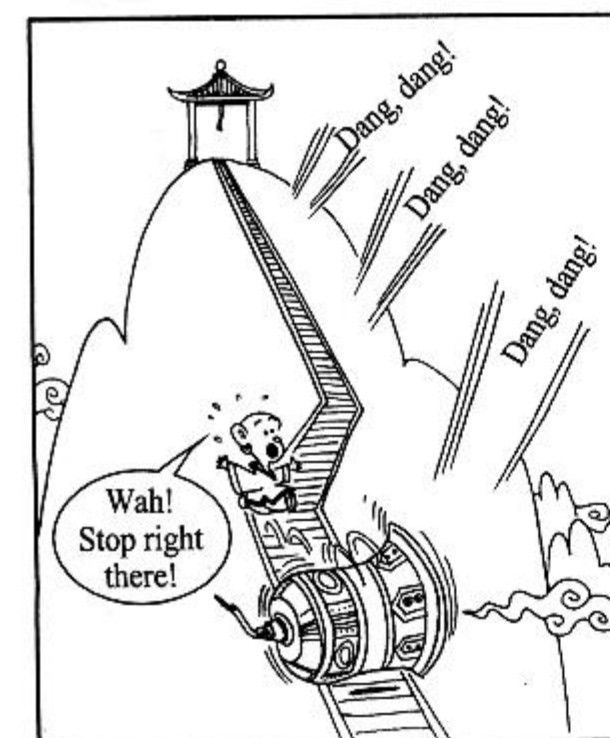




禅师再问：「你有田产房屋吗？」居士答：「有」。
 禅师又问：「你有儿女吗？」居士答：「有」。
 智藏禅师听了微笑问他：「你有老婆吗？」居士回答：「有」。

「有田产房屋吗？」「没有！」
「有儿女吗？」「没有！」
禅师换了一个方式，又问：「金山禅师有老婆吗？」「没有！」





禅师总结：「金山禅师讲『无』，是讲他的境界；我回答你『有』，是讲你的世界啊！」

天下武学的殿堂——少林寺

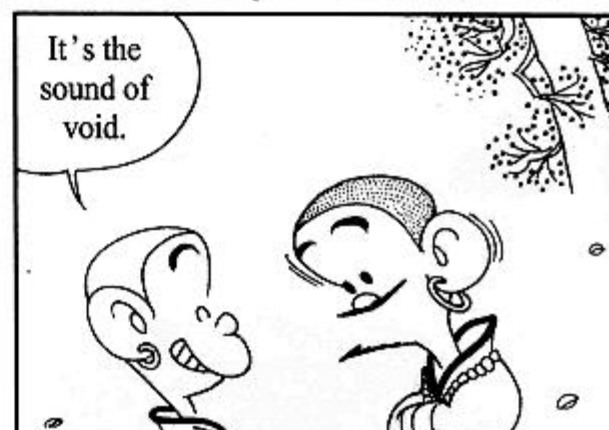
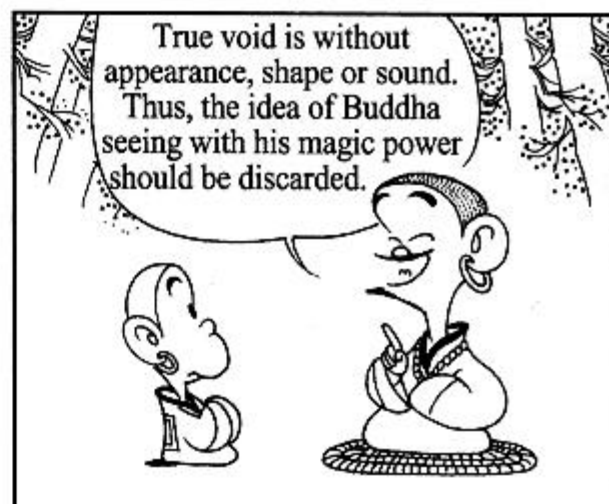
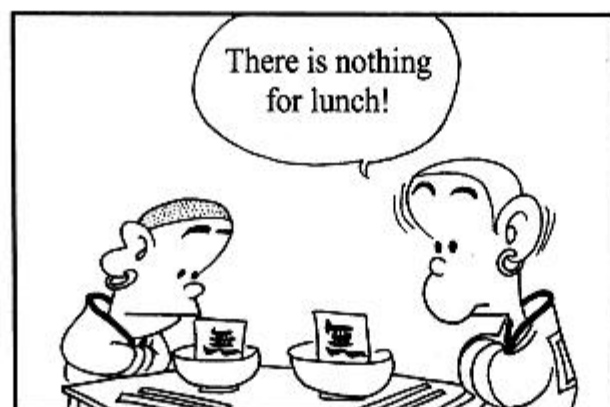
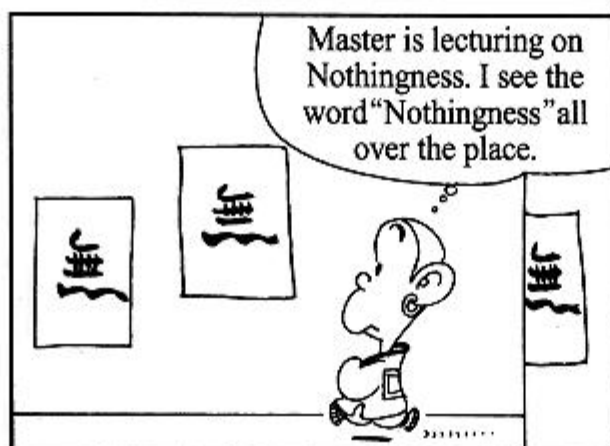
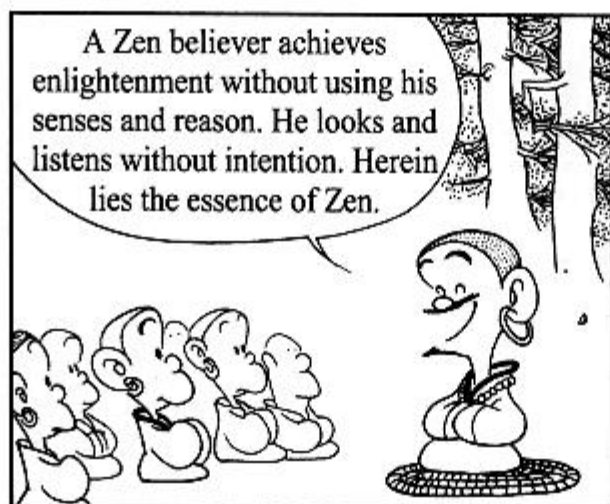
及明代董其昌的道公（人名）碑等。另有程绍题少林观武诗碑，为研究少林寺武学的珍贵资料。

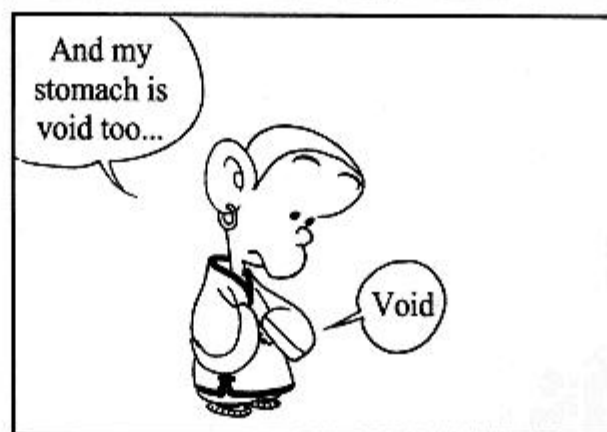
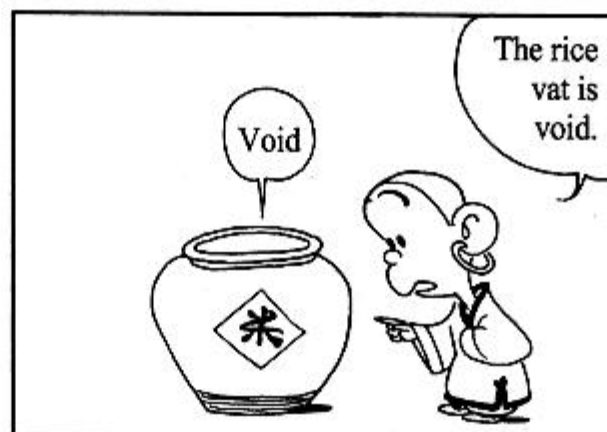
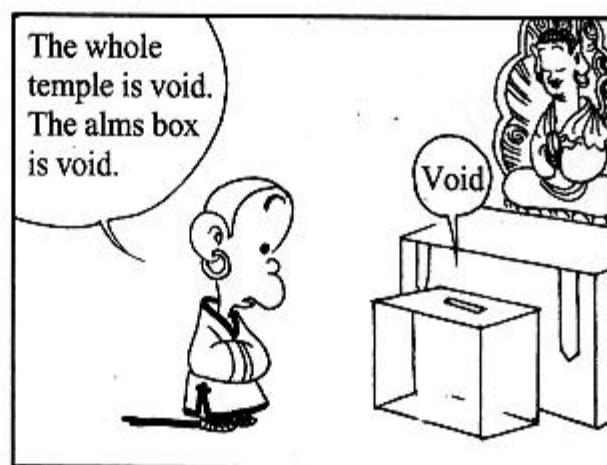
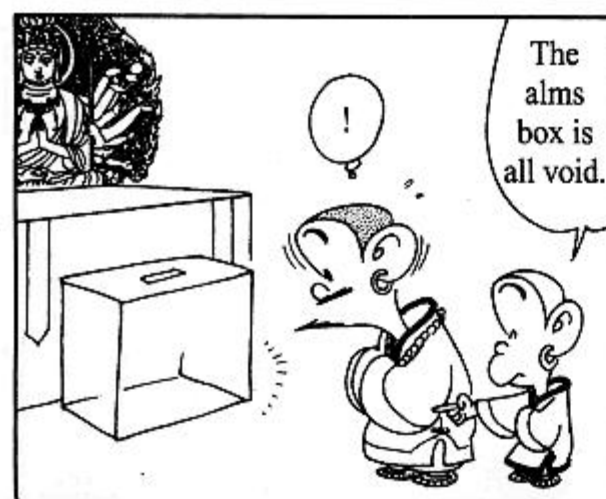
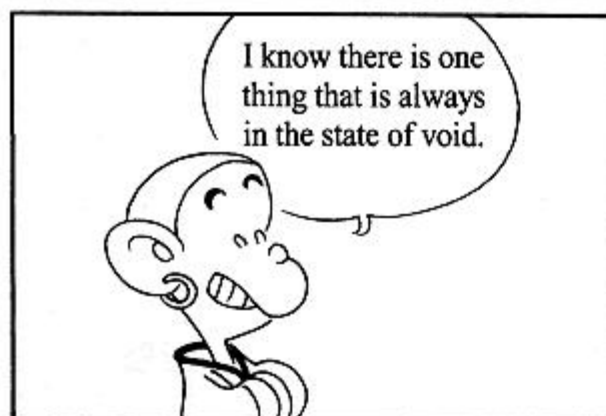
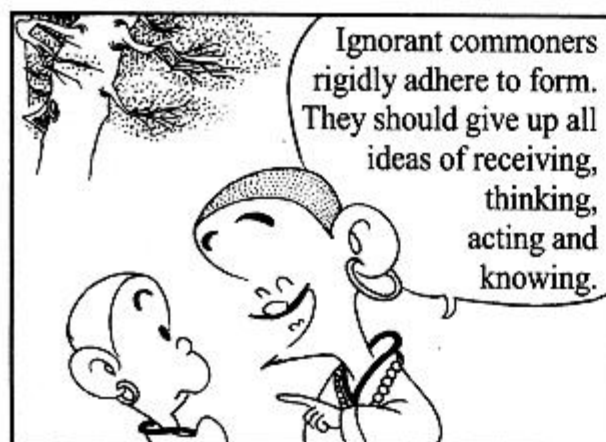
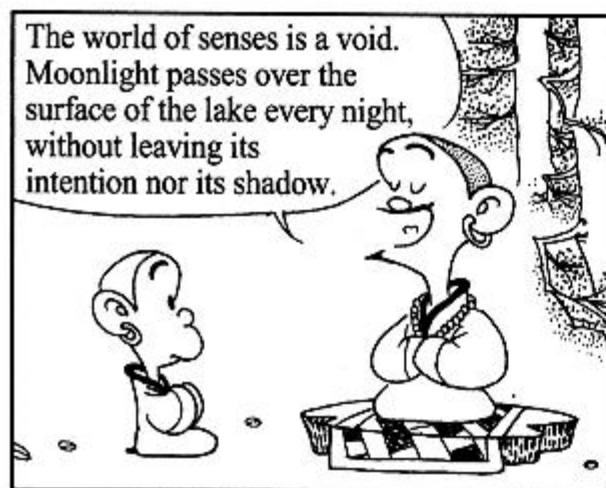
三、碑林，有唐宋元明清各代杰出书法家的手迹，如苏轼的画梅碑与赞碑，宋代书法家米芾的第一山，代中外文化交流与武术资料。

二、塔林，共有二百三十余座古塔，有历代各种建筑风格及造型和精美的石雕艺术；塔铭中并记载了古

一、立雪亭，是二祖慧可断臂求法处。

悠悠千载以来，少林寺留下了许多传说及文化宝藏：





* Here the author makes a pun with the Chinese character 空. When pronounced in the first tone, it means empty or void, but when pronounced in the fourth tone, it means free.

容，对研究少林武术，十分具有参考价值。

初少林和尚救援唐王李世民的故，南边则为元末时少林寺烧火和尚（紧那罗王）显圣，吓走盗贼。壁画内墙面主要绘持械格斗场面，计十五组，兵器有棍枪、双刀、剑戟、袖圈等。后壁画面则分四部分：北边为唐五、白衣殿，因殿内绘有少林拳谱之壁画，又称拳谱殿。北壁绘寺僧徒手搏击图，计十六组之多；南山上有四十八个凹陷的脚坑，却是过去寺中武僧，长期在殿中练武留下的遗迹。

四、千佛殿，殿内东西北三面墙上，绘有五百罗汉朝昆卢的彩色壁画，画中虽与打斗无关，然殿内地面

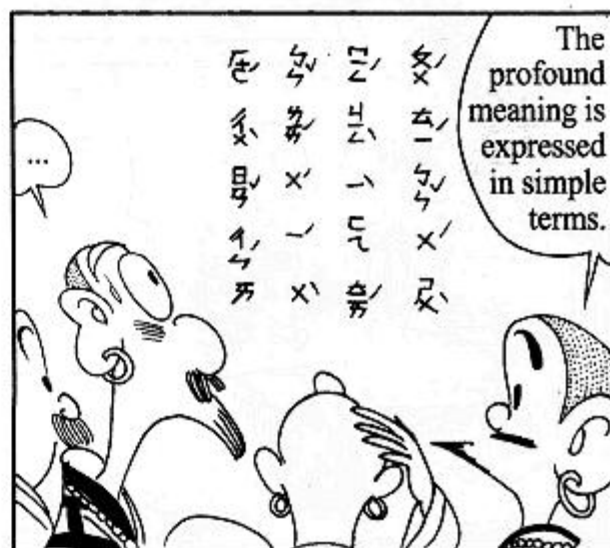
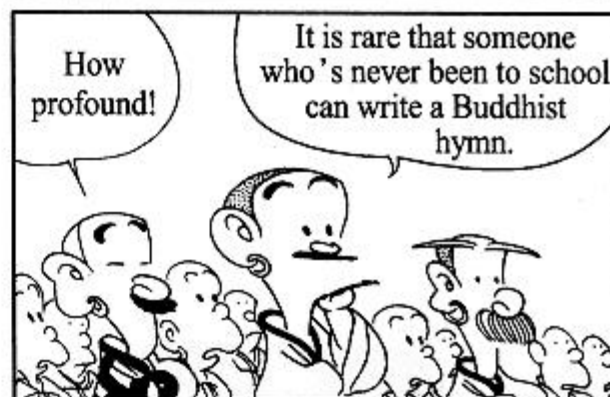
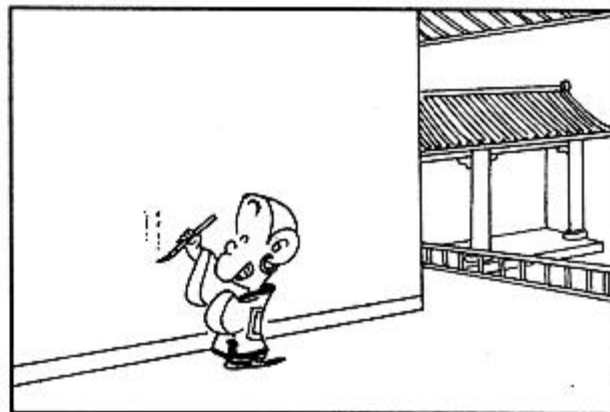
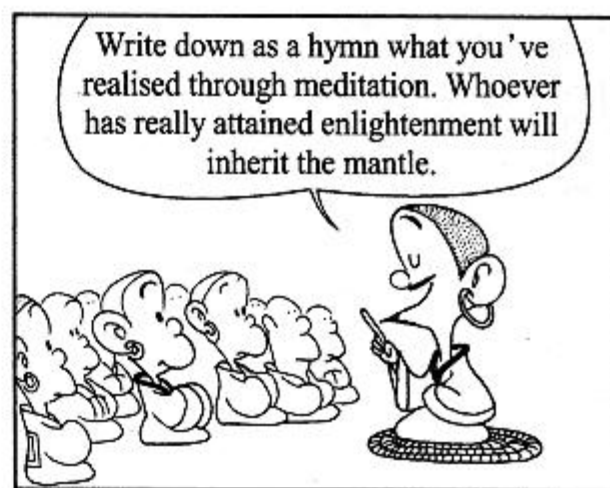
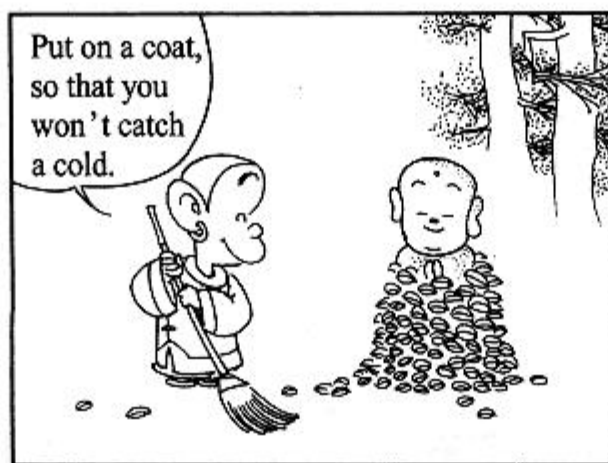
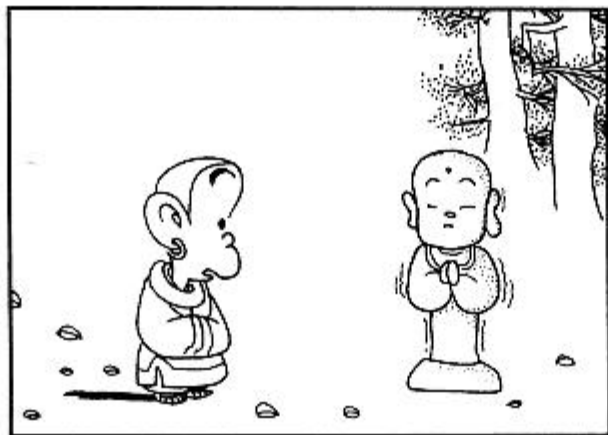
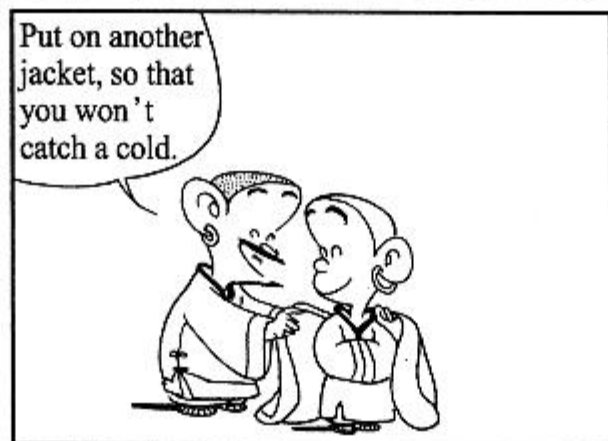
秒。而目前通用的阳历，与授时历是一致的，它的制定却比授时历晚了三百年。

授时历施行达三百六十年，依此计算出一年的长度，比地球围绕太阳转一圈的实际时间，只差二十六

大的历法——授时历。

郭守敬利用这座观星台，观察了二十八个星宿，及一些恒星的位置，并和王恂、许衡等人计算并编出伟

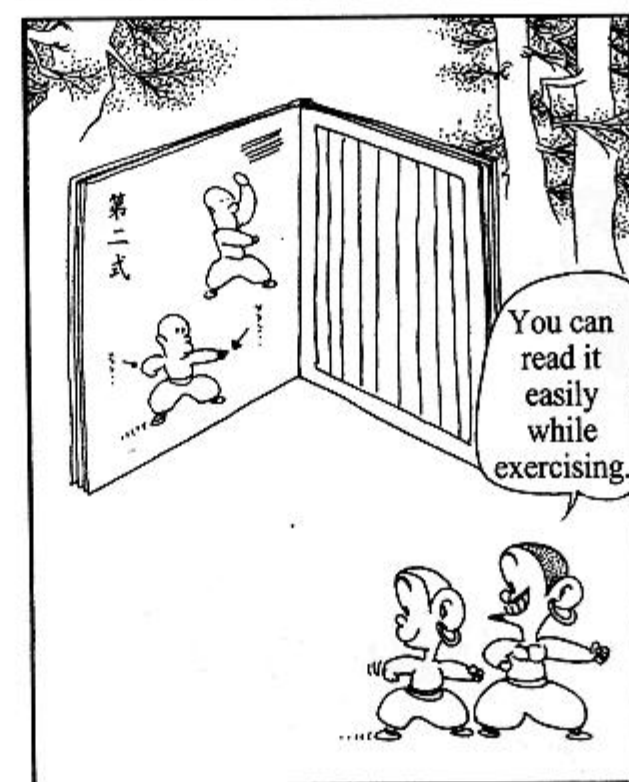
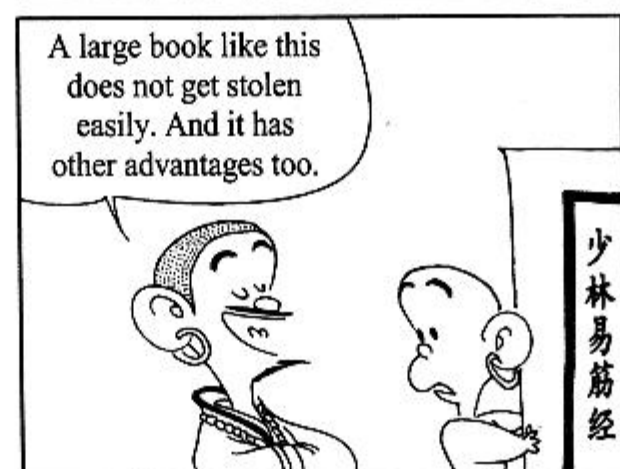
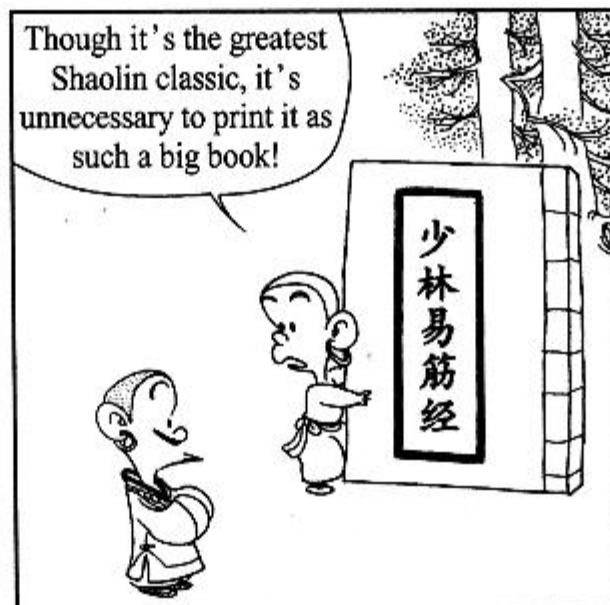
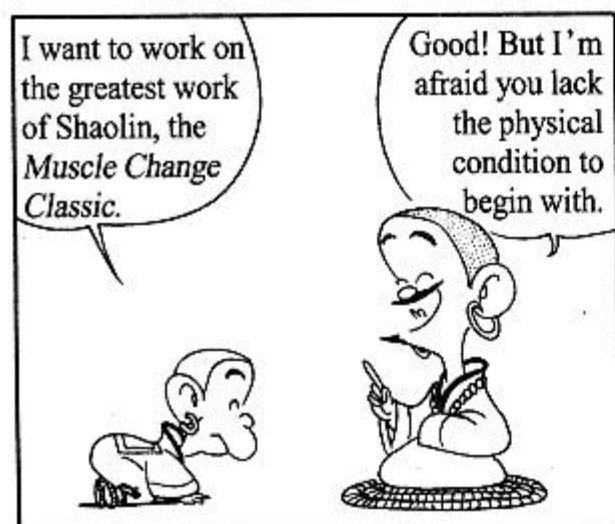
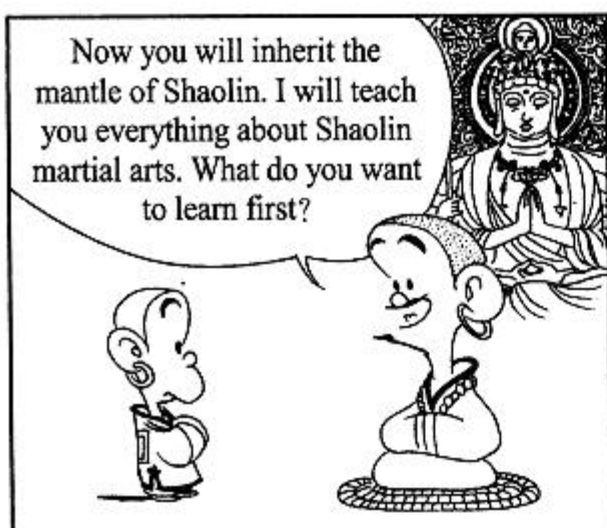
少林寺的建筑中，还有一项最值得一提的，就是由元代天文学家郭守敬主持建造的「观星象台」。



天下武学的殿堂——少林寺

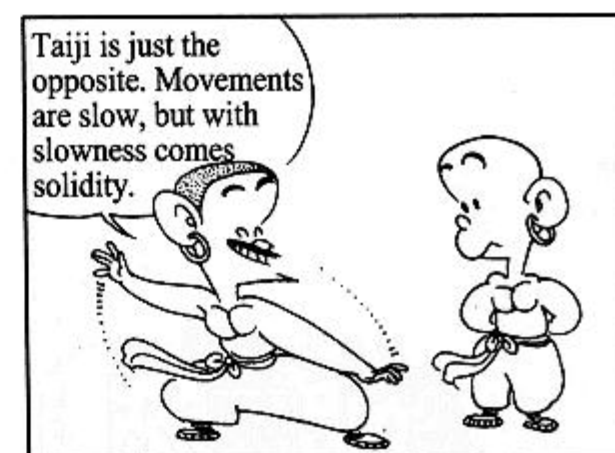
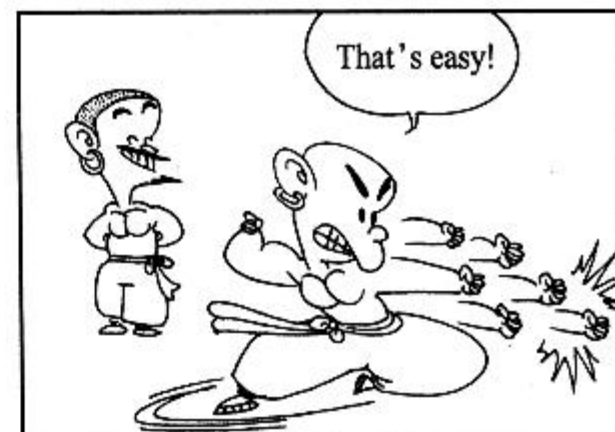
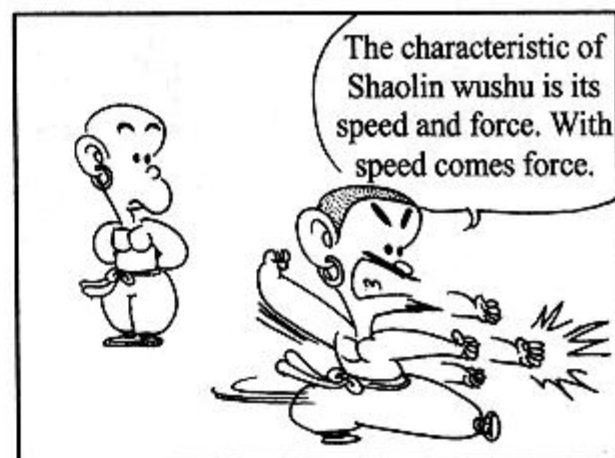
术，每日晨光熹微，即起而习之，始能日进而有功。
悟，果皆如诸生之志靡神昏，一入蒲团，睡魔即侵，则明心见性之功，俟诸何日？吾今为诸生先立一强身
佛法虽不重躯壳，然不了解此性，终不能令灵魂躯壳相离；是欲见性，必先强身。盖躯壳强而灵魂易
众说：

达摩至少林后徒众日多，大都精神萎靡、筋肉衰惫，每次说法入座时，总是昏沉不振。达摩于是训示徒
少林拳，据说传自达摩祖师。



祖师之开宗法。

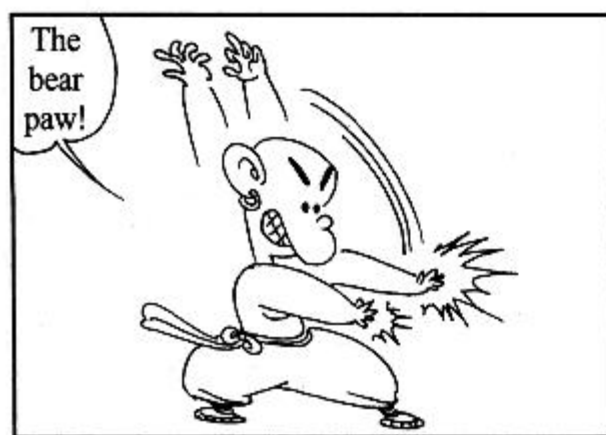
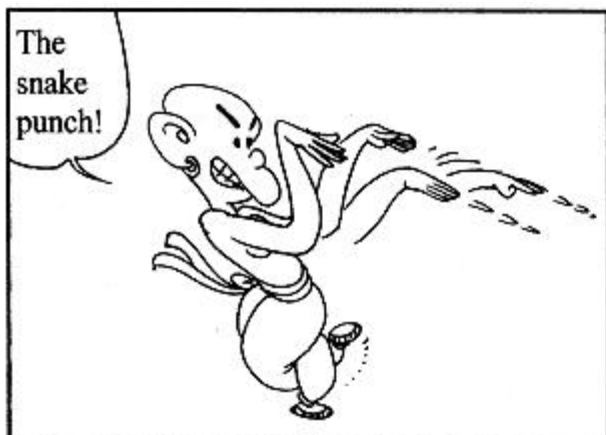
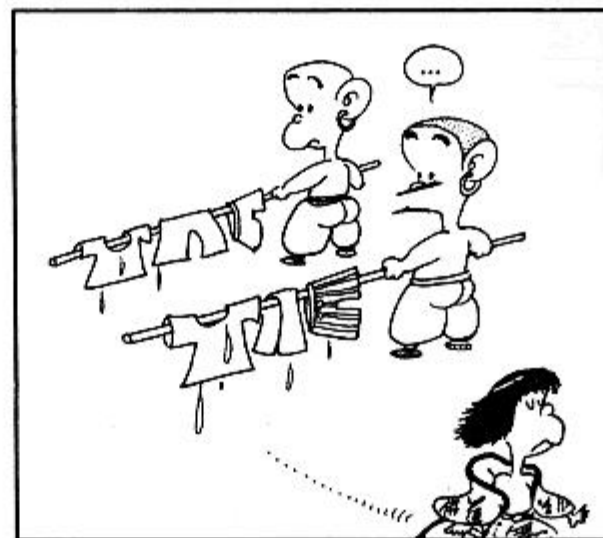
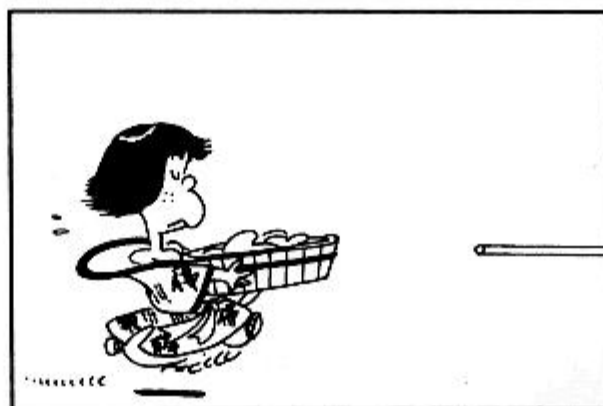
于是，达摩为徒众示范一种练习法，前后左右都是十八式，叫做十八法，又叫十八罗汉手，此即达摩



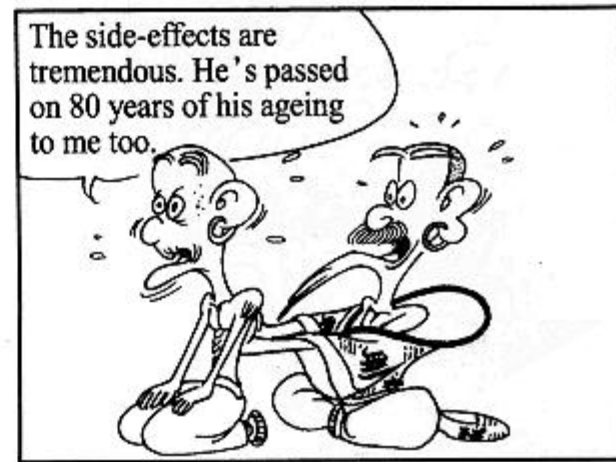
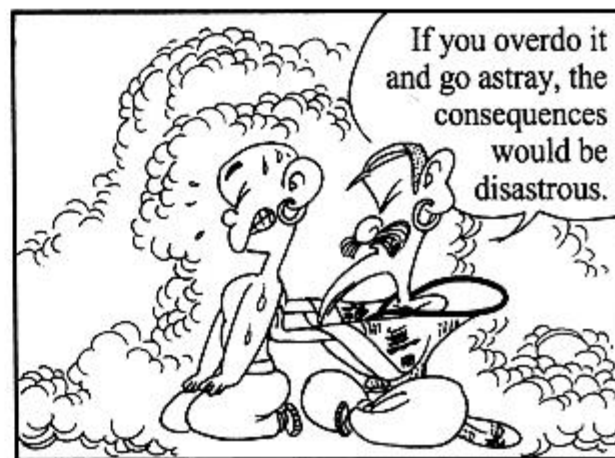
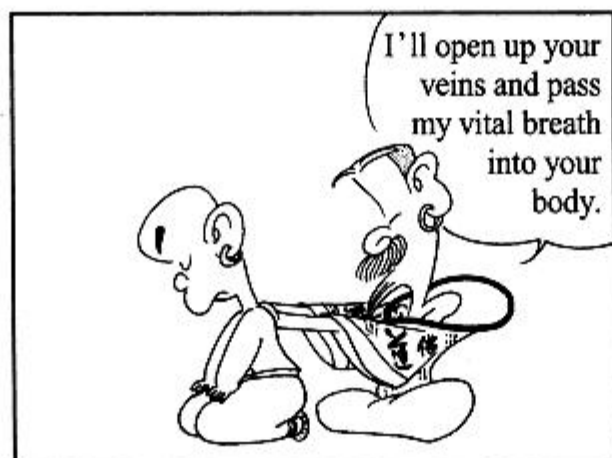
天下武学的殿堂——少林寺

因此，少林寺僧志操、惠瑒、曇宗等出与王世充作战，擒获王世充侄儿，献给唐朝。乃书告少林寺上座寺主及徒众，暨军民首领士庶等。李渊即位，平定群雄，改国号为唐。李世民被封为秦王，负责讨伐王世充，他怕王世充占据嵩山山区，不得不用武力自救。

少林武术初显，是于隋朝末年民不聊生，人民皆被迫为盗，形成群雄并起的局面，为了自卫，少林僧众

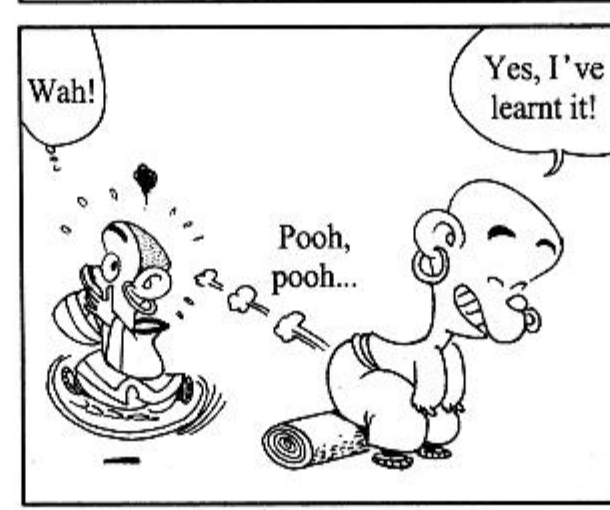
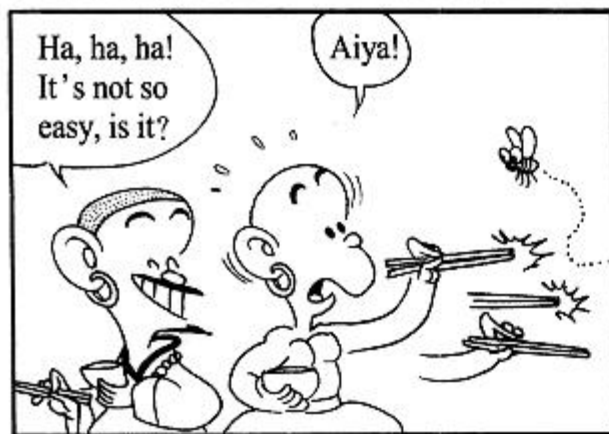
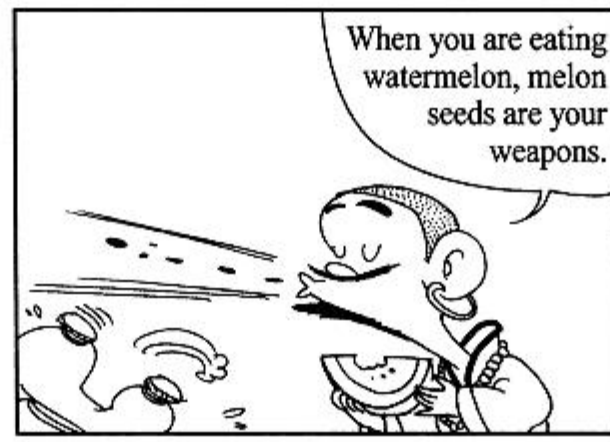
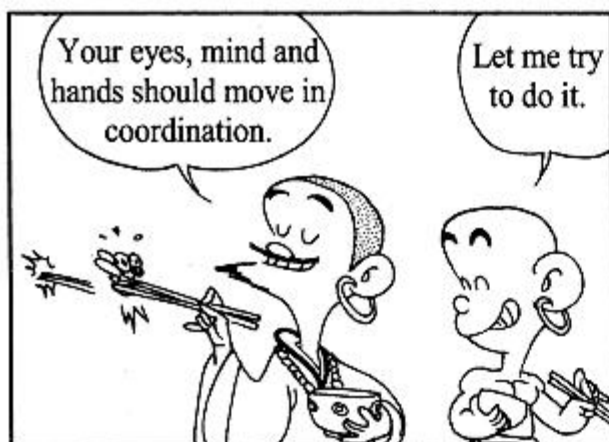
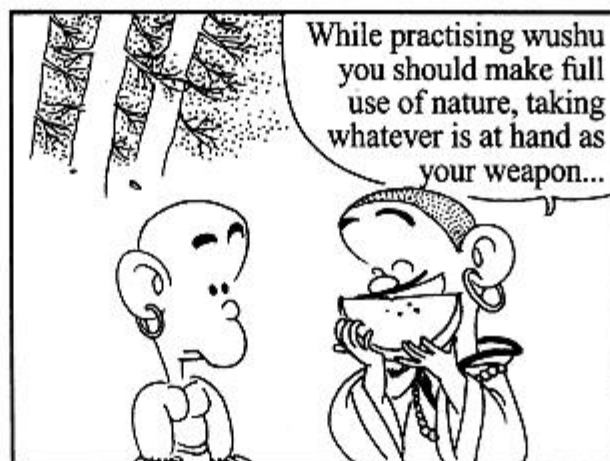


怪得僧徒偏好武，晏宗曾拜大将军。
名香古殿自氤氲，舞剑挥戈送落曛；
当时少林寺僧达两千多人，练武之风尤盛，时人曾作诗记之：

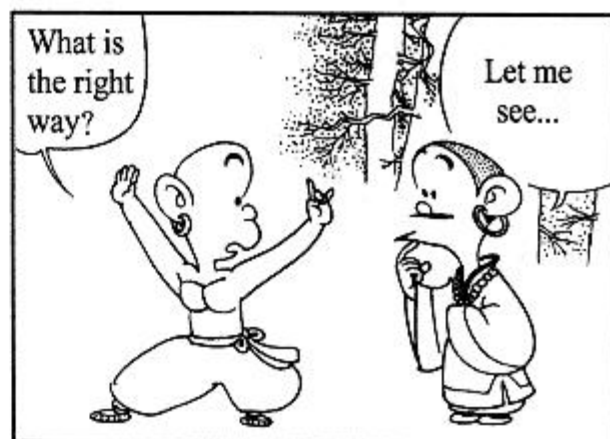
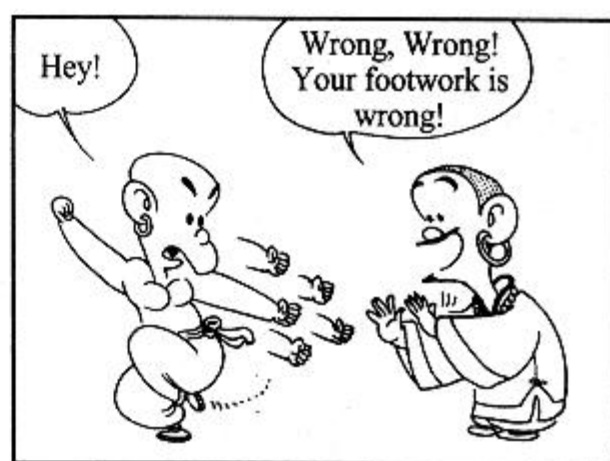
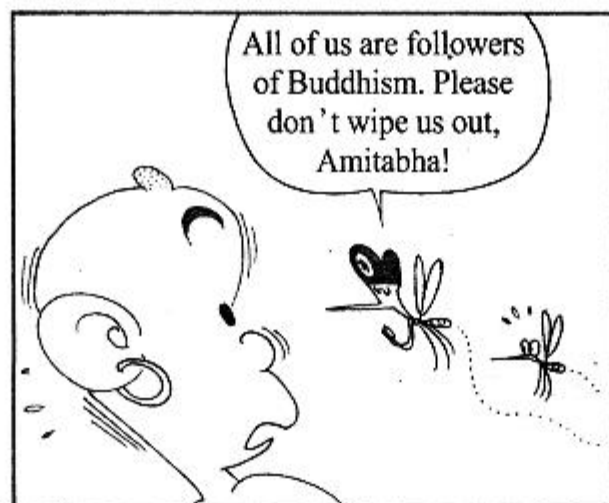
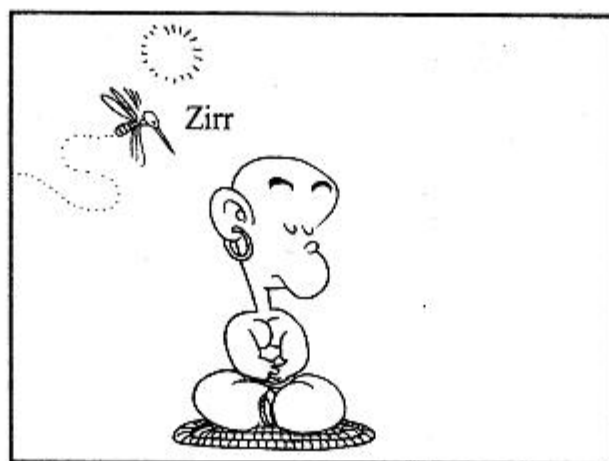


林五拳。

经过三年的整理，福居和尚取各家之长，将十八家手法变为五形拳，以龙蛇虎豹鹤为五形，总称为少林五拳。北宋初年，福居和尚曾邀集全国十八家武术名家到少林寺，并将各家武艺加以汇总。



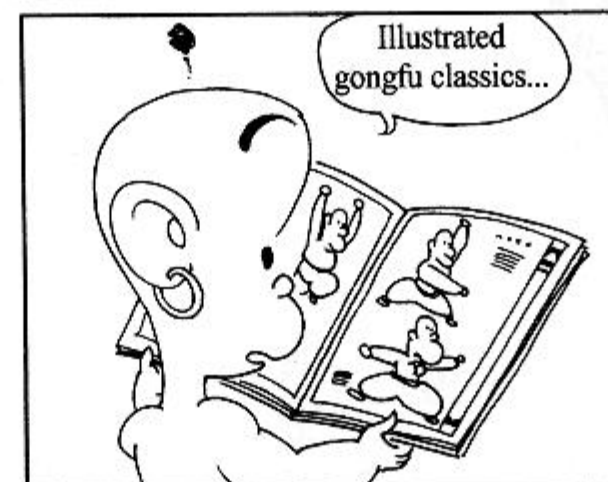
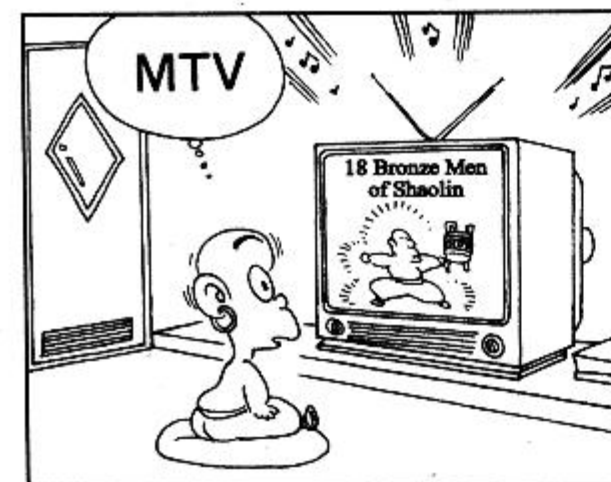
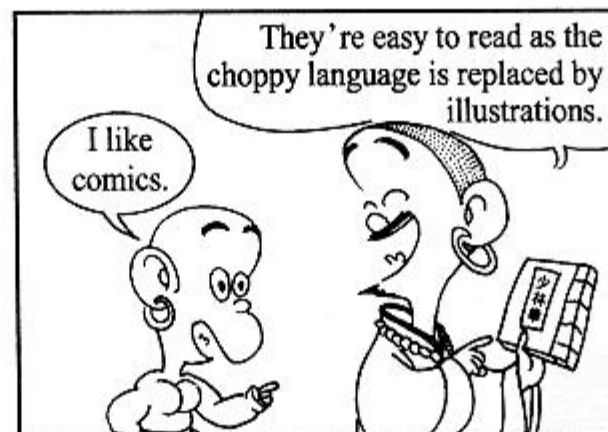
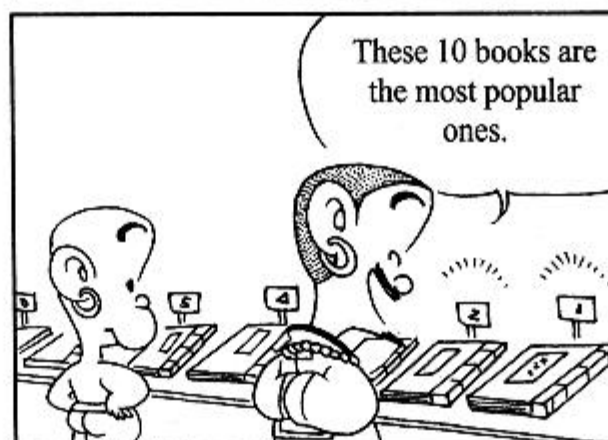
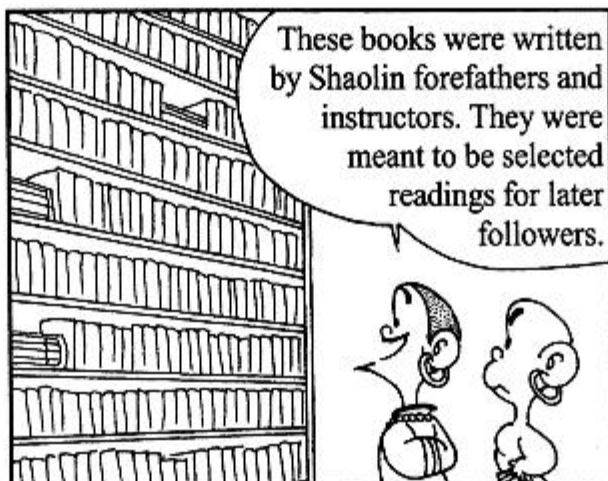
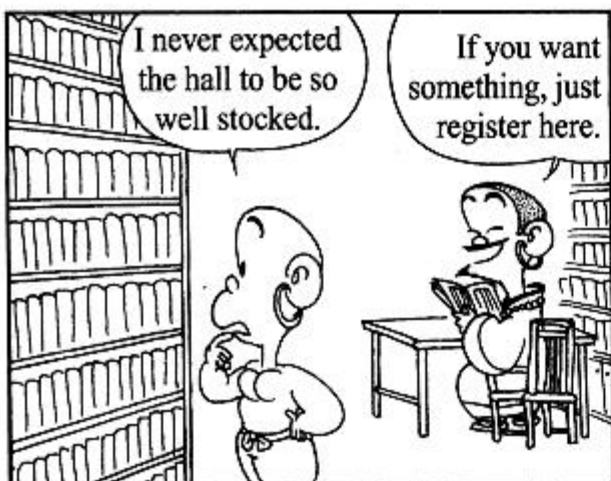
凝精铸神，以缓急适中为得宜。
 时须全身鼓力，两拳紧握，五指如钩铜屈铁；练蛇拳时要注意意气之吞吐抑扬，以沉静柔实为主；练鹤拳时须印，气注丹田，用意不用力；练虎拳时须鼓全身之气，臂肩腰实，腋力充沛，努目强项，一气相贯；练豹拳五拳学之能精，则身坚气壮，手灵足稳，眼锐胆壮。」五拳的练习要点是：练龙拳时要两肩沉静，五心相
 《少林宗法》和《少林拳术秘诀》二书说：「龙拳练神，虎拳练骨，豹拳练力，蛇拳练气，鹤拳练精。」



* Shaolin Buddhist Sutra Hall

这套拳的特点是「猛起硬落、近逼快攻」，动作刚劲有力，节奏鲜明的发声用气法。

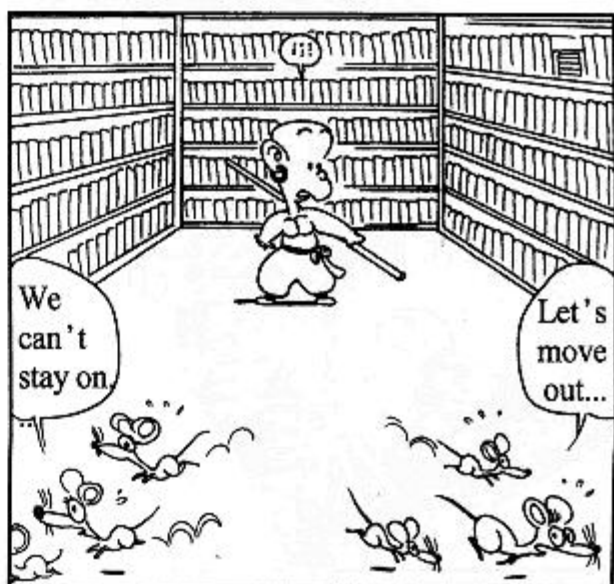
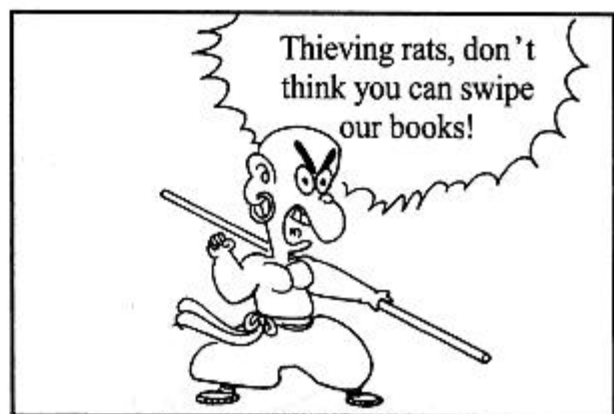
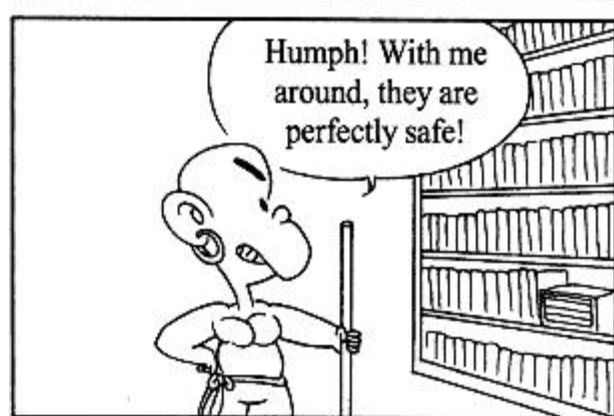
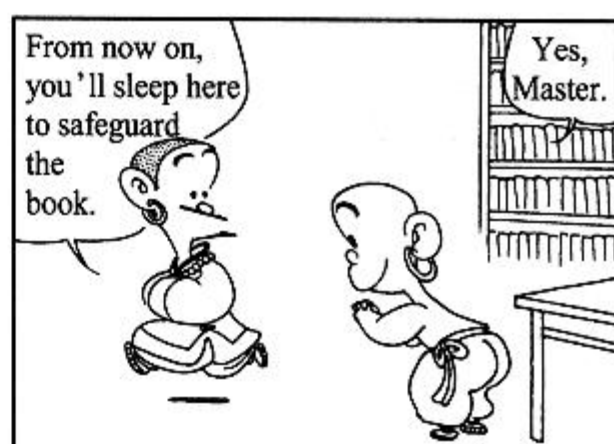
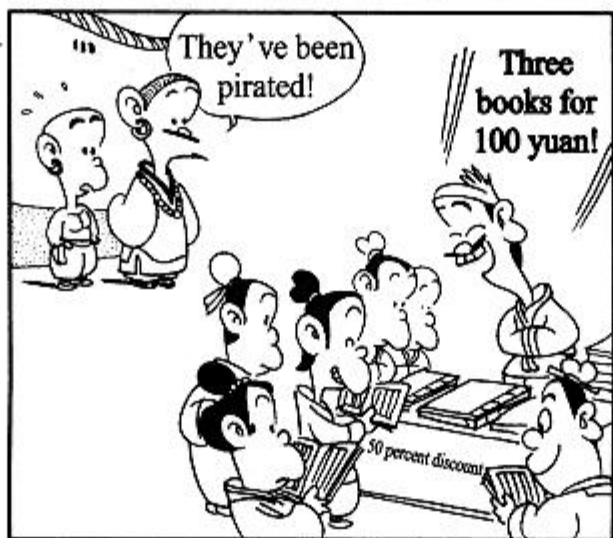
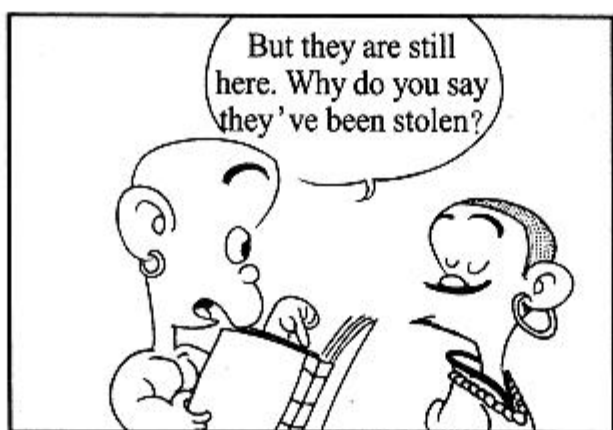
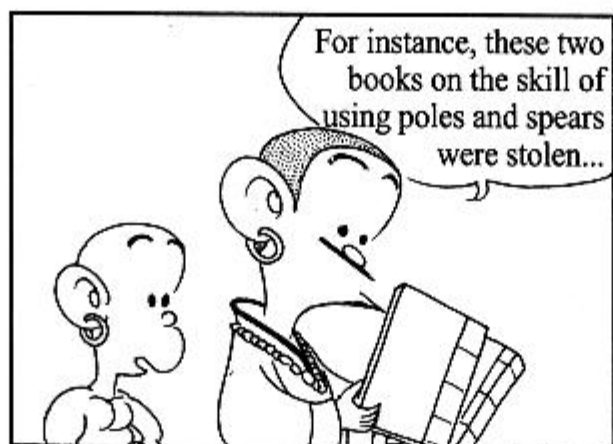
操练打、踢、摔、拿等动作姿势为内容的外功法、拳法、腿法、擒摔法、身步法，还有锻炼气息并配合动作五形包括龙形、虎形、豹形、蛇形、鹤形等。八法则包括：以静坐、站桩为基础的內功法和意念法，以少林拳术有许多套路，五形八法拳即是其中之一，它是由五形拳和大金刚拳融合而成。



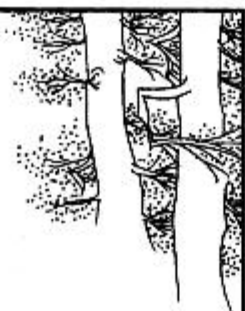
¹ 18 Bronze Men of Shaolin

² The Semi-gods and the Semi-demons

与进退两三步之间。简而言之，重点如下：
 条线」，即拳术套路的起落进退，全在一条线上；另一个特点是「拳打卧牛之地」，即与敌相接，不过前进
 进攻时「拳有形，打之无形」，「动如风，站如针，犯之如猛虎，守之如处女」。它的特点是「少林拳打一
 刚法的基本动作是踢、打、摔、拿、扑、撞，力量运用灵活而富弹性，套路紧密细致，虚实并用。快速
 功拳，也有柔和无比的内功拳。
 少林拳属外家拳，以刚为主，以柔为辅。实际上，少林拳讲求实效，因此朴实无华，既有刚猛有力的外



There was once an infamous thief called the Oneeyed Robber General.



As the saying goes: "Every trade produces its champion." The robber general was the champion among champion thieves.



His wife, the Lady Among Rovers and Wanderers, was also a skilful thief.



I never steal things. I only "steal men" behind my husband's back when I feel bored.



It is said that thieves also have their principles. We have our professional ethics too.



Generally speaking, I steal from the rich and often help the poor.

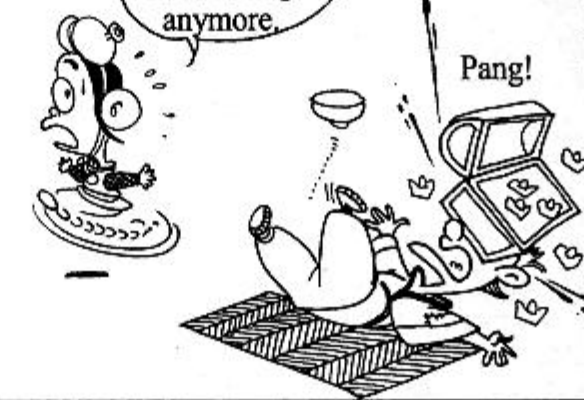


Dang!

Take these. You won't have to beg again.



Oops, he won't need to beg anymore.

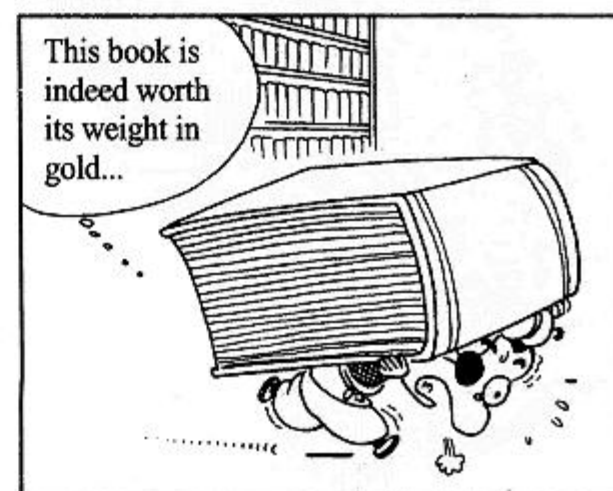
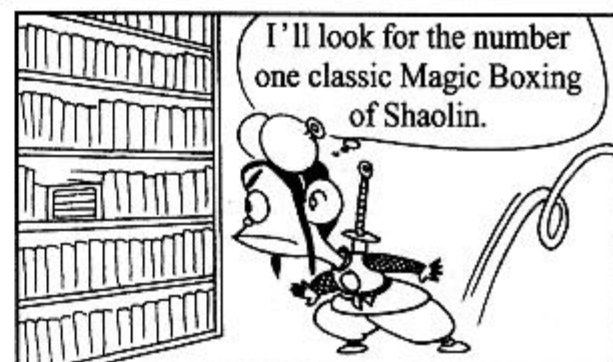
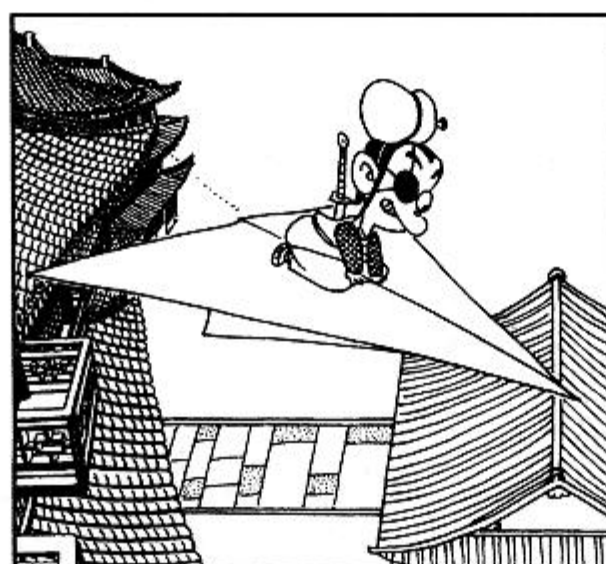
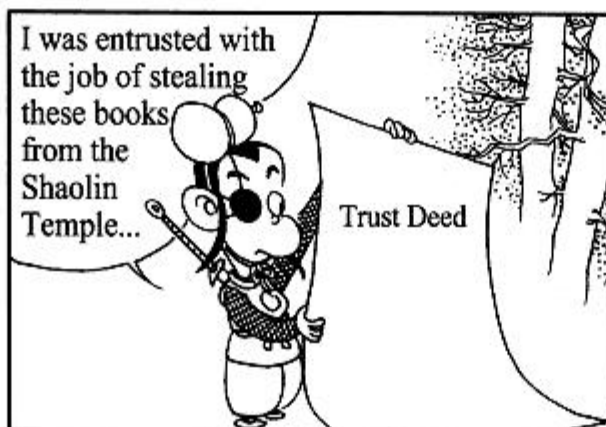


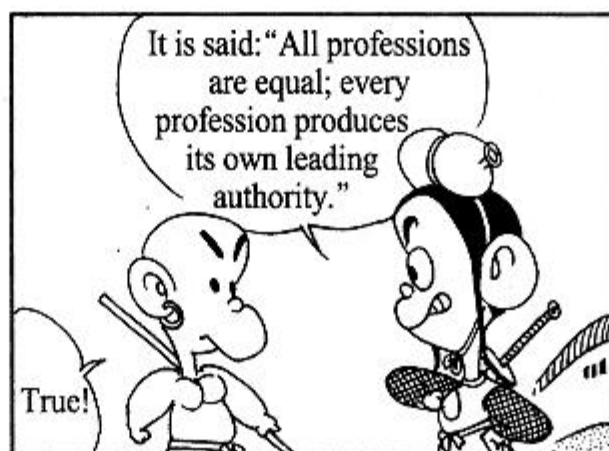
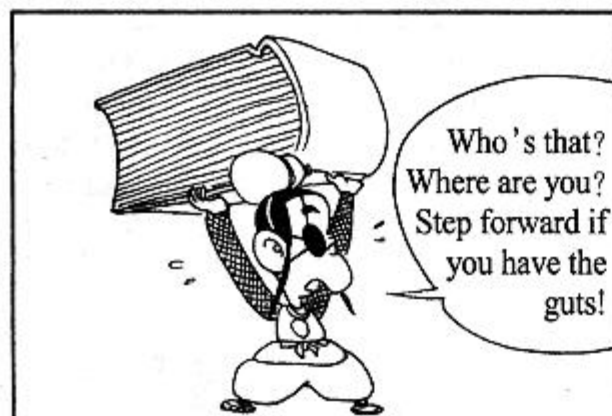
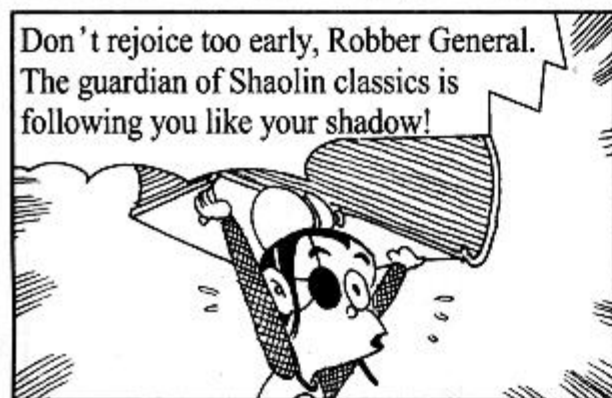
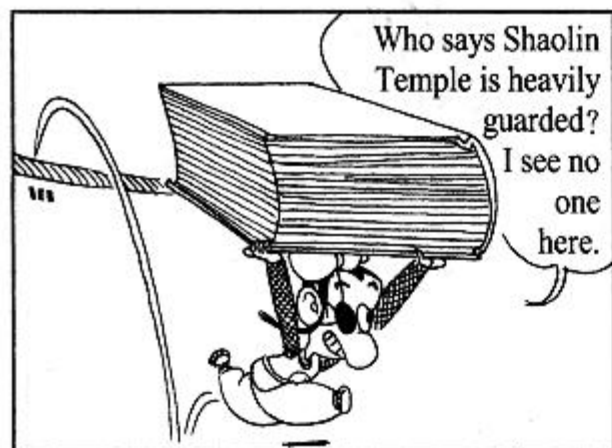
Pang!

「硬」字。以刚健为主，刚中有柔，刚柔相济，求其自然。固，「身」强调起横落顺；「力量」的运用强调灵活而有弹性，刚健有力、朴实无华的风格，体现一个「拳」打一条线，「眼」以目注目，「手」曲而不曲、直而不直，滚如滚出，「步」要轻、灵、稳、

* This is the literal translation of the Chinese expression which means "commit adultery".

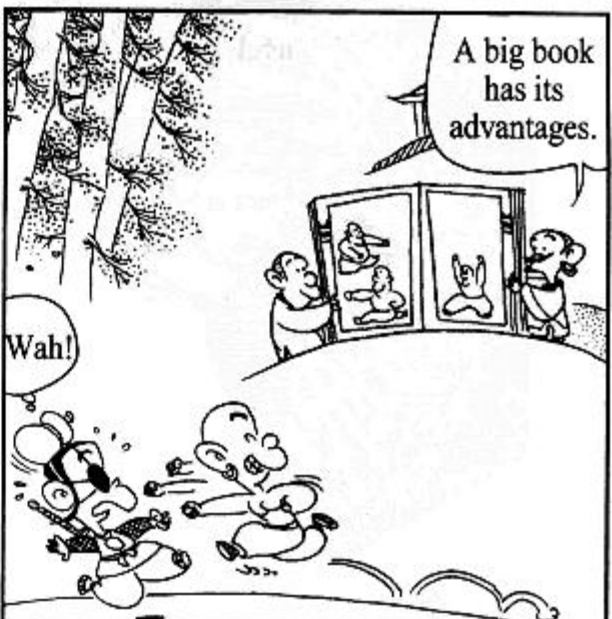
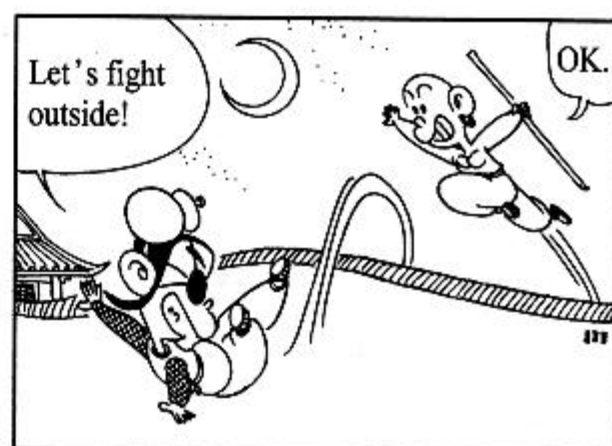
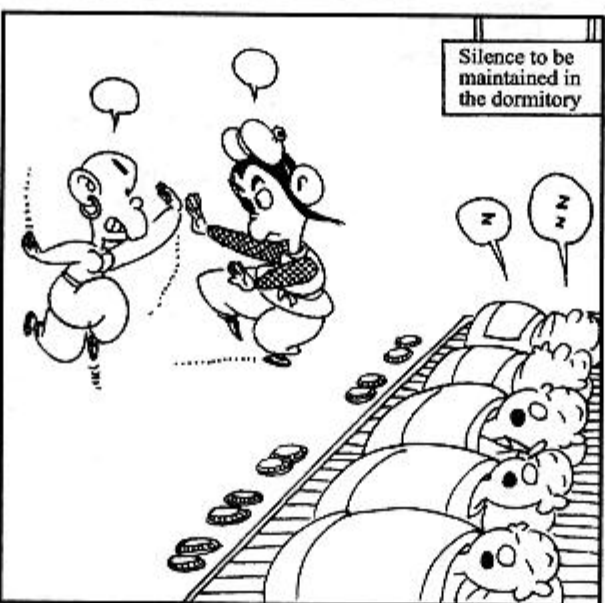
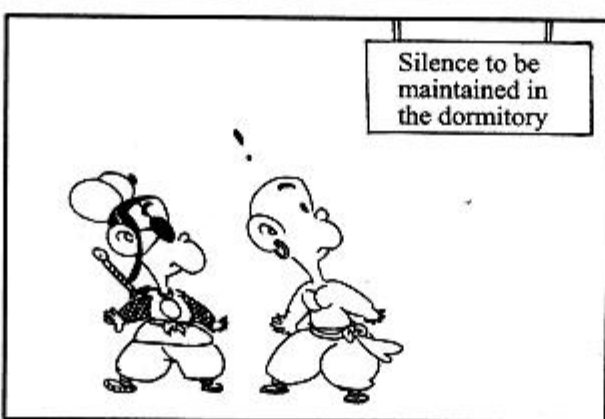
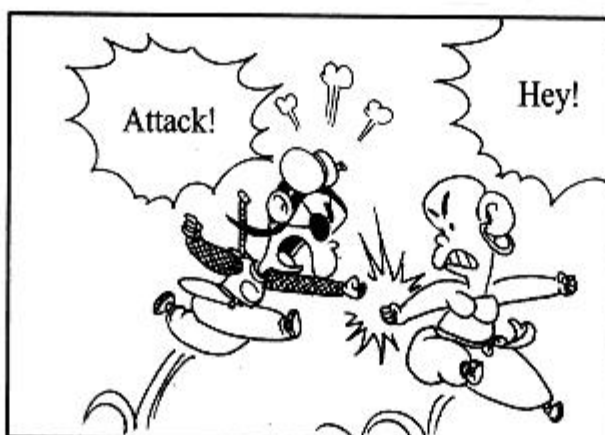
真，不尚花招，意在攻防。
 狠，出手无情，攻敌要害。
 疾，是迅速，即「拳有形，打无形」之意，就是拳在蓄势时看得见，出手则疾若闪电、难见其形。
 顺，就是顺势，顺敌之势，供敌之力，四两拨千斤。勇，是果断，见机便入，不可犹豫。
 工，就是功夫要练到家，拳法要精纯巧妙，变化莫测，要身随心动，机动灵活。
 少林拳有六字要诀：工、顺、勇、疾、狠、真。

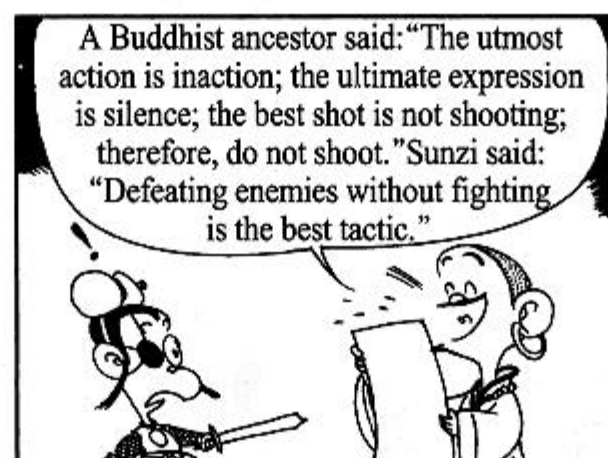
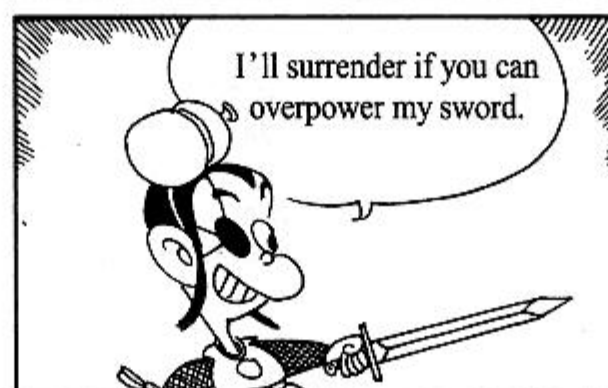
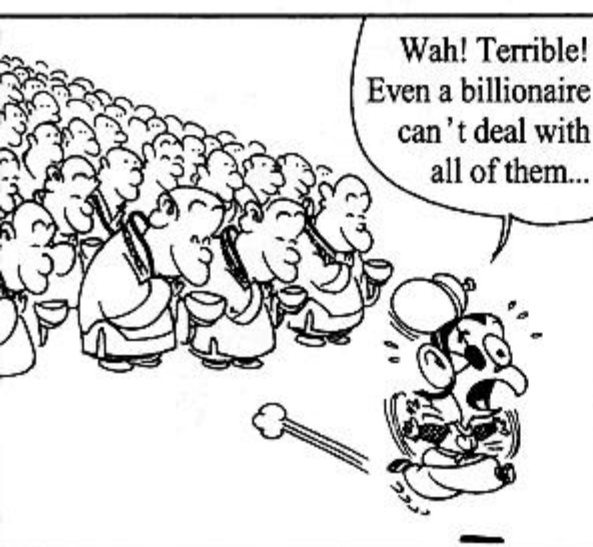
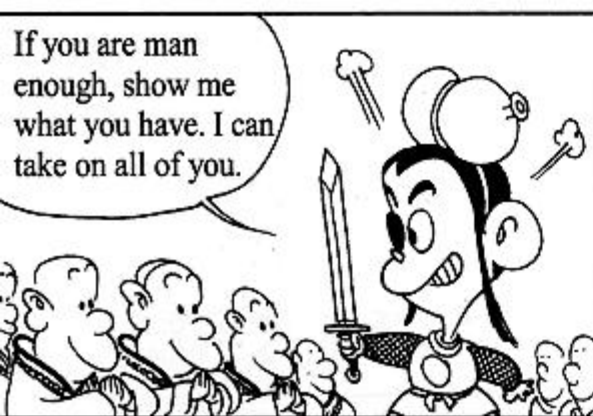
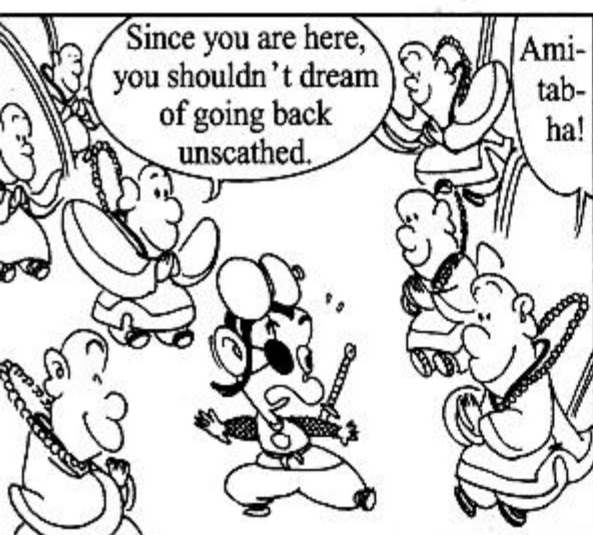




内功，主练气，也称气功，如蛤蟆气吸阴功。
硬功，练习较易，一蓄力，一运气，便收成效，世称刚劲阳功，如金钟罩、铁布衫。
手，掌心雷。
软功，练习比较困难，初练不见成效，成功相隔数尺，拳不触及身而敌被击倒，世称柔劲阴功，如阳光
内、外四功；所谓法，即点、擒、卸、治四法。
少林拳除了强调「刚」之外，还强调功与法。有功有法才能刚，功到法到才自然。所谓功，即软、硬、

功、铁布衫功、蜈蚣跳、仙人拳、刚柔法、珠砂掌、洞水术、罗汉功、钻指功、金钟罩等。法」又有许多基本辅助的功夫，如抱树功、拨针功、四段功、足肘功、双锁功、一指禅功、排打功、铁头如「少林一指金刚法」属硬功，硬功外壮，属阳刚之劲，一指到身能洞胸彻肺。围绕「少林一指金刚外功，主缘力，也称硬气功，如铁牛功，千斤闸。





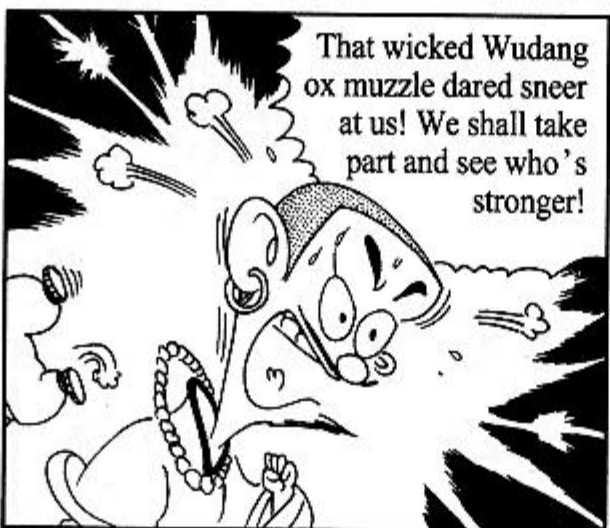
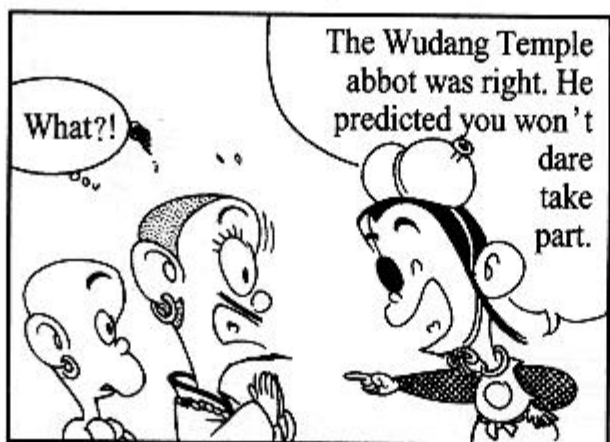
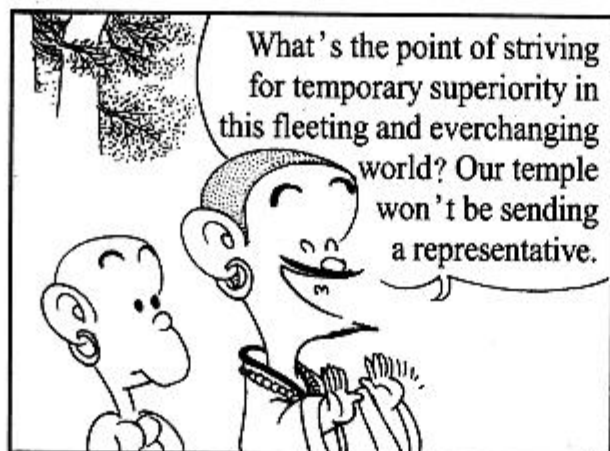
这些基本功，往往都是和软、硬、内、外四功相结合的。

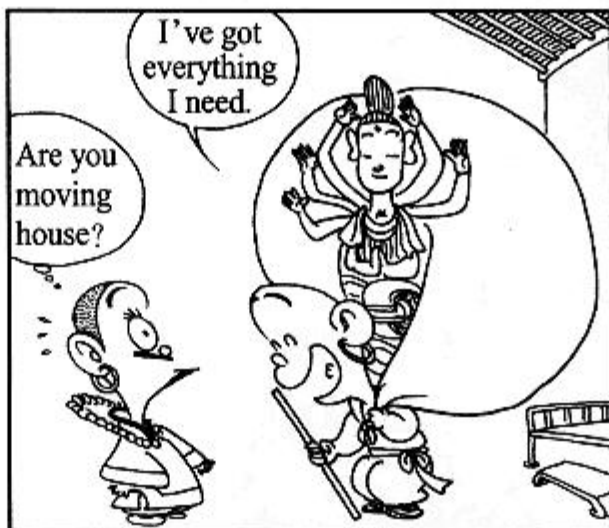
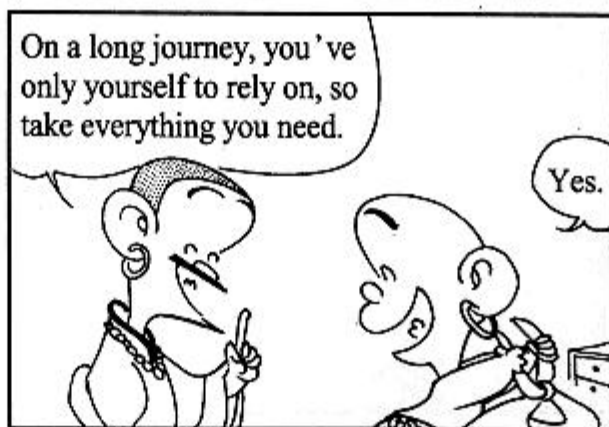
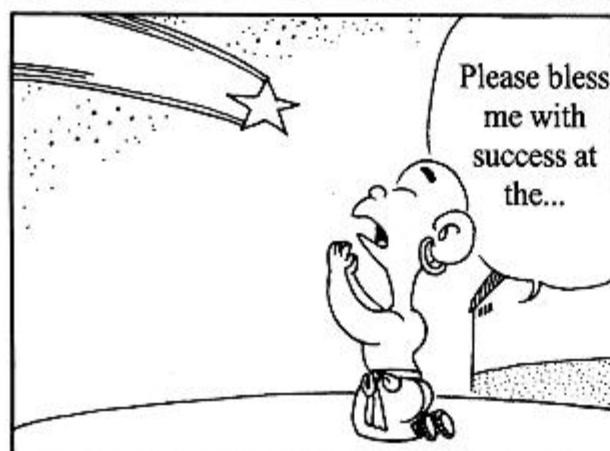
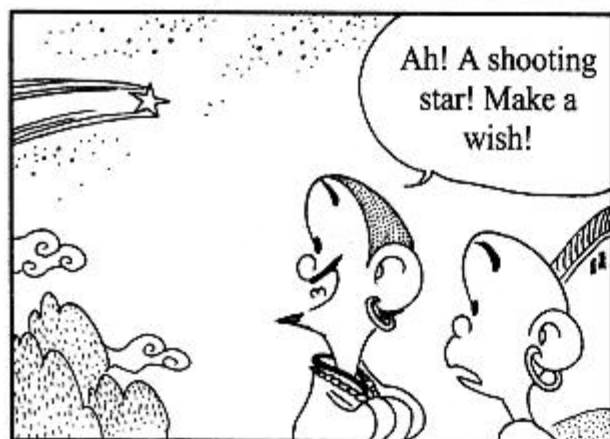
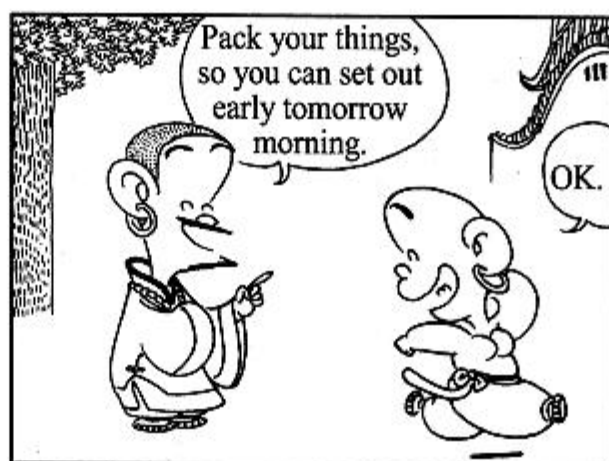
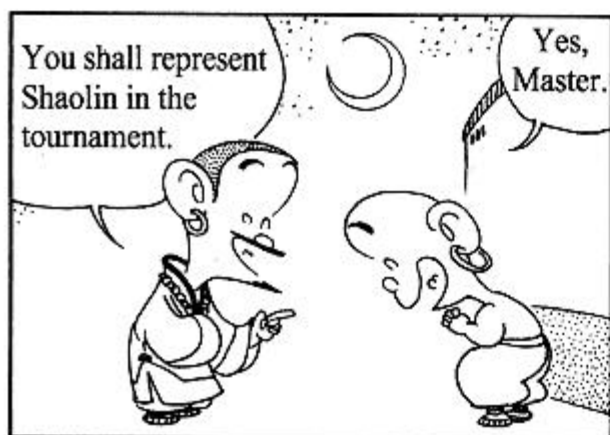
行功、分水功、飞檐走壁功、翻胜术、柏木桩、拈花功、推山掌、沙包功、点石功、螳螂爪、布袋功。

桩、铁臂功、蛤蟆功、鹰爪功、铁牛功、阳光手、门挡功、龟背功、跳跃功、轻身术、石柱功、铁砂掌、飞

如「壁虎游墙术」属软功，软功内壮，又称爬壁功及挂画，又有许多基本功，如琵琶功、流星桩、梅花

练点穴的步骤有认穴、寻经、考向指功、点打、眼力、虚劲、透劲、解穴（能伤人必能救人）。在麻、晕、死三种穴上作文章，重者丧命，轻者瘫痪、麻木、休克，因之非到万不得已，绝不轻易使用。分。大穴一百零八穴，其中麻穴七十二，死穴三十六；小穴二百七十一，其中主晕穴七十二。所以点穴即点穴法，人身各穴属于十二经、四脉、二跷、二堆，共三百七十九穴；经脉外之奇穴，有大小生死之



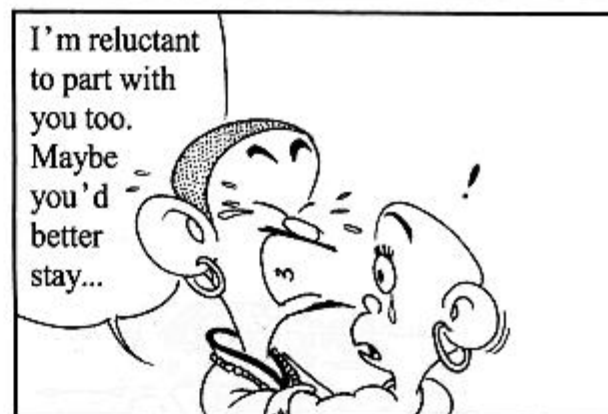
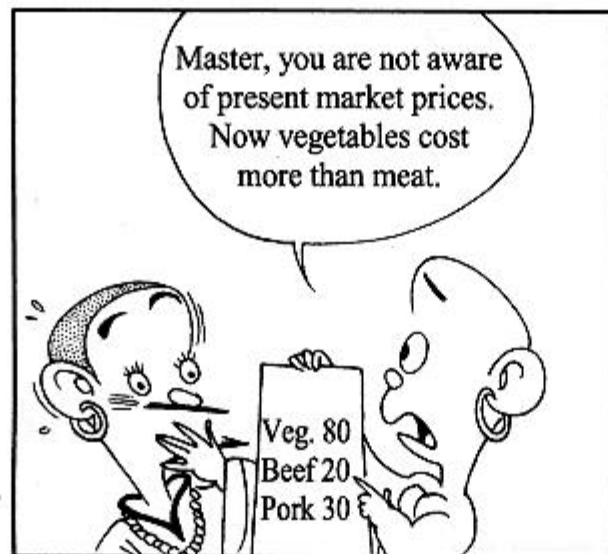
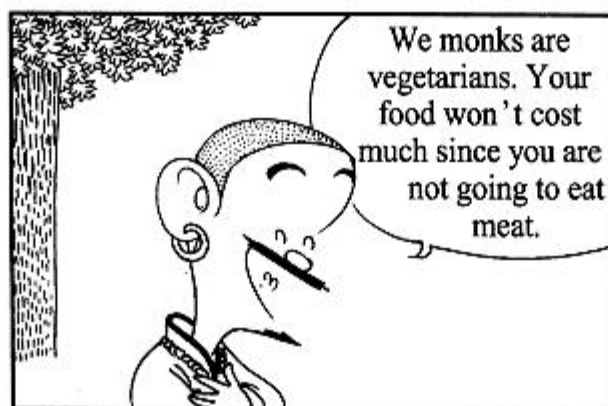
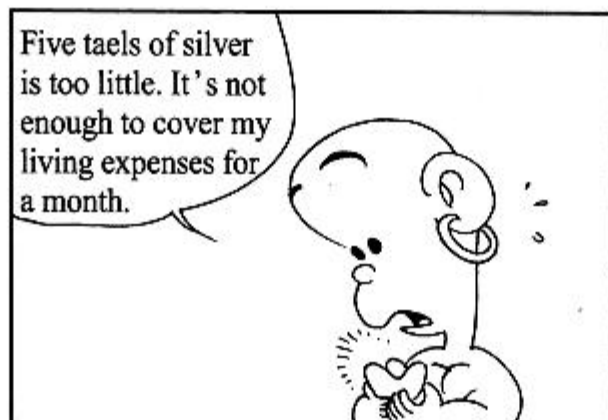
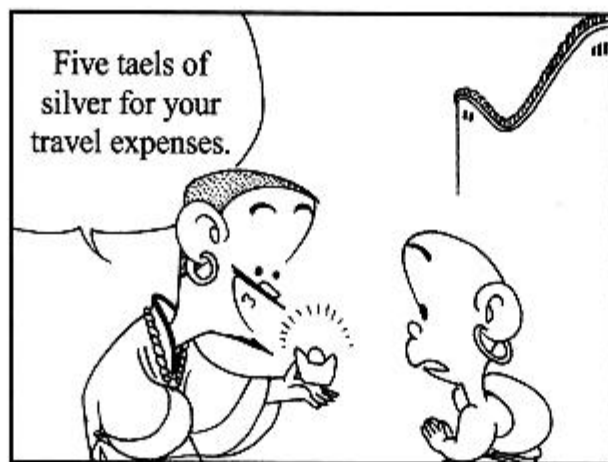


指、卸腕、卸腿、卸腰，唯此法今已不传。

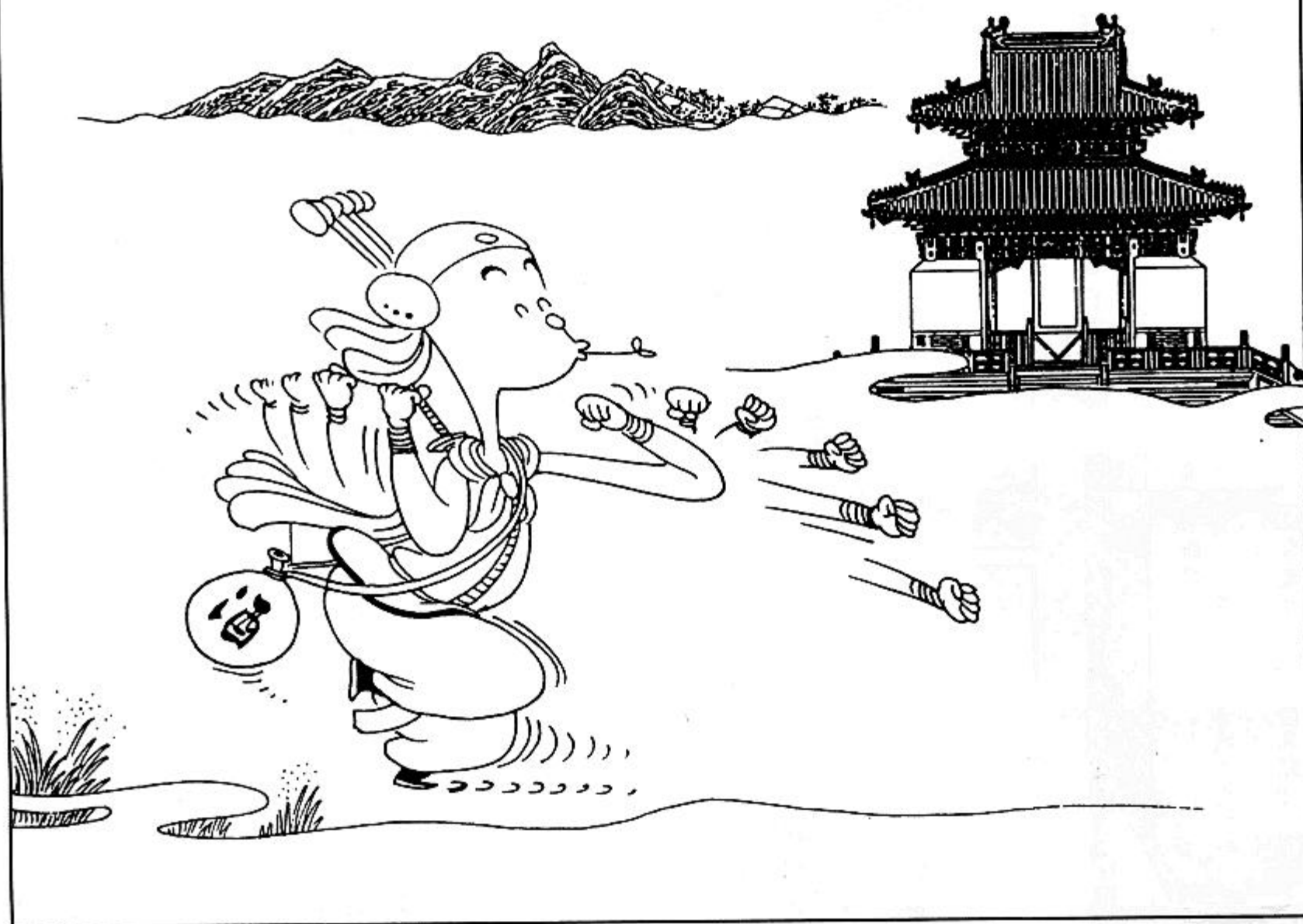
卸骨法，往往与擒拿法并用，可使对方卸骨之后，完全处于被动，陷入瘫痪状态。卸骨分为卸头、卸手肘节法、擒拿小臂法、拿手腕法、拿腰筋法、拿小腿法等。

擒拿法，是较古的武功，奇妙实用，可使对方有力而无所用，有拳而不能击，俯首贴耳受制于己。擒拿

血流不止、五官破损、刀斧伤、断喉伤、破腹伤、烫伤、刑杖伤等，都要能治能解。
 伤、太阳穴伤、大肠伤、心脏伤、肾脏伤、膀胱伤、两肋伤、血凝伤、气眼伤、肩背伤、筋断骨折、扭伤、
 治伤法，一般习武者绝不能避免受伤，因之少林拳术中亦设有治伤法，如气血阻滞、神态昏迷、颞心



Wudang Mountain



此山，见五龙从天而降，求雨得雨，乃在此山兴建五龙祠。至宋代，建筑规模不断扩大。武当山，不止景色奇伟，更是道教名山。它的历史最早可溯至唐代贞观年间，相传均州太守姚简祈雨于谓非玄武不能当也。」

此山之所以称为武当山，是因元儒倪斯所作之《大五龙万寿宫碑》云：「元武神得道于此中，故名武当，即雾。」与地纪：「武当山上，有七十二峰，三十六岩，九泉，二十四洞，其峰最高者，曰天柱，曰紫霄。」

武当山，又称太和，位于湖北省均县南方。南雍州记：「武当山，山高峻峻，若博山香炉，千霄出

The head of the school on Wudang Mountain was called Zhang Sanfeng, nicknamed True Man of Tongwei Xianhua.



Zhang was a man with quirky habits. When in a state of inactivity, he could meditate for 10 days at a stretch...



When active, he'd travel 1000 miles a day...



I've set up a chain of Taoist temples all over the country, so I have to travel back and forth on business.



Hey!

Zhang Sanfeng began his career by learning Shaolin wushu.

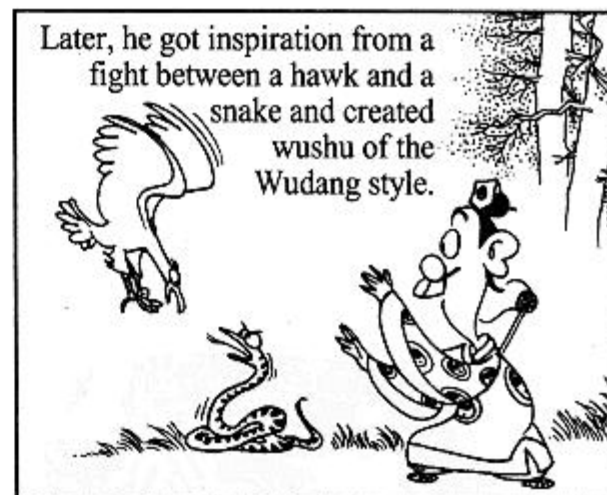


You've learnt this move well!

Thank you, Master!

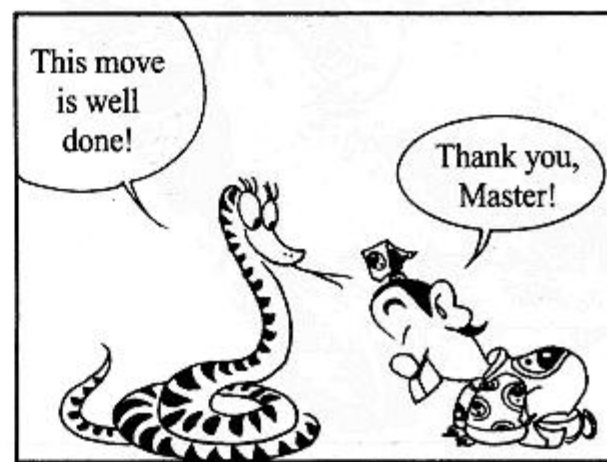


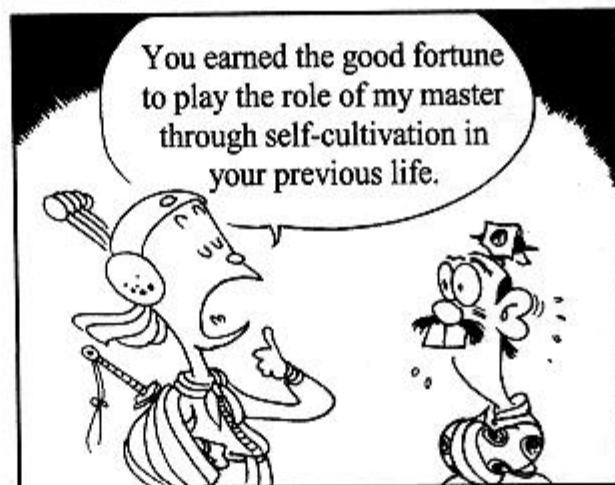
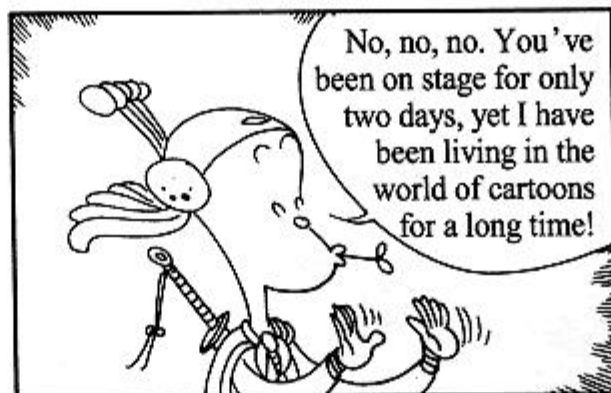
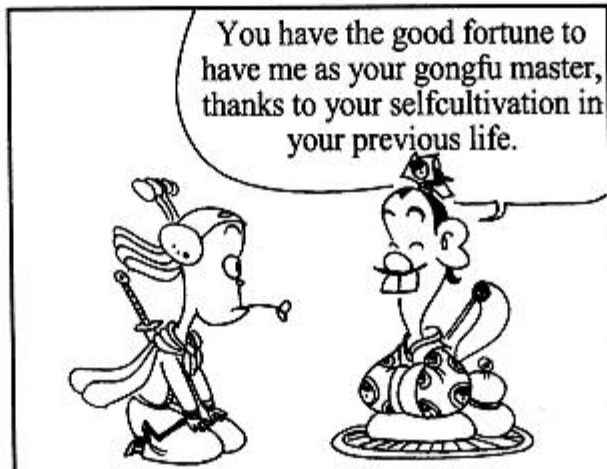
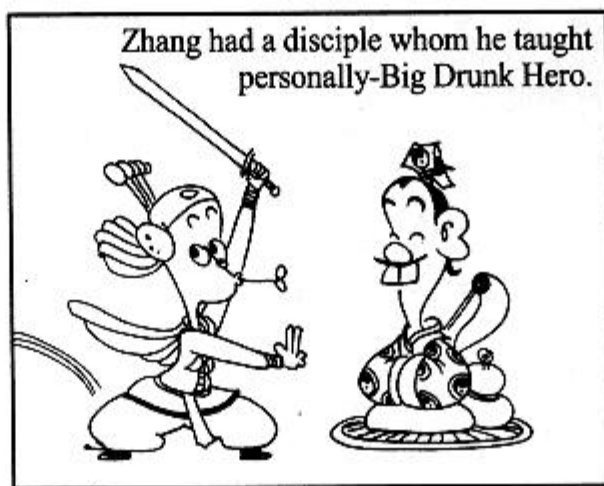
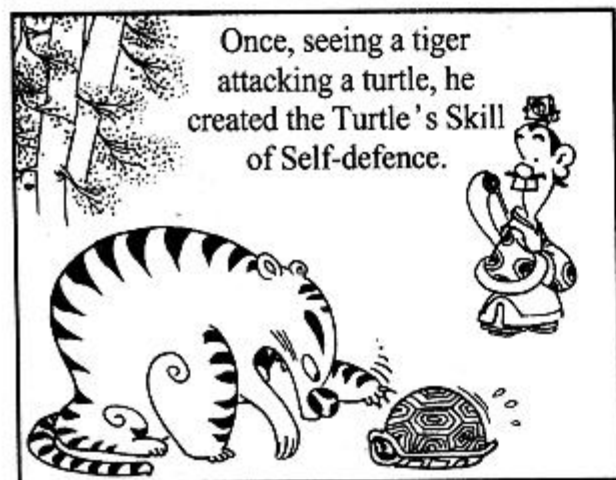
Later, he got inspiration from a fight between a hawk and a snake and created wushu of the Wudang style.



This move is well done!

Thank you, Master!



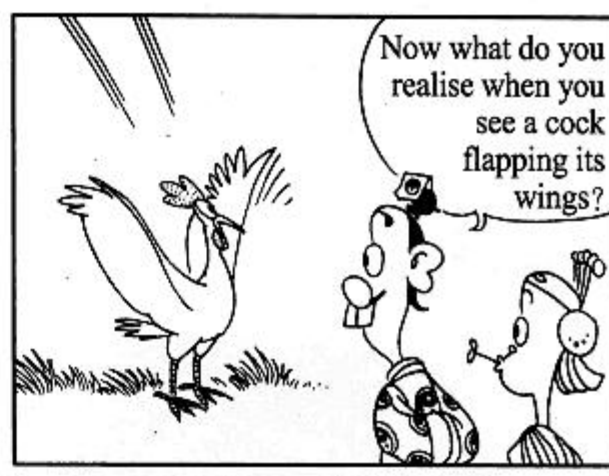
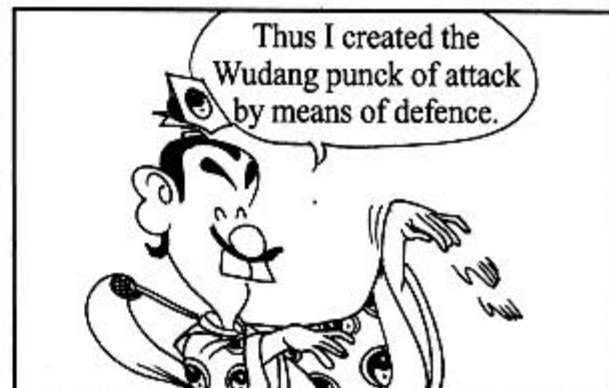
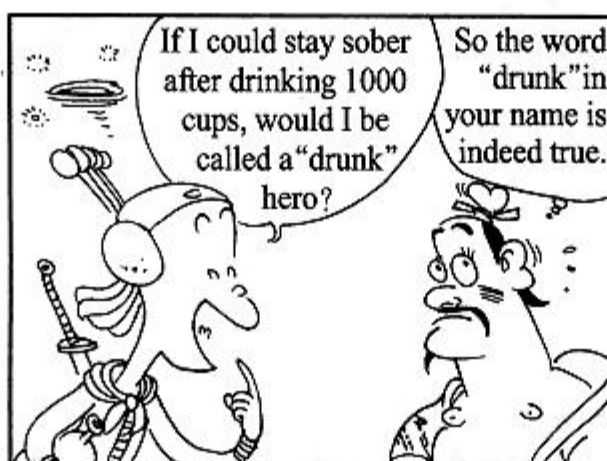
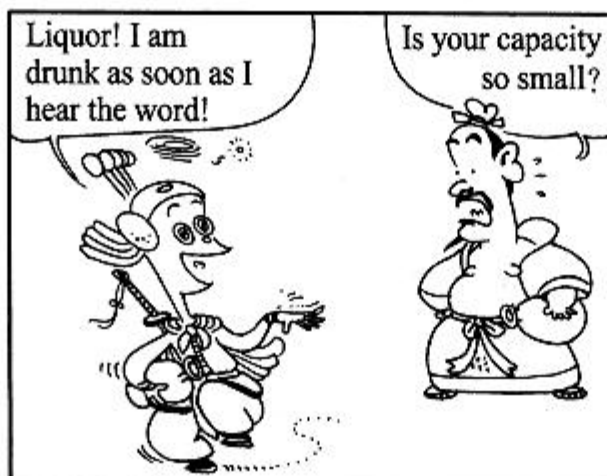
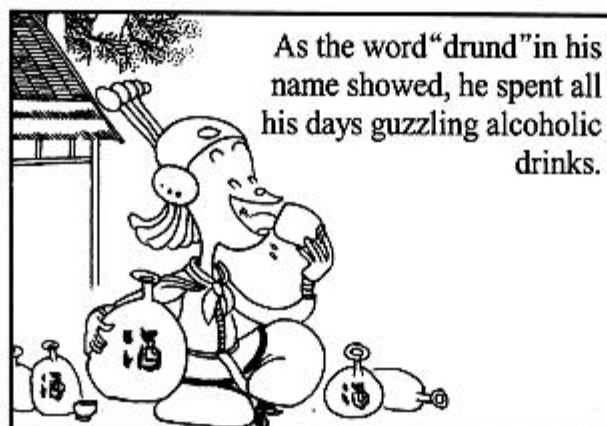


争乐官到天柱峰顶的金殿，共七十余公里，建有八官、二观、三十六庵、七十二岩庙、十二亭、十祠。
明代永乐十年，成祖命工部侍郎郭进，督军工三十余万人在武当山兴建官观，历时十二年，从北端的元代成宗大德年间，在展旗峰的半山，兴建了太子岩，殿侧有太子崖。但现存建筑多为明代所建。

的著名道士张三丰。真仙殿内供奉的张三丰坐像，形象生动。

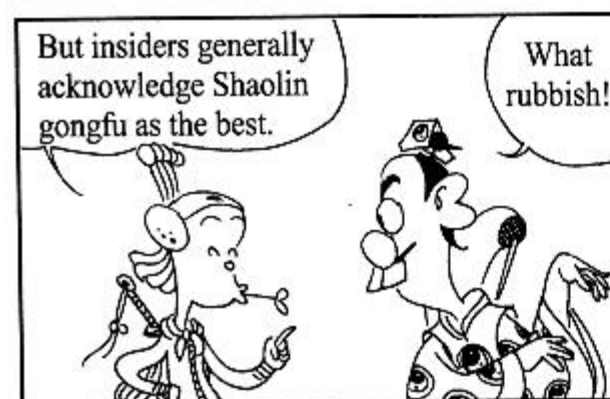
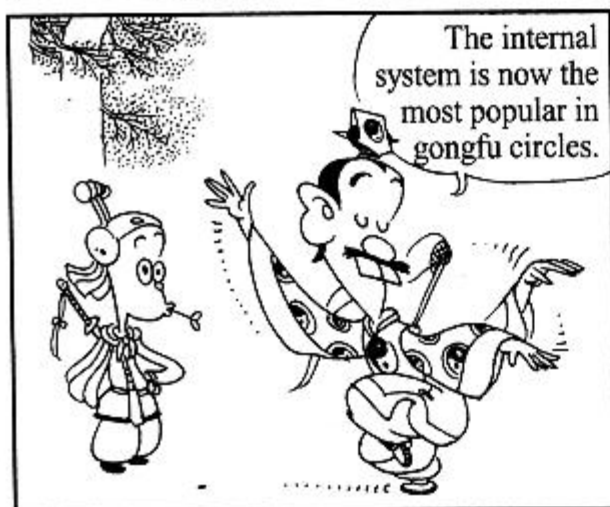
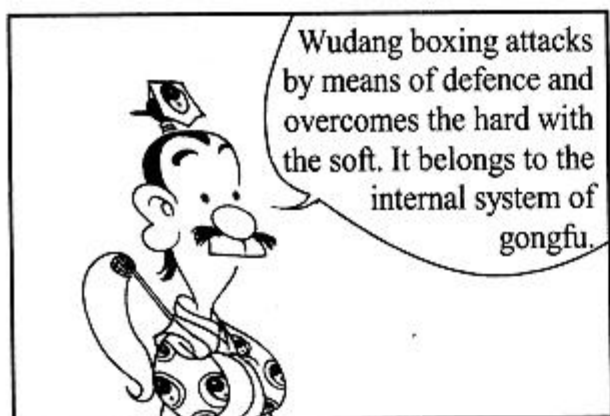
遇真宫，在武当山北麓，建于永乐十五年，有真仙殿、山门、斋堂等殿宇近三百间，是为纪念元末明初有许多堂、祠、坛、庙，建成二百余间，是八宫二观中，规模最大的一处。

玉虚宫，在武当主峰的西北，相传明末李自成曾在此处扎营，故又名老营官。此宫有大殿、启圣殿，另在武当山这座道教名山中，有几个特别的宫殿：



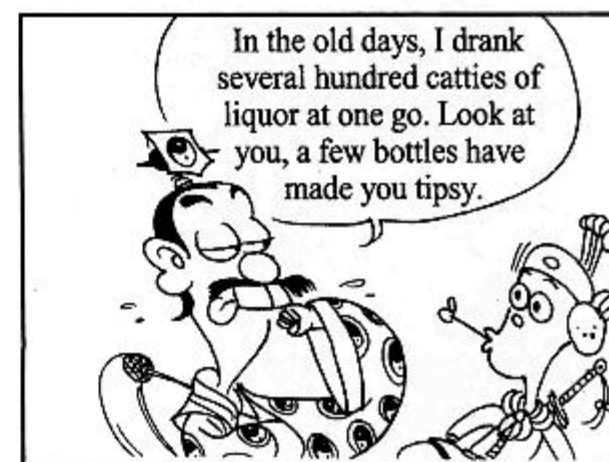
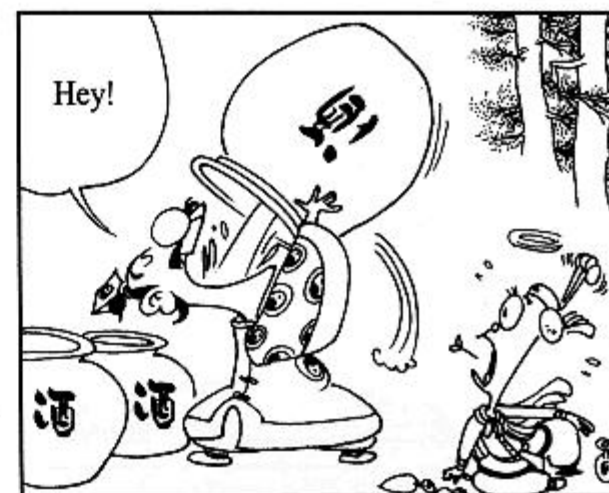
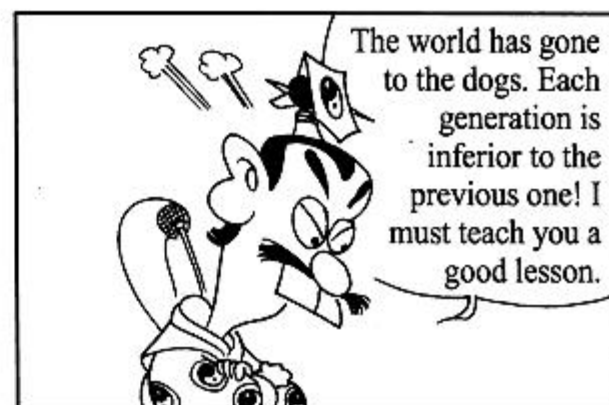
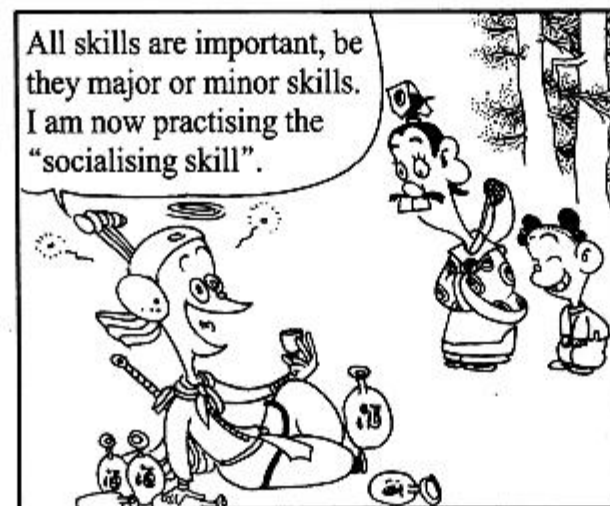
天下武学的殿堂——少林寺

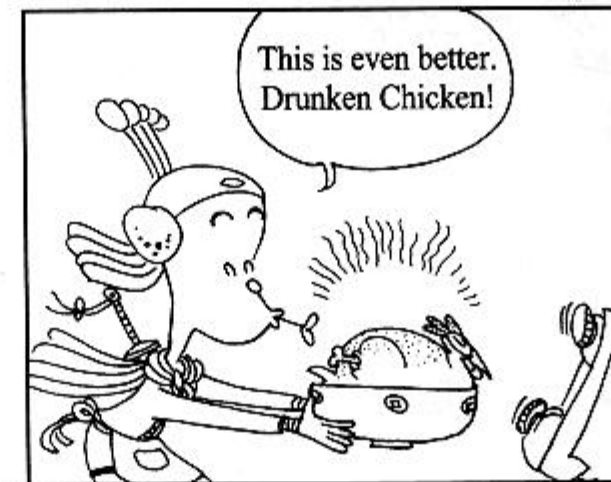
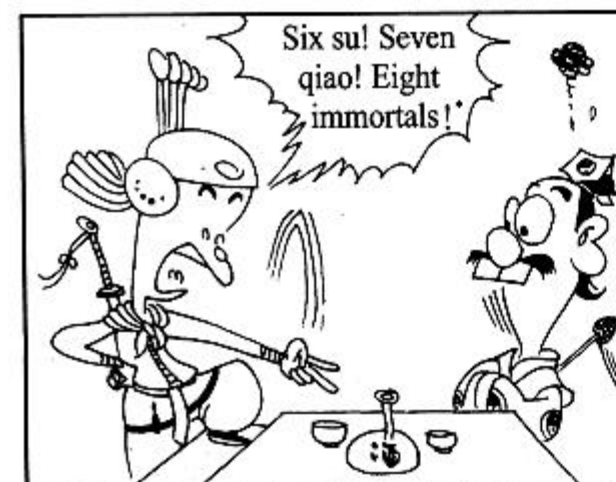
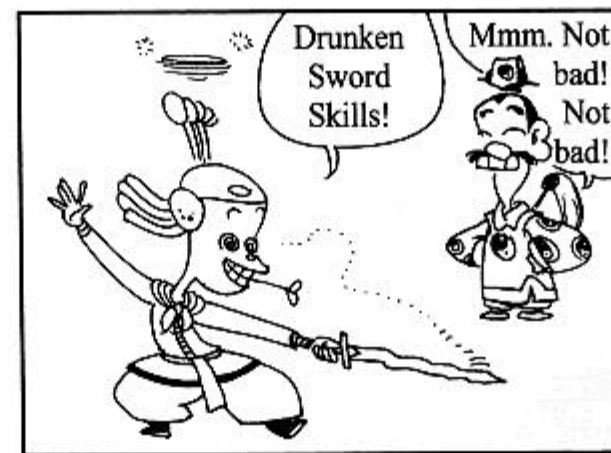
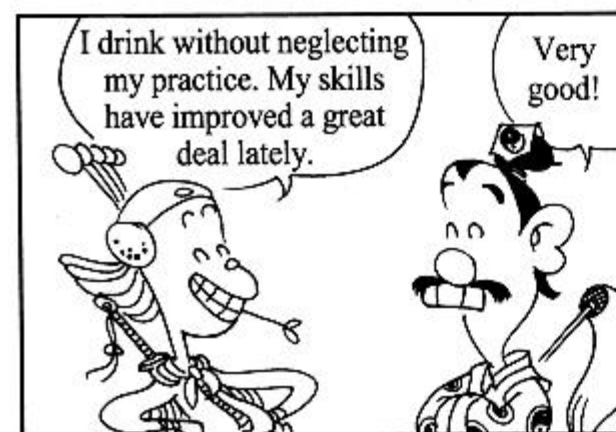
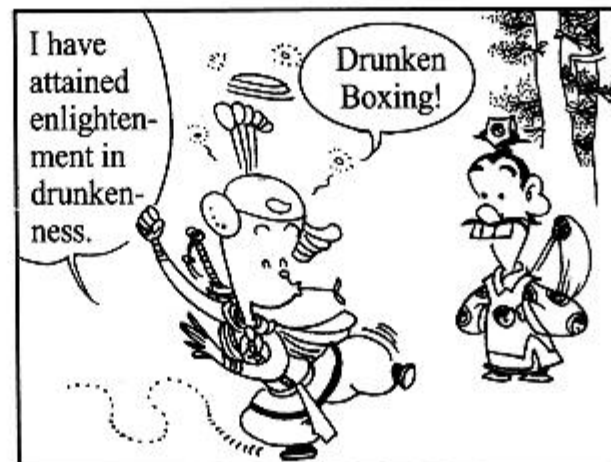
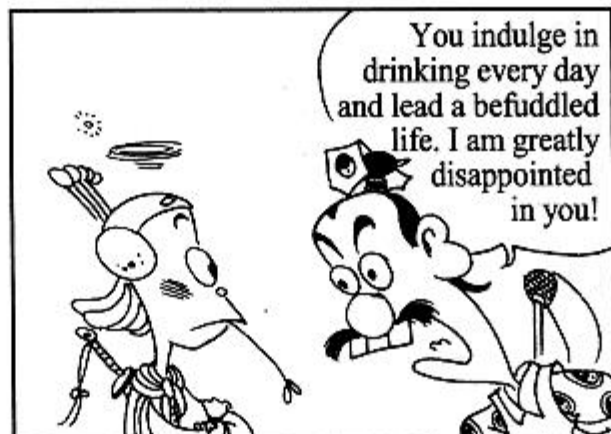
云瀑布及陈希夷诵经台等名胜。
五龙宫，在武当山主峰以北，始建于唐，现仅存水火将塑像，及真武铜像，殿右有元代碑刻，附近有飞根，高约四尺，象征老姬欲磨成针之铁杵。
人因建磨针井以为纪念。磨针井殿内供真武年轻时塑像，四壁绘画以真武修炼为题材；殿前阶下，立铁杵二人，答以磨针，又问铁杵岂能磨针？老妇云：「功到自然成。」真武顿悟，复还山苦炼，终于修炼成仙，后磨针井，在登山道旁，相传当年真武进山修炼，日久思归，偶遇一老妇持铁杵研磨。真武问其磨铁杵何



达。

将，均系铜铸而成。五百年來，虽经风雨雷电的侵蚀，仍宏丽如新。欲上金顶，必须攀千年旧铁索始能抵全中国现有最大用铜建成的金殿。殿内供真武大帝，披发跣足，风姿魁伟，左右侍立金童玉女，乃水火二基是用花岗石铺垫外，其余全部用铜铸成。由于外镀赤金，因此金碧辉煌、光彩夺目，建于永乐十四年，是金殿，又称金顶，座落在武当山主峰峰顶，是武当山最突出、最足以代表道教的建筑。整个大殿，除殿

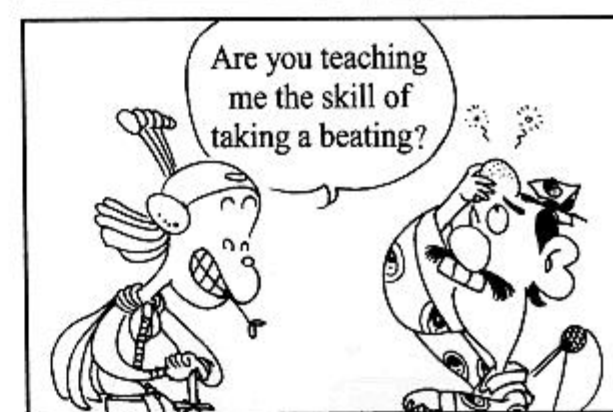
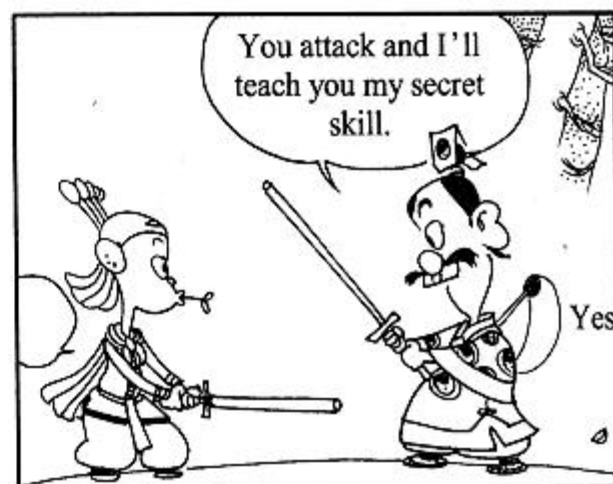
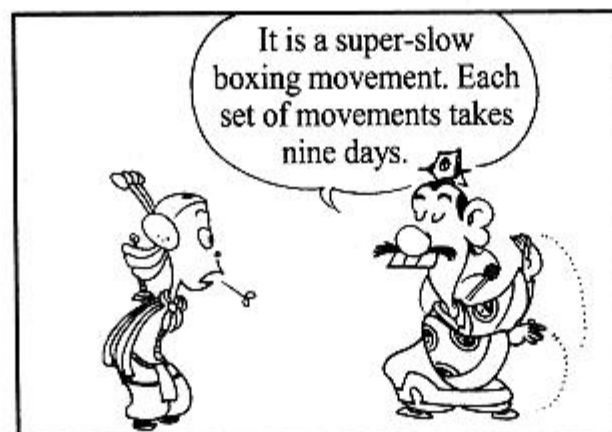
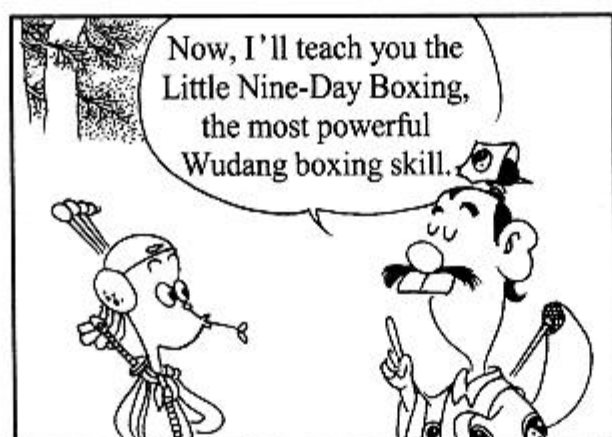




里，善嬉戏，旁若无人，尝与其徒游武当，筑草庐而居之。洪武二十四年，太祖闻其名，遣使觅之不得。」
 遇，顾而伟，龟形鹤背，大耳圆目，须髯如戟，寒着惟一衲，所啖升斗辄尽，或数日数月不食，一日千
 据明史方伎传载：「张三丰，辽东懿州人，名全一，一名君宝，三丰其号也；以不修边幅，又号张邈
 微宗召之，路梗不能进，夜梦元帝授之拳法，厥明以单丁杀贼百余。」
 太极拳，昔称绵拳，相传为宋末张三丰所创。据南雷集王征南墓志铭所载：「宋之张三丰为武当丹士，
 武当山不特为道教名山，也是武当山太极拳的发源地。」

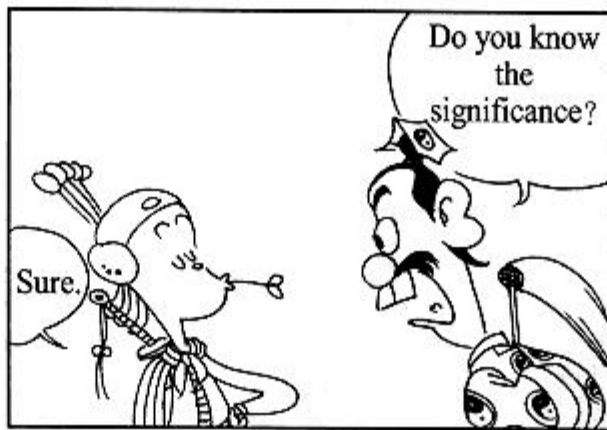
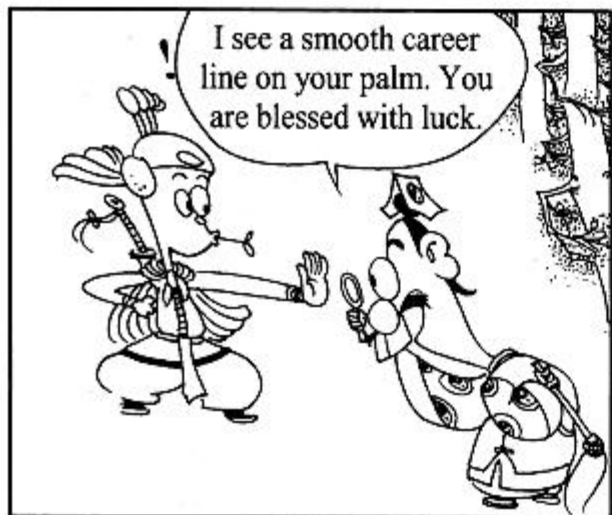
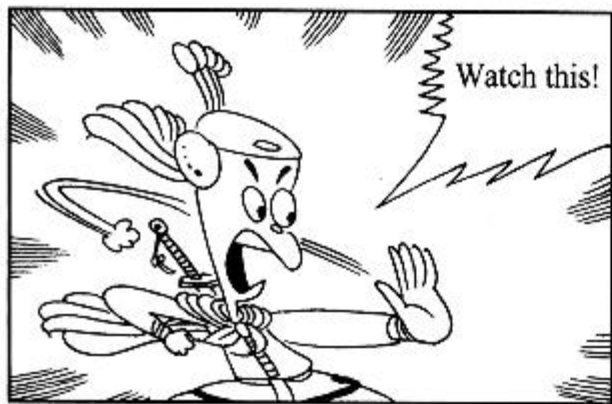
* These are phrases people shout when they play the finger-guessing game while drinking.

帝，予见其像，须发竖立，一髻背垂，紫面大腹，而携笠者，上为赐诰之文，封为通微显化真人。」
又据明郎瑛七修类稿内载：「张仙名君宝，字全一，别号玄玄，时人又称张邈遐，天顺三年，曾来谒



说：「张三丰既精于少林，复从而翻之，是名内家。」
 (拳)以静制动，可以立即击倒来犯者。因此可与少林外家拳区别。」黄宗义之子黄百家撰《百家拳法》则
 但根据清代大儒黄宗义的说法：「少林以拳勇名闻于天下，然而终有机可乘之时，以搏人为主。内家
 是发明了太极拳。」

有人说，张三丰之技出于道家冯一元；也有人说张三丰乃古时坐道隐士，因观鹤蛇之斗，忽有会心，于



以此九种方法对敌，就能轻灵自然，随屈就伸。随人之来势，以借人之力，制服刚强，此即太极拳。

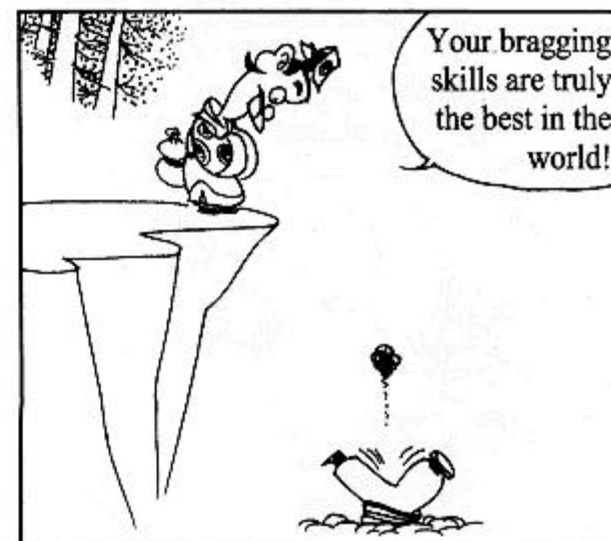
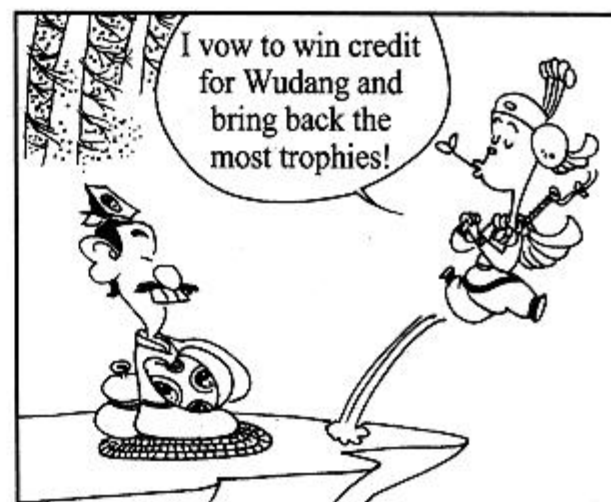
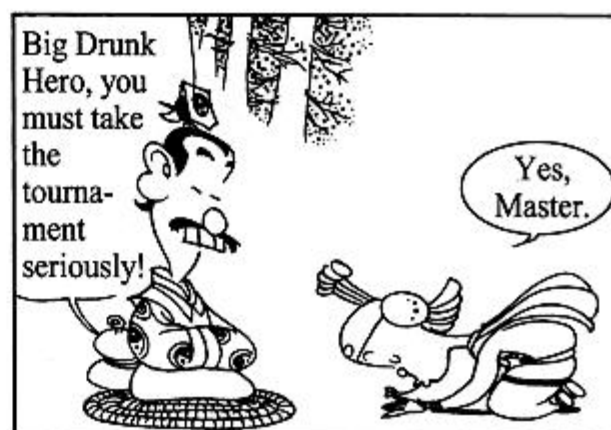
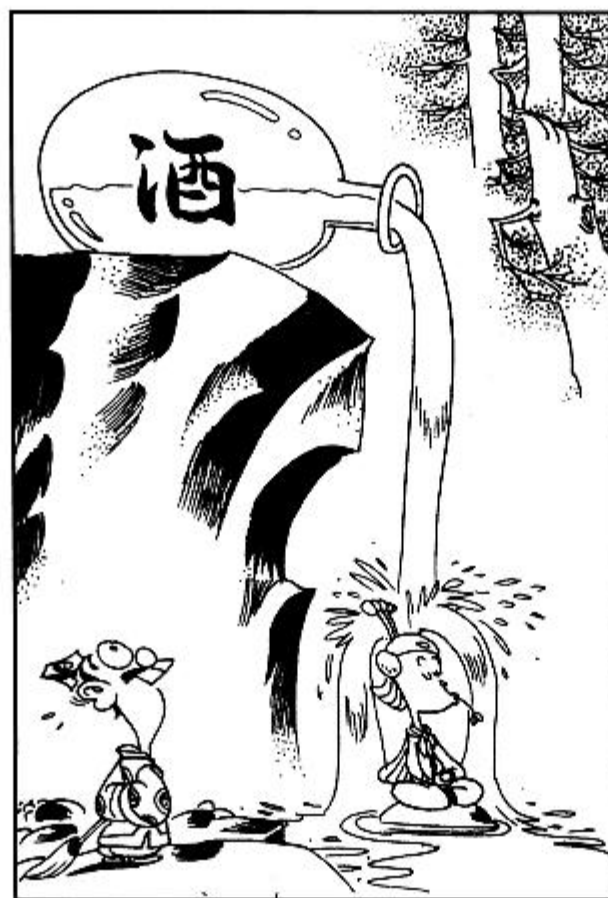
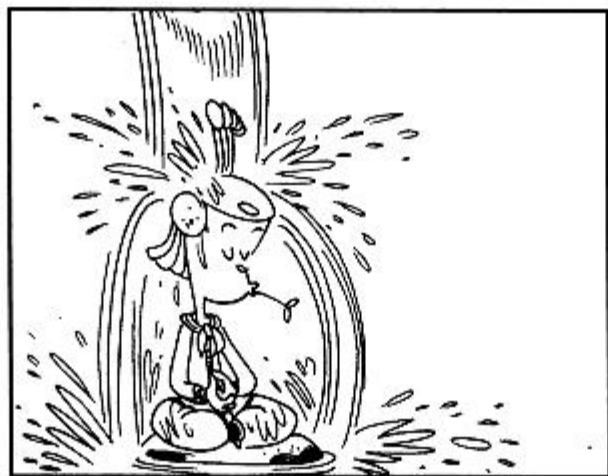
(一) 柔、缓、松。(二) 巧、软、绵。(三) 引进落空，粘连不脱，四两拨千斤。

手即仆。其内修，呼吸调元，其动作，以柔克刚，以静制动。简言之，有三法：

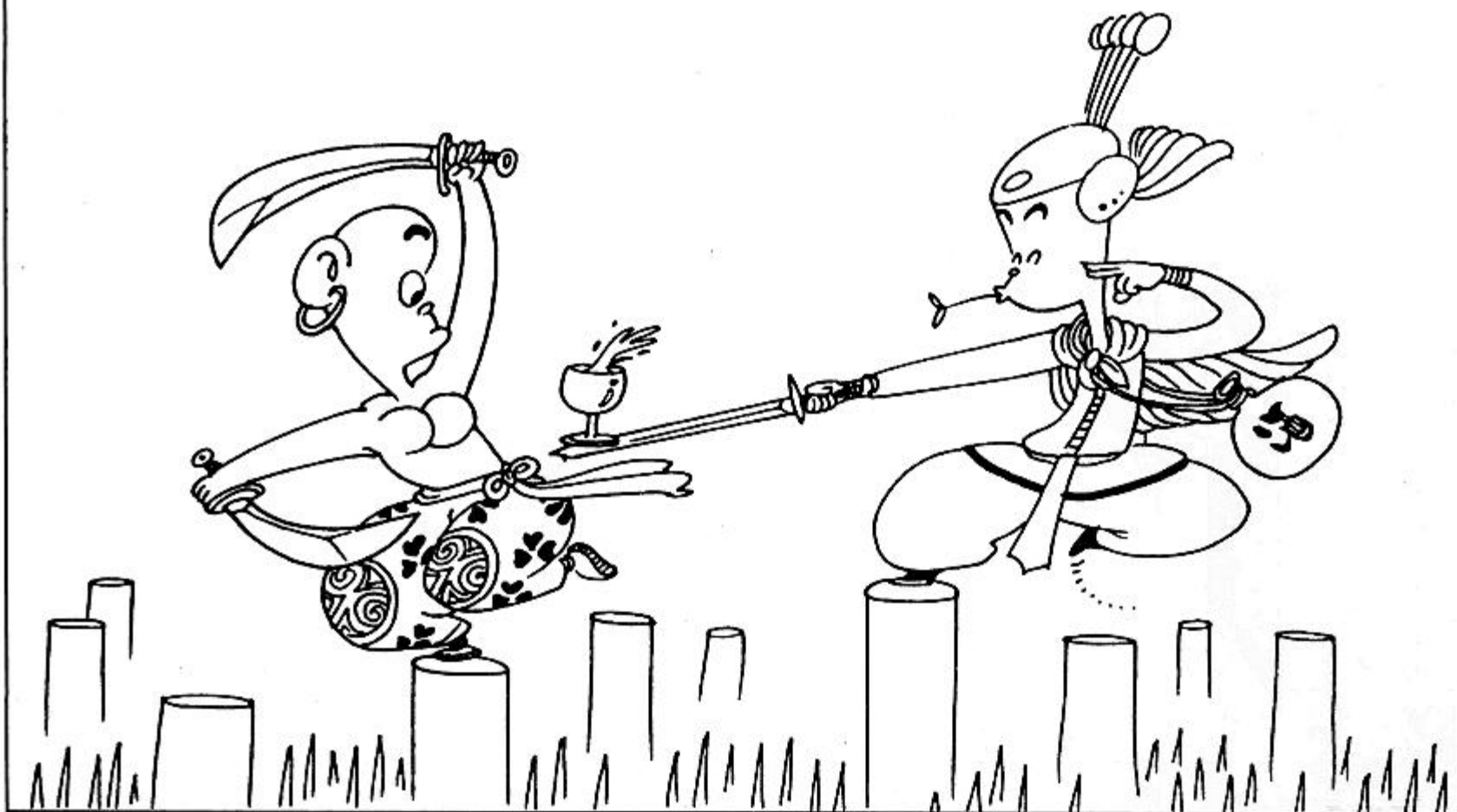
太极拳之发明，以自然为旨，拳非遇危不发，发则乘其旧力已过，新力未生之时。故所当必靡，犯者应

太极、吴氏太极、武氏太极、郝氏太极、孙氏太极、快速太极、简易太极、双边太极、张氏太极等。

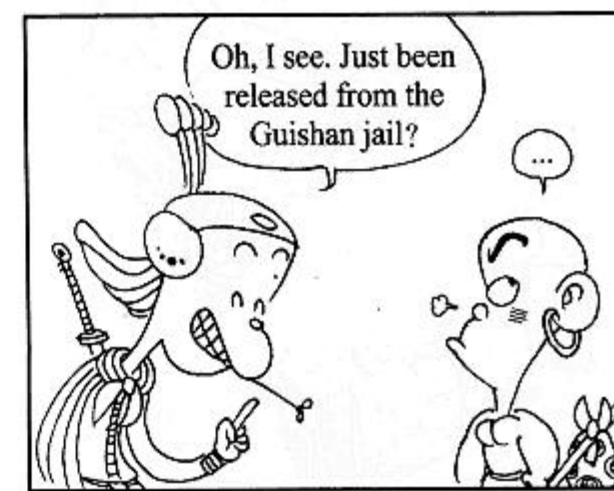
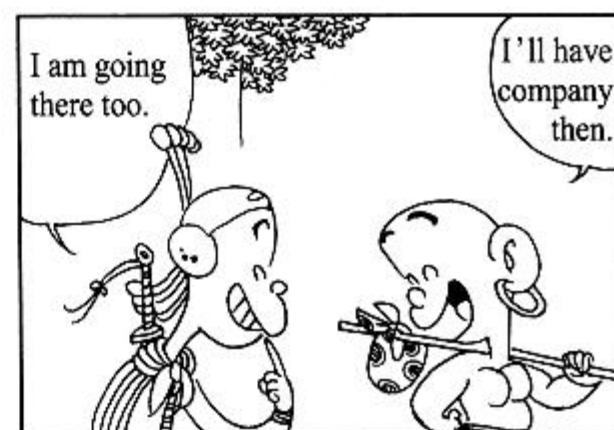
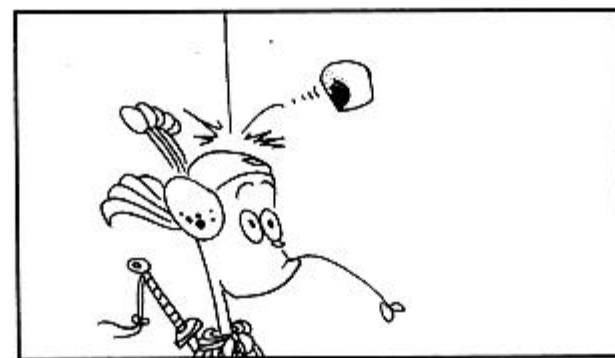
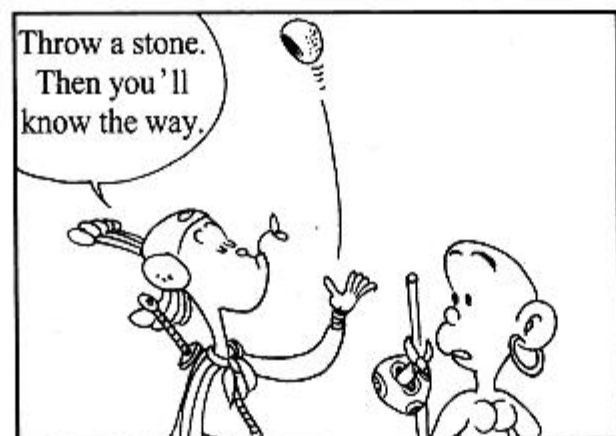
传之今世，太极拳已广为流行，最著名的有十三家：宋氏太极、南宗太极、江西太极、陈氏太极、杨氏

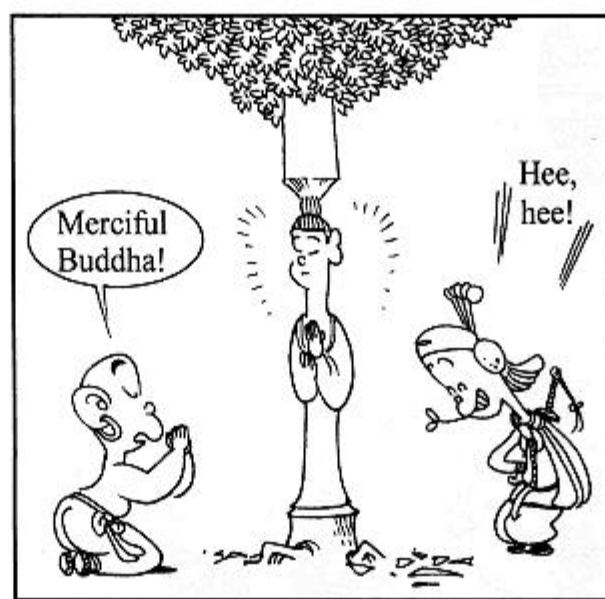
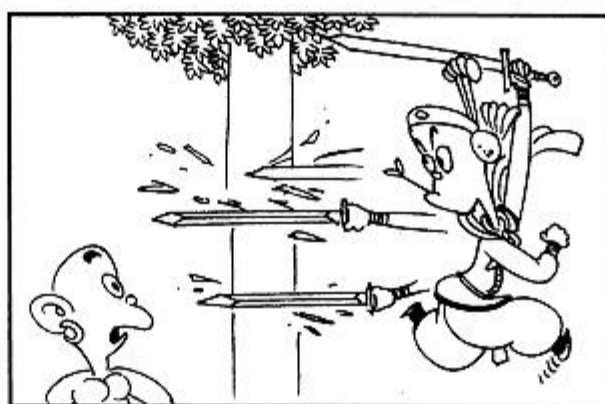
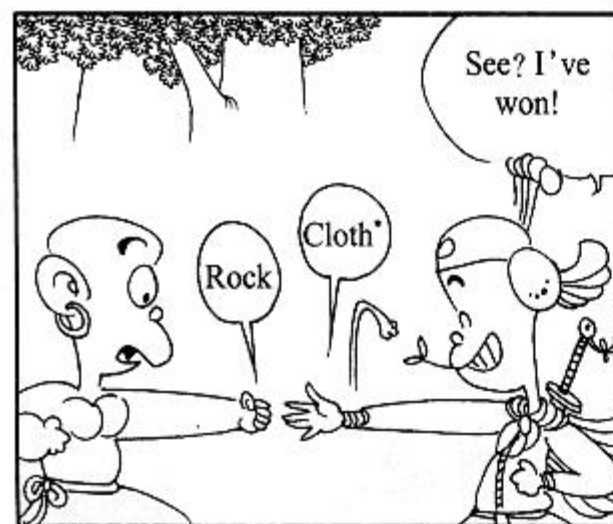
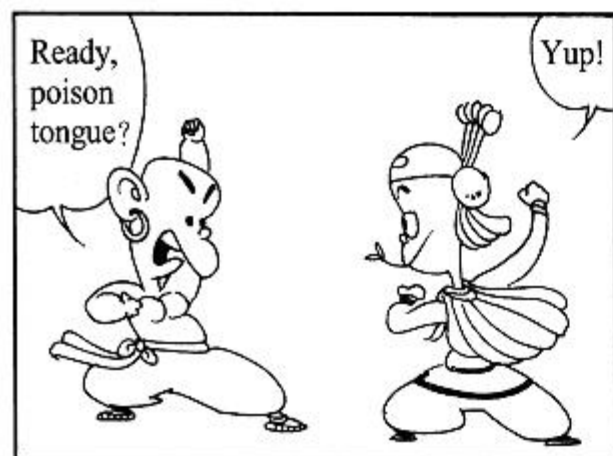


The Tournament



《赞》云：「以武禁暴整乱，止息干戈，非以为残而兴纵之也。」
 武，是属于会意字，从止从戈，即合止、戈二字为武，因此有所谓「止戈为武」，《汉书·武五子传》泛指军事技术，在此之前则称为武艺和技击，被归入兵家的兵技巧类。
 武术一词，最早见于南朝梁昭明太子所著《文选》，中有诗云：「偃闭武术，阐扬文令。」此处武术，





*This is a kind of children's game.

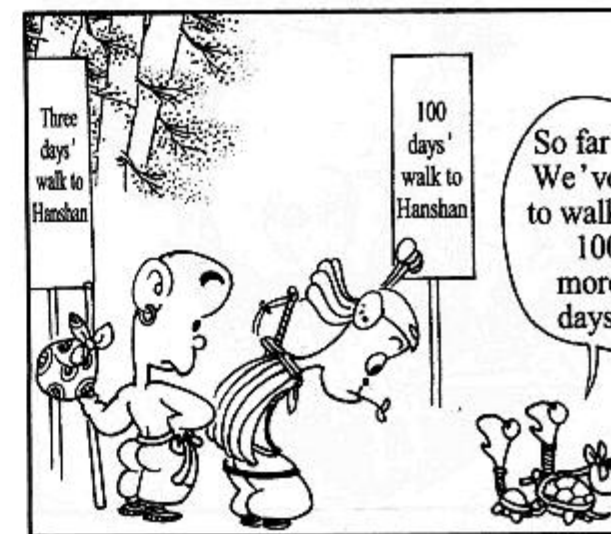
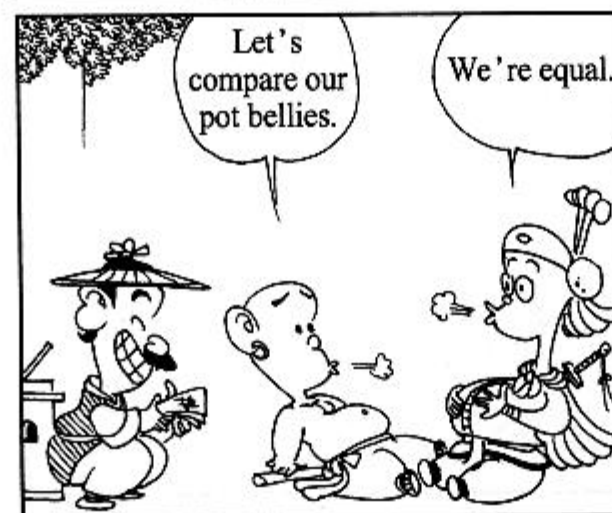
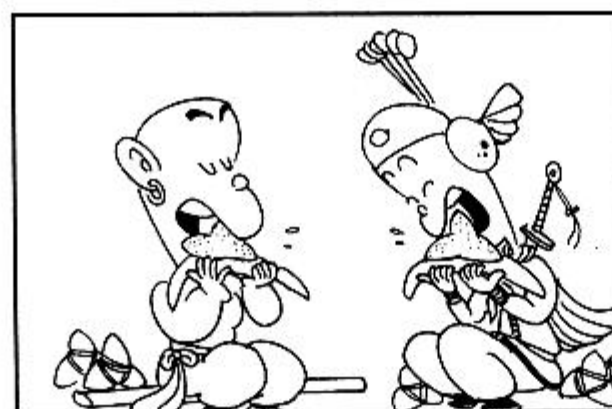
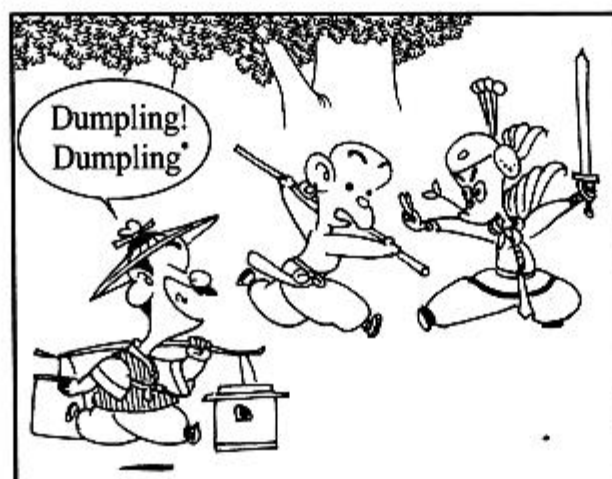
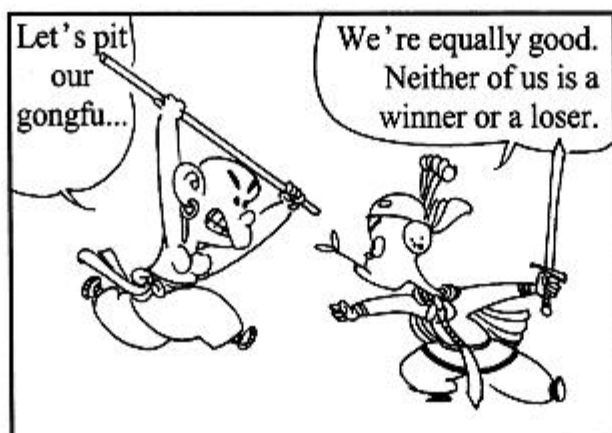
子武艺」两种说法，意指花拳绣腿、绣花枕头之喻的，无实用价值的武艺。技击和武艺一直被泛指骑射、击刺和徒手搏斗等攻防实战技术。到了明代，出现了「花法武艺」和「套人。」

武艺一名，在汉代已有用例，西晋陈寿《三国志·蜀志·刘封传》记载：「（刘封）有武艺，气力过巧。技巧者，习手足，使器械，积机关，以立攻守之胜。」

力击斩敌者，号为技击。」《汉书·刑法志》则说：「齐懿以技击强。」注引孟康语说，技击即「兵家之技击的说法，在春秋战国时就非常流行了，《荀子·议兵篇》中有：「齐人隆技击。」注：「齐人以勇

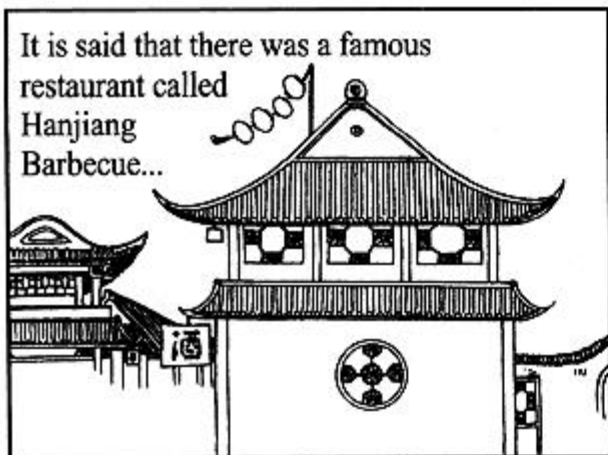
为套子武艺。

何良臣著《阵纪》，则把「花刀、花枪、套棍、滚杈之类，诚无济于实用，虽为美看，抑何益于技」者，称戚继光《纪效新书》中，将「周旋左右，满片花草」、「徒支虚架以图人前美观」者，称为花法武艺；



* A dumpling is made of glutinous rice wrapped in bamboo or reed leaves shaped like a pyramid.

It is said that there was a famous restaurant called Hanjiang Barbecue...



We serve all kinds of roast meat. Whatever meat you wish to eat is available.

Beef
Mutton
Venison
Horse meat
Bear meat



I wish to have roast human meat. Is that OK?

Certainly!

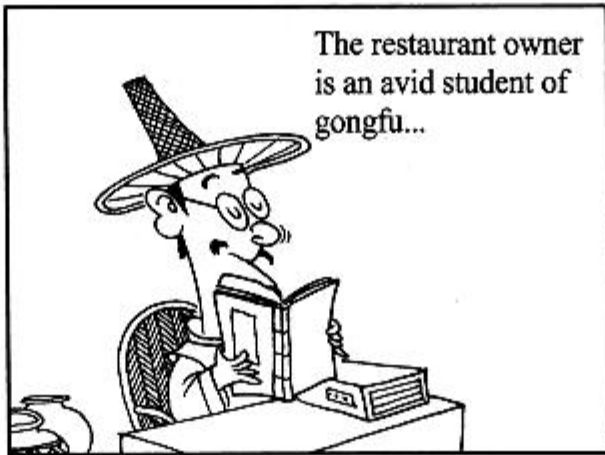


Wah!!!

You'll provide the ingredients!



The restaurant owner is an avid student of gongfu...



Pooh!



By chance he acquired a unique skill and became a master.

Instruction in the Magic Skill of Spitting Master of great learning Master of Hanjiang



即模仿牛以角抵人；这种较力斗硬的「角抵」，虽无攻防、奇巧可言，却孕育了未来的徒手格斗。到了黄帝时代，九黎族首领蚩尤「与轩辕斗，以角抵人，人不能向」，则出现了模仿动物的特征，蚩尤谓「以石片砍物为器，以石片格斗为兵」。

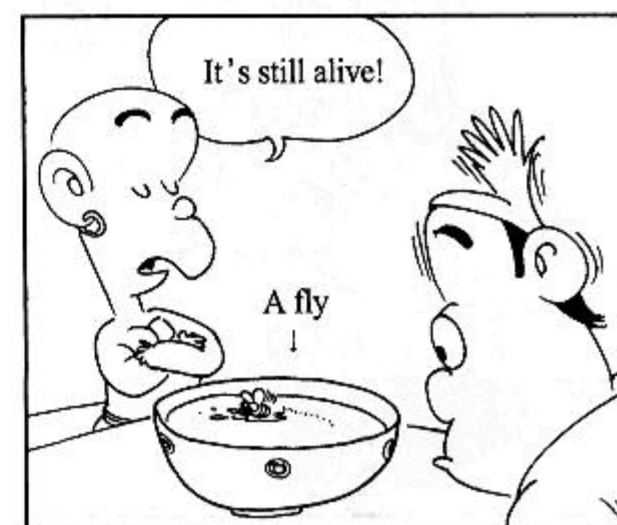
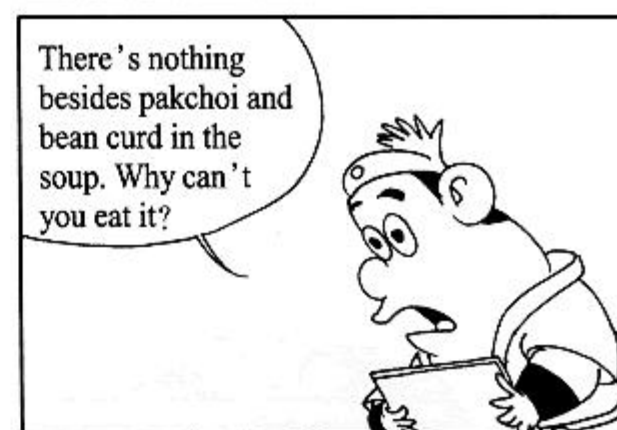
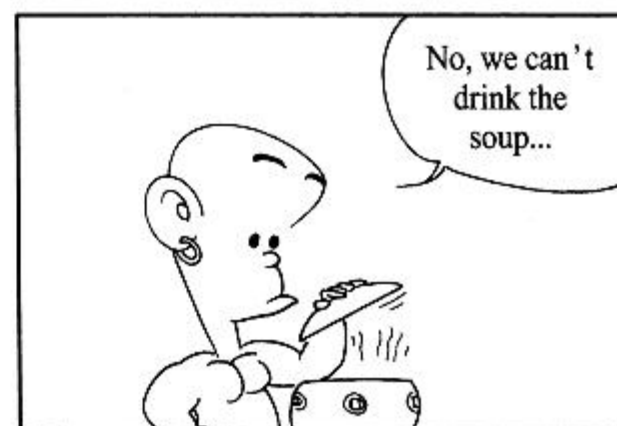
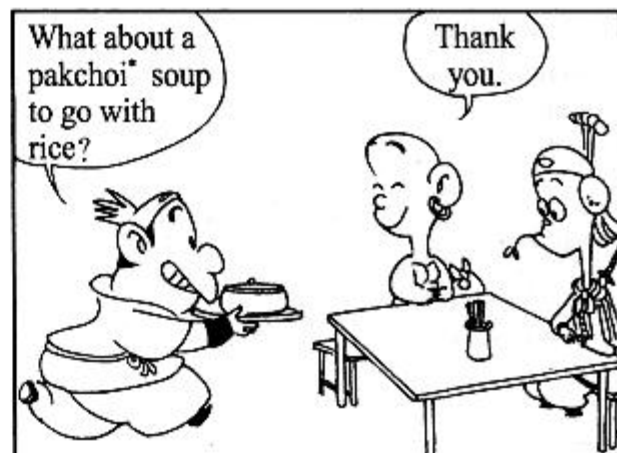
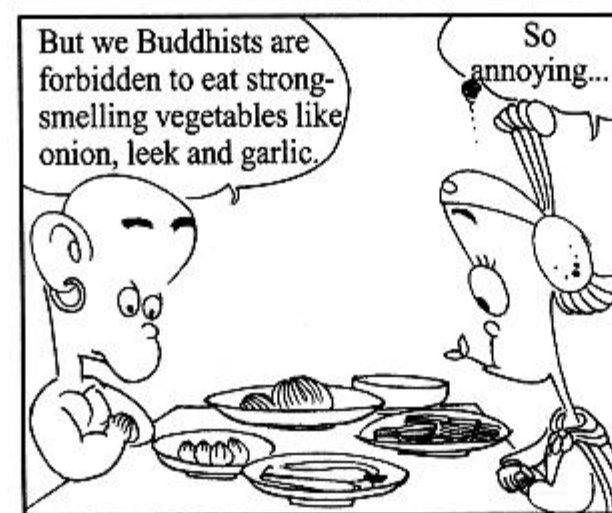
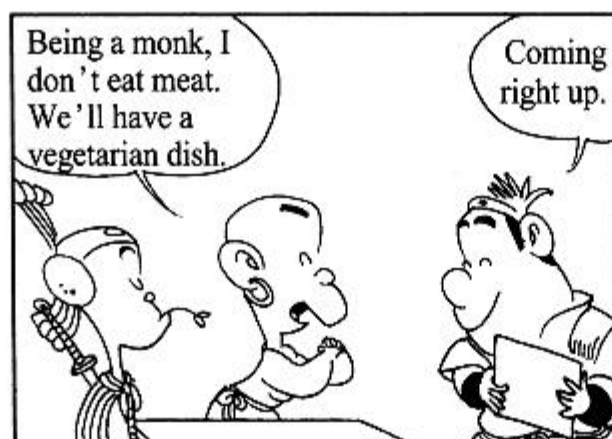
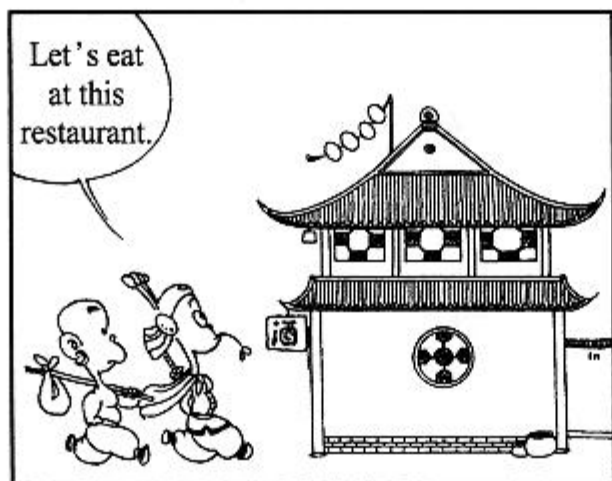
武术的起源，可远溯至原始人类为了求生存，而抵御野兽的侵袭及与他部落的战争，于是有了兵器，所

天下武学的殿堂——少林寺

象」。所谓象，指象武或象舞。

当时，还将攻防动作制成武舞，用于教育。《礼记·内则》中有要求「成童（年满十五岁的少年）舞击、刺；戈谓击兵，矛谓刺兵，就是记述西周军队以戈、矛击刺之法相配合，所进行的训练方法。

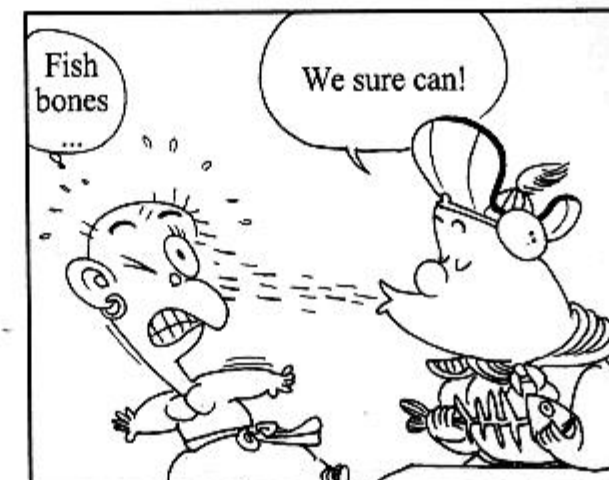
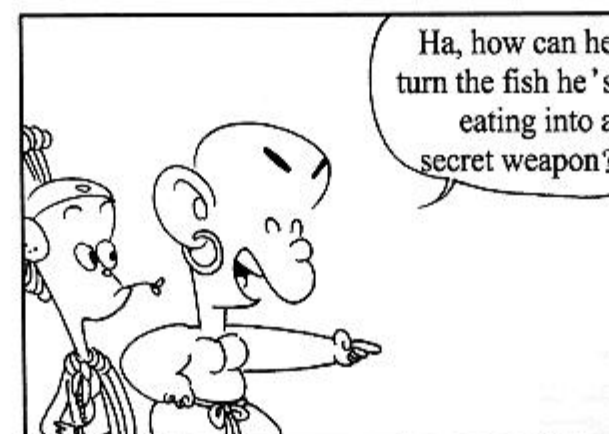
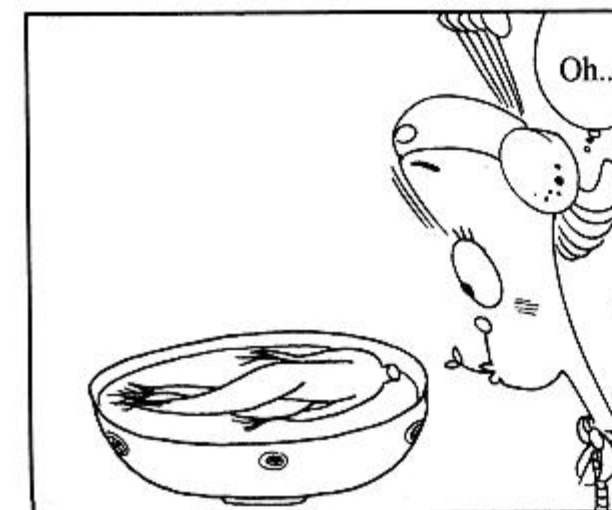
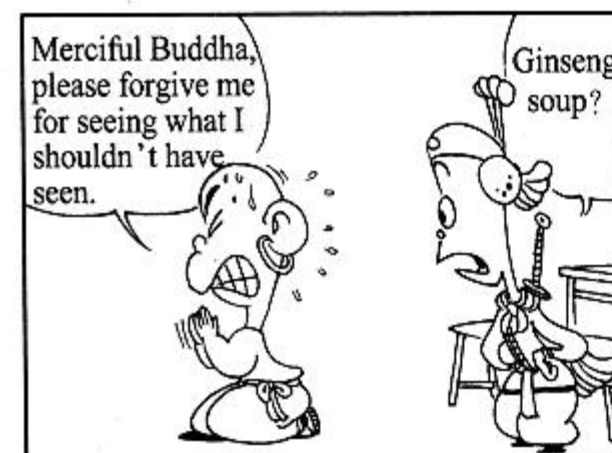
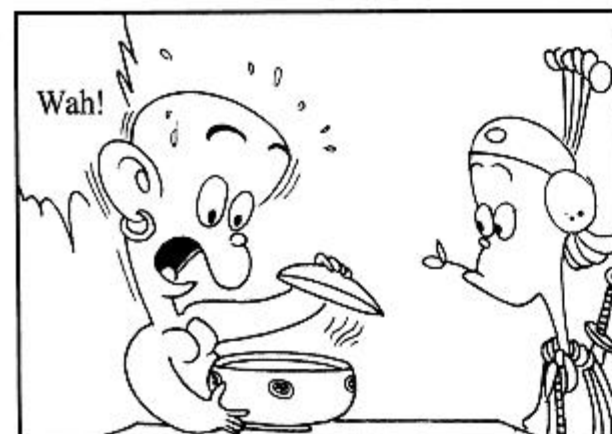
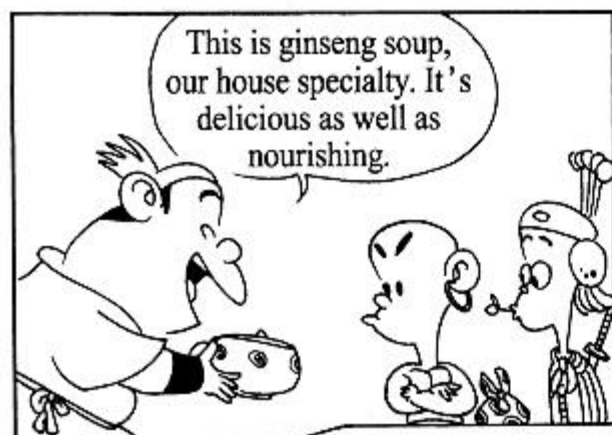
《十三经注疏·尚书·牧誓》载：「夫子勗哉。不愆于四伐、五伐、六伐、七伐，乃止齐焉。」伐，为到了西元前一〇七五年，已出现了训练兵械击刺技能的具体方向。



* Cabbage

象于用兵之时刺伐之事而为之舞，故谓之象武也。

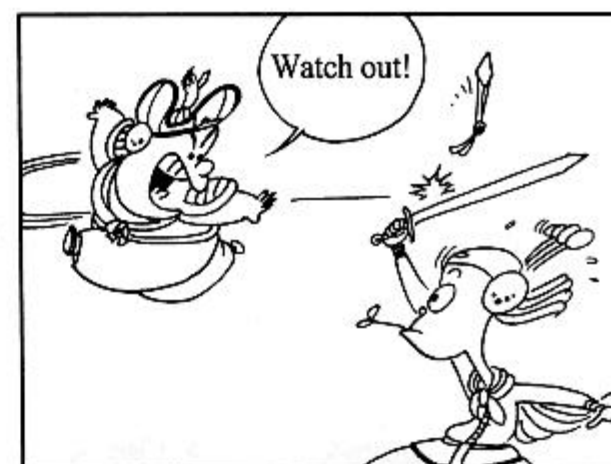
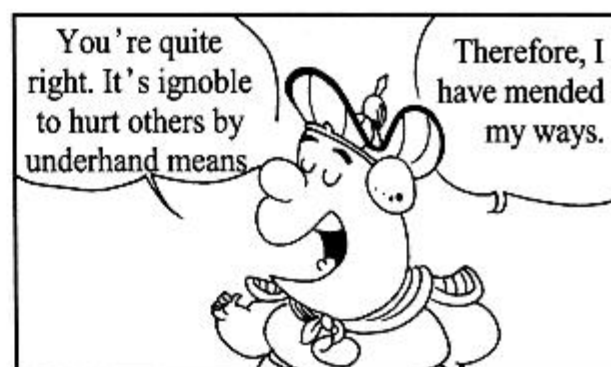
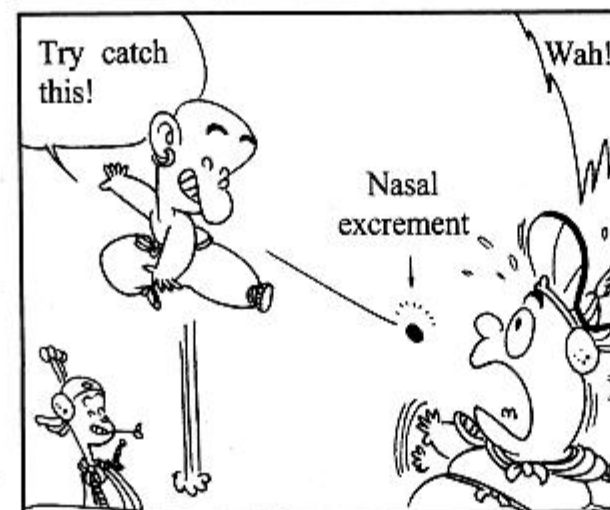
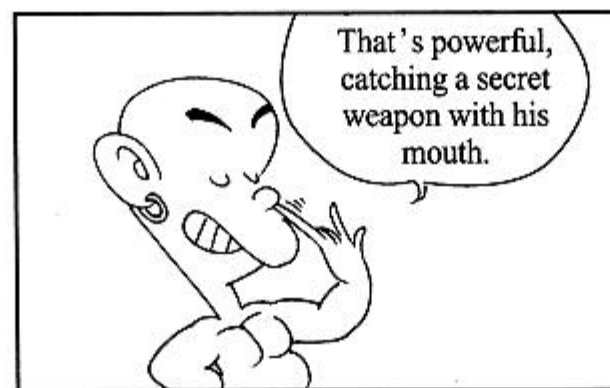
《十三经注疏·毛诗正义·卷十九》注云：「象舞，象用兵时刺伐之舞，武王制焉。」又说：「此乐，



● 小憩

术。若离攻防，则可能沦为「禽戏」或「拟兽舞」，而不是象形拳。
 (二) 象形制拳。象形拳的核心是攻防技术，是借被模仿者之形态，融入攻防，转化为拳技、编成拳
 和内容很多，基本的规律有四：

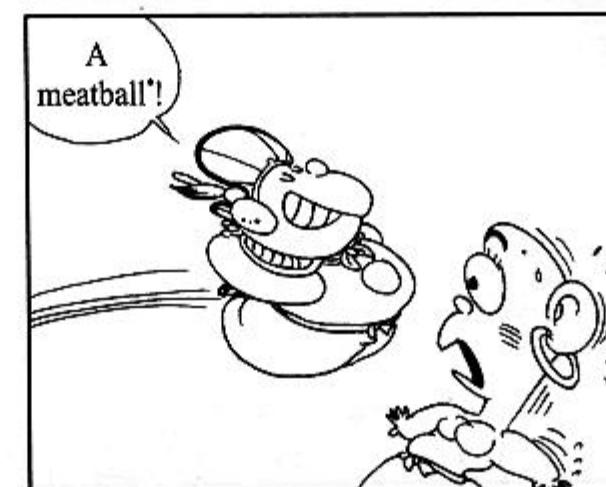
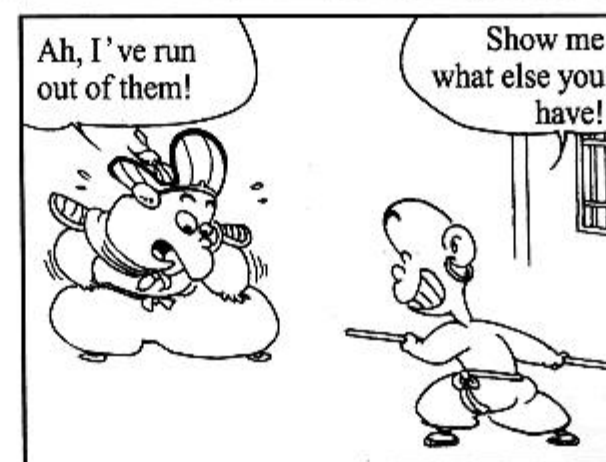
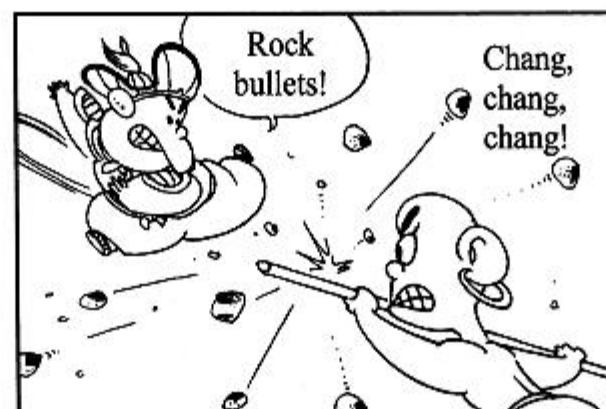
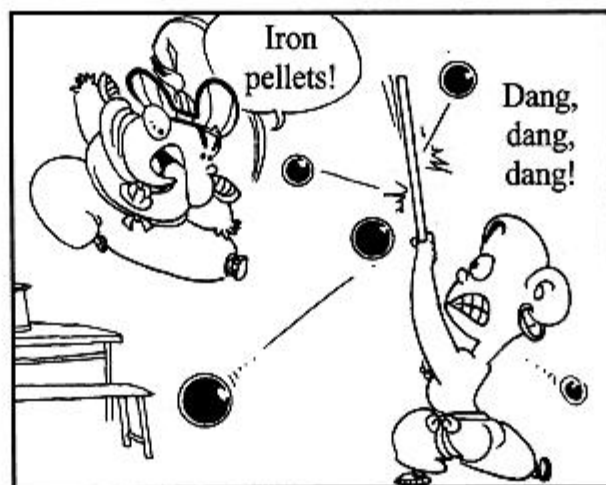
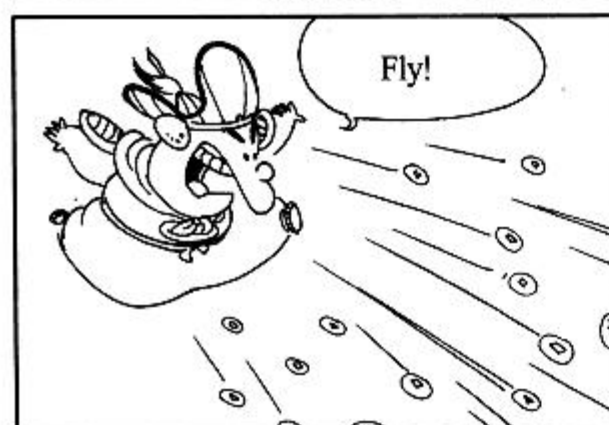
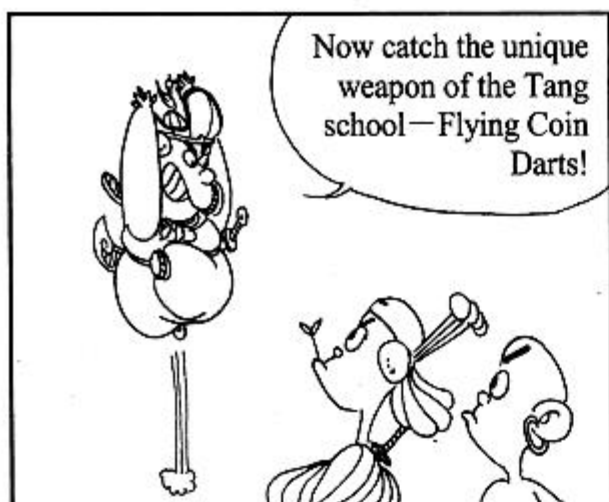
例如，猴拳和螳螂拳等是模仿动物的拳术，醉拳是模仿人在喝醉时的形态所构成的拳术。象形拳的种类
 象形拳是武术中的一种，凡模仿动物，或模仿特定环境中的人物形态所创出的拳术，皆属此类。



间最灵巧之物；也可以说是，模仿猴而高于猴，胜于猴，而不能使人猿猴化，局限住人的体能和智能。仿猴，在于抓住其轻灵善变的动作特点，通过模仿其忽起忽落、忽击忽嬉、变化莫测的动作，展示出人是世斗形象。

● 小憩

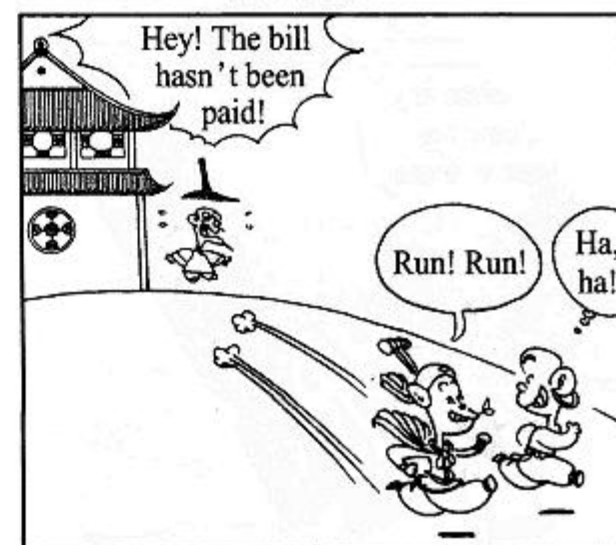
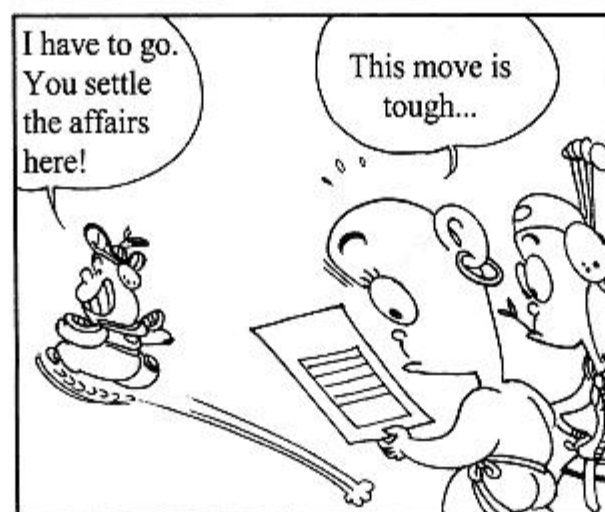
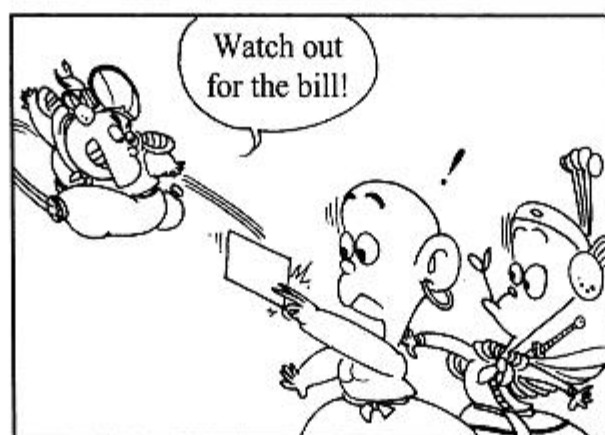
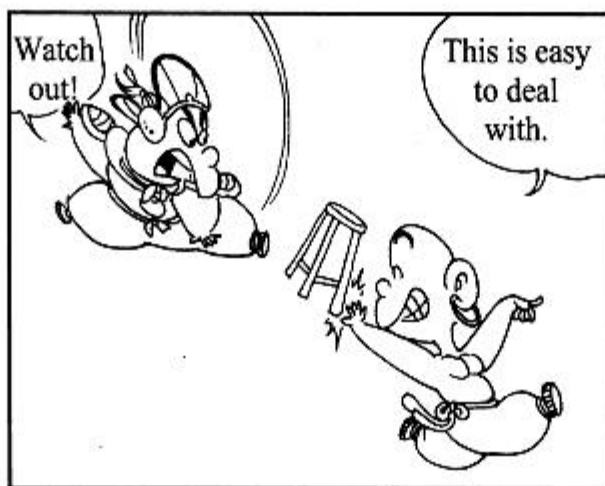
(二) 仿形为艺。象形拳必须升华为艺术化，蕴攻防术于其中，外形则栩栩如生，不同于穷凶极恶的兽

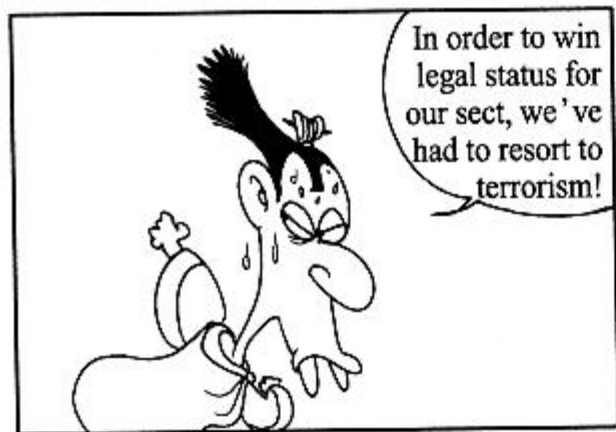
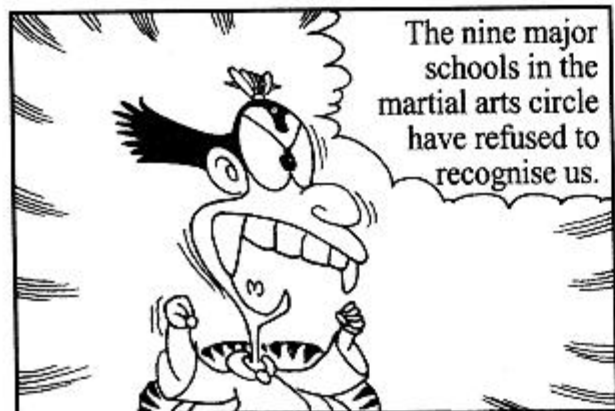
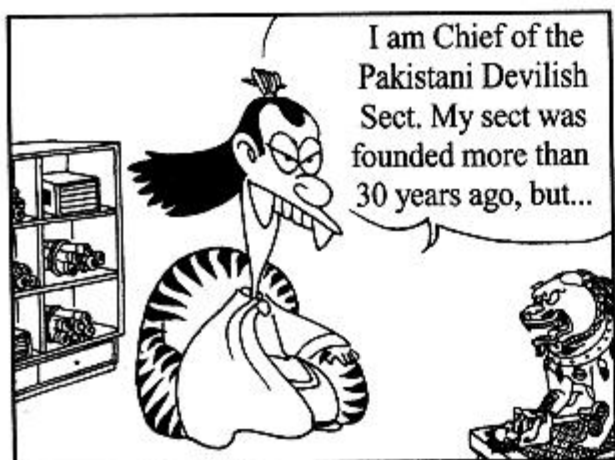


* This is a derogatory Chinese term for a voluptuous woman.!

● 小憩

艺术化、人格化的象形拳了。开了被模仿对象个性特征的「神似」，则形无神主而散，拳无意味而淡。离开了「形神」，就不是技击化、髓，进而达到神形兼备。因为，离开了被模仿对象形态的「形似」，则拳无所藏，艺无所依，意无所寄；离（四）神形兼备。象形拳的神，即神似；象形拳的形，即形似。象形拳要求以形似为基础，以神似为精



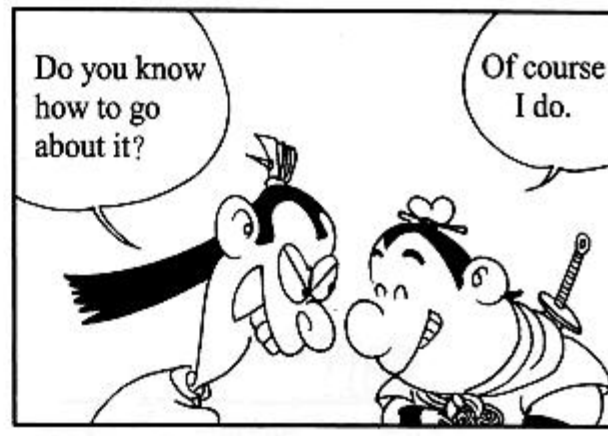
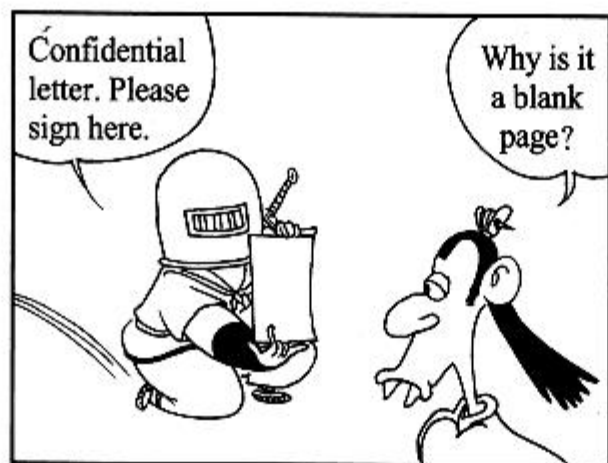


展。

(二) 出现了以拳术为主体，十八（或十七）种兵器为锻炼器械的技术体系。
(二) 出现了练功、单舞、对搏并重的训练。
直到明代以后，武术才出现了较大的发展演进；可用五种现象得知：

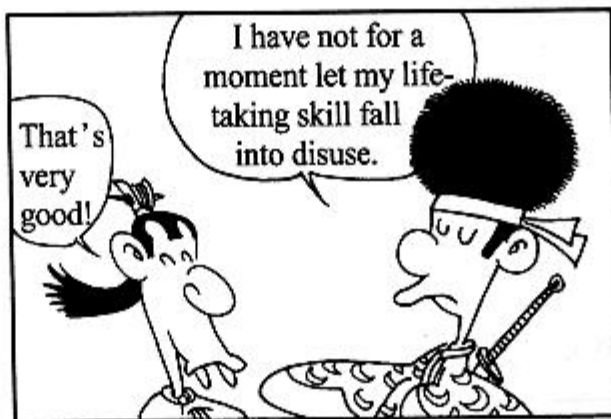
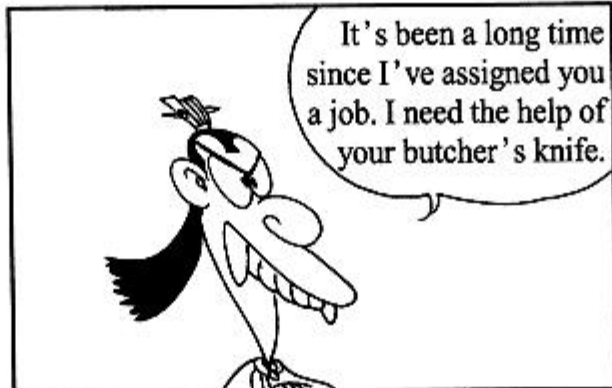
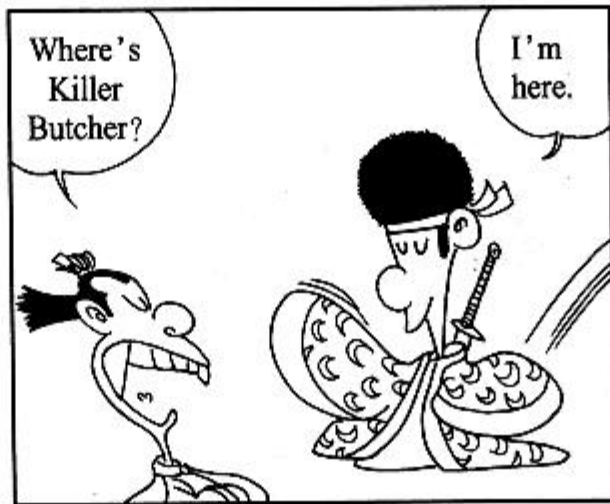
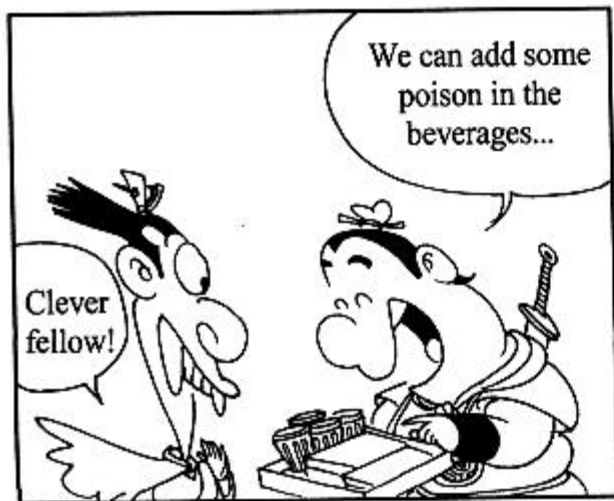
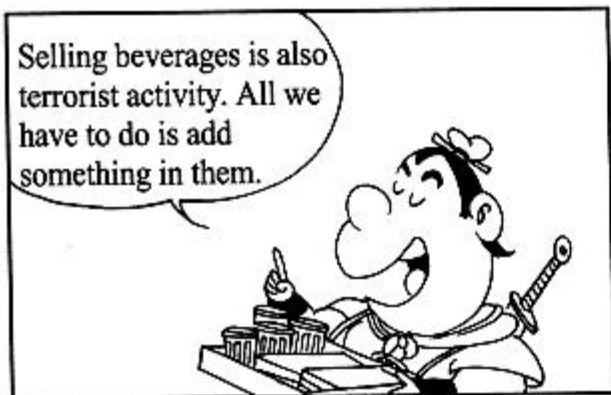
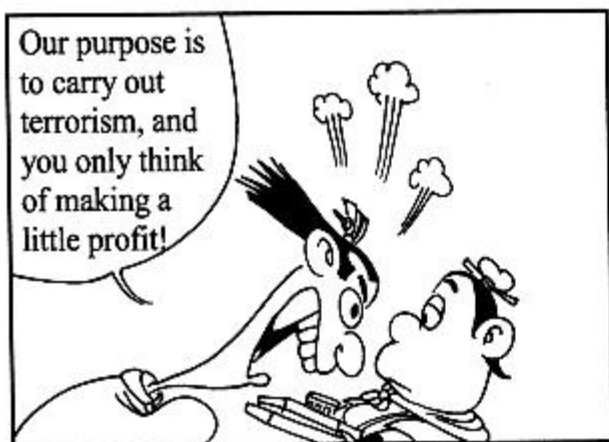
军事杀伐中，兵种的变化（或车兵、或骑兵、或步兵）和兵器的形制、长短、轻重的变化，都影响武术的发展。
明代以前，武术以军阵格杀技术为主，训练内容主要是器械实用技法，而拳术（手搏）占的比例较小。

- (三) 总结出了较为系统的武术基本理论。
- (四) 出现了广泛吸取传统文化的某些精神，来促进武术发展，增添了武术文化色彩的趋势。
- (五) 武术的健身价值受到重视，审美价值得到有意识的运用，不再仅着眼于杀伐的纯军事技术。

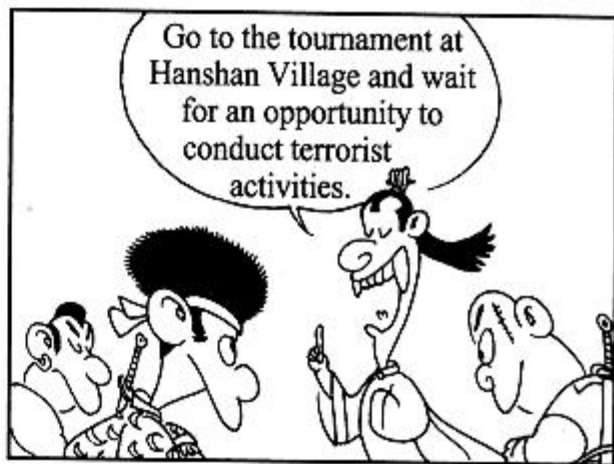
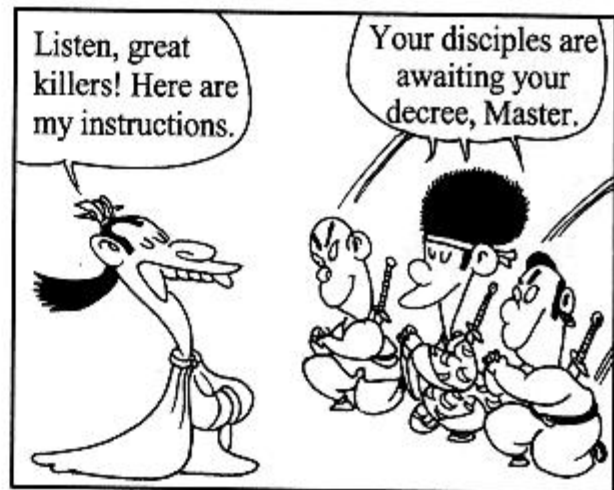
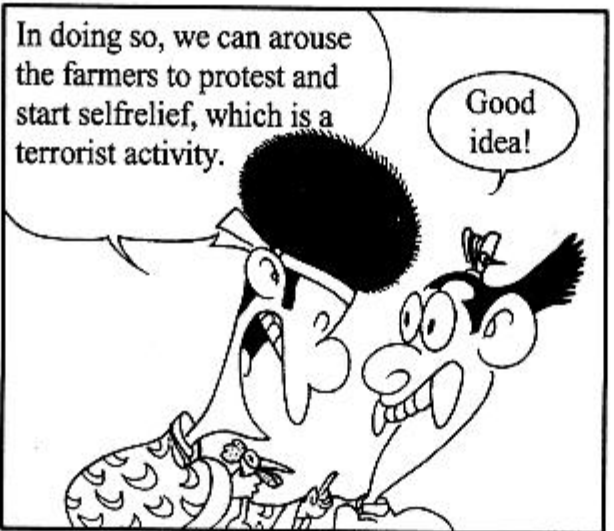
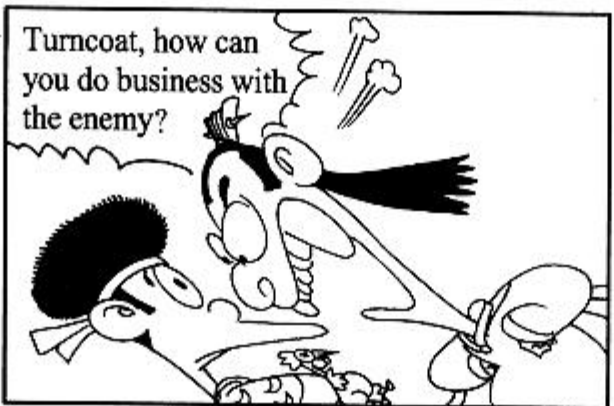
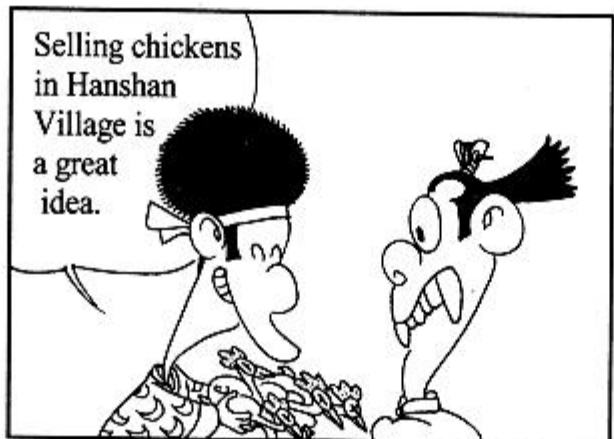
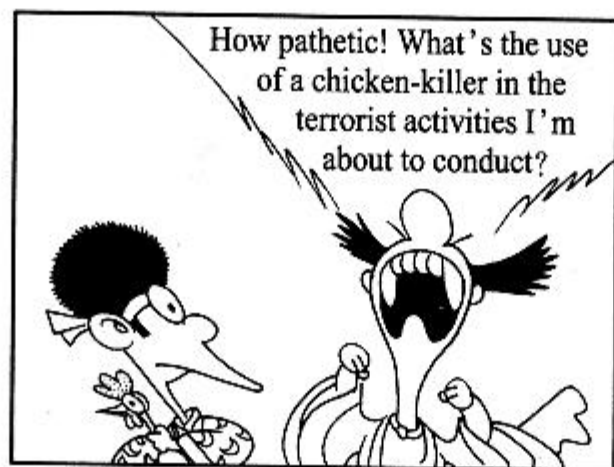


在《练兵实纪》中，戚继光还列了练心力、练手力、练足力、练身力等锻炼方法。可；他并编成了「三十二势」拳术套路，作为活动肢体，惯勤手足的学武入门之术。所谓舞，就是程式化动作的单练；所谓对，就是相互搏斗。戚继光认为，单舞和对搏应皆能，缺一不可。木刀对砍。

知。」又说：「能舞而不知对，能对而不知舞，虽精只作中。」还说，先自跳舞，舞毕即以花枪对之，次以明代抗倭名将戚继光，在《练兵实纪》中说：「舞（单舞）、对（对搏）二事全然不通，与未习者为不



吾」；擅长跌法的有「千跌张」。
长踢法的有「山东李半天」、「曹聋子」；擅长打法的有「张伯敬」；擅长拿法的有「王鹰爪」、「唐养」
同时，还出现了一批擅长某一拳技的名手。例如，擅长短打的有「绵张」、「吕红」、「山西刘」；擅
探马、八闪翻、十二短、巴子拳等。
此外，还流传有宋太祖三十二势长拳、六步拳、猴拳、化拳、温家七十二行拳、三十六合锁、二十四弃
在明代，少林拳已享盛名，并出现了与少林拳风格特点不同的「内家拳」。



牌棒与枪扒。
元朝施耐庵著《水浒全传·第二回》上说：「那十八般武艺：矛锤弓弩銃，鞭筒剑链挝，斧钺并戈戟，挝锤。」

明代戚继光《元曲选·逞风流王焕百花亭》中有：「若论著十八般武艺，弓弩枪牌，戈矛剑戟，鞭挝十八般武艺，初见于宋代戏文《张协状元》，泛指各种武艺，并非是指武艺的十八种内容。」

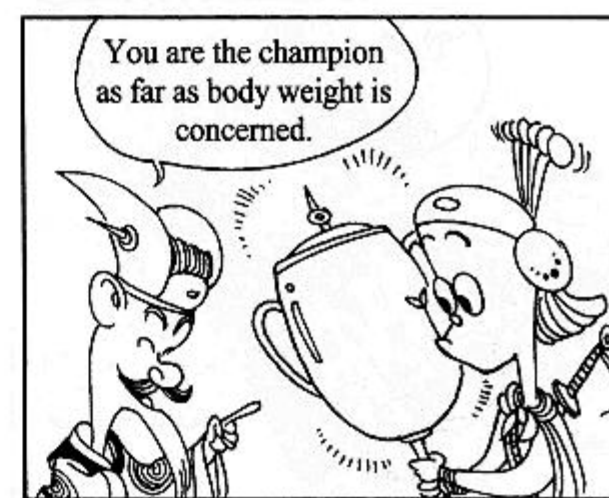
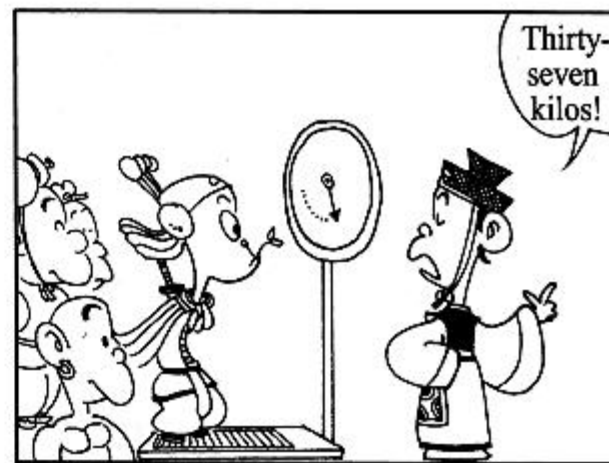
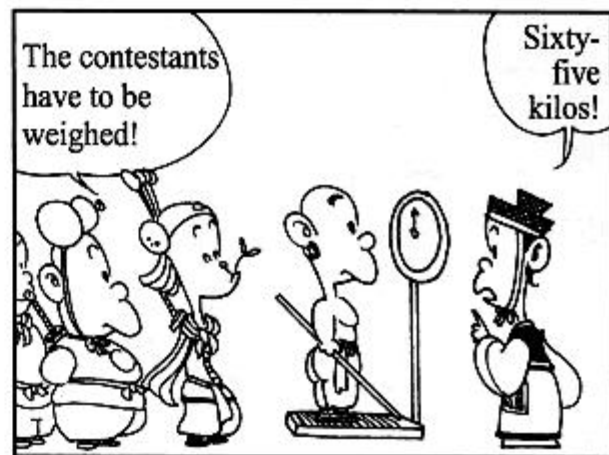
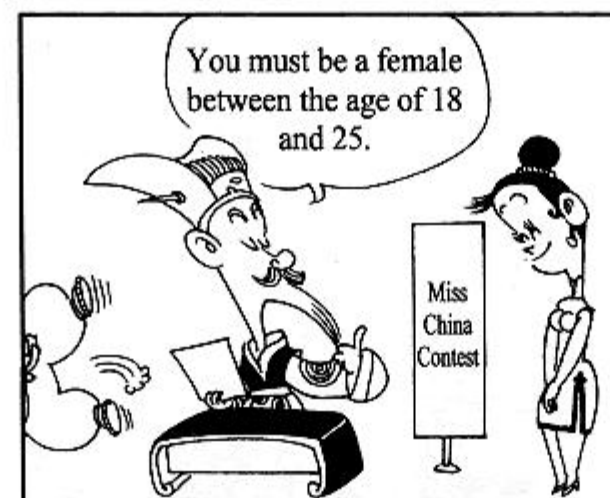
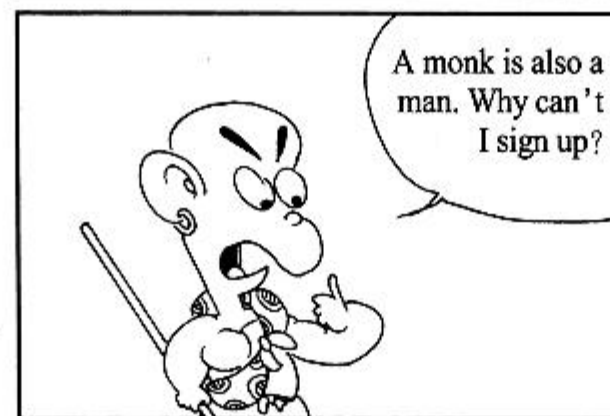
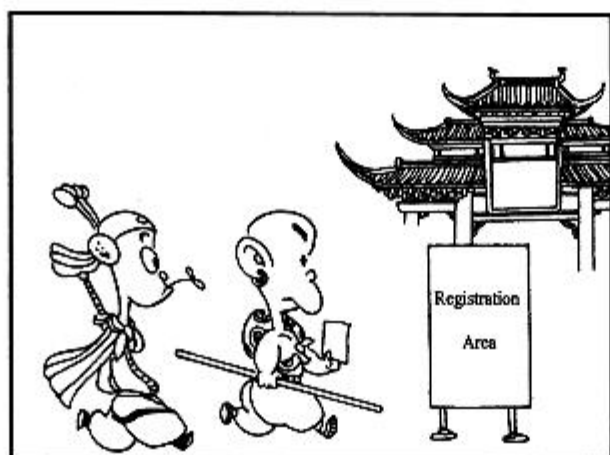


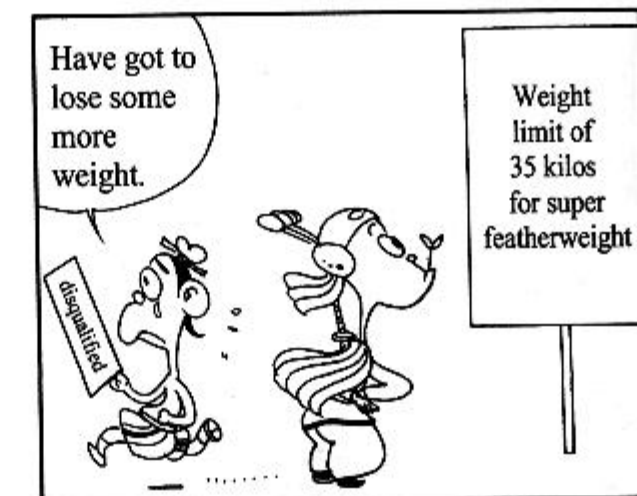
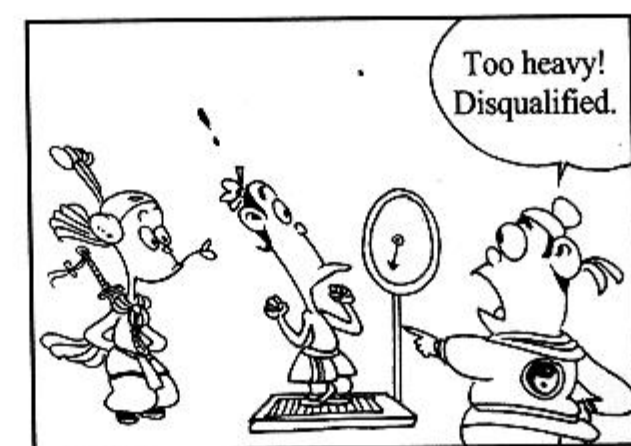
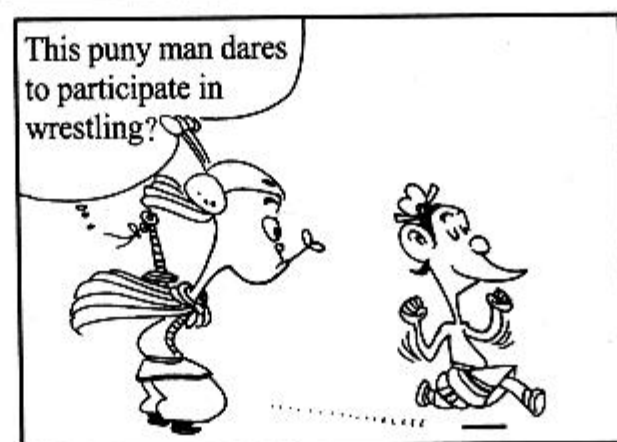
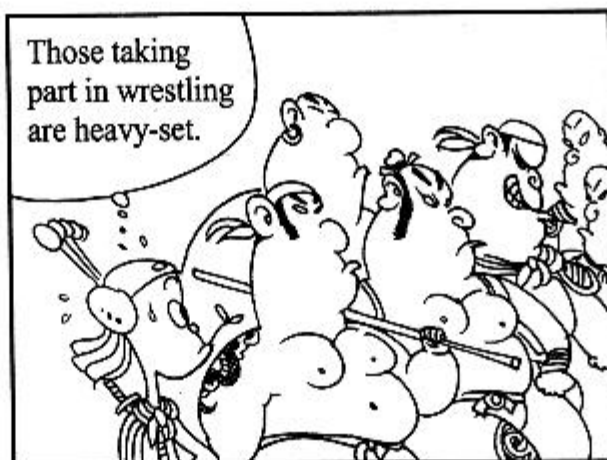
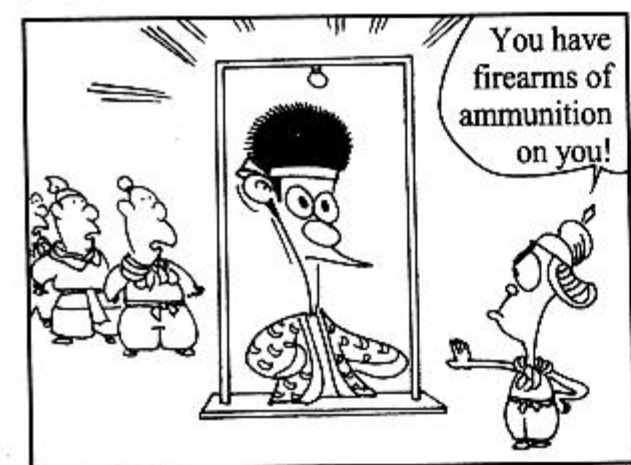
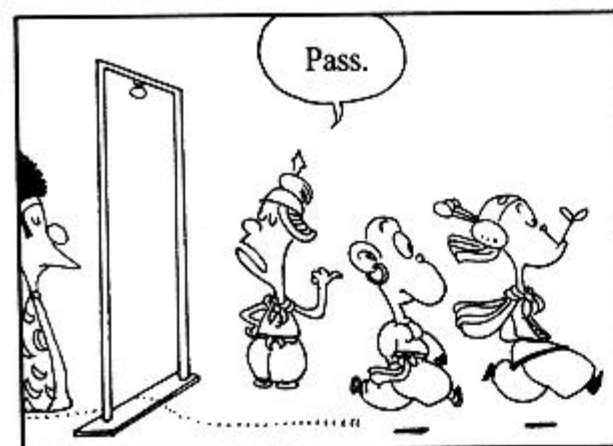
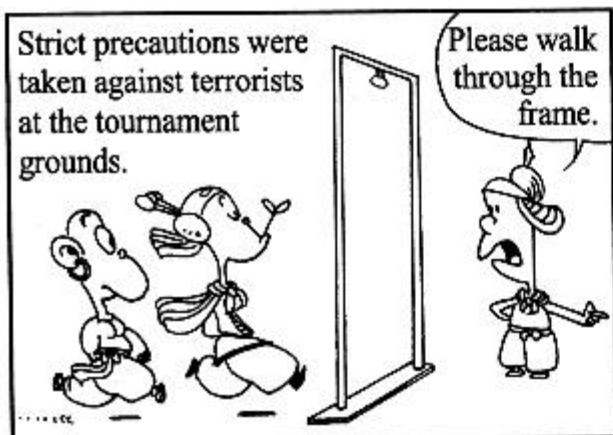
(一) 抛射兵器——弓、弩、箭矢、銃。

经整理后，十八般武艺内容如下：

后世还出现了「九长九短」、「六短十二长」，以及「大十八般」、「小十八般」等武艺的内容说法。清代褚人获《坚瓠集》和陆凤藻《小知录》，二书中所记十八般武艺，内容与《五杂俎》相同。

斧、九钺、十戟、十一鞭、十二铜、十三挝、十四叉、十五叉、十六把头、十七绵绳套索、十八白打。」明万历年间谢肇淛《五杂俎》则说：「十八般：一弓、二弩、三枪、四刀、五剑、六矛、七盾、八





头)、扒、挝、铲。

(五) 属徒手的武艺, 统称「白打」。

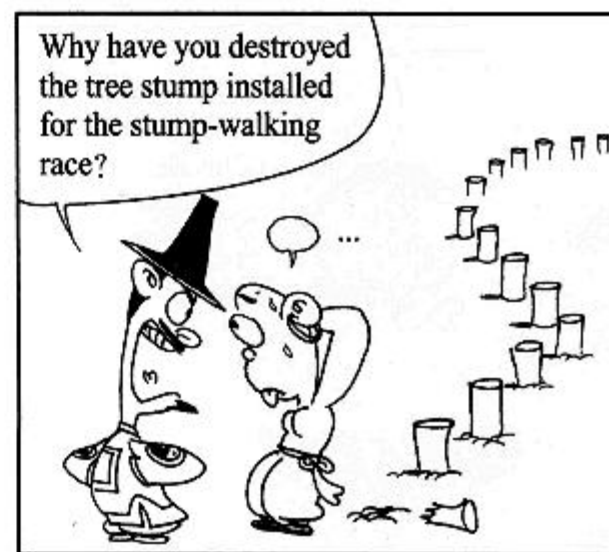
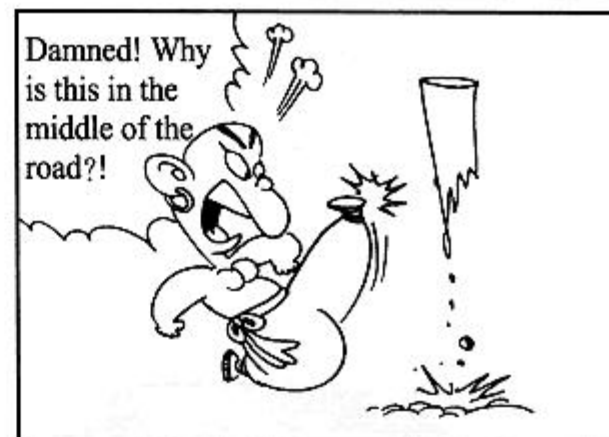
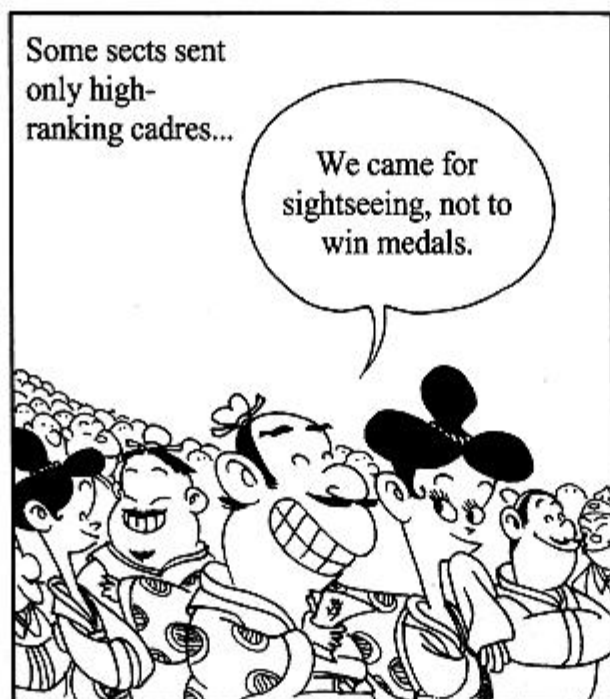
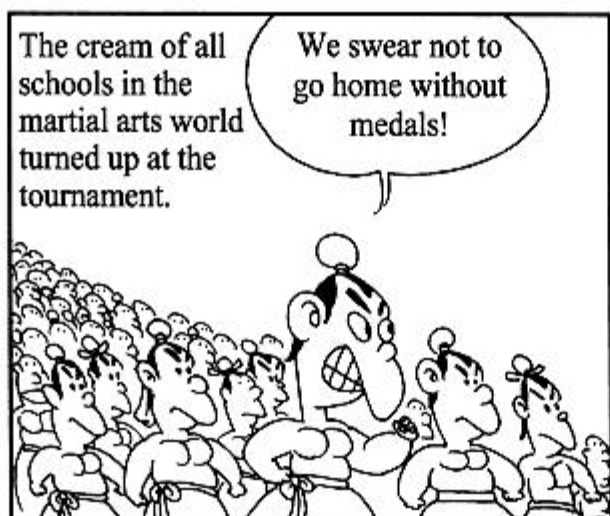
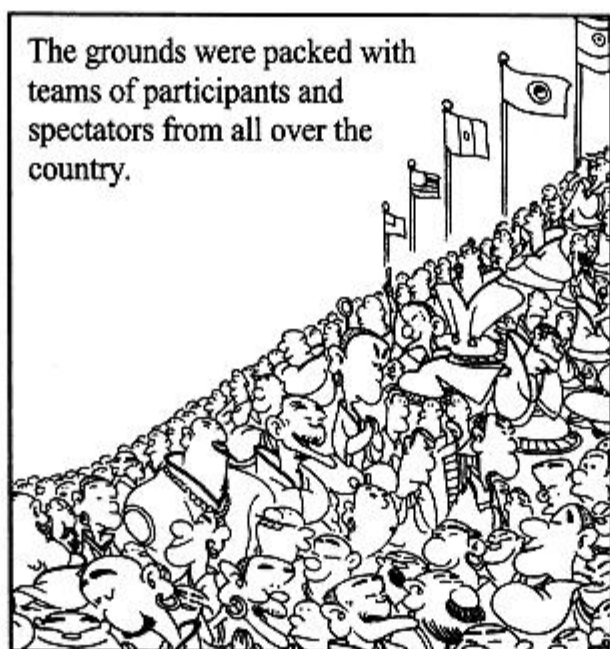
(四) 软兵器——链、流星、绵绳套索。

(三) 短兵器——剑、(短柄)刀、鞭、铜(筒)、钩、镰、锤、拐、环(圈)。

(二) 长兵器——戈、矛、枪、棍、叉、杵、杆、杖、棒、斧、钺、戟、(长杆)大刀、耙头(把

进的教学训练法则。

吴父《手臂录》则说明了练习枪法，要先学「一戳一革」，然后学「连环」，最后学「破法」等循序渐
何良臣《阵记》一书，在教学训练方面，理出了学习武艺要「先学拳」、「次学棍」的原则。

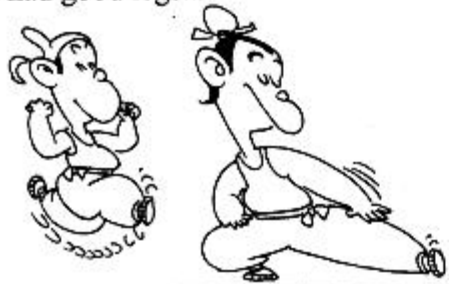


称为内家拳。

凡「主于搏人」、「亦足以通利关节」者，概称外家拳；凡注重「以静制动」、「得于导引者为多」者，概又为明清之际的「内家拳」，仅是王征南承传的一个拳种，「外家拳」仅指少林拳。到近代，发展成为

短用」和「短兵长用」的技法。例如，将兵器分为长兵和短兵，在战国时有「长兵以卫，短兵以守」的战法；到明代就发展出了「长兵

The 100-metre preliminary race was about to begin. All contestants in this item had good legs...

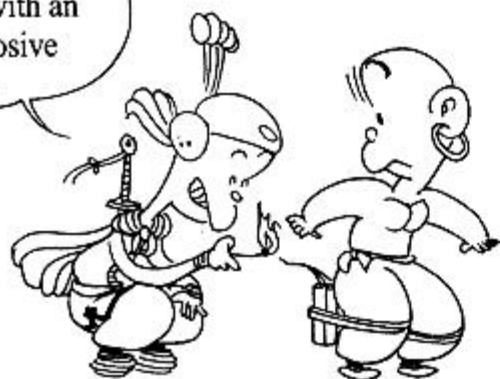


Mine are spring legs.

Wow! That's fantastic.



Let me fit you out with an explosive leg...

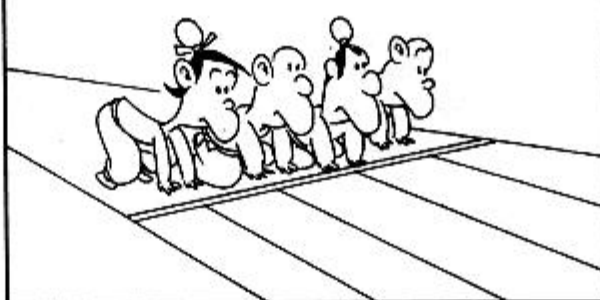


Aren't you fast?

Wah! I'm going to explode!



Group A 100-metre preliminary...



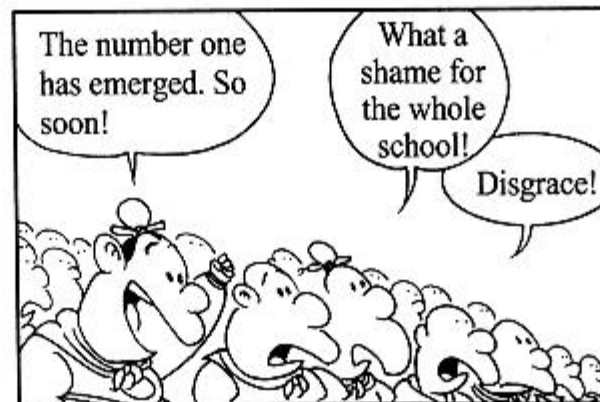
Bang!



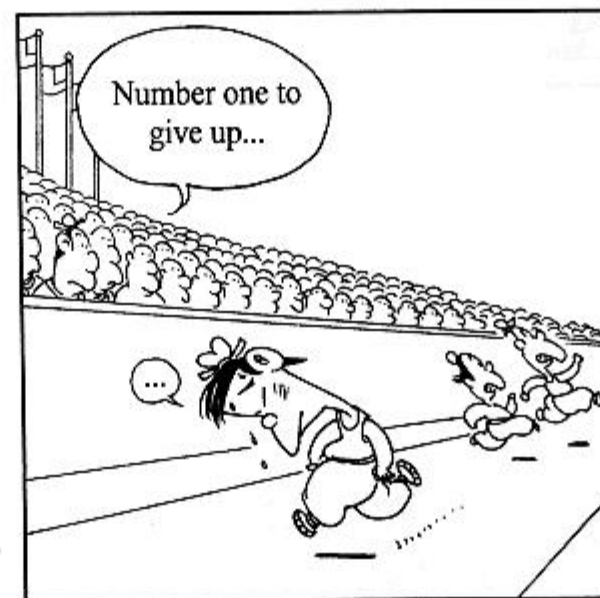
The number one has emerged. So soon!

What a shame for the whole school!

Disgrace!



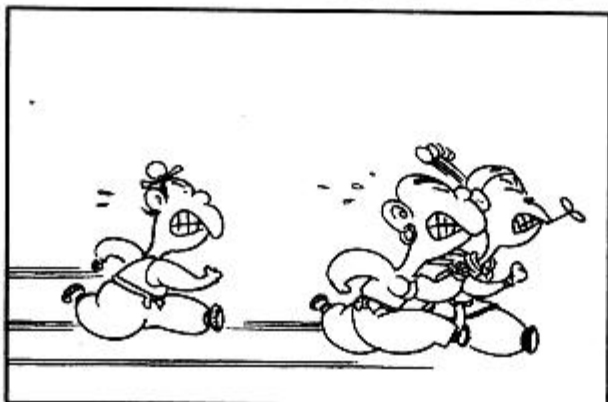
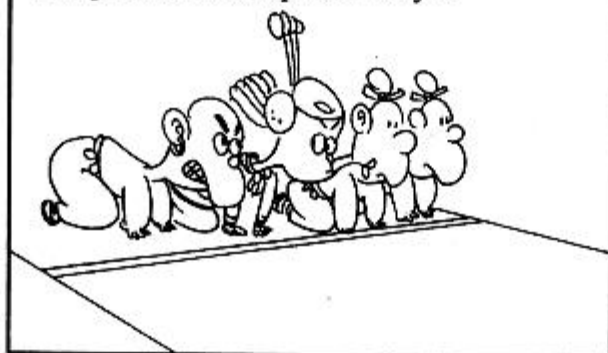
Number one to give up...



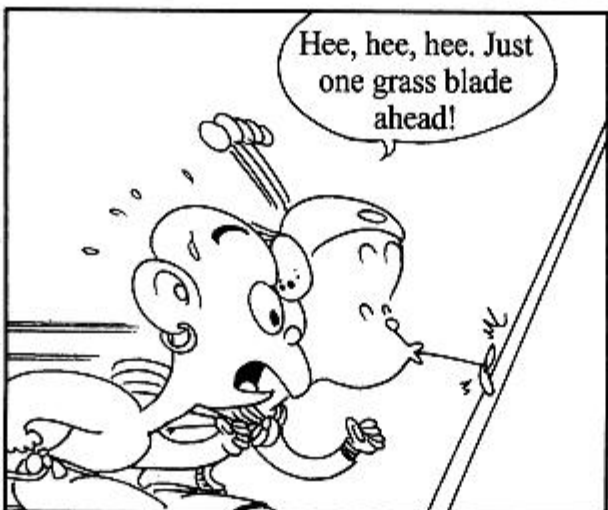
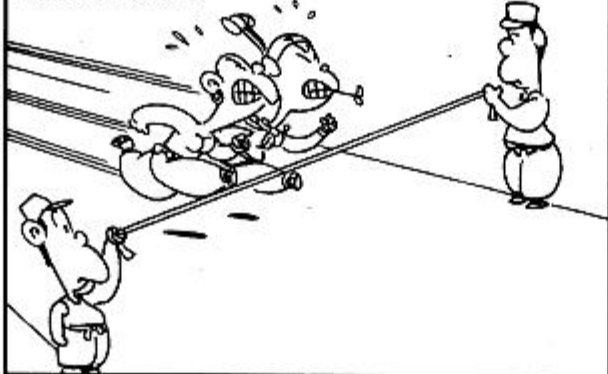
影响。

再如，以江河流域分派，南派、北派的分法，都指出了武术的分布情况，以及地理气候对拳术之形成的

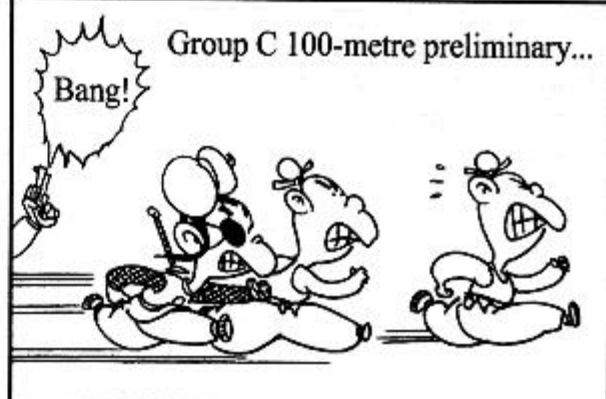
Group B 100-metre preliminary...



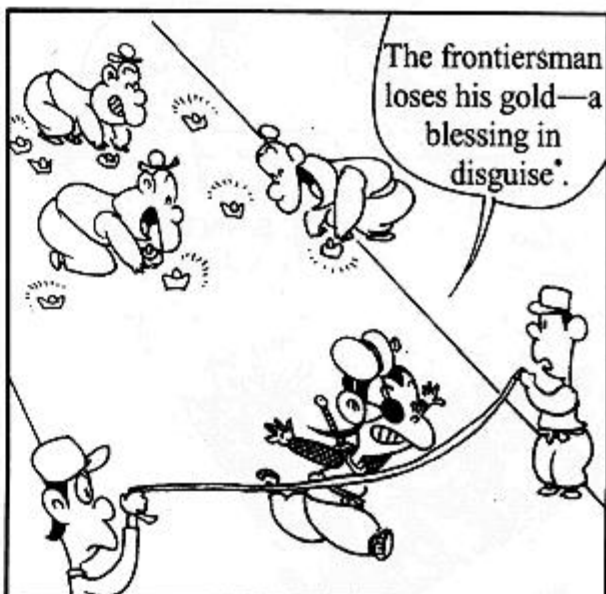
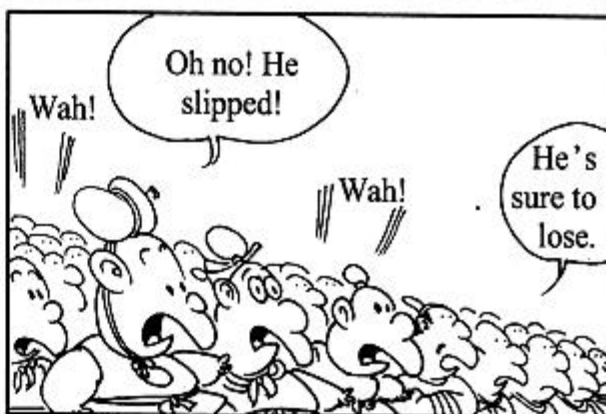
Big Drunk Hero and Shaolin Kid reached the finishing line at about the same time.



Group C 100-metre preliminary...



Oh dear, I can't run fast; there's too much money on me...



* This is a corruption of a Chinese saying: "The frontiersman loses his horse—a blessing in disguise." It is from a parable about a frontiersman whose strayed horse returned, accompanied by a better horse.

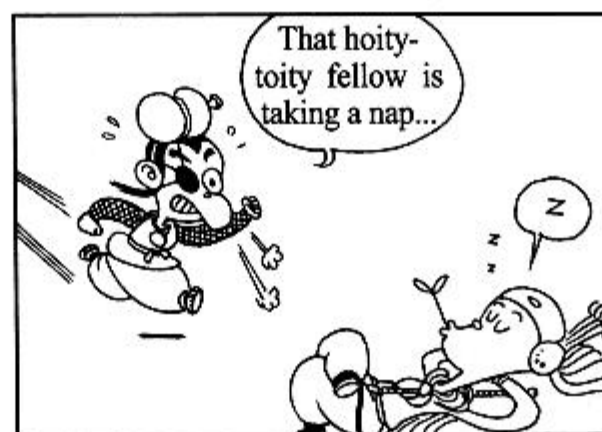
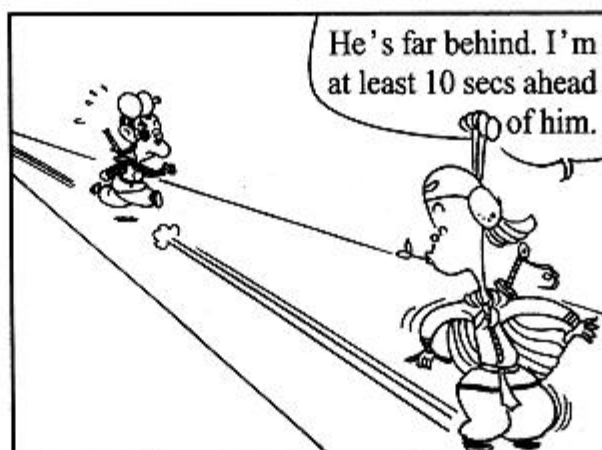
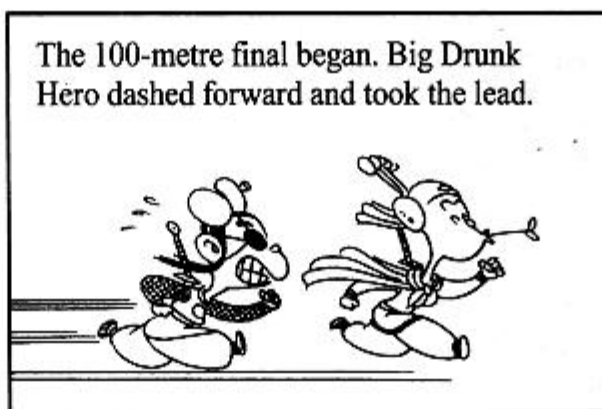
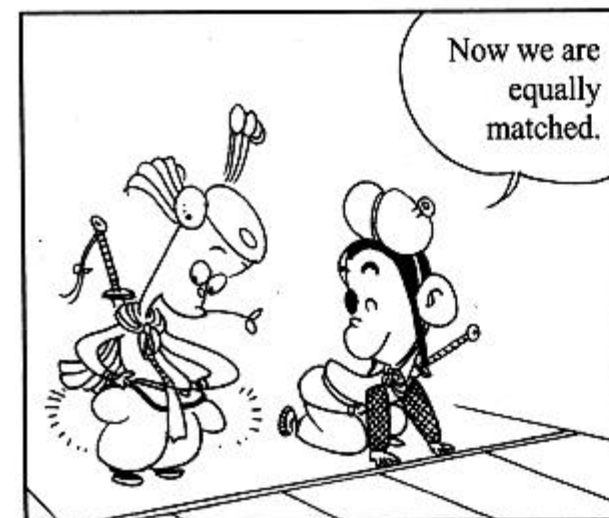
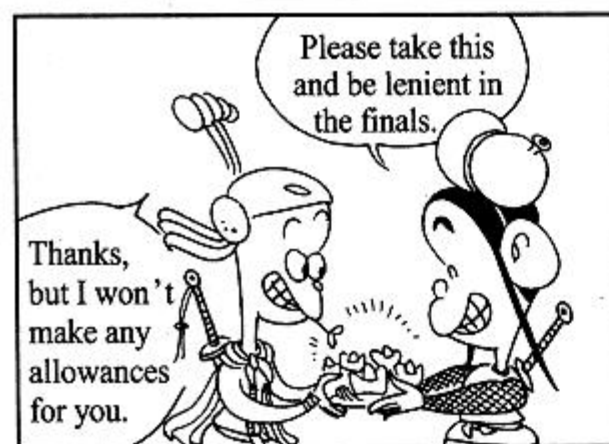
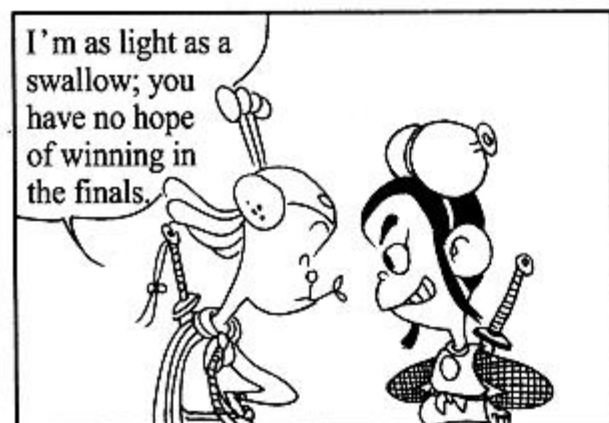
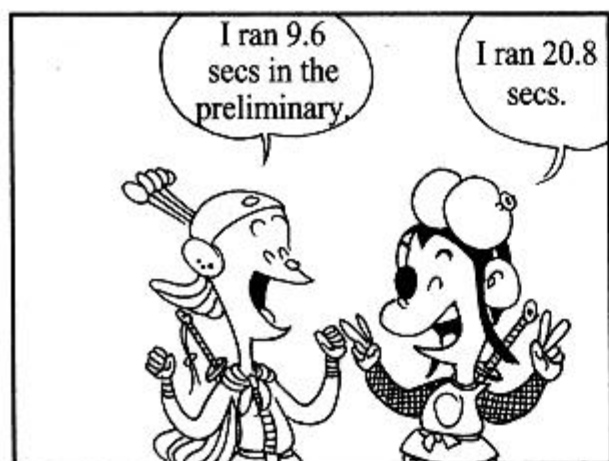
通臂、劈挂、翻子；第三类，查、花、炮、红、华拳，少林、各式太极拳和南拳等。

八、其他拳术：除规则规定的自选拳术内容以外的拳术。如——第一类，形意、八卦、八极；第二类，

一、长拳。二、太极拳。三、南拳。四、剑术。五、刀术。六、枪术。七、棍术。

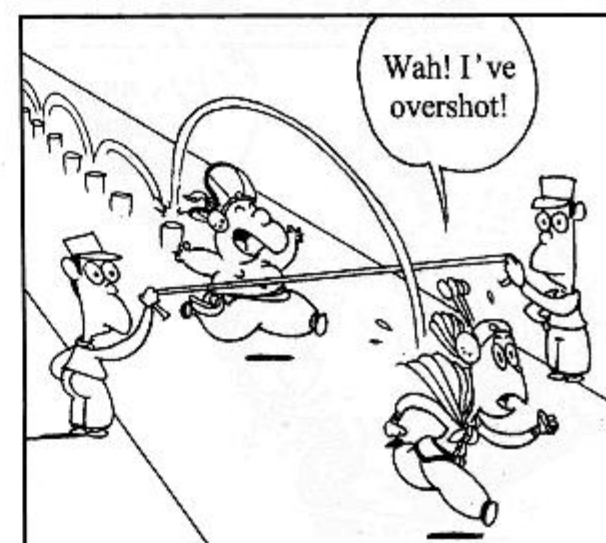
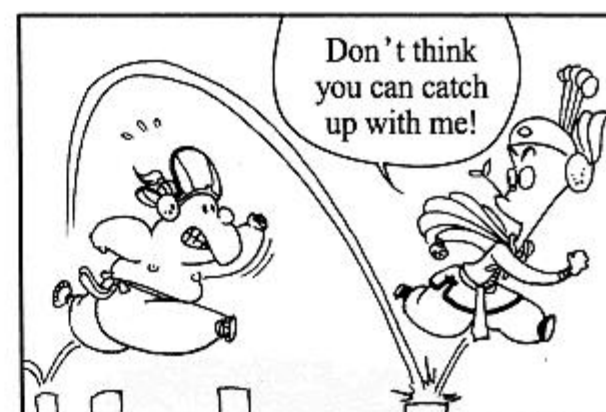
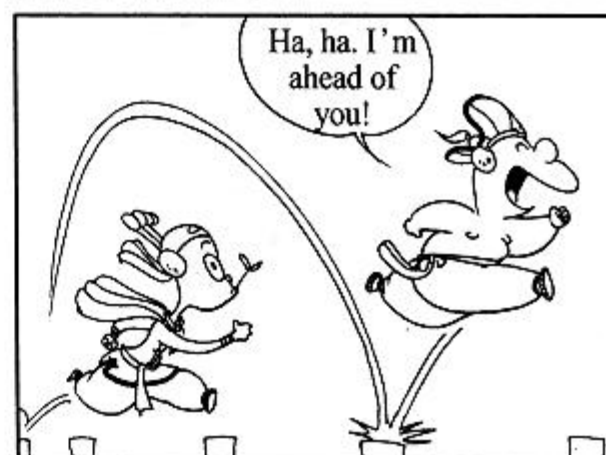
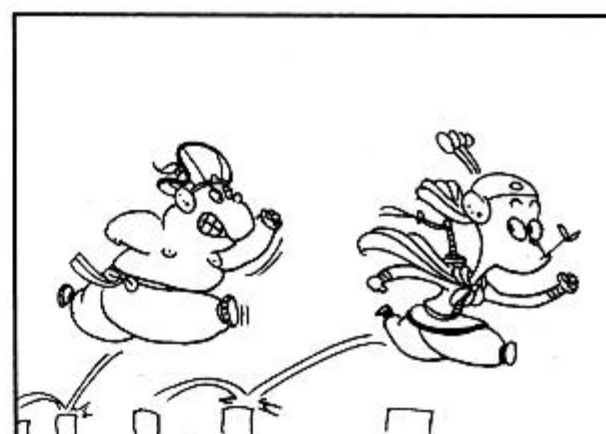
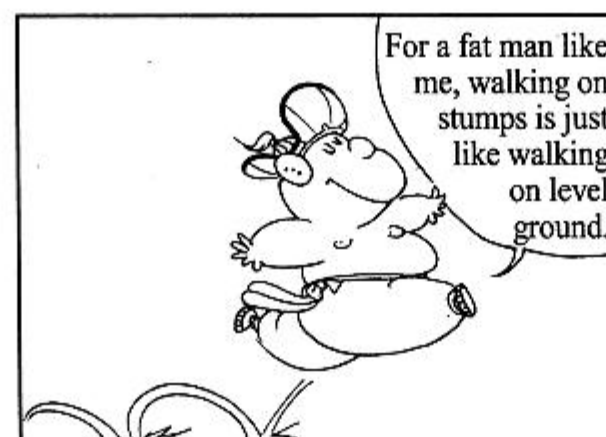
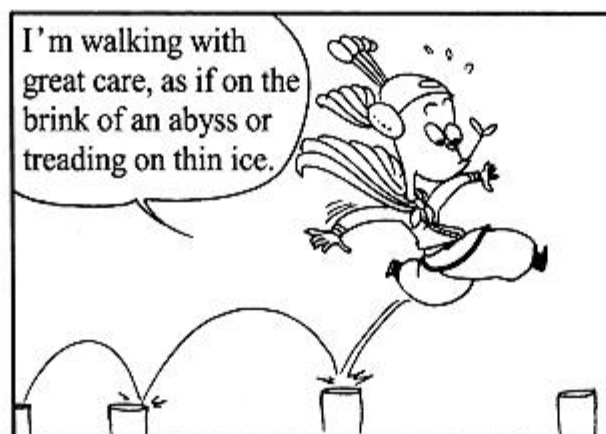
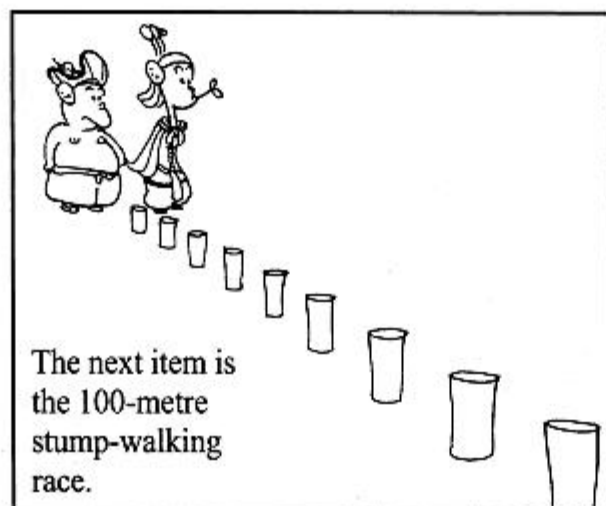
分类如下：

武术的分类，还有一较特别的分类法，就是「竞赛分类法」，例如中国大陆所颁布的《武术竞赛规则》



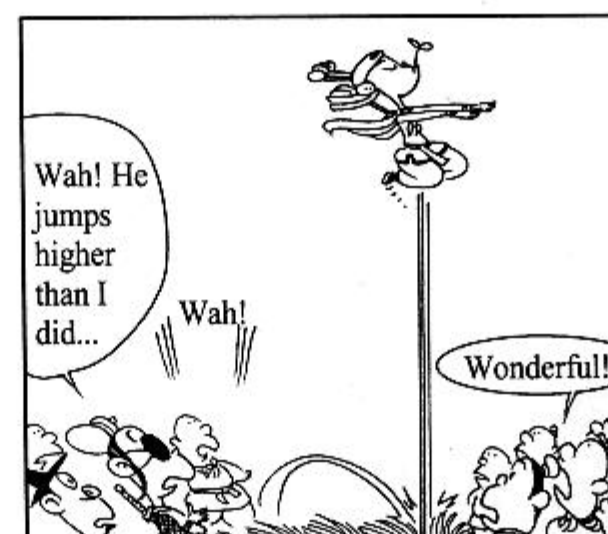
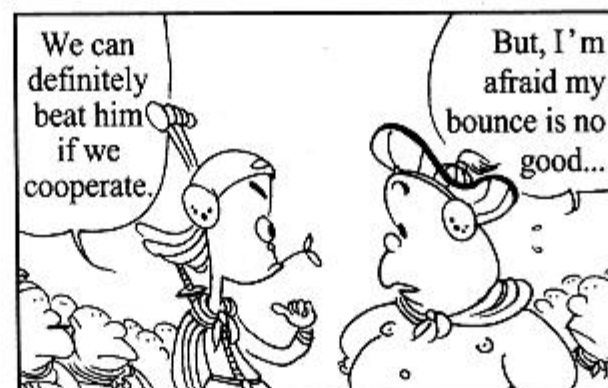
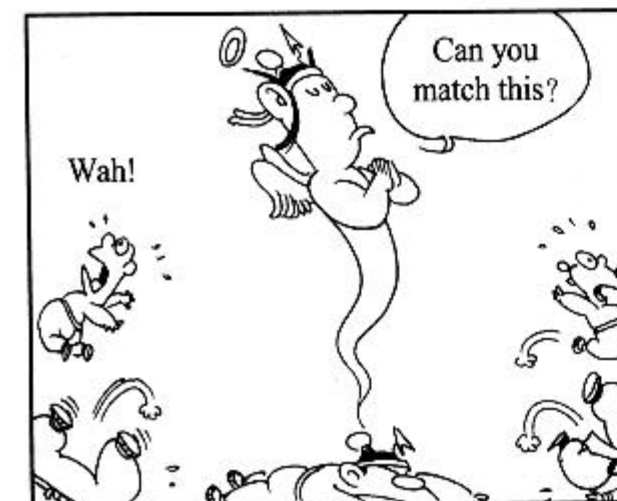
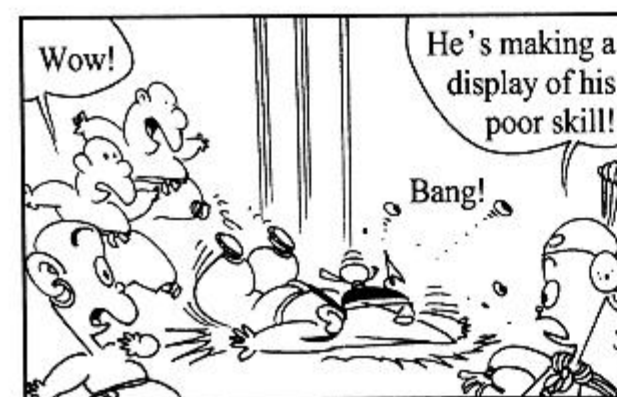
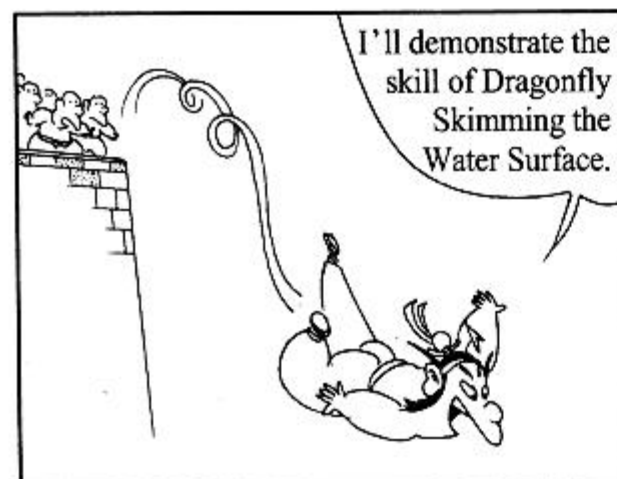
器械；第三类，软器械。

十一、集体项目。
十、对练项目：徒手对练、器械对练、徒手与器械对练。
九、其他器械：除规则规定的自选器械项目内容以外的器械项目。如——第一类，单器械；第二类，双



天下武学的殿堂——少林寺

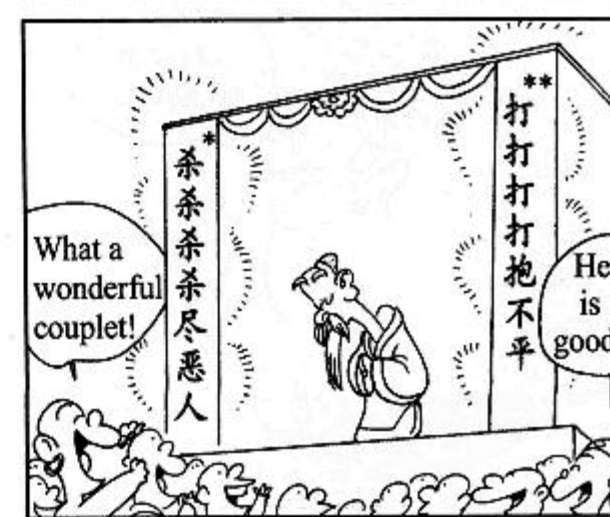
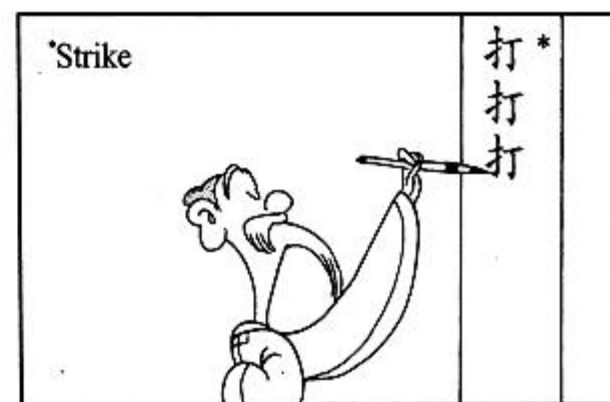
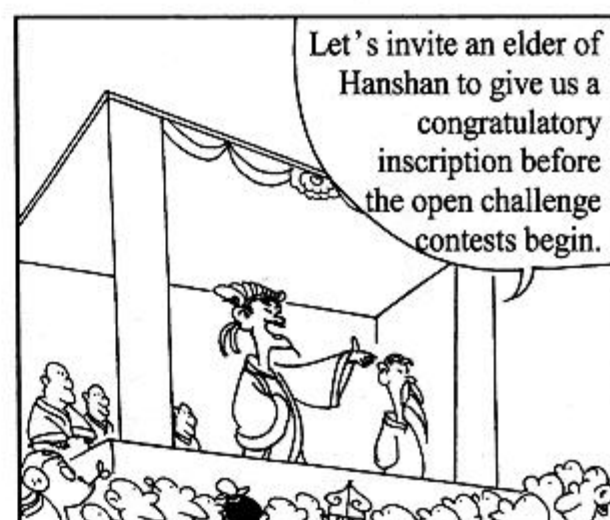
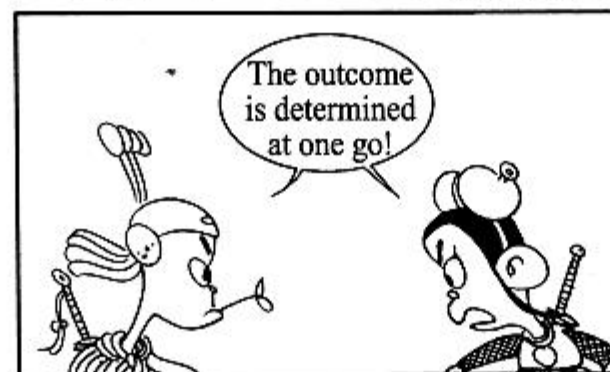
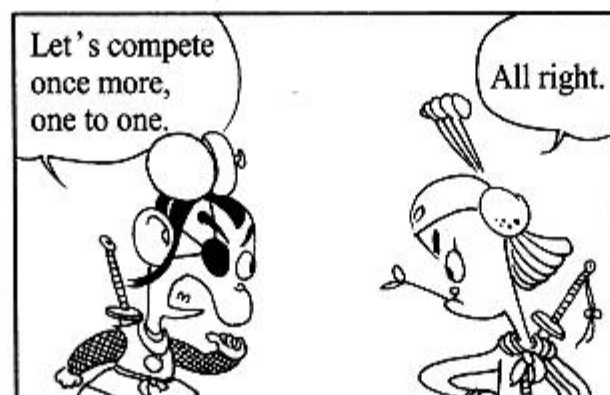
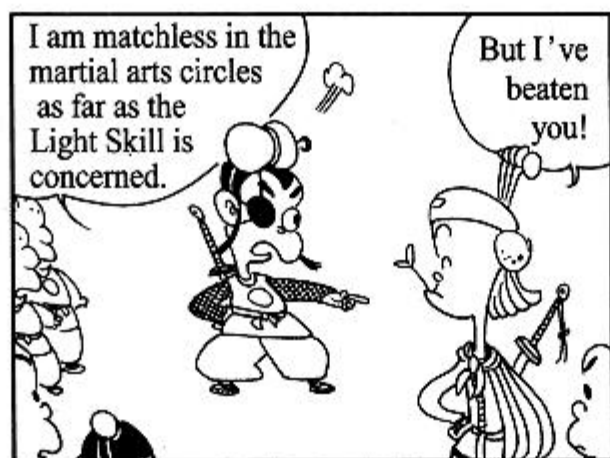
的「内功」；增强肢体攻击力和抗击能力的「硬功」；发展人体平衡能力和翻腾奔跑能力的「轻功」等等。武术功法，包括有提高肢体关节活动幅度及肌肉舒张性能的「柔功」；锻炼意、气、劲、形，完整一体



弹腿等腿法，进行踢击练习。这与现代的「吊袋功」、「踢桩功」基本相似。

唐顺之《武编·卷五》记有悬米袋或蒲团，或在平地上立三尺长凳或石墩为靶，以钻腿、桩腿、蹴腿、「木人功」锻炼法。这类提高击打能力的硬功功法，发展到明代，则有打动靶和打静靶两类。

《史记·殷本纪》记有帝武乙，做偶人，「与之搏」。偶人是土木做成的人像，与偶人搏斗，很像后世「硬功」很早就受到重视。

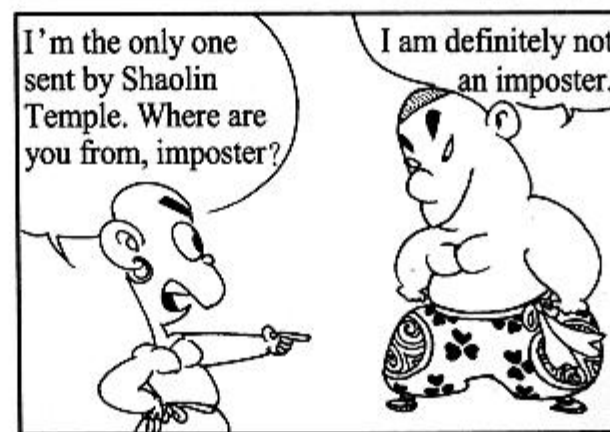
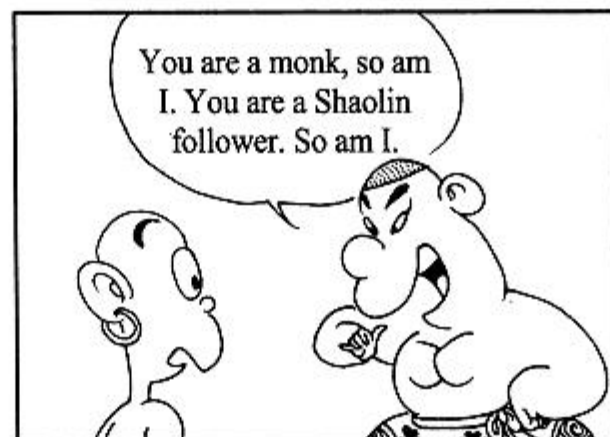
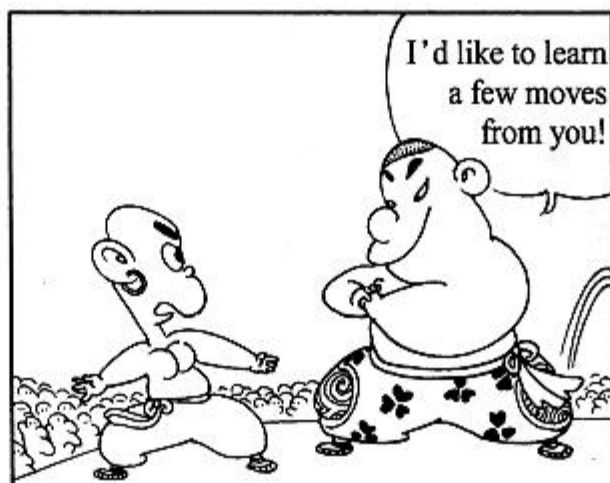
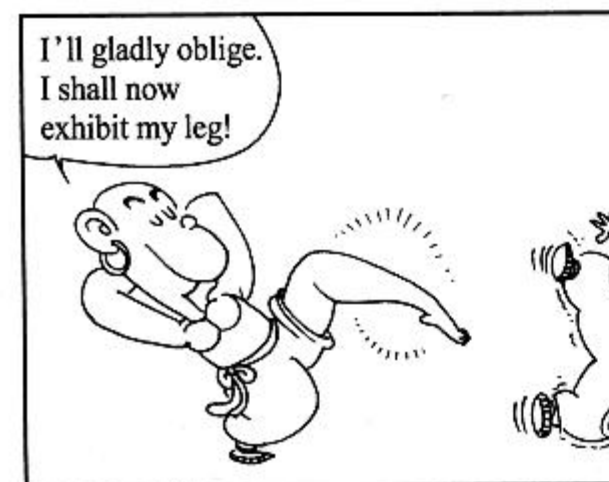
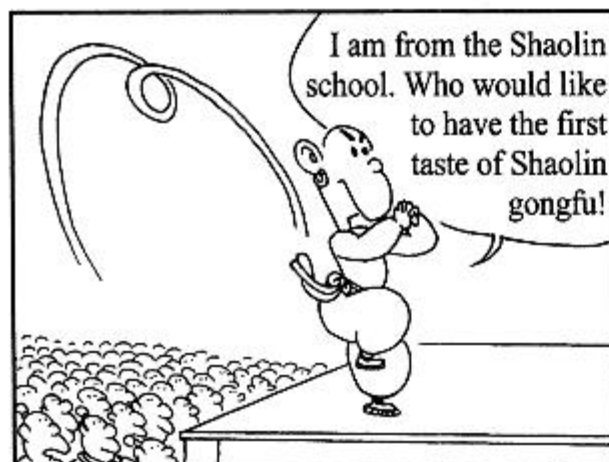
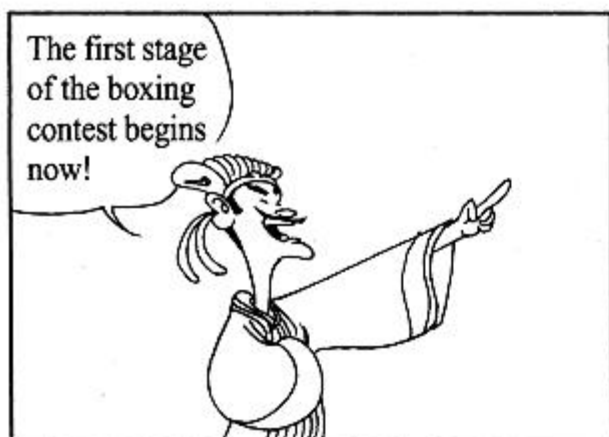


* Strike to defend the weak and helpless.
* Kill to wipe out all evildoers.

天下武学的殿堂——少林寺

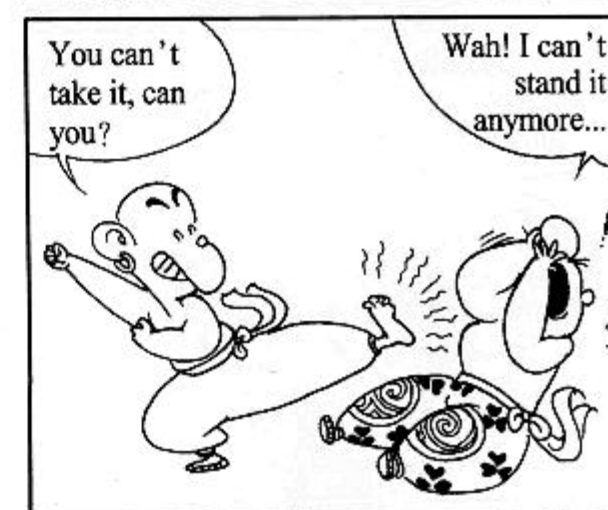
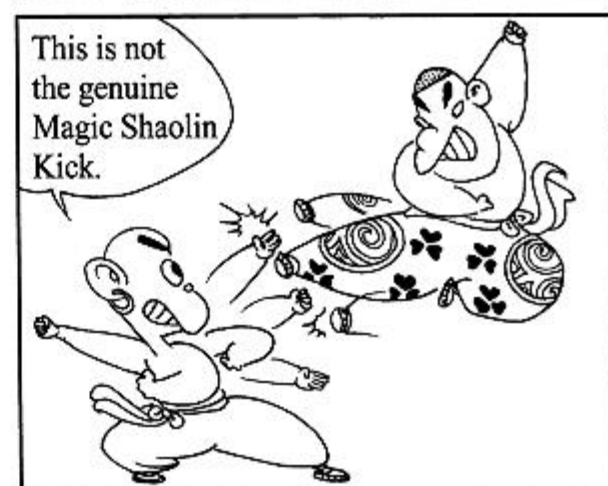
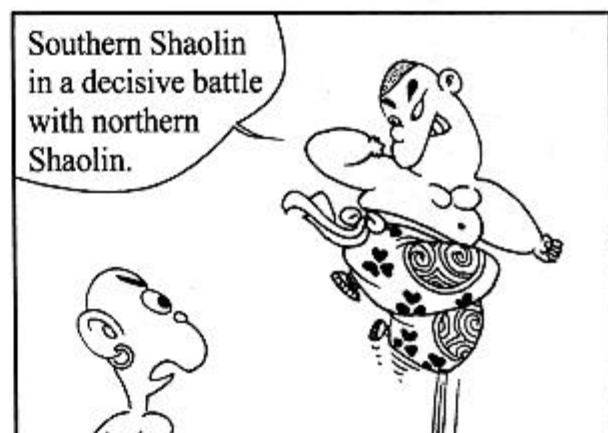
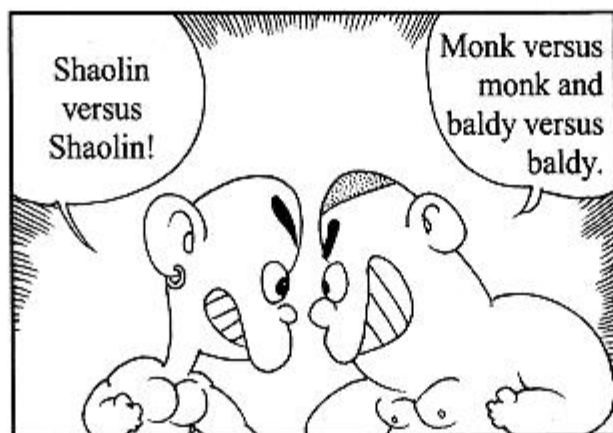
似。近代的「排打功」及「钢刀排身」、「卧叉」等表演，很可能就是承袭唐代。当时，医家用于自我按摩的「拍击法」，是以指环、手、拳拍击身体，与后世「排打功」的初步练法相击一麻衣人，却「如扣木石」。

唐睿宗时的杂技表演，已有「卧剑上舞」。唐武宗时，有个名叫管万敌的供奉，颇有膂力，他奋力用拳硬功中提高抗击、抗压能力的功法，在唐代已较为流行。



将一般练力法结合武技形成的功法很多，例如「石锁功」、「鹰爪功」等等。
舞刀是以铁制大刀为械，进行推举和舞花等力量练习，很像是举铁棒进一步结合武术技术形成的。清代有「舞刀」。

硬功中，提高力量的锻炼法，在汉代有「扛鼎」（举鼎），晋唐间有「翘关」（推举铁棒），清代流行



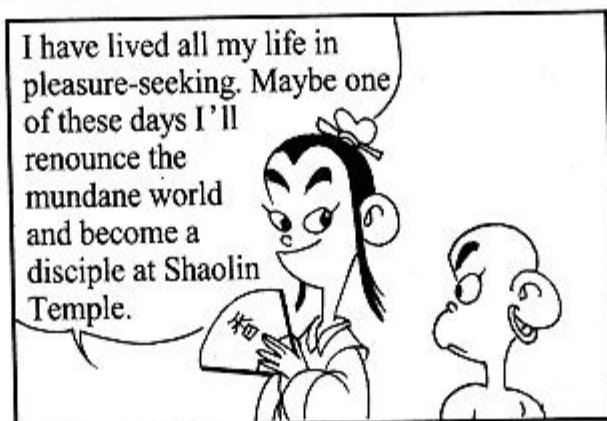
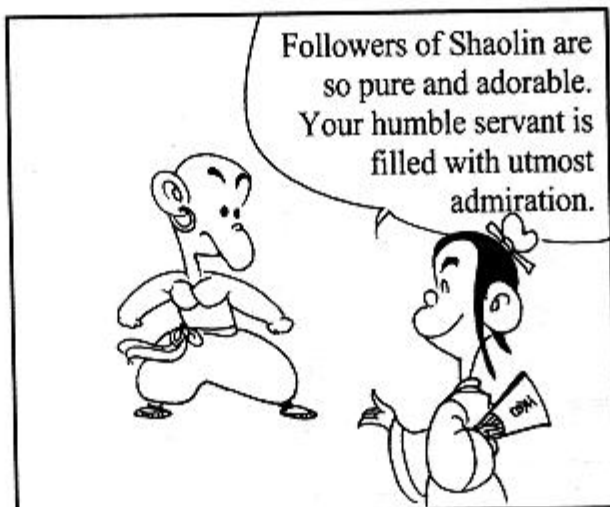
天下武学的殿堂——少林寺

头，捻椽覆，上越百尺楼阁，了无障碍。」这些记述，很像后世所谓「飞檐走壁」。

《朝野金载》记唐代柴绍之弟，「尝著吉莫靴走上砖城，直至女墙，手无攀引。又以足趾蹈佛殿柱至檐又如《梁书·羊侃传》记，南北朝时的羊侃，「尝于兖州，尧庙蹋壁，直上至五寻，横行得七迹。」

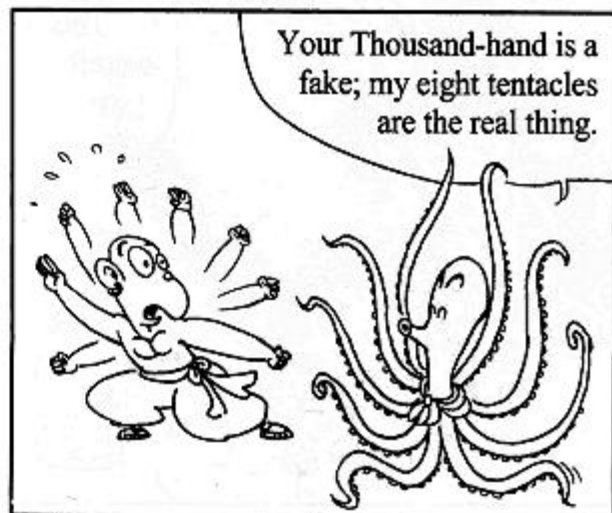
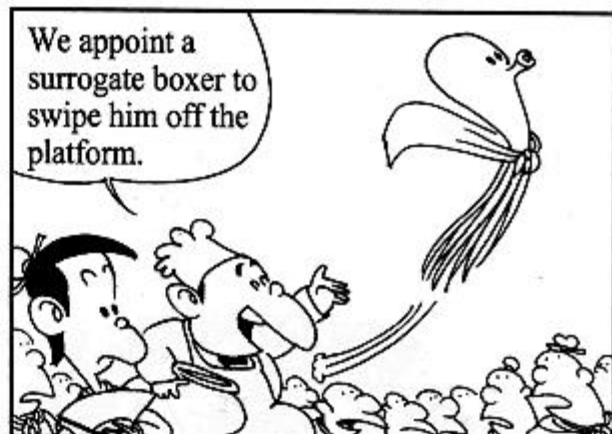
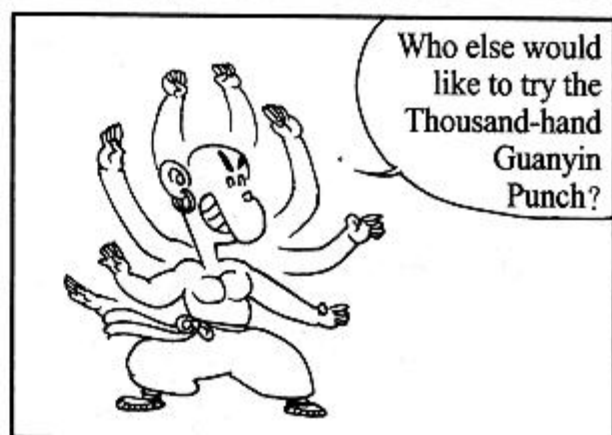
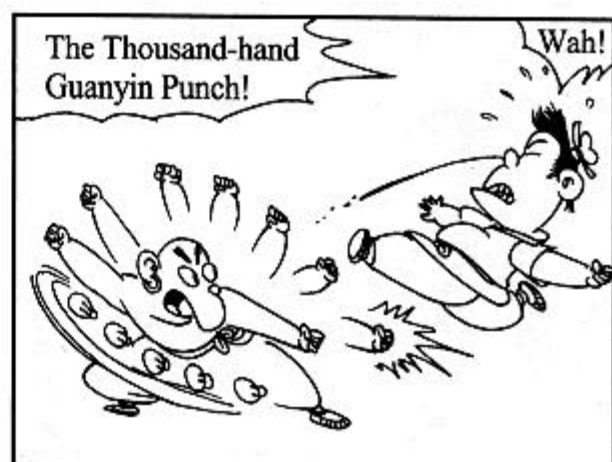
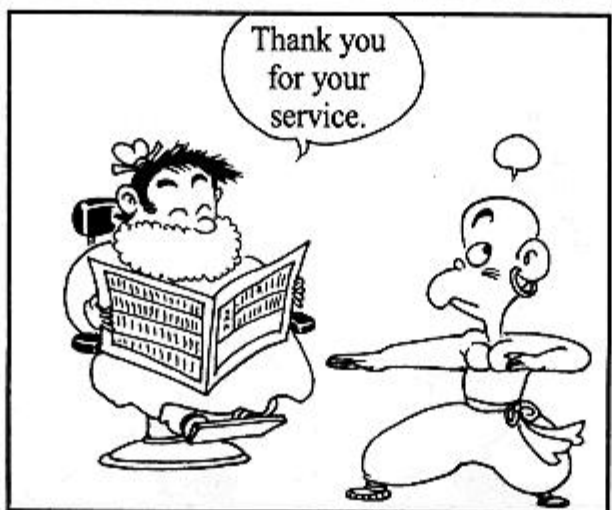
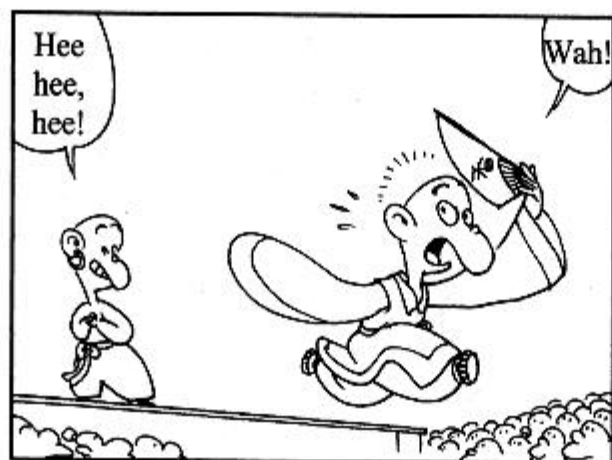
法：很像后世「梅花桩」、「跑桩」等功法。

例如，战国时《列子·汤问》中，载有将木桩「计步而置，履之而行，趣走往返，无跌失也」的练习方法，也是较早受到重视的功法。



话和练法，同于后世的「陆地飞行术」。

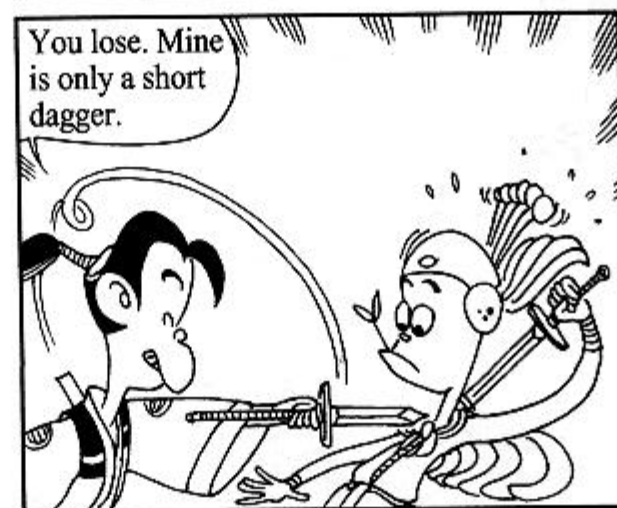
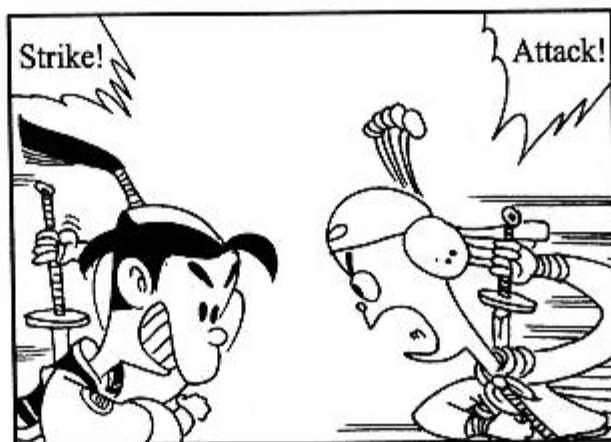
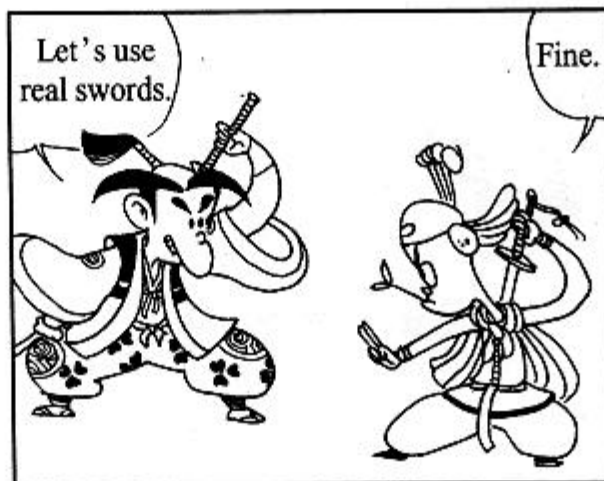
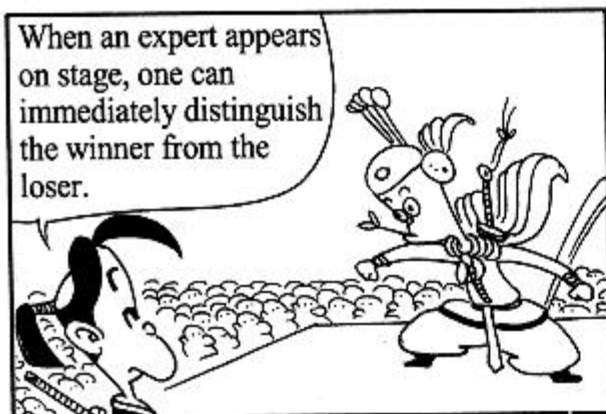
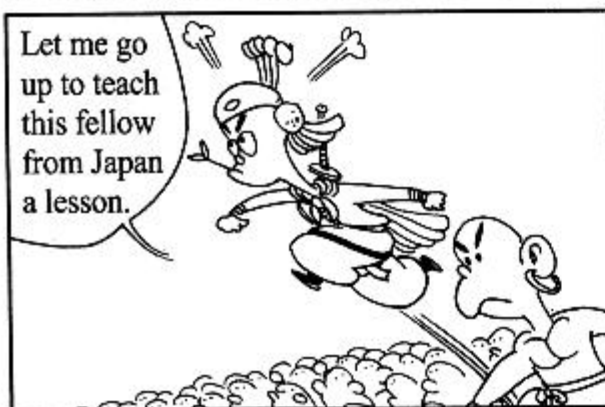
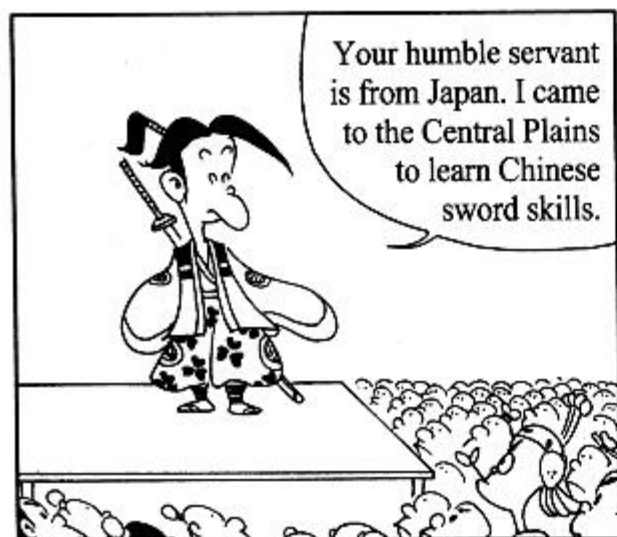
明代戚继光《纪效新书》述此类练法云：「如古人足囊以沙，渐渐加之，临敌去沙，自然轻便。」这些再如《陈书》中载，南北朝时黄法氈步行，日三百里，距跃三丈；陈灵洗「步日二百余里」。



天下武学的殿堂——少林寺

内外俱炼，「使气串于腹间，护其骨，壮其筋」，达到「并其指可贯牛腹，侧其掌可断牛头」的效能。明代天启四年，《易筋经》问世，使内功的修炼达登峰造极的阶段。它强调内壮与外壮统一，追求通过习，是早期内功的练法。

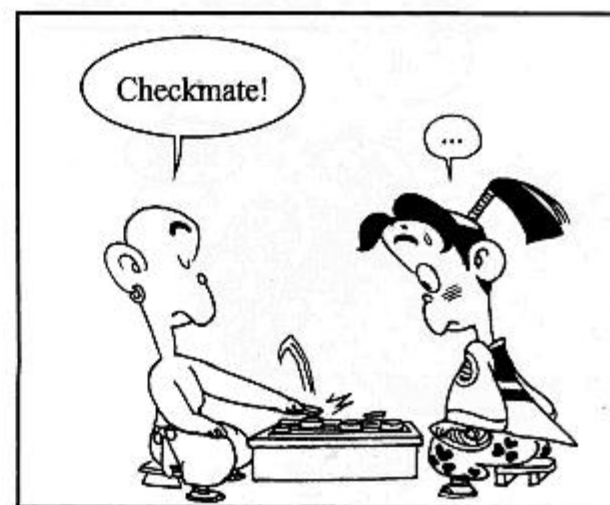
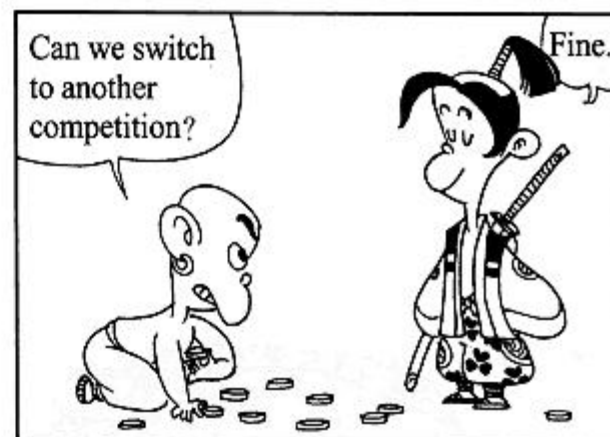
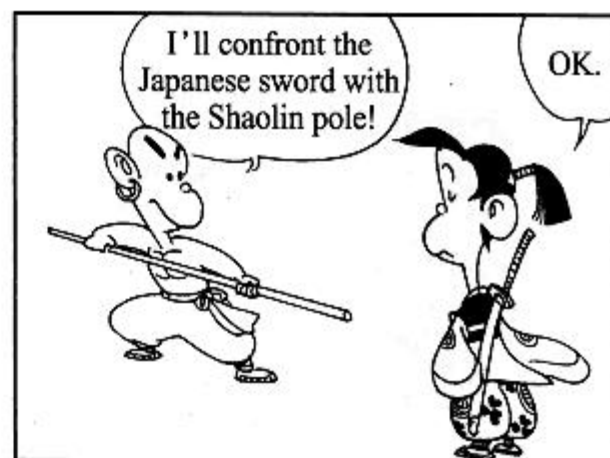
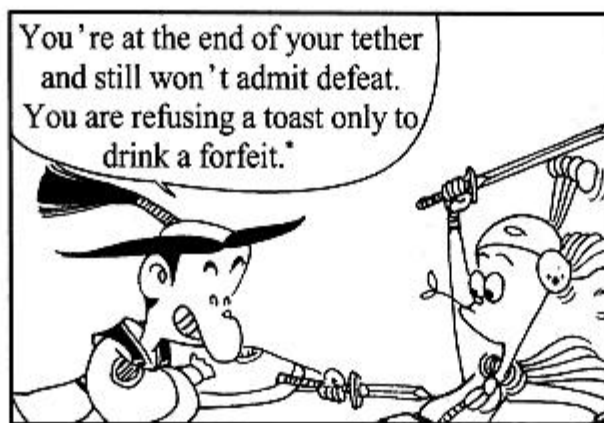
宋代已流行的八段锦，采用左右开弓、攒拳怒目、四面卫击等武技动作，进行以气助势、以气助力的练内功，是武术技法与气功结合的产物。



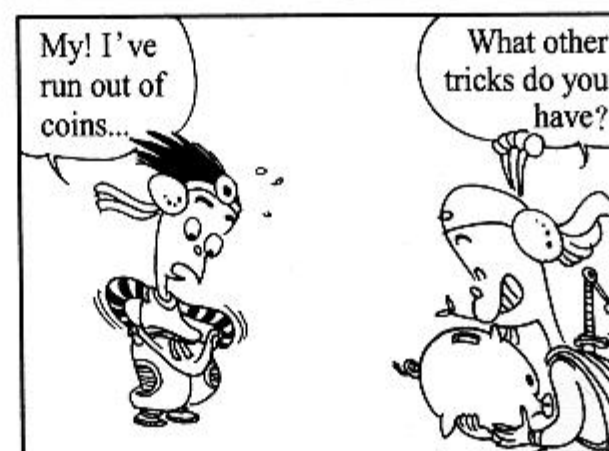
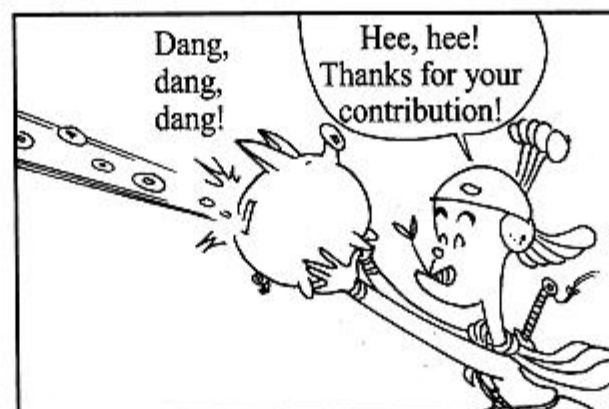
● 小憩

道教服丹药以助功效的修炼法等。

《易筋经》是明天启四年天台紫凝道人所著，内容包括儒家的养气，医家的「引导按跷」、按摩拍击，近代，少林寺方丈妙兴，传出的数十种少林功法，大都是《易筋经》行功理法的繁衍。晚清刻本《易筋经·潘爵伟序》云：「至今少林僧众谨以角艺擅场，是得此经之一斑也。」清代少林寺将《易筋经》作为习武的必修内容，认为少林武技之精，皆赖《易筋经》之功。



* This Chinese saying warns that someone who refuses to cooperate will be dealt with more harshly.



一处不打人」的能力。

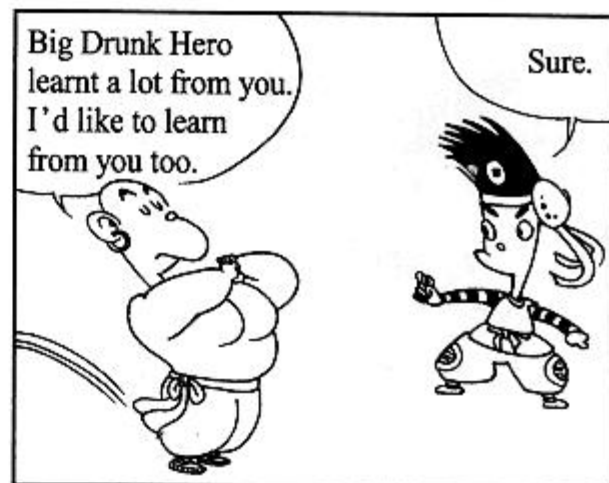
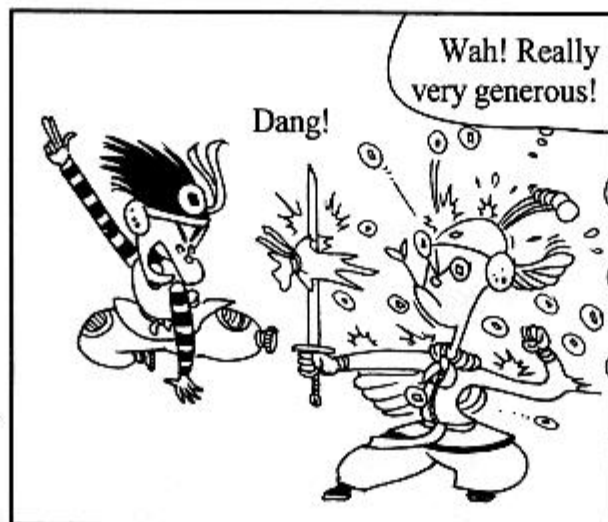
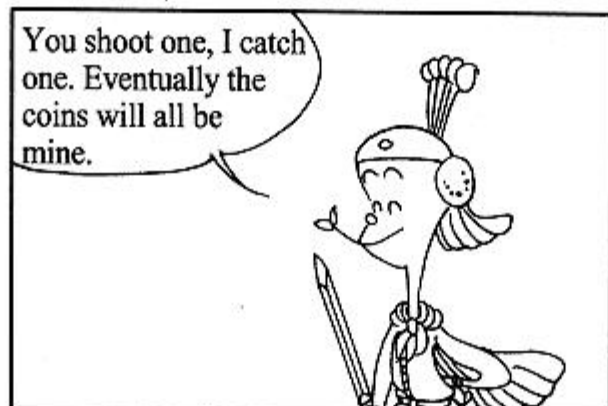
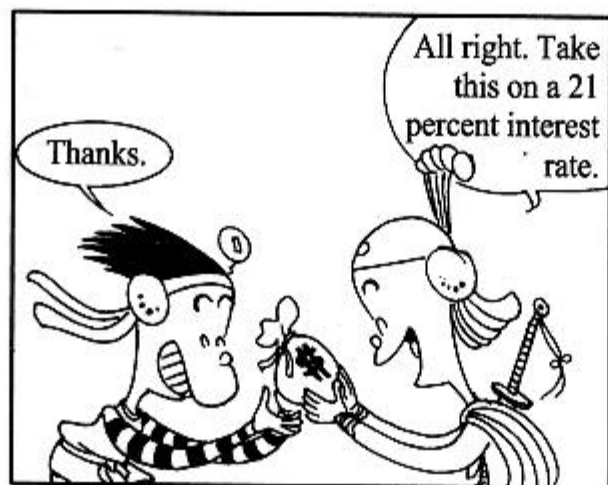
畅达，追求「气至则膜起，气行则膜张，能起能张，则膜与筋齐坚齐固矣」。以获得全身「无一处俱打，无而《易筋经》中对人体进行揉、拍、大杵捣、木槌捶、石袋打的锻炼，旨在凝气于中、积气充固、运气积，气充而力自周，此气即孟子所谓至大至刚、塞乎天地之间者，是吾浩然之气也。」

在养气方面，《易筋经》旨在积气，以追求能增力助力的「浩然之精气」，例如书中云：「气积而力自

● 小憩

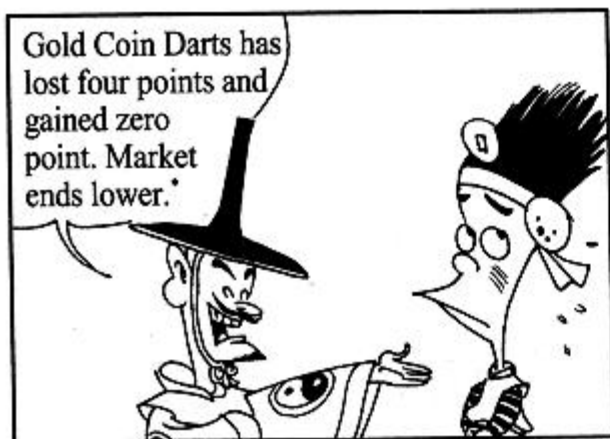
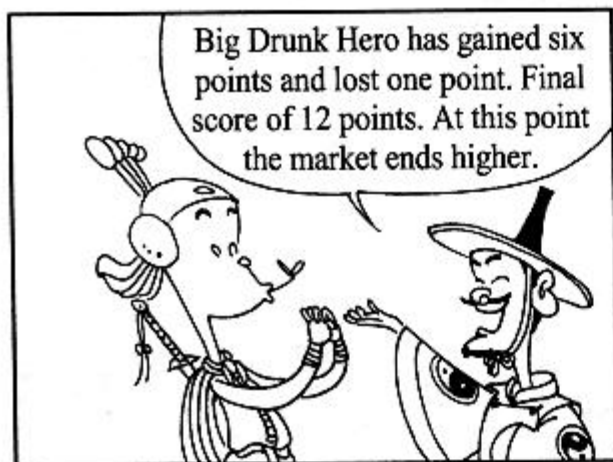
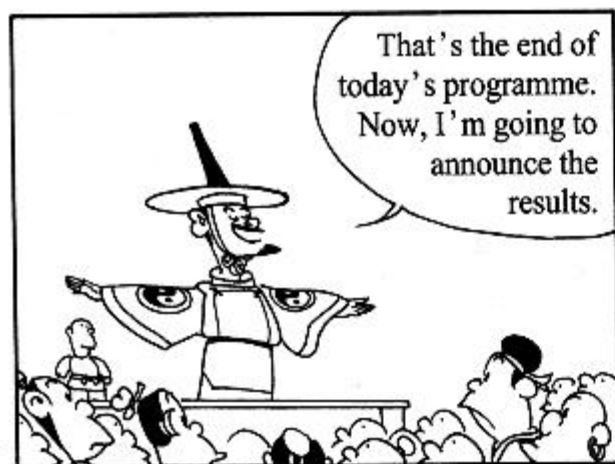
• 小憩

在行功前后配合内外用药，是借助药力加强功效，促进内壮外强，消除热毒，软肤活络。
古代道教修炼时服食丹药，旨在借助药效加速修炼，追求驻形延年、长生不老、肉体成仙。《易筋经》

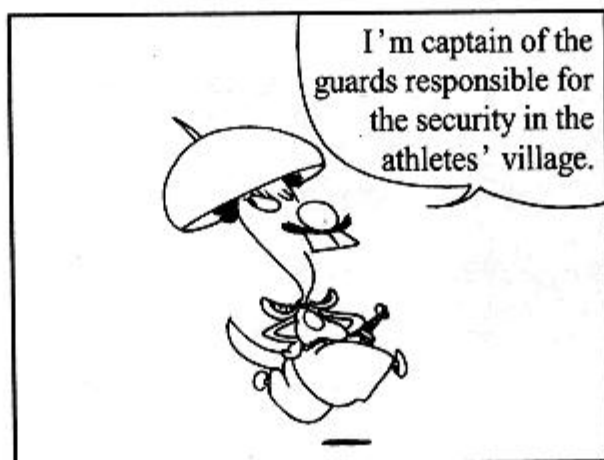


* Zhuge Liang once sent out 20 boats lined with straw figures to meet Cao Cao's troops in a fog. As predicted, the enemies fired arrows relentlessly. Zhuge Liang managed to collect about 150000 arrows.

「学拳要身法活便，手法便利，……腿可飞腾……活着朝天，而其柔也。」
明代唐顺之在《峨眉道人拳歌》中，说道人练拳时「百折连腰尽无骨」。戚继光的《纪效新书》则说：
柔功，是锻炼提高柔韧素质的基本方法，历来受到习武者的重视。

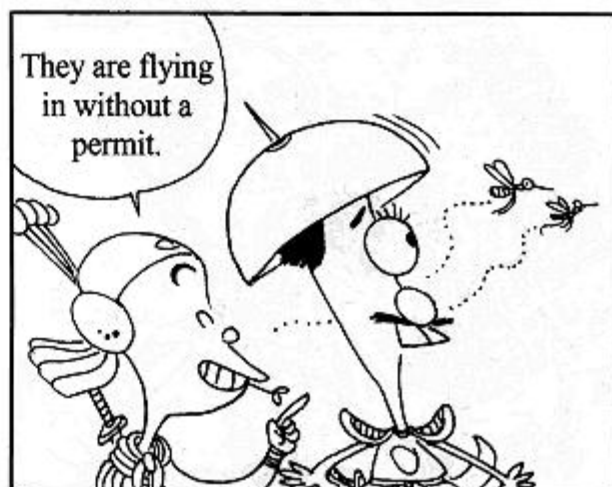
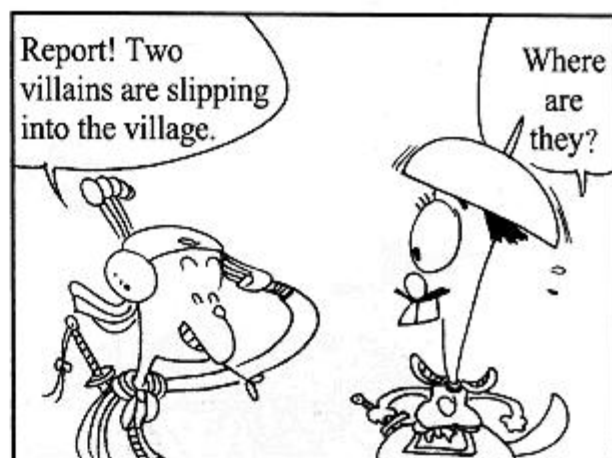
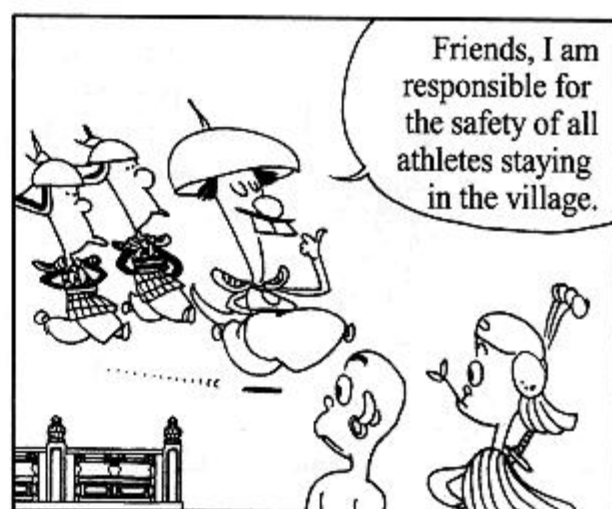
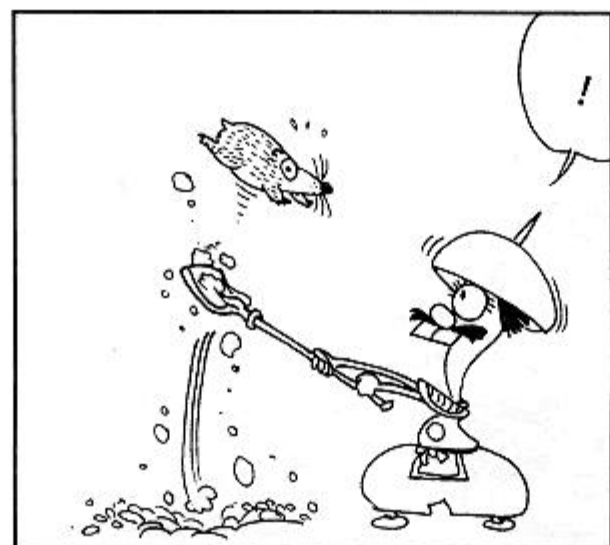
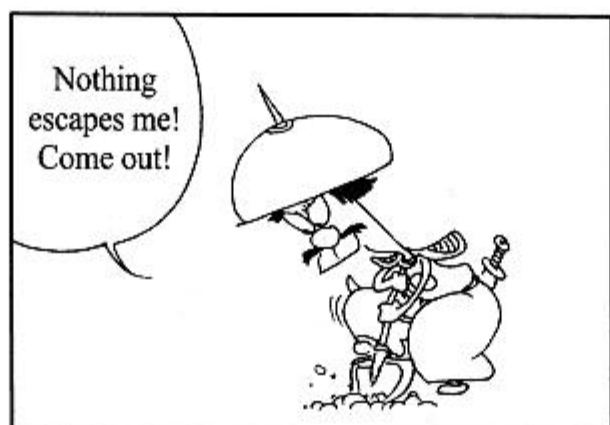
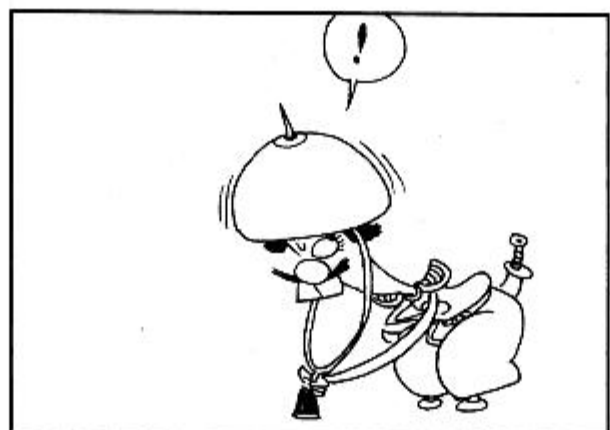
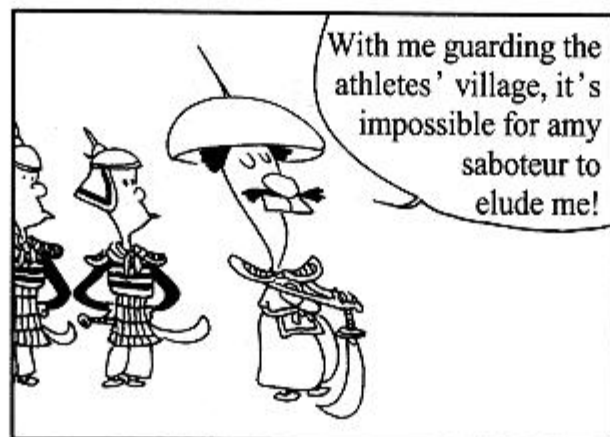


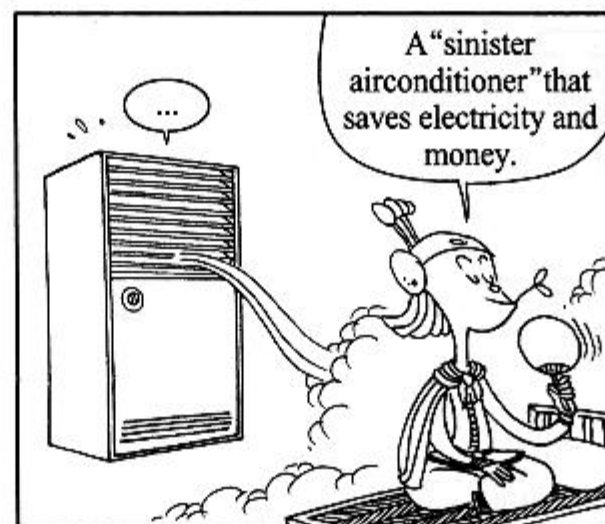
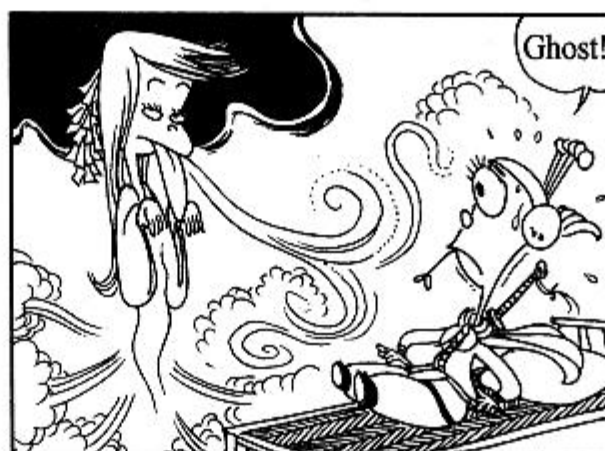
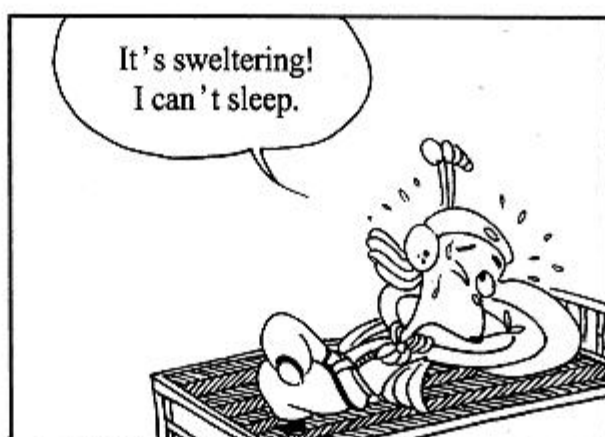
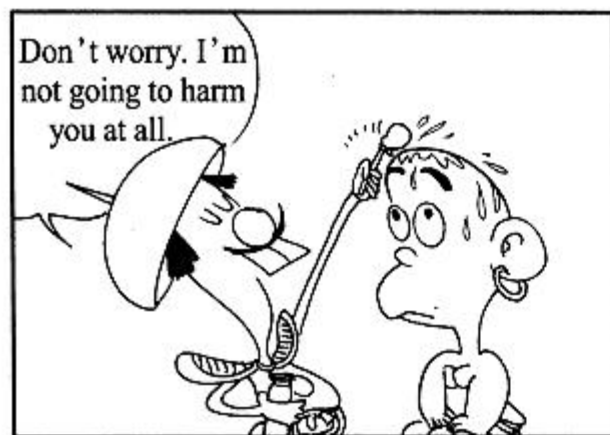
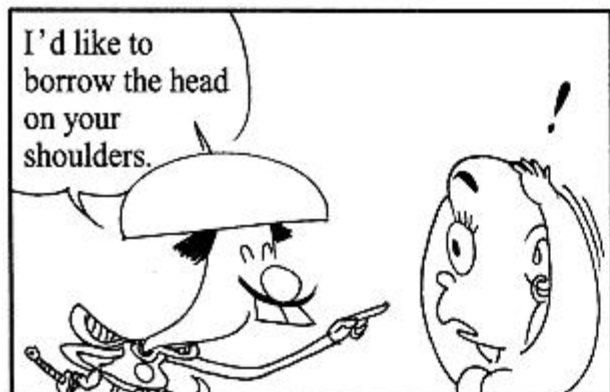
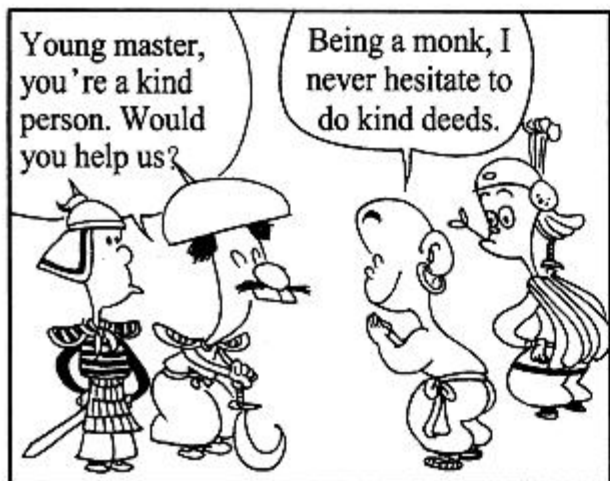
* As in the previous line, the author is using stock market jargon.



相搏，继而又发展出了「相错畜，相散手」的手搏。

徒搏可以追溯到较力斗硬的「角抵」，而后发展成「始乎阳，常卒乎阴」、「举手击要，终在扑也」的格斗，泛指两人在一定条件下，遵照一定的规则，进行徒手或器械的对抗练习和实战竞赛。内容包括徒





当时，民间将手搏称为「打擂台」。

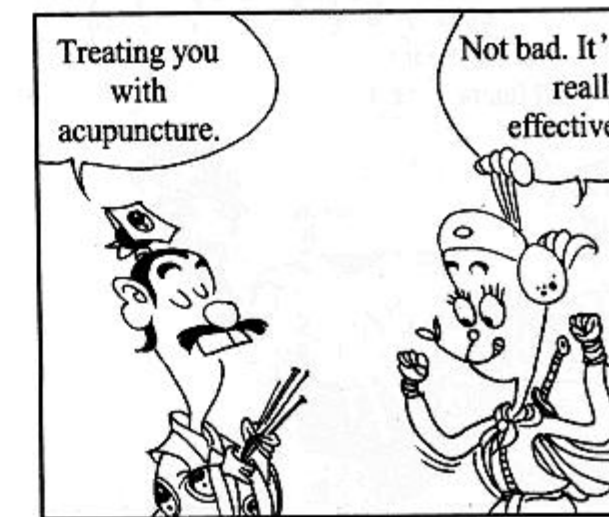
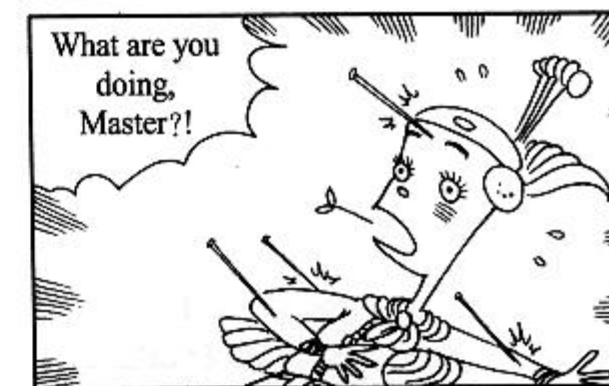
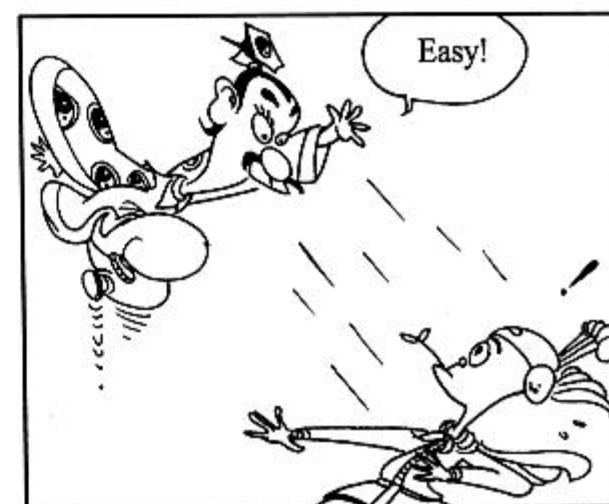
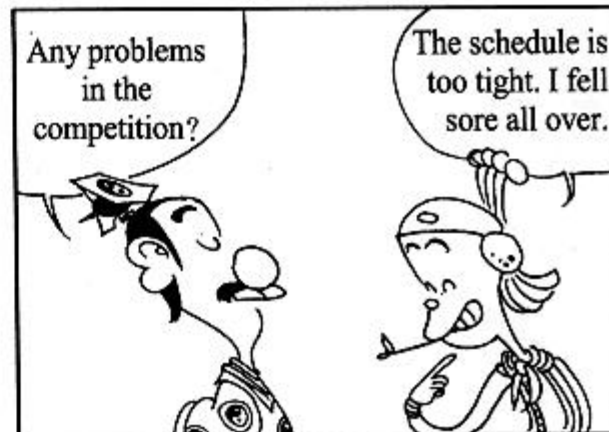
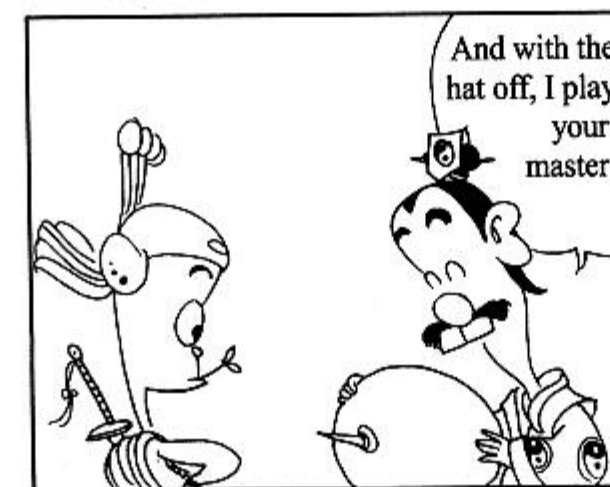
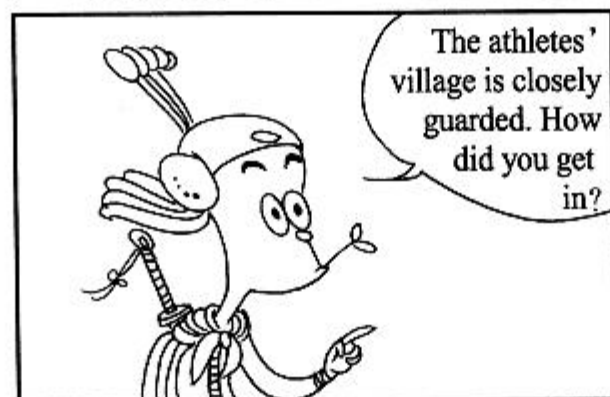
胜者与之」。河南浉池县令世卫，曾「下令较手搏」，乘「倾城人随伍观之」的机会，约众举庙梁上山。

发展到宋代，手搏的竞争性、娱乐性更高。宋太祖时，王嗣宗与赵昌言争状元，「太祖命二人手搏，约搏比试，取得军职「期门」；汉哀帝不好声色之娱，却常观手搏。

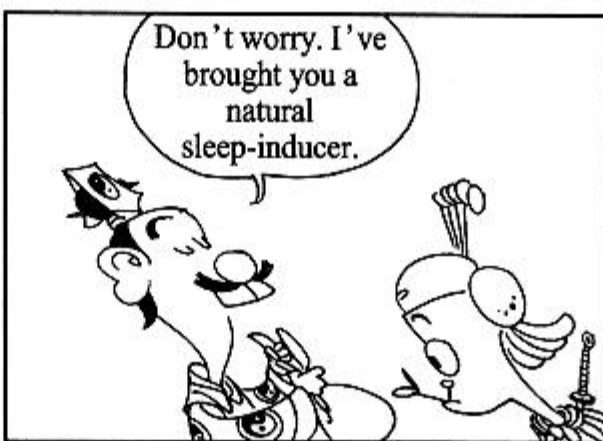
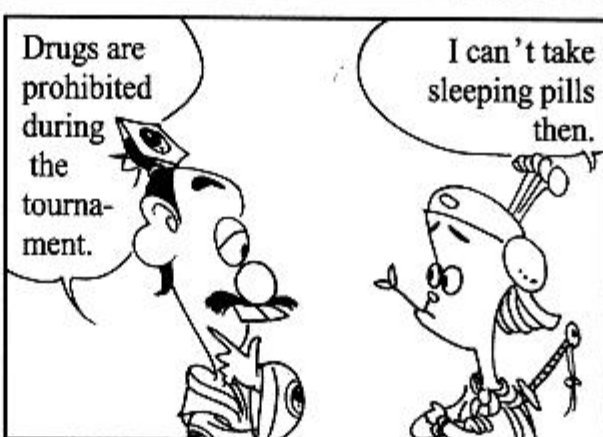
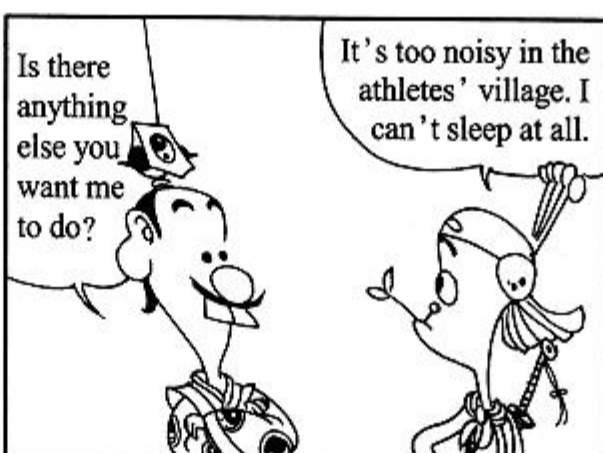
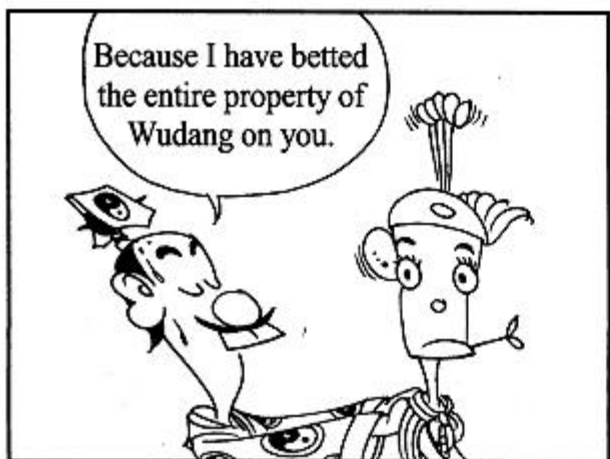
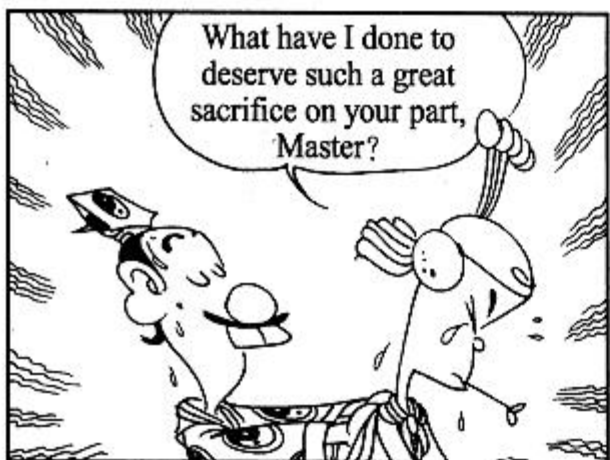
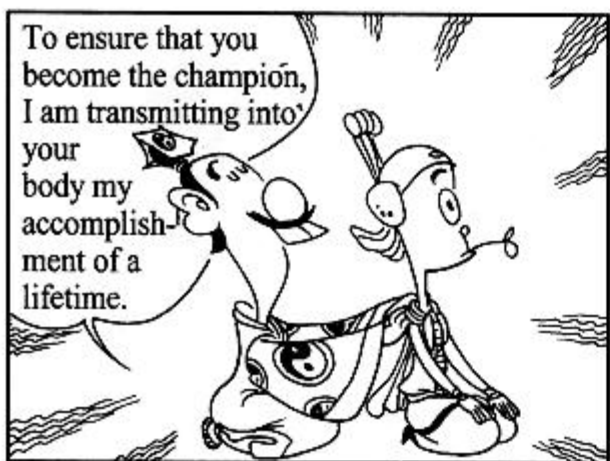
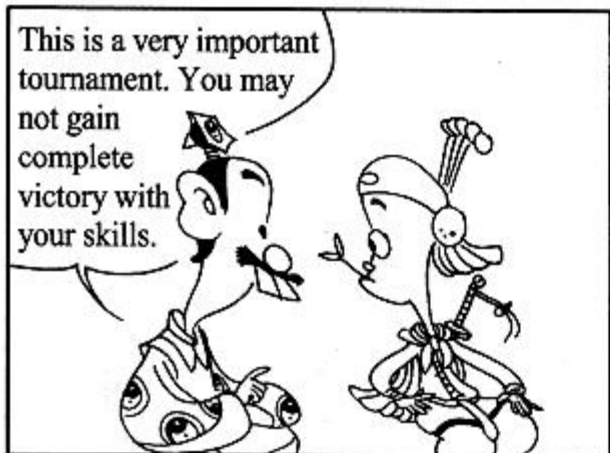
据说，在战国时代，已有专门传授手搏的人；至汉代，手搏流传更广。例如西汉人甘延寿，曾经经过手搏，是一种以打为主的搏斗，也有摔法、踢法、拿法的徒手格斗。

赛。

比试时，先由「布署」（裁判）检查双方是否夹带暗器，宣布「不许暗算」等条例，然后双方才进行比
擂台比试有一定的规矩，先由一高手立擂，打擂者须先立生死「文书」，再上台较量。

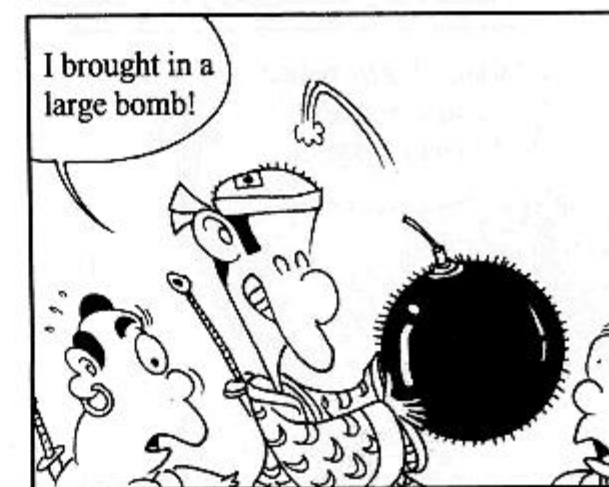
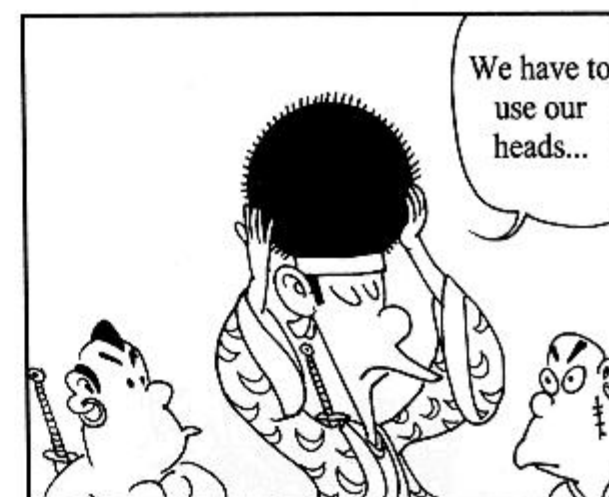
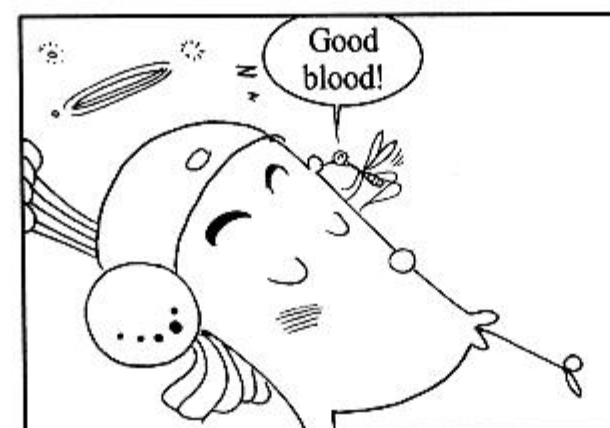
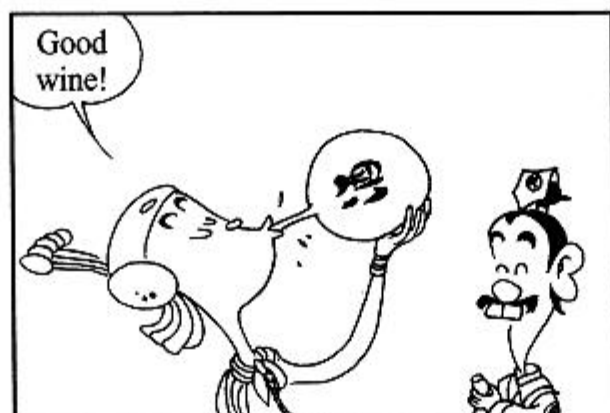


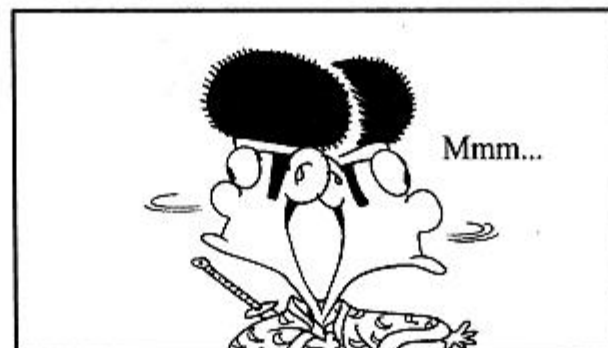
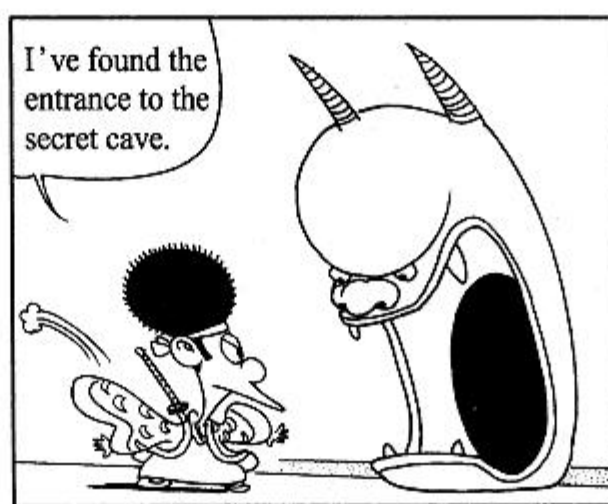
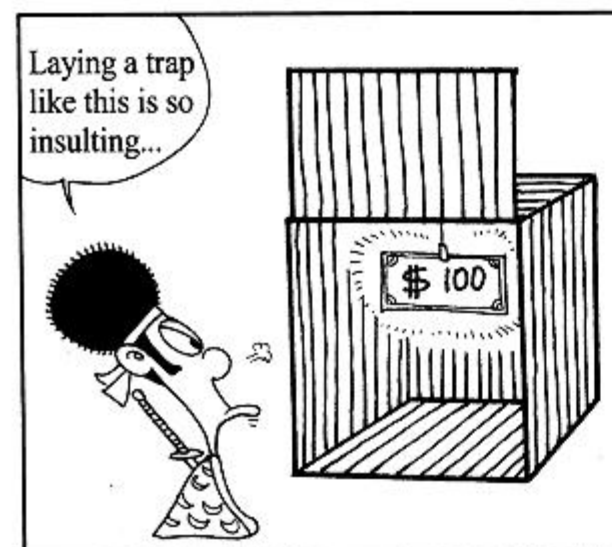
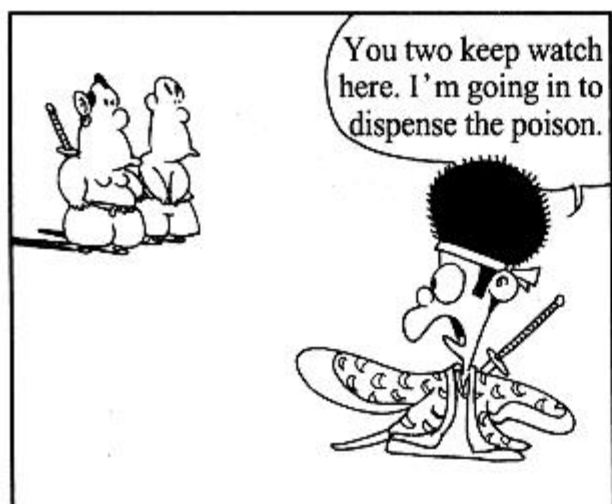
叔陵传》中，有「取朝服木剑以进」应付仓卒变故。晋代则出现了以木剑代刃剑的情况。这种木剑主要用于装饰佩戴，有时也用于格斗；《南史·陈始兴王进行的。因为太过残忍，便以无刃杆杖代替利剑。三国时魏文帝曹丕与奋威将军邓展的一场较量，就是以蔗代剑余人。短兵运动可溯至战国时代，纯为观赏娱乐的斗剑。战国时赵文王喜剑，剑士日夜相击于前，死伤者岁百



的文字。

发展到后来，木制刀剑成了代替利剑铁刀的器械，例如明代戚继光《练兵实录》中记有「以木刀对砍」





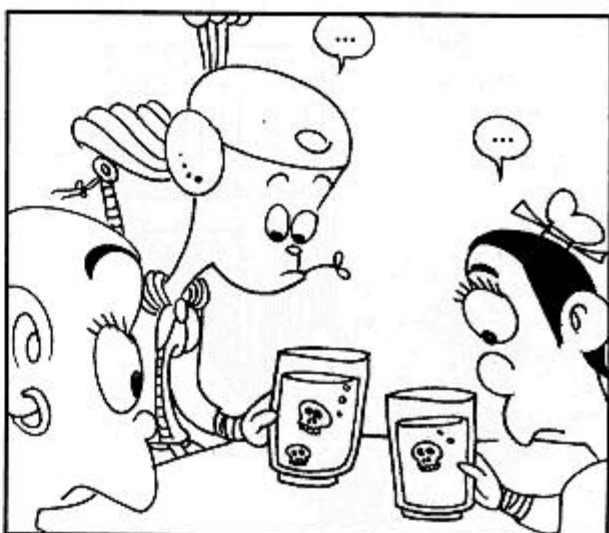
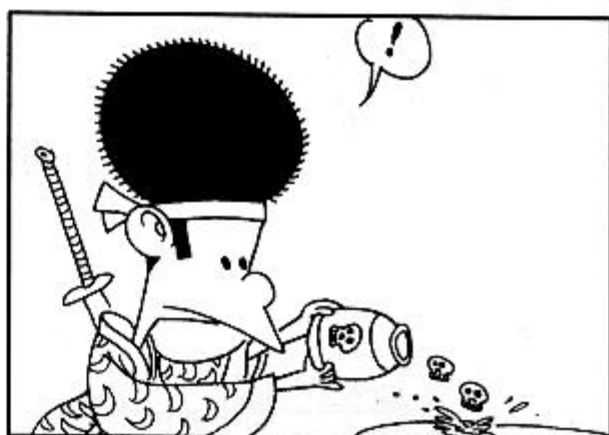
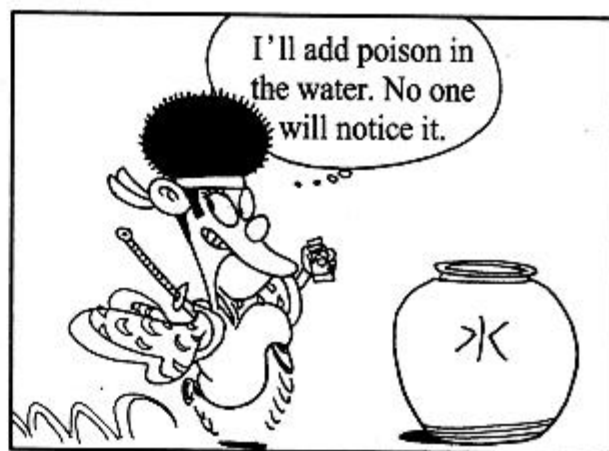
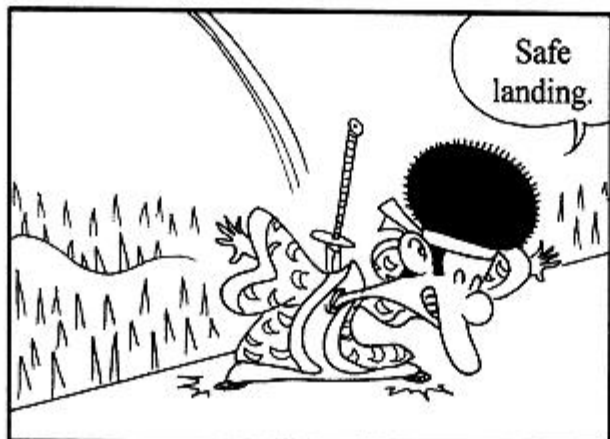
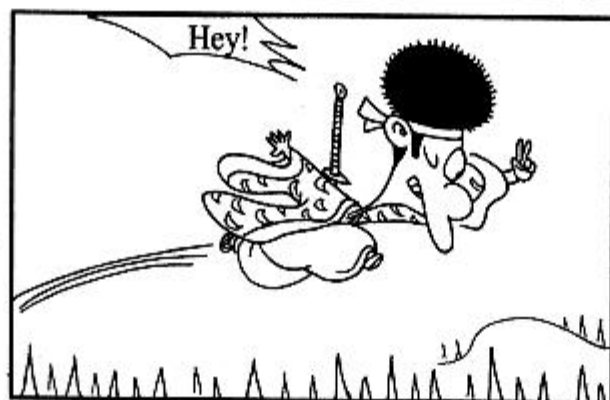
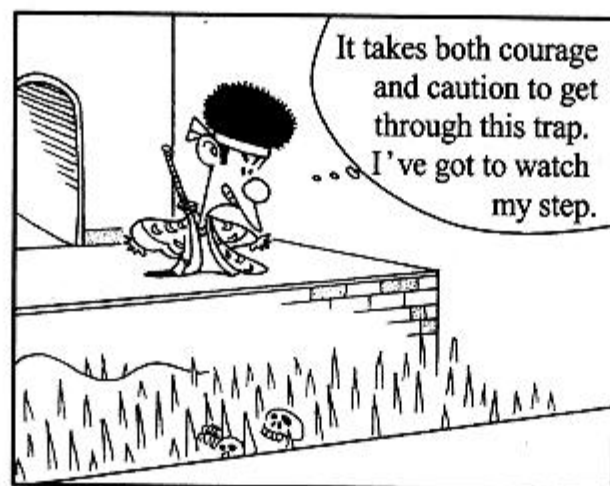
法、武艺、前世忠义等。《武经七书》、《百将传》、《教法格并图像》及《四书》都曾被列为武学教材。武学始于宋代庆历三年，是专门培养军事人才为学校；至清代武生附入儒学，武学的教学内容包括兵军旅武技的教育机构。校，本为养马之地，在夏代逐渐演变为进行角斗、比武和考校的场所，发展成了高官显贵及其子弟学习将中国武术学简称为武学。武学，广义而言是泛指武术教学活动，狭义则是指古代培养军事人才的专科学校；现代一些武术学者则

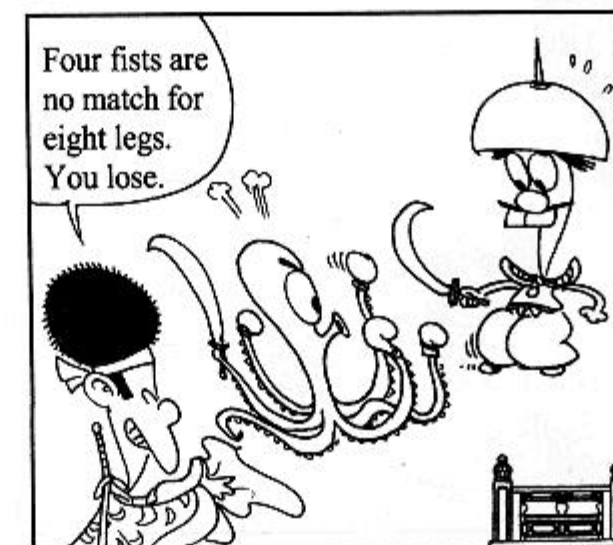
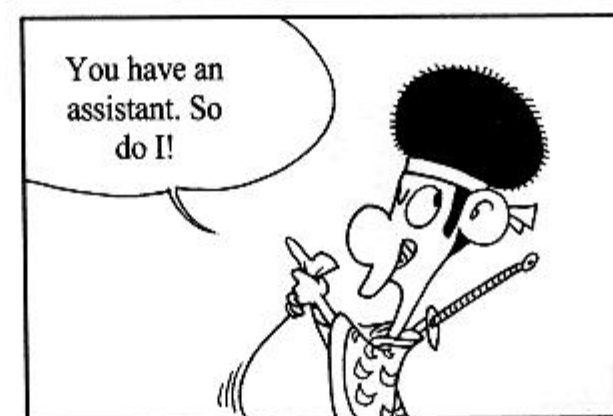
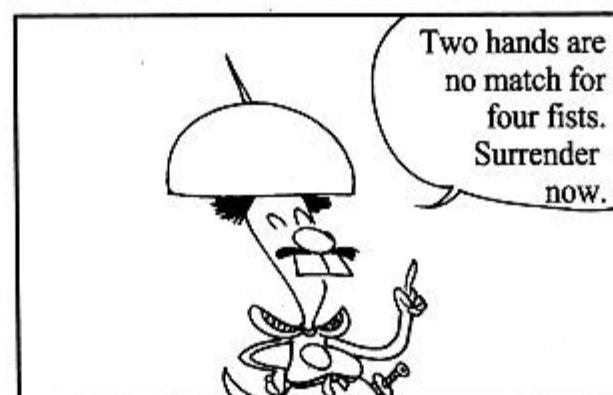
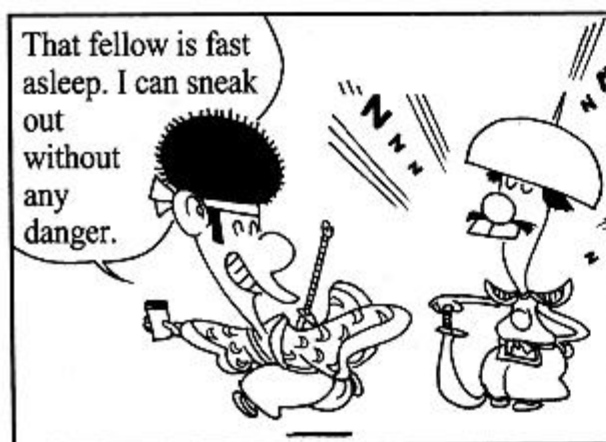
间拜师学艺和家传形式的武学，虽未入史册，却是中国武术绵延发展的主要形式。

清代民间拳门林立，少林拳、太极拳、形意拳、八卦拳、通臂拳、八极拳等，都出自民间武人之手。戚继光吸取民间十六家拳法之长，才编成势势相承的三十二势长拳。

历代著名武将中，多有从师民间拳师学得武技者，例如宋时岳飞学于周侗，明代俞大猷从赵本学习技，民间的高超剑术家。

春秋战国时，甘蝇、卫飞、养繇基等，是出自民间的高超射手。越女、袁公、鲁公、鲁石公等，是出自





外，主要是明清两代的著述。

近代运用较多的古籍，除了《吴越春秋》的「越女论剑」，及《庄子》的「说剑」等少量远古武技文论书·经籍志》的《马槊谱》等都只残存片简只言或序言。

古代武术专著亡佚颇多，例如，收入《汉书·艺文志》的《手搏》六篇，《剑道》三十八篇；收入《隋

• 小憩

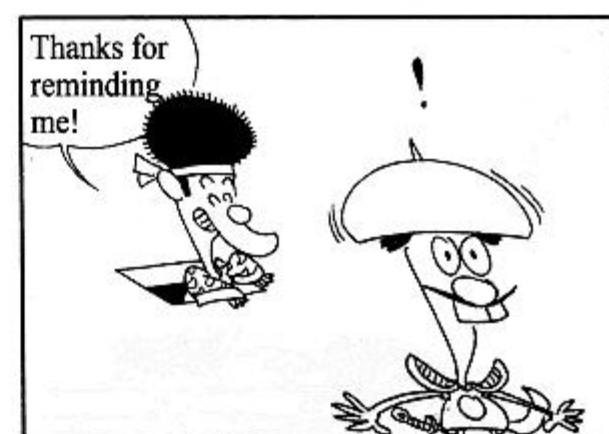
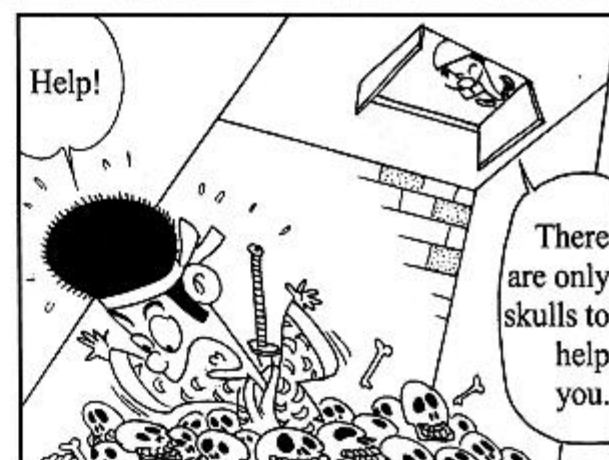
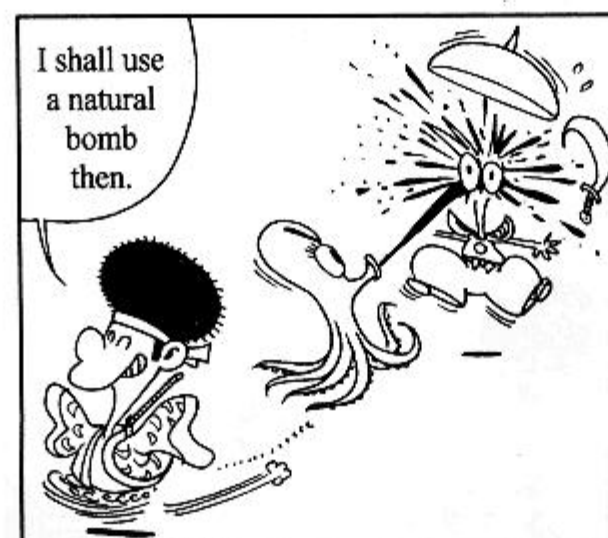
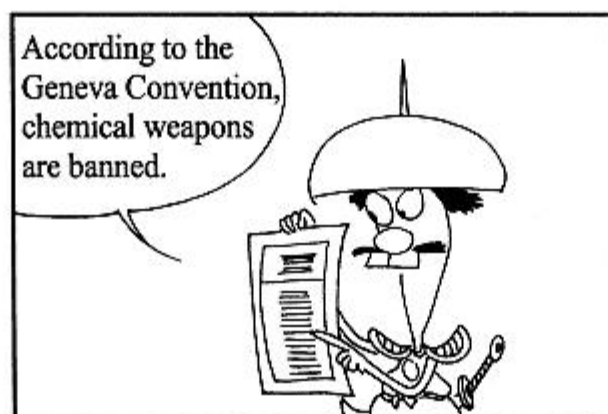
梯，刻苦研习，促进了兵法与武术技法的融合。

明清两代，仍沿袭宋代旧制，武科用《武经七书》试士。为了科举考试的需要，武生以七书为晋身阶。

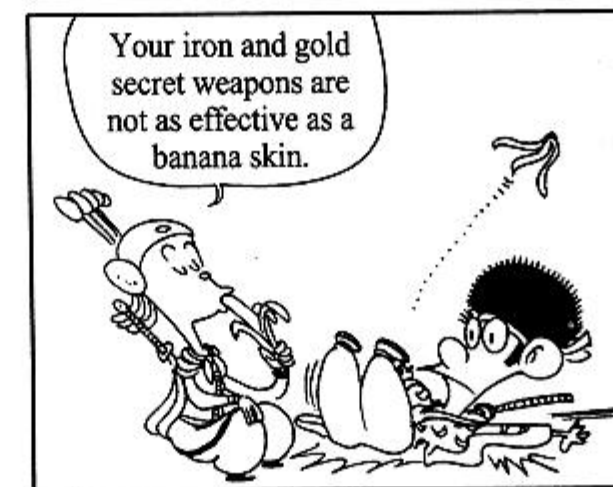
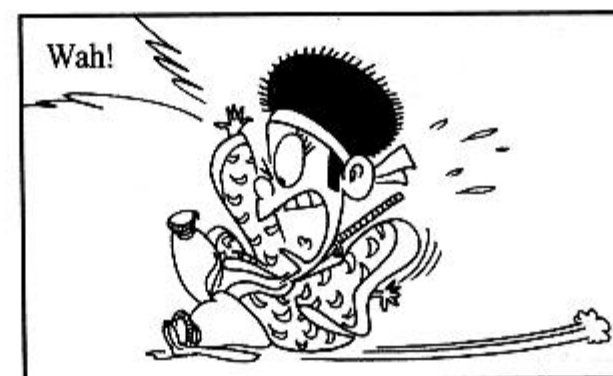
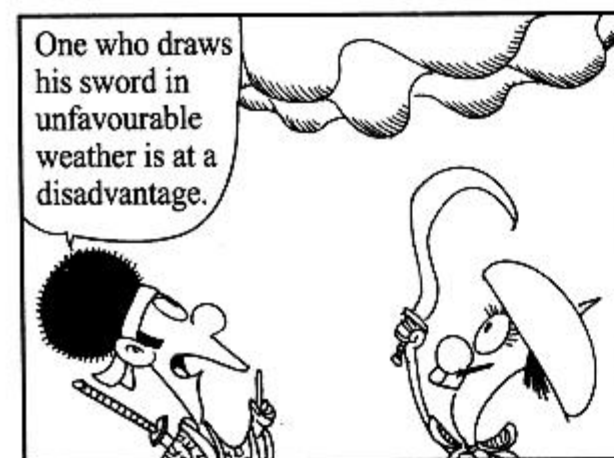
宋朝南渡后，宋高宗明文规定：“凡武学生习七书兵法”，武举考试以七书命题。

和《李卫公问对》，号称七书，定为武学教科书。

北宋元丰三年，宋神宗下诏校定《孙子》、《吴子》、《六韬》、《司马法》、《三略》、《尉缭子》、《武经七书》又名《武学七书》。

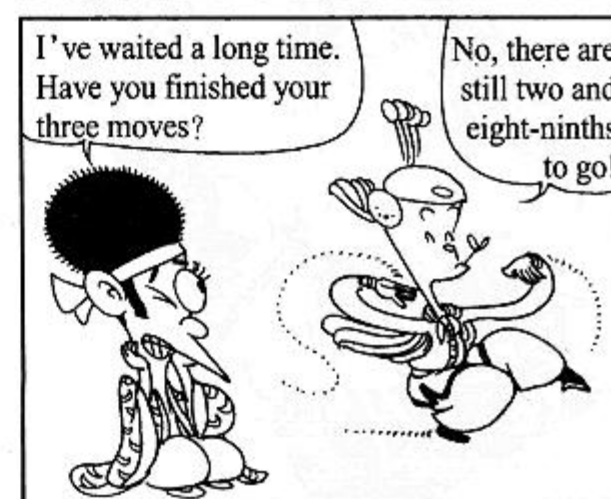
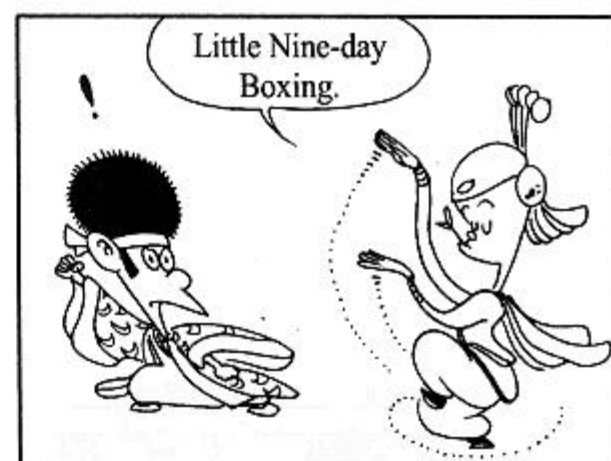
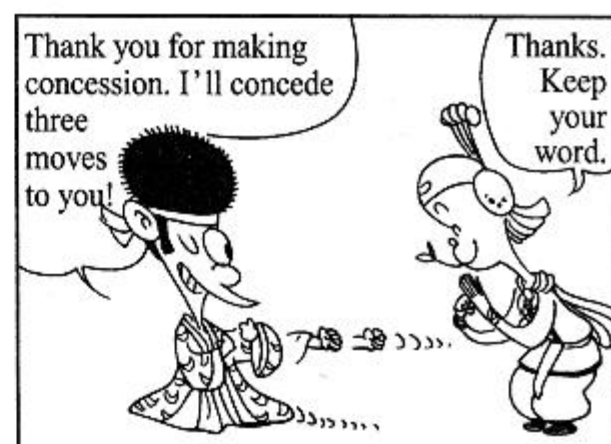
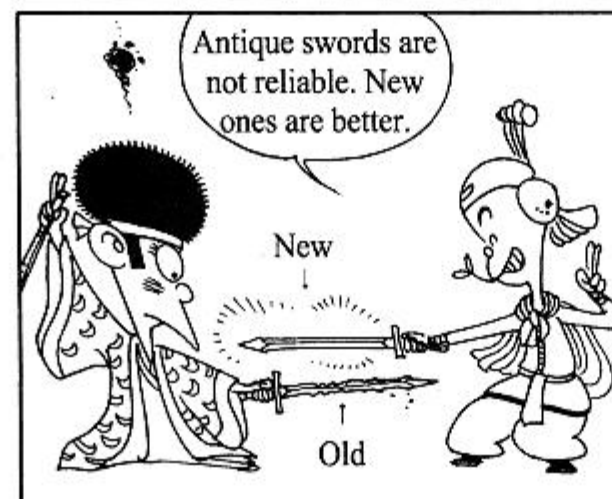


刀、筒、锤、扒、镜十二篇。在拳的部分，记述了当时流行的拳术流派，还辑录了一些练功方法和技法。
《武编》共十卷，分前后两集，前集六卷，后集四卷。其前集卷五有牌、射、弓、弩、拳、枪、剑、
《武编》为明代唐顺之编著，编录于《明史·艺文志》中。



对后世各派拳术都有极重要之影响。
俞大猷并提出了「刚在他力前，柔乘他力后；彼忙我静待，知拍任君斗」等具有普遍意义的战术原则，
借人之力」、「（乘他）旧力略过，新力未生」等技击法则。

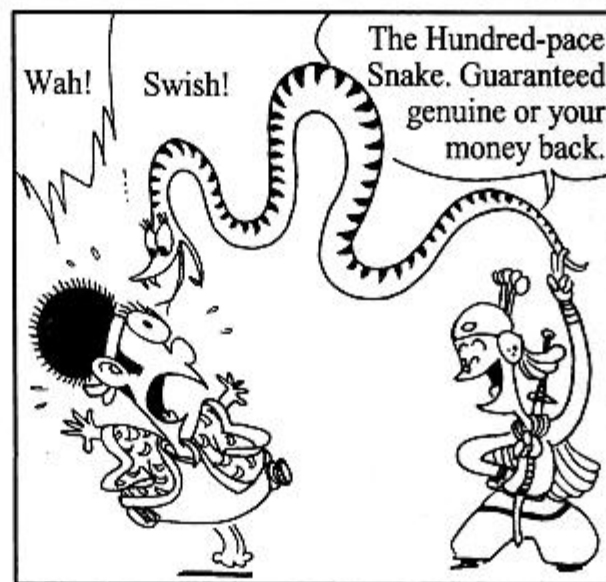
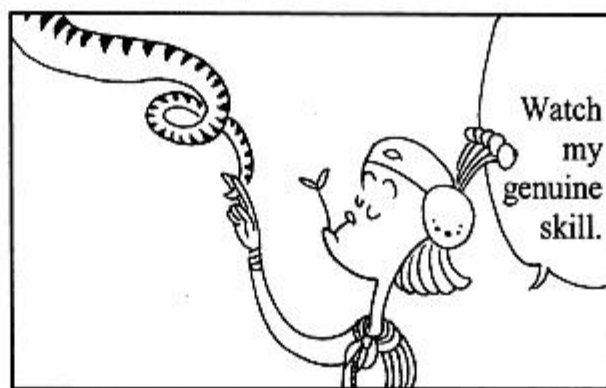
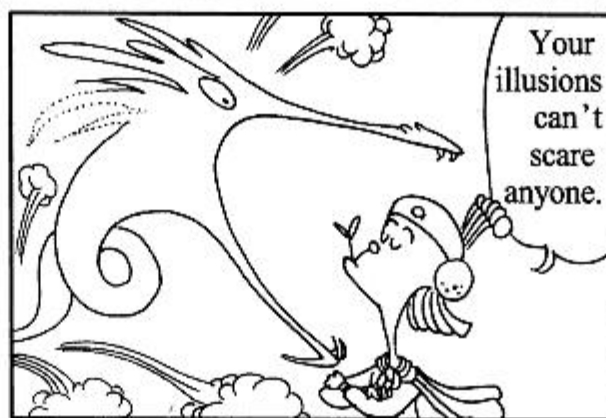
本书中有余集和续集，在余集的卷四中所载《剑经》，主要是讲述棍法诀要。其中提出了「顺人之势，
《正气堂集》为明代名将俞大猷所著，亦由《明史·艺文志》所编录。



• A swordsmith from the Warring States Period.

崇。
此书卷十《长兵短用说篇》、卷十二《短兵长用说篇》、卷十四《拳经捷要篇》等，甚为后世拳家所推崇。其中包含有射、棍、枪、钹、牌、笏、拳等武艺技法，还介绍了当时武术的流派，论及了民间武术和军本。

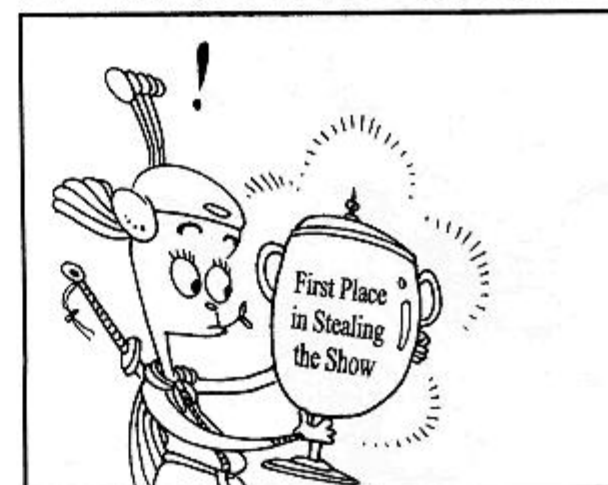
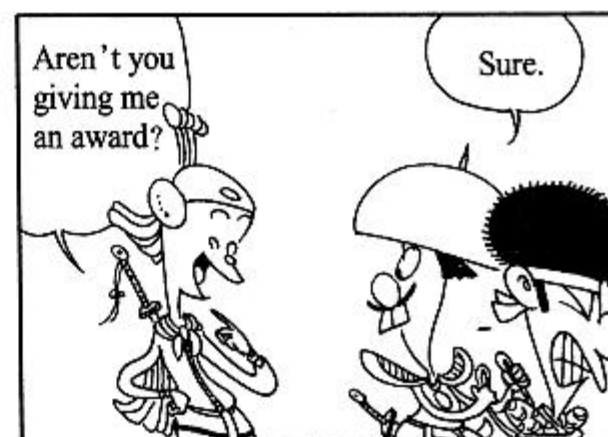
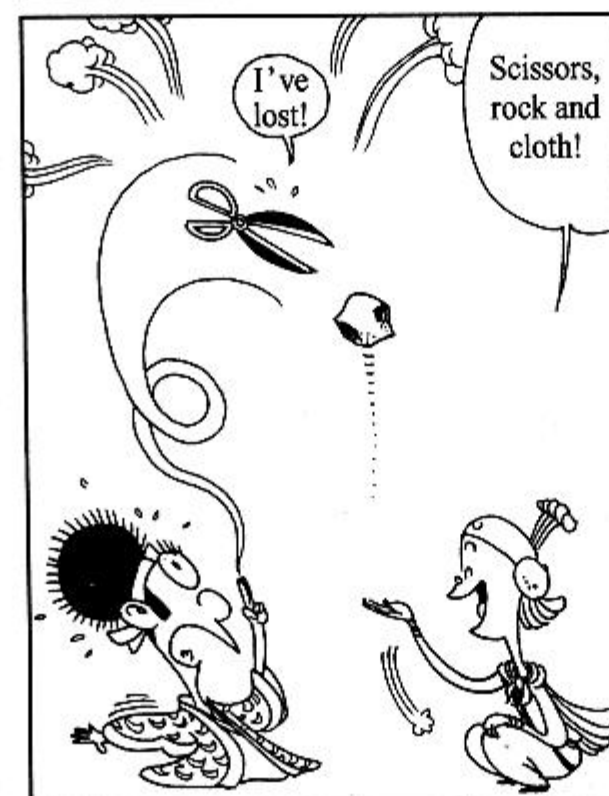
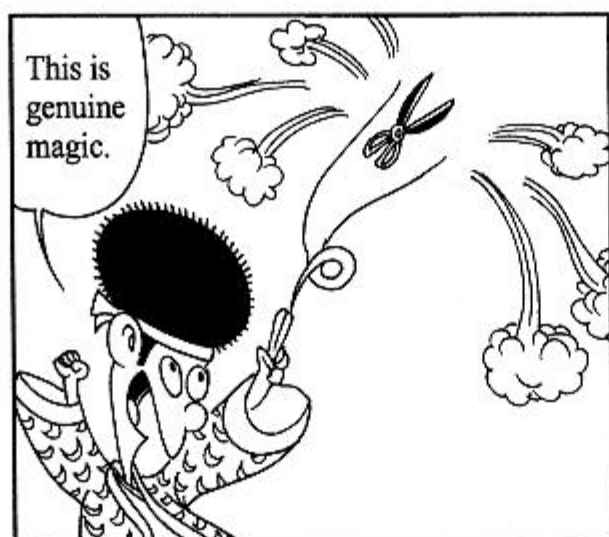
《纪效新书》乃明代抗倭名将戚继光编著，编录入《明史·艺文志》中，有十四卷本和十八卷本两种刊



握攻防技术，提高攻防技能的作用，首次采用图解记叙武术套路的连贯练法。

一九二九年，吴兴周由廬取家藏天启本影印问世，易名为《国术四书》。书中论述了套路运动形式对掌一卷、《单刀法选》一卷。

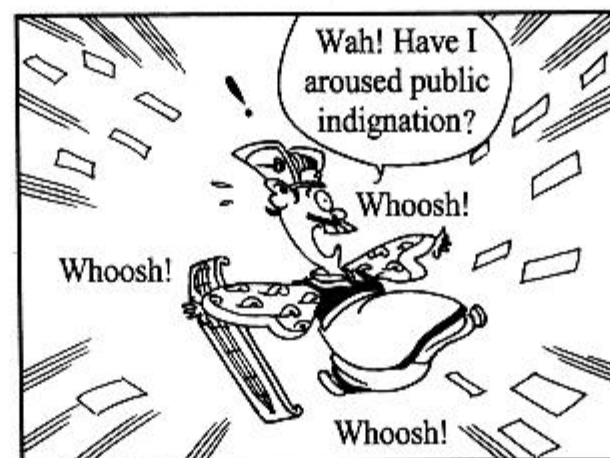
《耕余剩技》是明天启元年程宗猷著，包括《少林棍法阐宗》三卷、《藏张心法》一卷、《长枪法选》



天下武学的殿堂——少林寺

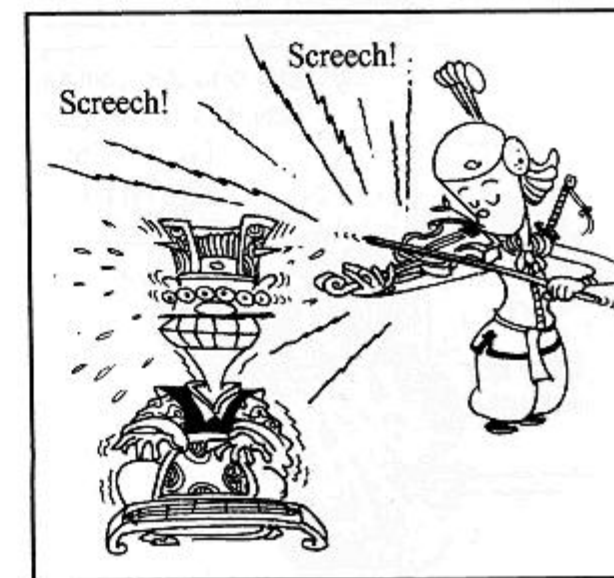
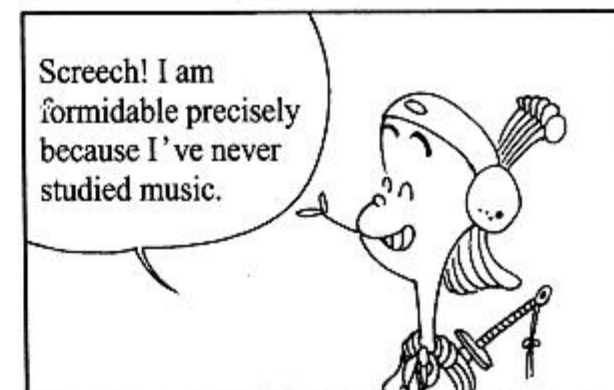
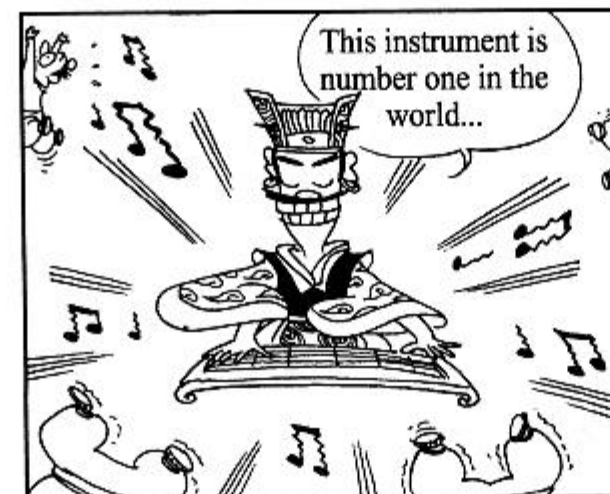
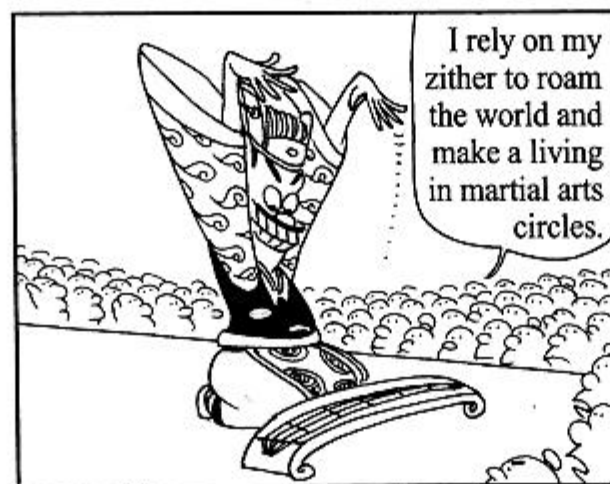
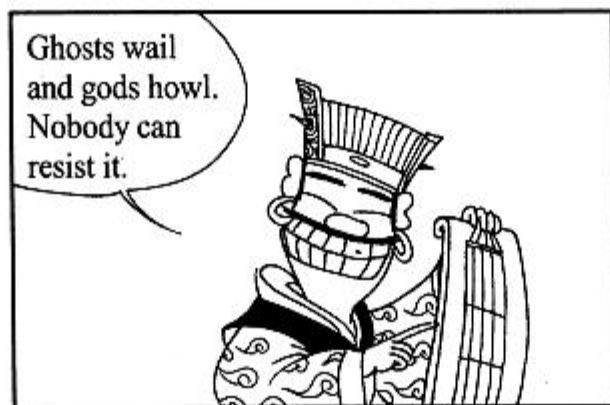
在少林寺僧和武术传习者中流传甚广，被视为武术气功文献的代表作。炼顺序，并编了「内外兼修」的「内壮揉腹功」、「易筋经十二势」、「外壮神勇八段锦」等功法，本书在理论上，《易筋经》并提出了「内壮」与「外壮」统一的观点，制定了「内壮既熟」，再练外壮的锻炼《易筋经》的主要内容，包括：易筋经总论、内壮论、内壮神勇、外壮神勇八段锦、十二势图等。

《易筋经》问世。
《易筋经》始见于天启四年，出自天台紫凝道人。清道光以后，先后有傅金铨、来章氏、宋光祚等辑本



达摩的遗作。

书集》、近人唐豪《旧中国体育史上附会的达摩》等文考证，晚明始见的《易筋经》，不是南北朝时天竺僧《易筋经》一书，旧题为《达摩撰》，般刺密谛译文；据清人凌廷堪《校礼堂文集》、周中孚《郑堂读



天下武学的殿堂——少林寺

枪法等各家枪法，加以注释与辨析，总结了枪法要诀，被后世视为集枪法之大成者。

本书对明代至清初流传的杨家枪法、马家枪法、沙家枪法、杨家枪法、峨眉枪法、梦绿堂枪法、程宗猷

《单刀图说》、卷四的《诸器总说》、《叉说》、《狼筈说》、《藤牌说》、《大棒说》、《剑诀》、《双

《手臂录》为明遗民吴殳著，亦编录于《明史·艺文志》中，本书共分四卷及附卷上下。其中除卷三

A unique lullaby was played
on the Magic Zither.

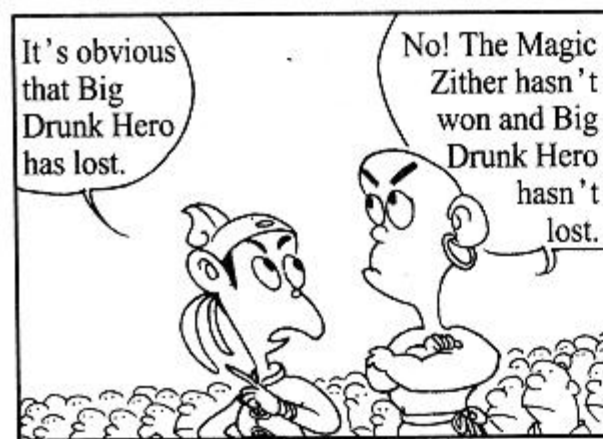


Unable to withstand the music, Big
Drunk Hero immediately lay down
on the floor...



It's obvious
that Big
Drunk Hero
has lost.

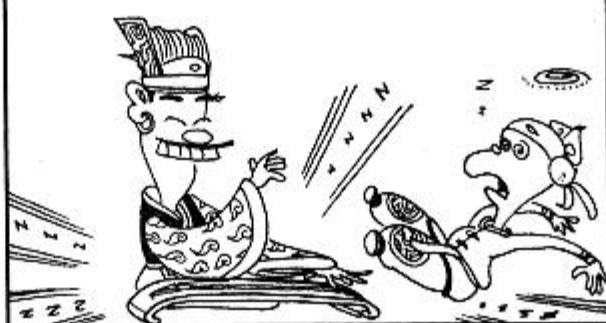
No! The Magic
Zither hasn't
won and Big
Drunk Hero
hasn't lost.



True Man of Magic
Music also could
not withstand his
own lullaby.



The Magic Zither defeated three
opponents in a row with its lullaby...



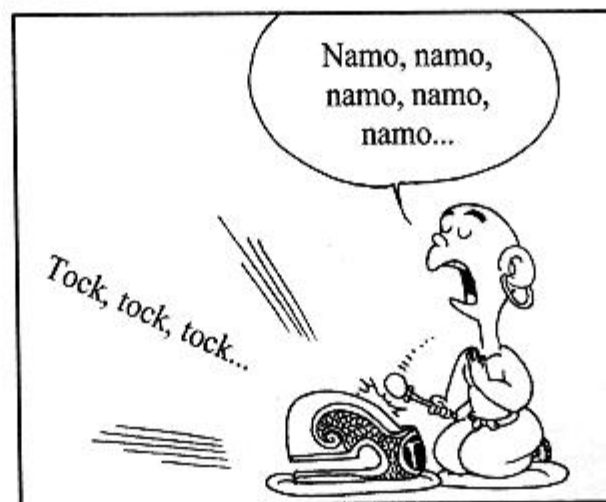
Every one of them
fell asleep as soon
as they
heard the
music.

I'll use the
Magic Buddhist
Music to deal
with him
tonight.



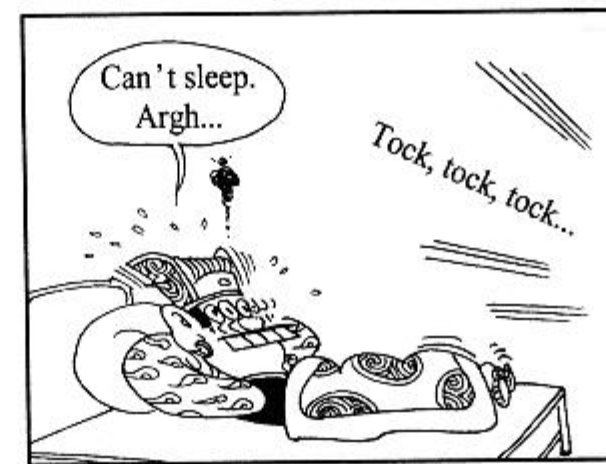
Namo, namo,
namo, namo,
namo...

Tock, tock, tock...

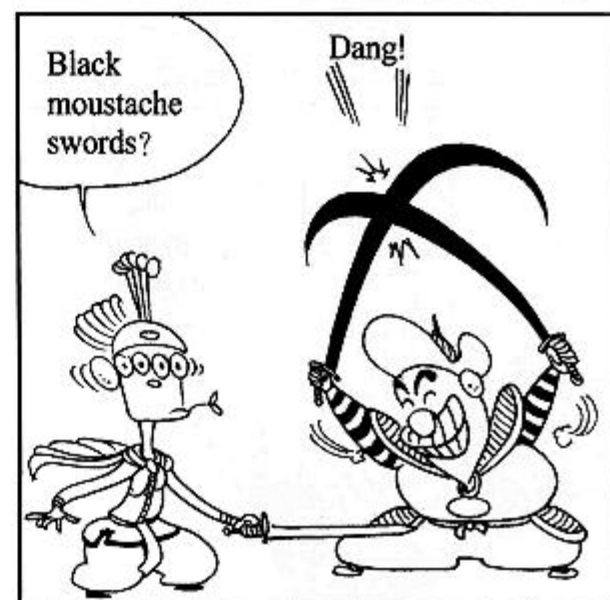
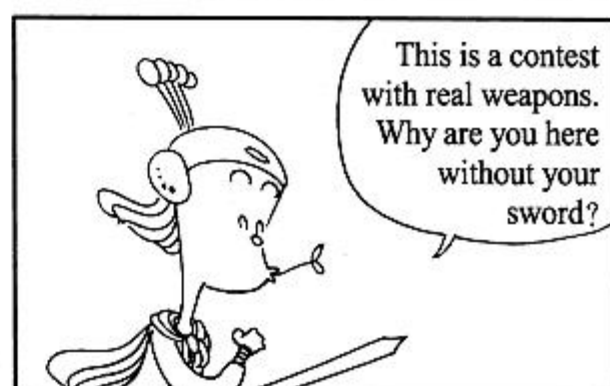
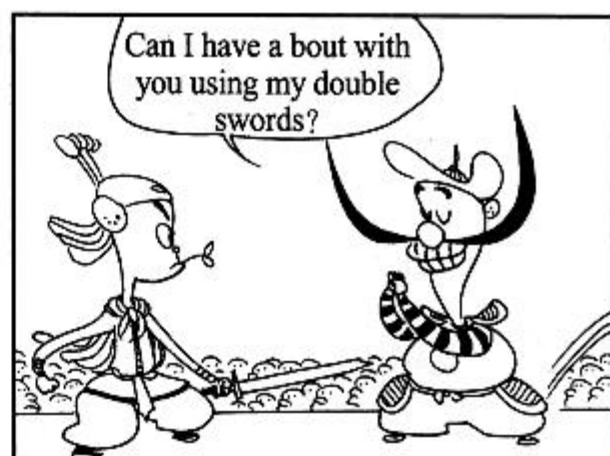
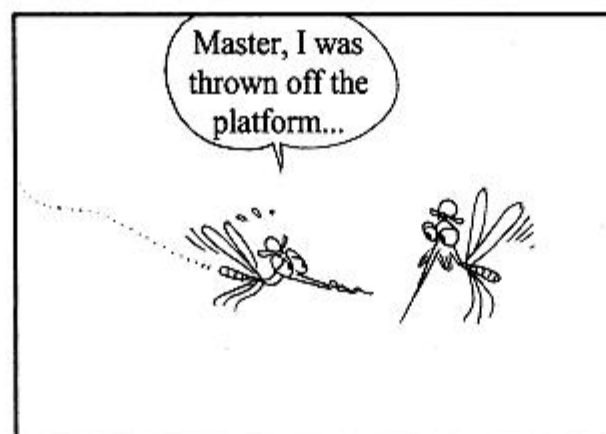
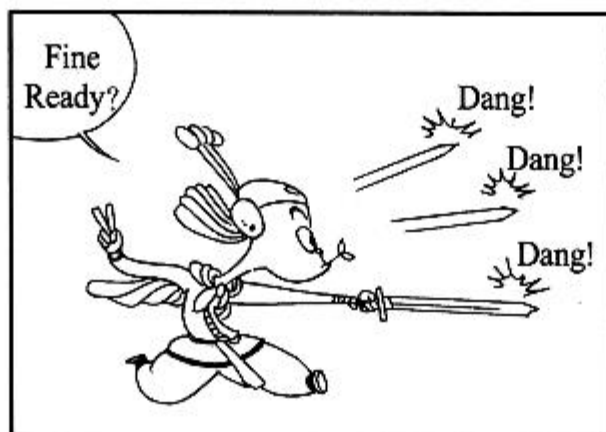
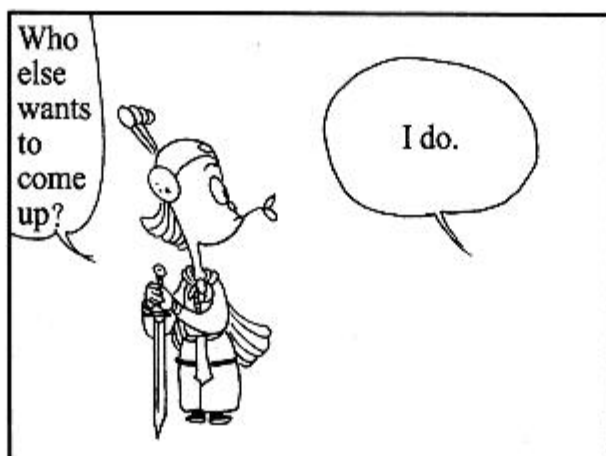


Can't sleep.
Argh...

Tock, tock, tock...



峨眉山白眉道人：鸭形拳创自峨眉绿鸭（一说绿鸭）道人。
明末安徽人程真如得峨眉山僧普恩禅师传枪法，并命此枪为「峨眉枪法」。据说近代传习的白眉拳，始自的拳术是在少林拳的基础上，模仿猿猴或受猿猴特点之启示，而创编的新奇拳术。
歌云：「浮屠善幻多技能，少林拳法世稀有，道人更自出新奇，乃是深山白猿授。」依此说法，峨眉道人峨眉山派，可说是武术中极重要的一支，以峨眉山为发祥地。明人唐顺之《荆川先生文集·峨眉道人拳小憩



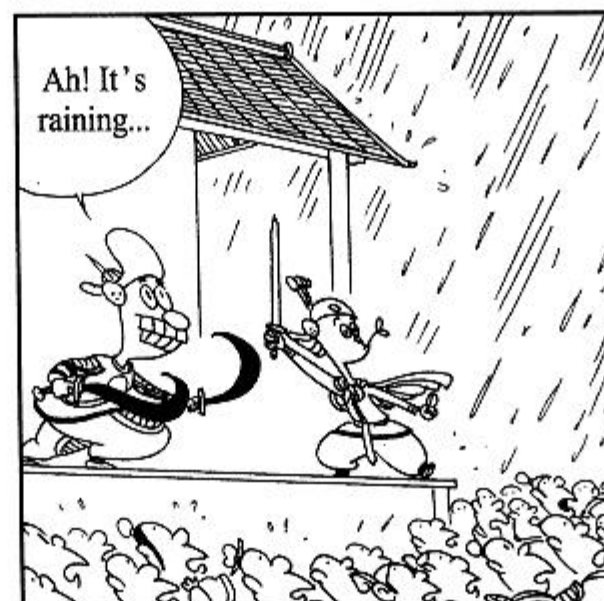
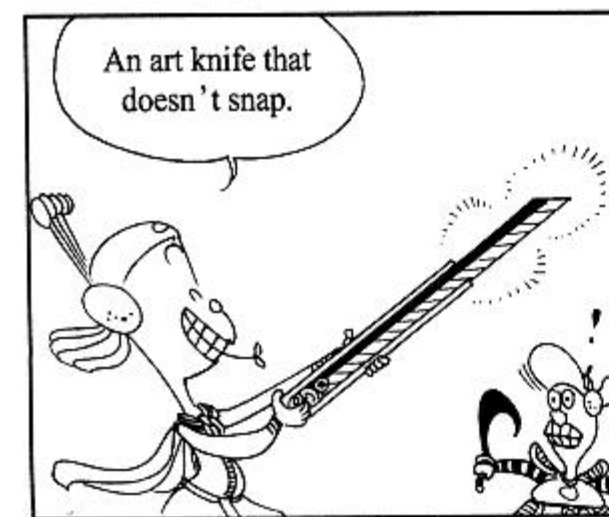
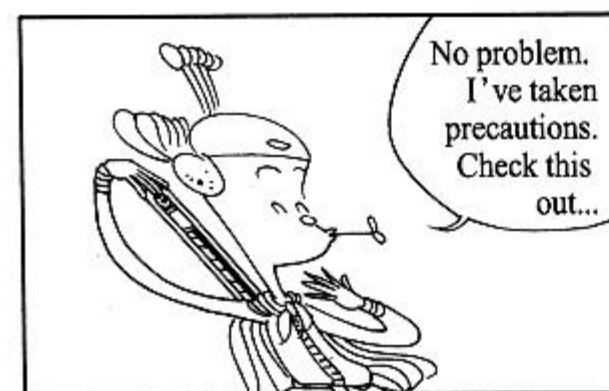
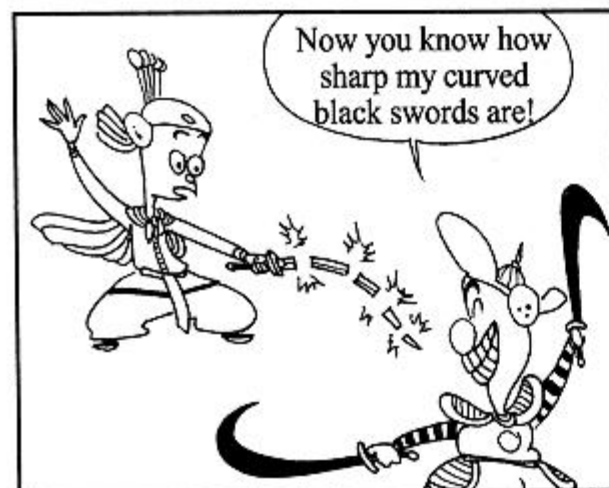
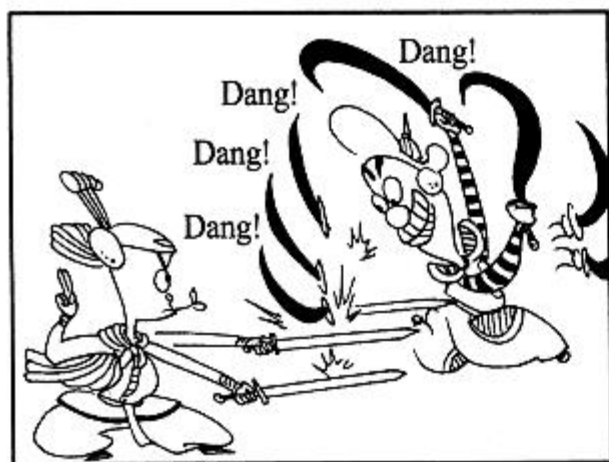
天下武学的殿堂——少林寺

眉派武功的基本内容。

今人习云泰著《中国武术史》，将四川流传的黄林派、余门拳、白眉拳等「土生土长的拳术」，当作峨眉；峨眉九老洞遇仙寺道人李长叶是八卦掌鼻祖董海川的再传弟子。

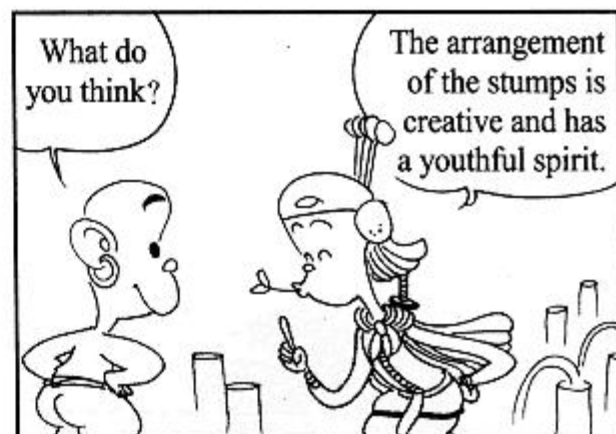
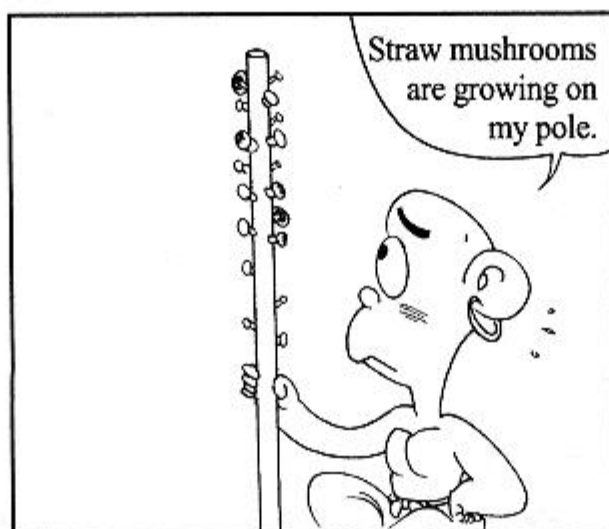
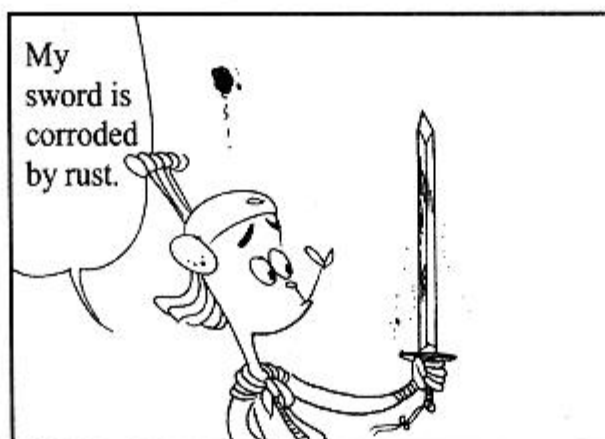
家拳师单思南的再传弟子（见《清朝野史大观·清代述异》）；峨眉人曹洞宗第三代妙钢和尚是武举人出此外，峨眉僧道中亦不乏原来精通民间武术者。例如，在河南天幢寺击败窃金者张某的峨眉僧人，是内

● 小憩



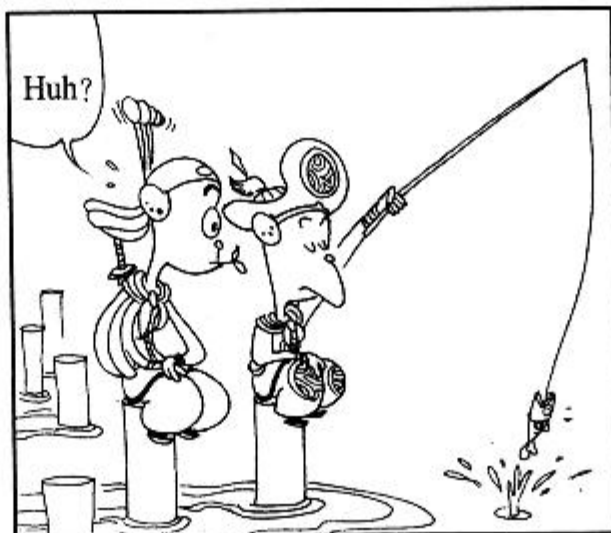
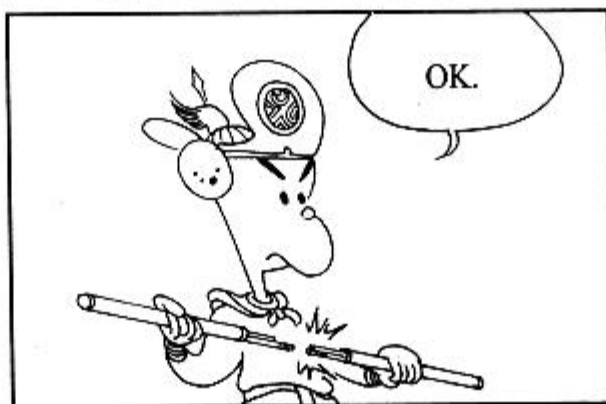
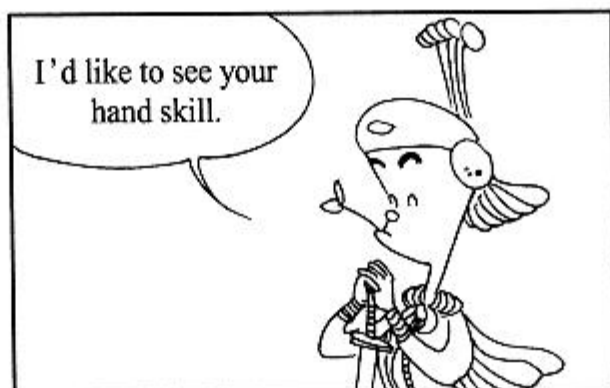
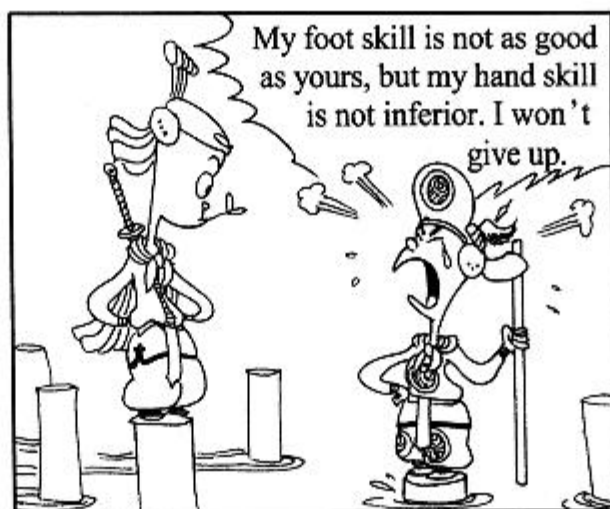
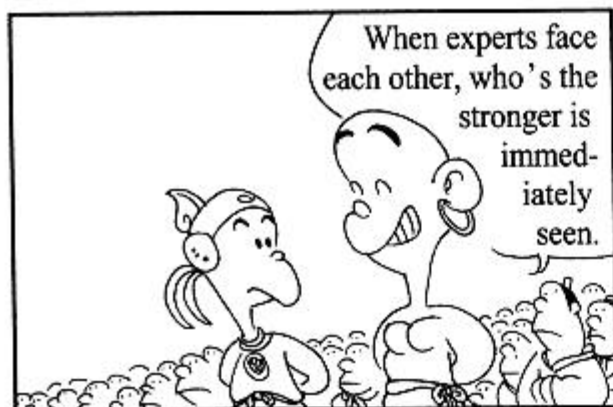
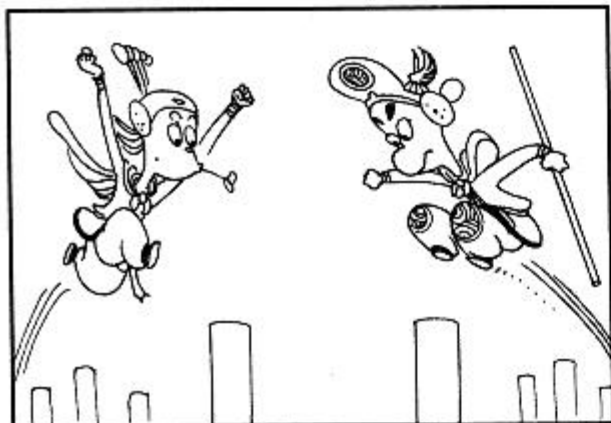
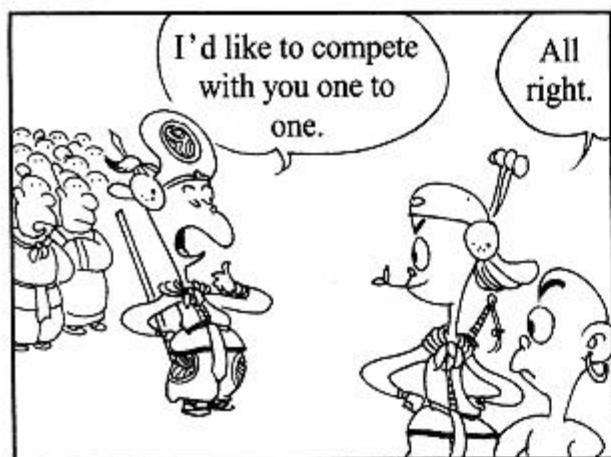
● 小憩

派)，云顶山、铁佛寺地区（铁佛派），丰都县青牛山地区（青牛派）。
 术，这五个地区指荣昌和隆昌两县交界地区（黄林派），涪陵县点易洞地区（点易派），青城山地区（青城
 其中，僧、岳、杜、赵称四大家，洪、化、字、会称四小家。五派是指流传于四川境内五个地区的五
 等五派拳术，统称为峨眉派拳术，即《峨眉拳谱》所谓「五花八叶扶」。
 另有人将近代四川风行的僧、岳、杜、赵、洪、化、字、会等八门，及黄林、点易、铁佛、青城、青牛



天下武学的殿堂——少林寺

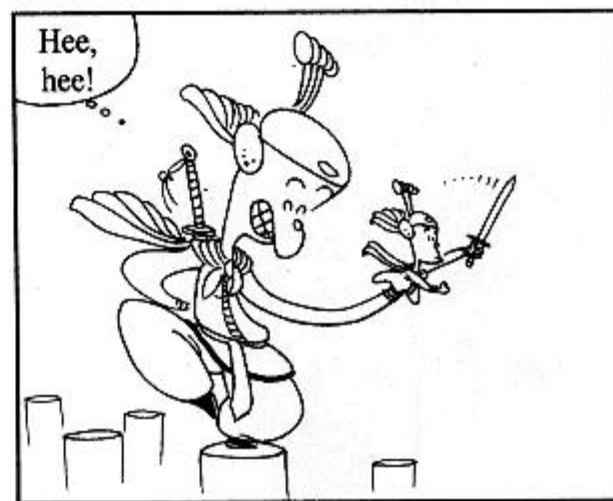
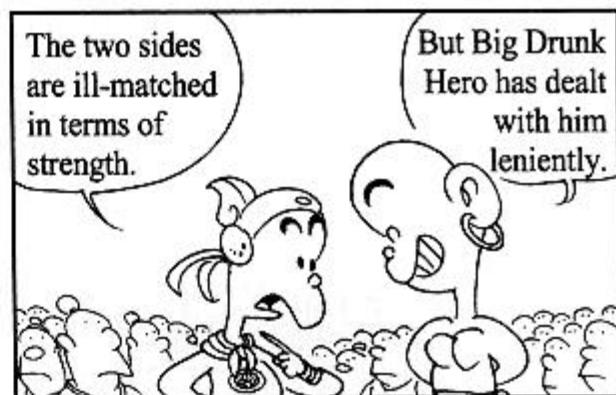
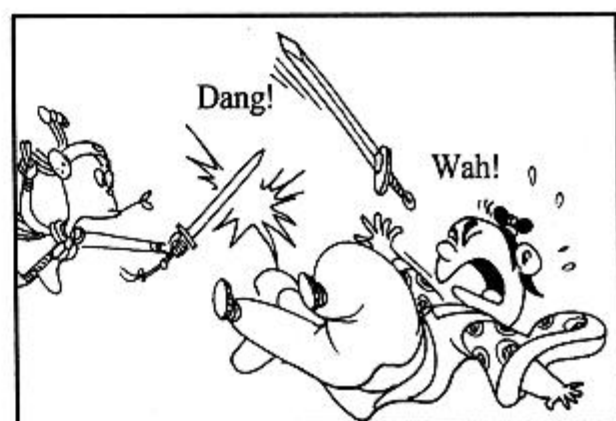
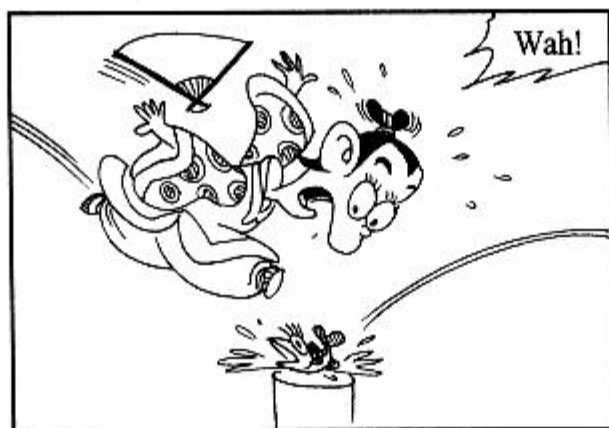
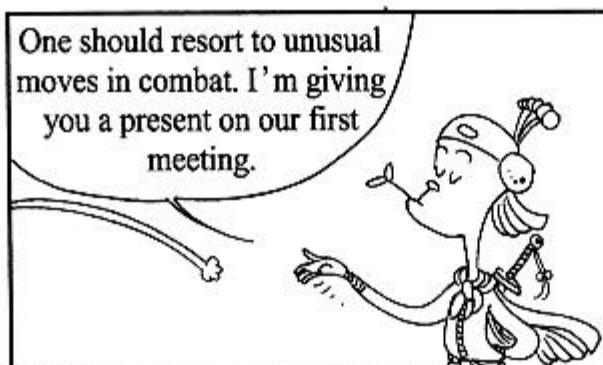
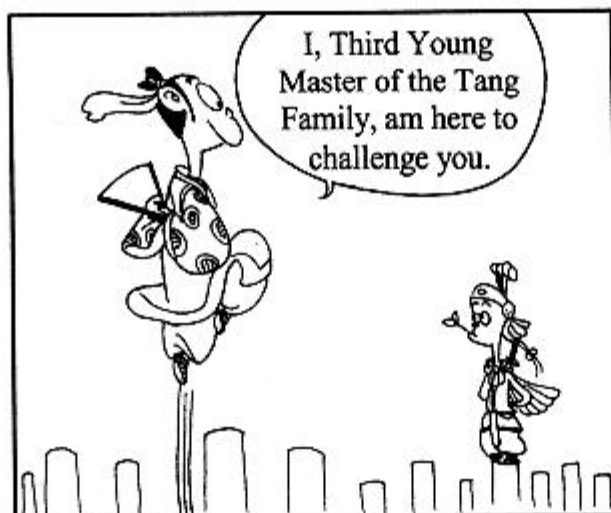
腿，要求「十腿九虚，腿不过膝」；主要套路有大练、单鞭、虎豹、缠丝、六通等。僧门的拳法多虚步高桩，刚劲有力；技击上靠挤靠擒拿，贴身近打，腿法不多，仅以虚腿诱人，或低发僧门的早期代表人物有曾五、孙草药、苏三等，相传清嘉庆年间由马朝柱（外号赵麻布）传至四川。申系猴，取猴猴肩臂敏捷之意，传说源自台湾少林，明末时由湖北传入四川。一般拳术都是在中国大陆发源，唯有「僧门」例外。僧门，是四川地方拳种，蜀称四大家之一，也称申小憩

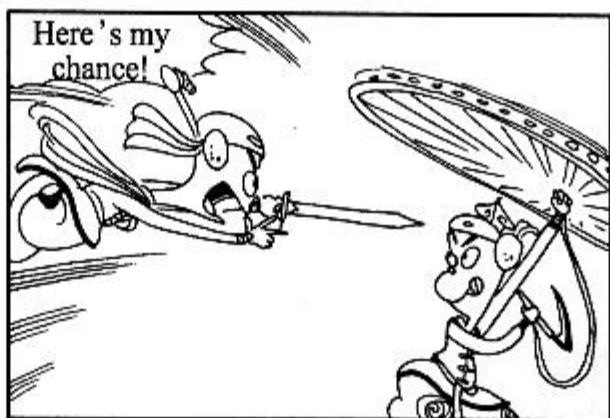
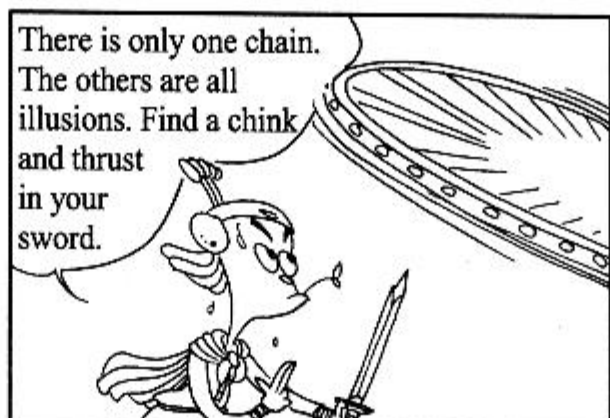
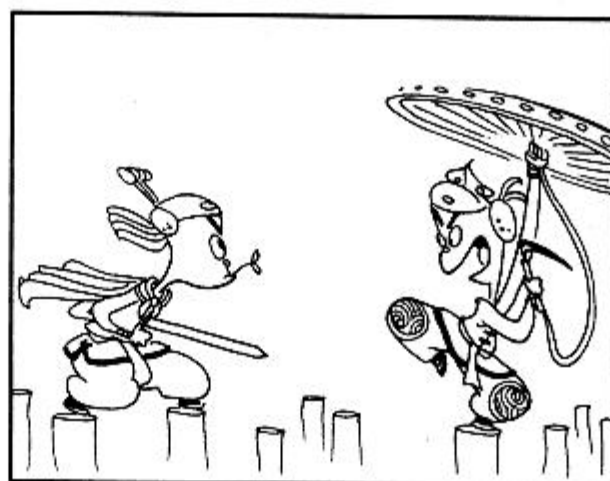
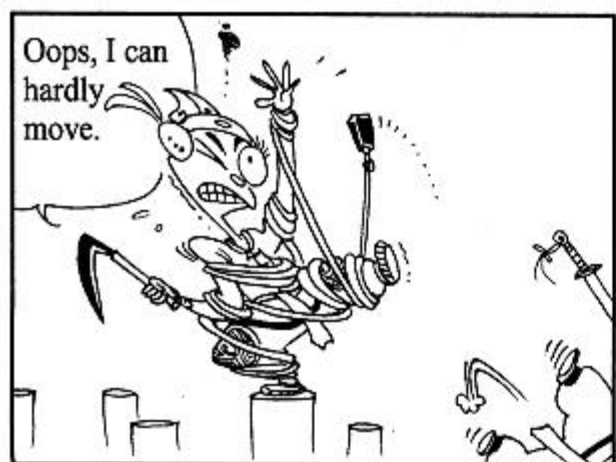
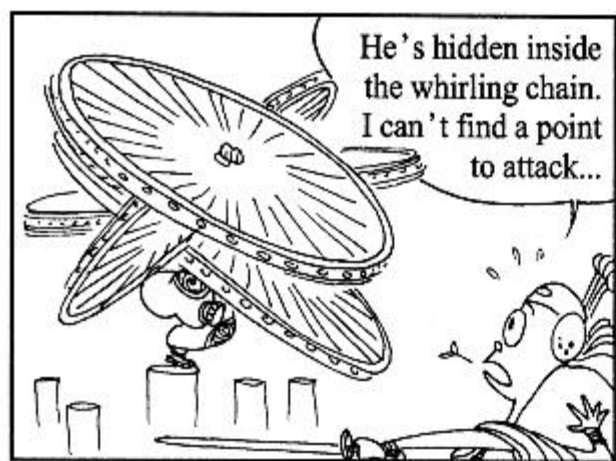
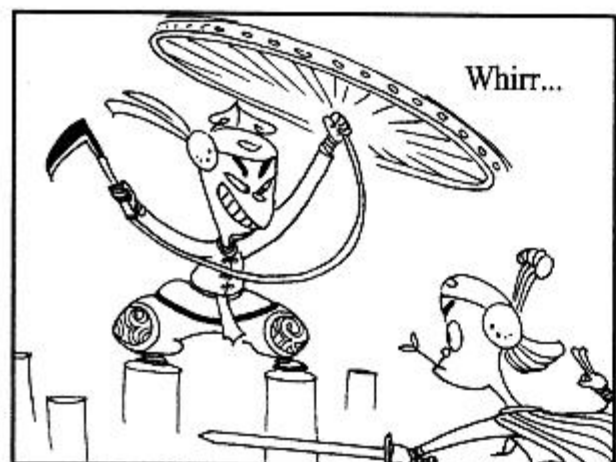
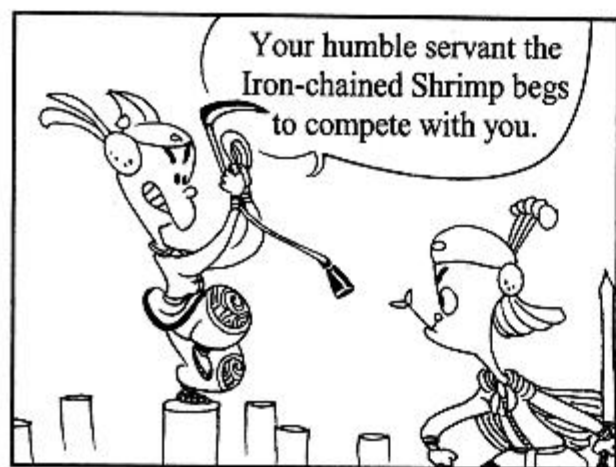


短打推盘步法。

本书含拳经、拳法各一卷，包括问答歌诀、周身秘诀、下盘细密秘诀、少林寺短打身法统宗拳谱、少林昭补充，乾隆年间曹焕门又增补。

《拳经·拳法备要》为明代少林寺玄机和尚所传授，明末陈松泉再传，张鸣鹤编撰。清代康熙初年张孔





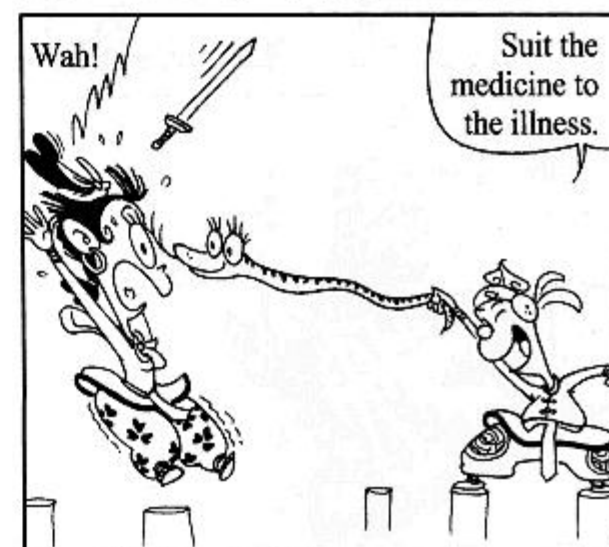
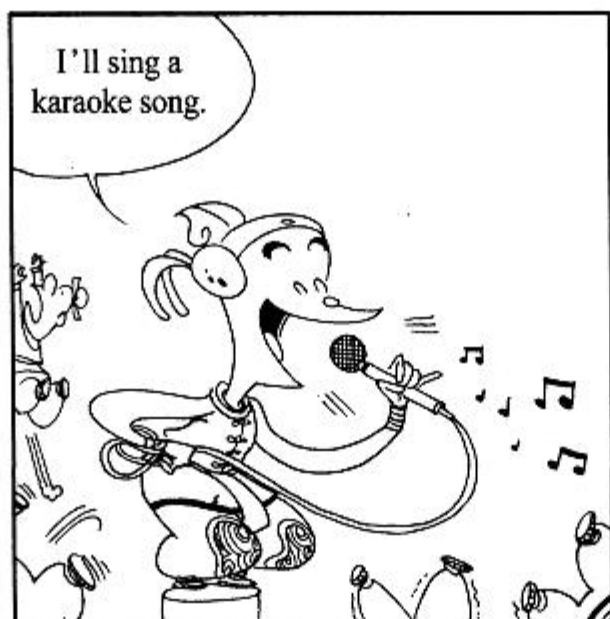
犯病、打法、心法、穴法等內容；此書是研究明代內家拳史和技術體系的重要資料。
 書中記述了內家拳源流、練手法、練步法、內家拳的套路「六路」和「十段錦」，還介紹了內家拳的禁
 《內家拳法》是清代黃百家著，編錄《清史·藝文志》。

三势名目。

《太极拳经》的内容包括：十三势论、太极拳论、太极拳解、十三势歌、打手歌、十三势行功心解、十

《太极拳谱》，民国初关百益尊之为经，故沿袭称「经」。

《太极拳经》是清人武禹襄自称于一八五二年在河南舞阳盐店偶得。此谱作者署名为山右王宗岳，原名



之则愈长，退之则愈促，人不知我，我独知人，英雄所向无敌，盖皆由此而及也。

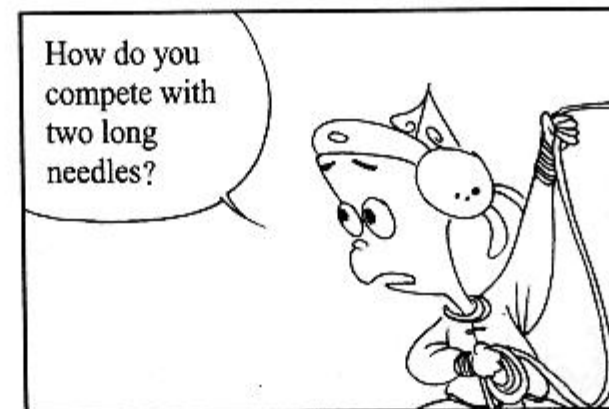
虚领顶劲，气沿丹田，不偏不倚，忽隐忽现，左重则左虚，右重则右杳，仰之则弥高，俯之则弥深，进

由懂劲而阶及神明，然非功力之久，不能豁然贯通焉。

我柔谓之走，我顺人背谓之黏，动急则急应，动缓则缓随，虽变化万端，而理为一贯，由着熟而渐悟懂劲，

《太极拳经》云：太极者，无极而生，阴阳之母也。动之则分，静之则合，无过不及，随曲就伸，人刚

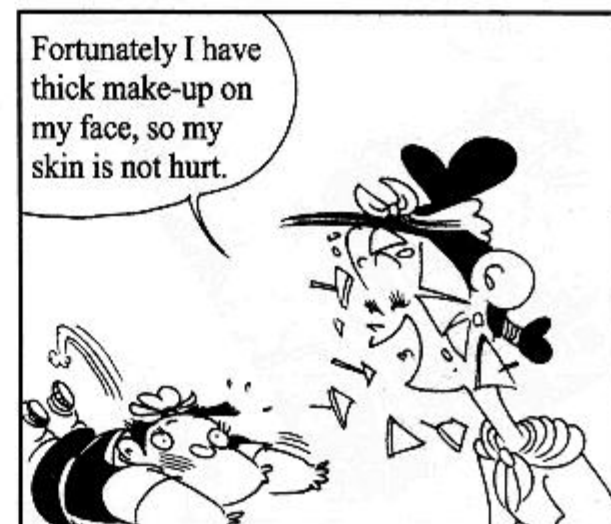
● 小憩

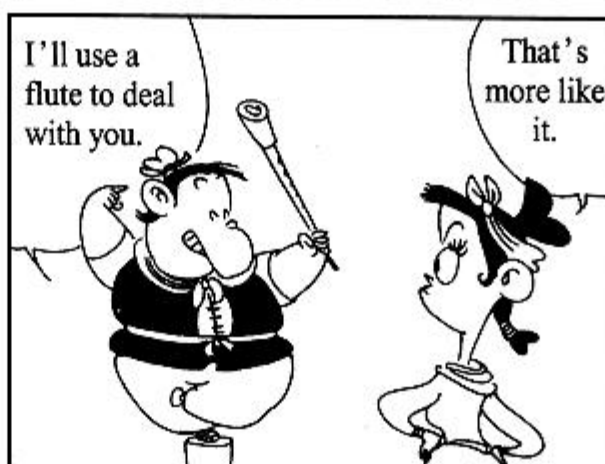
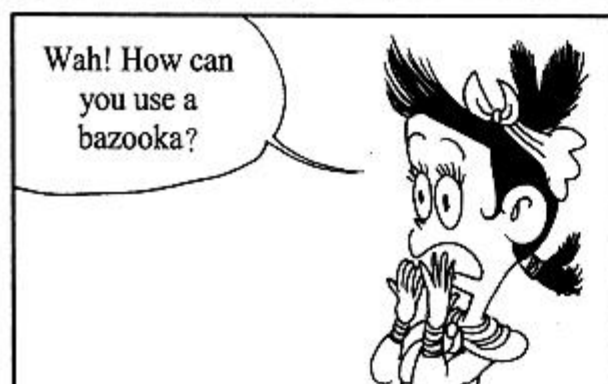
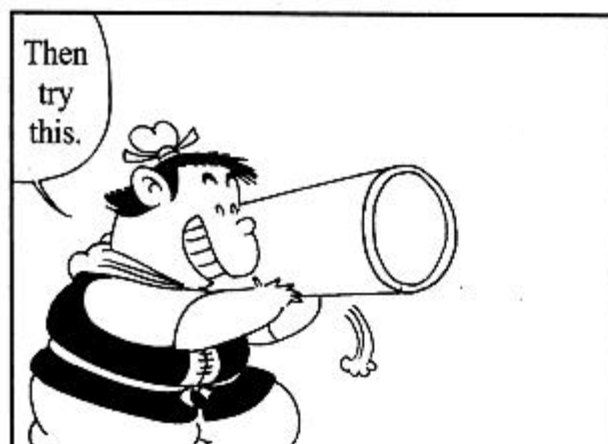


• 小憩

懂劲后愈练愈精，默识揣摩渐至从心所欲，本是舍己从人，多误舍近求远，学者不可不详辨焉。则滞，每见数年纯功，不能运化者，率自为人制，双重之病未悟耳；欲避此病，须知阴阳相济，方为懂劲，察四两拨千斤之句，显非力胜，观耄耋能御众之形，快何能为，立如平准，活似车轮，偏沉则随，双重非关学力而有无也。

斯技旁门甚多，虽势有区别，概不外乎壮欺弱，慢让快耳；有力打无力，手慢让手快，是皆天然之能，

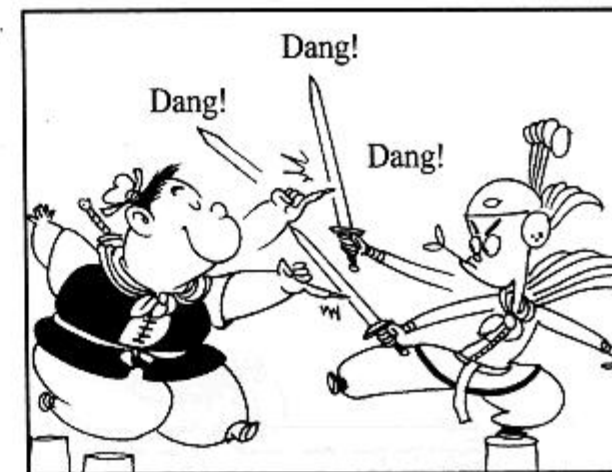
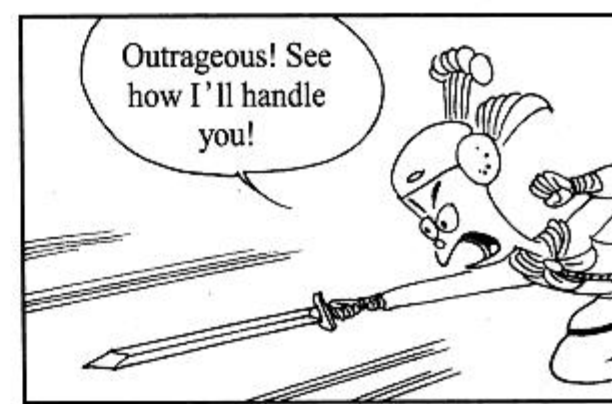
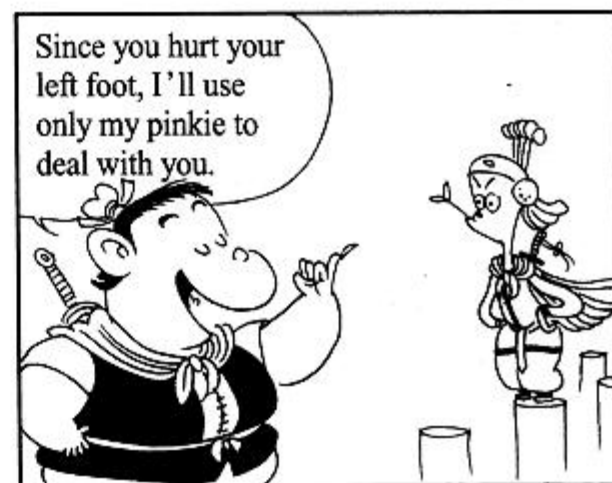
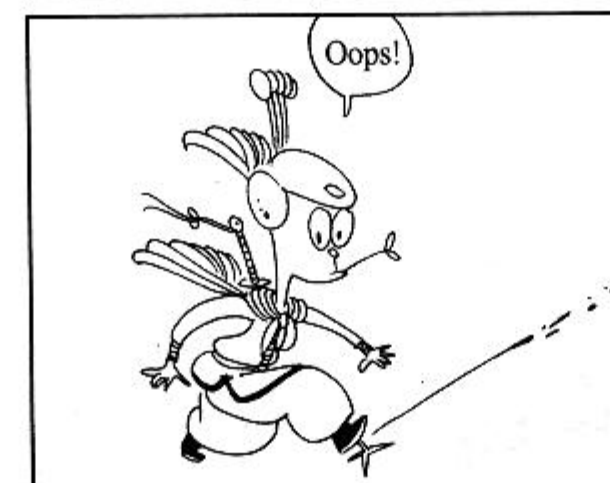




地方，就是丹田。故有「人身无处不丹田」的说法。也有人认为丹田是培育「丹」的田地，丹是练功获得的一种特殊能量物质，因此只要能由锻炼产生丹的房，三寸为上丹田也。」

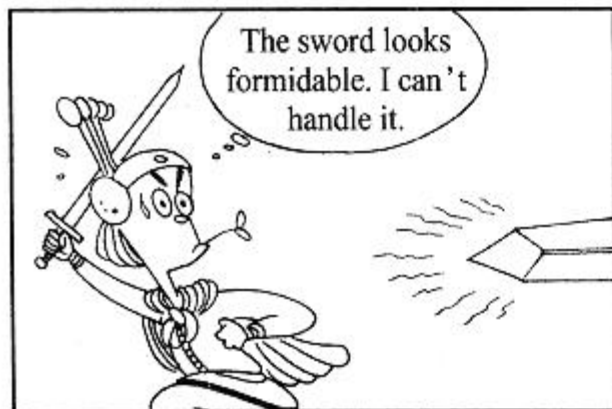
……或在脐下二寸四分下丹田中，或在心下降官全阙中丹田也，或在人两眉间，却行一寸为明堂，二寸为洞丹田分为上丹田、中丹田、下丹田；葛洪《抱朴子·地真》中说丹田的位置：「子欲长生，守一长明，讲到练武，就不能不提到丹田，丹田究竟在哪里呢？」

下丹田，即小腹。
而我们通常说的「气沉丹田」、「丹田发力」、「气归丹田」、「丹田气」等用语中的「丹田」，皆指

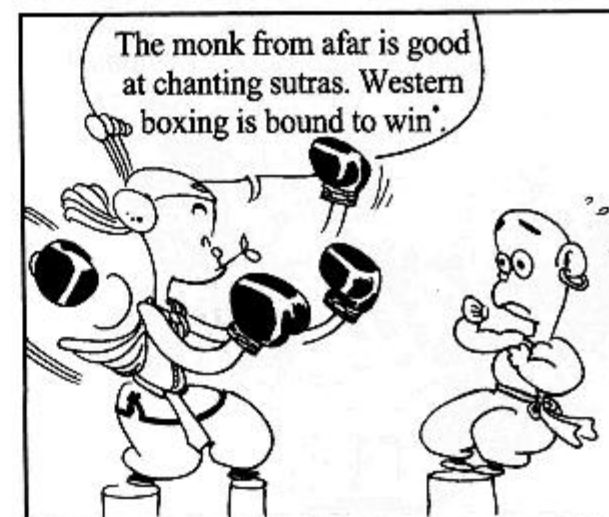
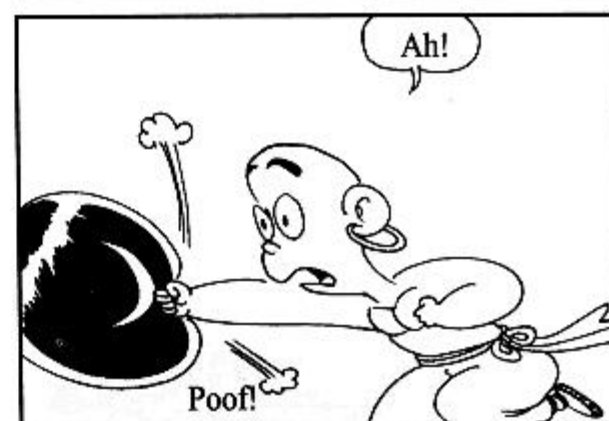
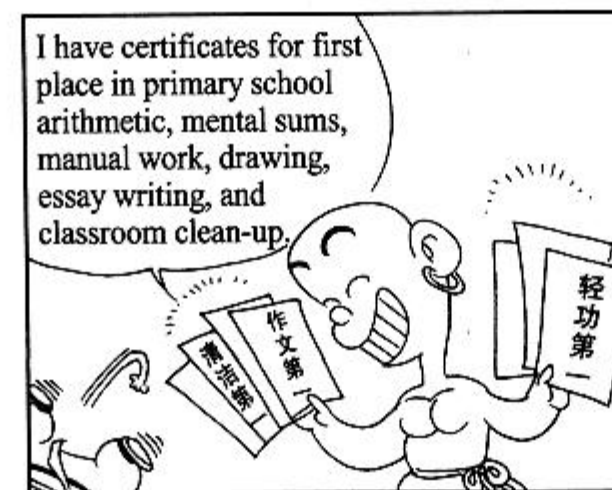


种说法，是说这种拳法是取各家招法编成，难明其宗，故名「迷踪拳」。又有人说燕青的拳法学自耍猴人「半夜仙」，是取猢狲猴灵敏善跃的特点编成的，故名猢狲拳；还有一及迷踪拳。

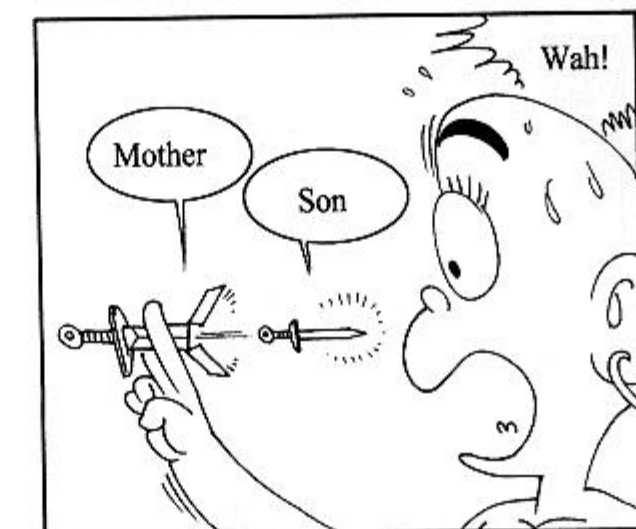
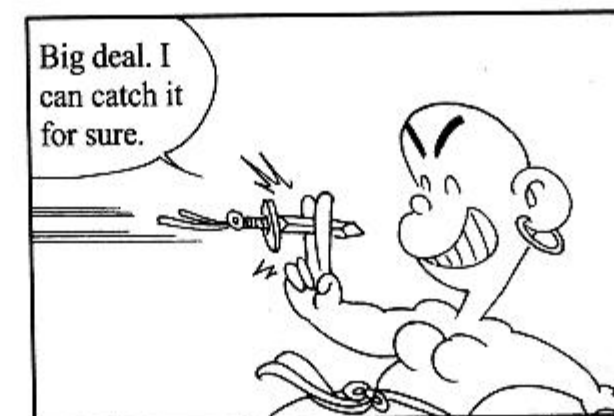
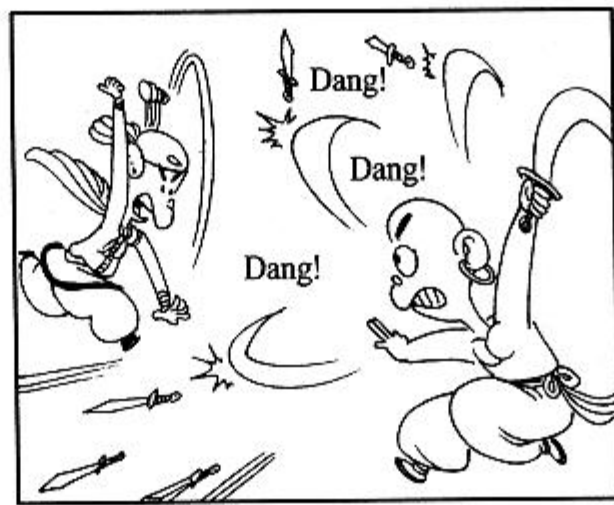
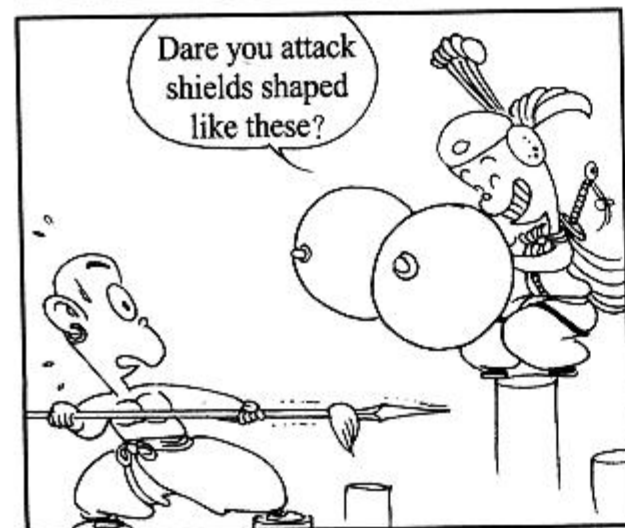
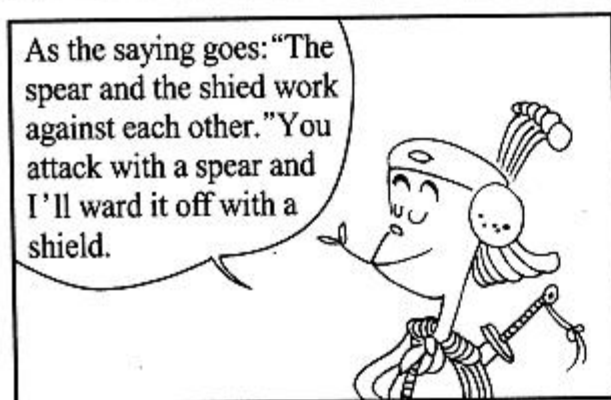
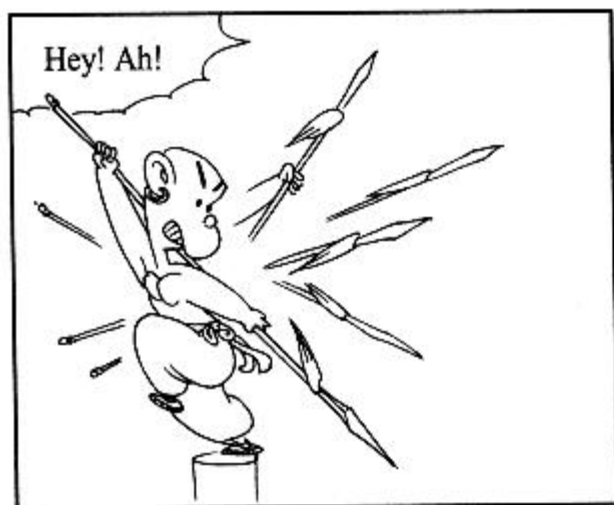
零八条好汉的一个，话说他雪夜逃往梁山时，一边前行，一边以树枝扫去足迹，后世于是将此拳取名燕青拳迷踪拳是长拳的一种，又称燕青拳、迷踪拳、猢狲拳、迷踪艺，传说创自宋代燕青，燕青是梁山泊一百武术中的传说，非常多，迷踪拳就有一段故事。



为燕青神捶，沧州一带传人称其拳为迷宗、迷踪、貌猿拳。卸骨术、擒拿术；离寺后，设教于山东青州一带，嘉庆年间定居河北沧州，设教传徒。青州一带传人称其技孙通是山东岱州人，初从兖州张某习武，旋入嵩山少林寺习技达十多年，学得多种拳械，擅长点穴术、无论如何，这些说法都没有史料佐证，比较确定的是，近代迷踪拳传自清嘉庆前后的孙通。

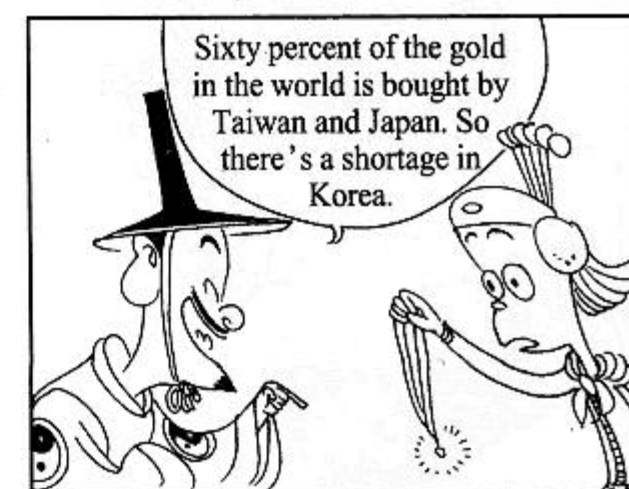
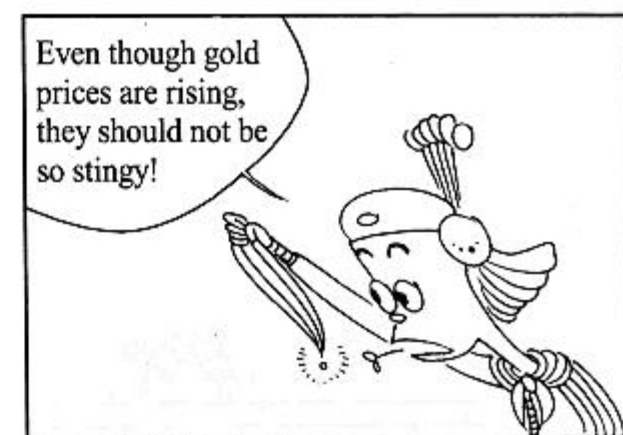
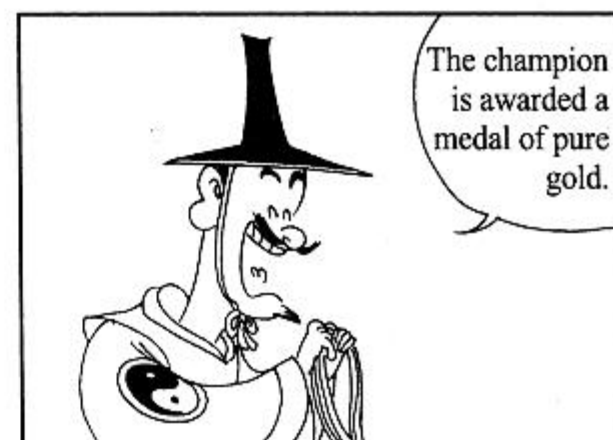
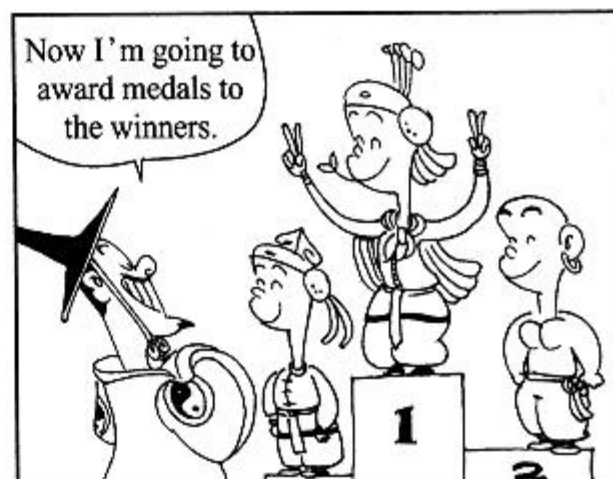
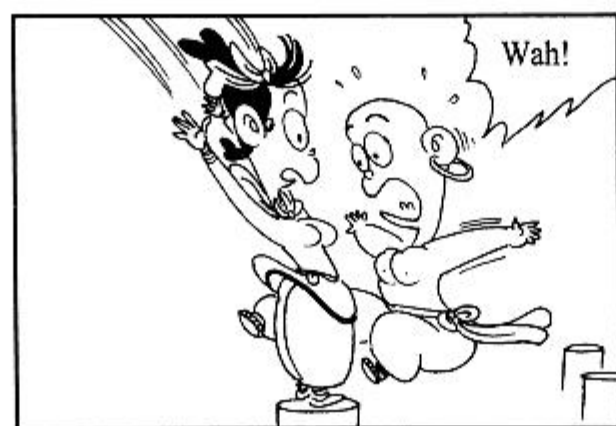


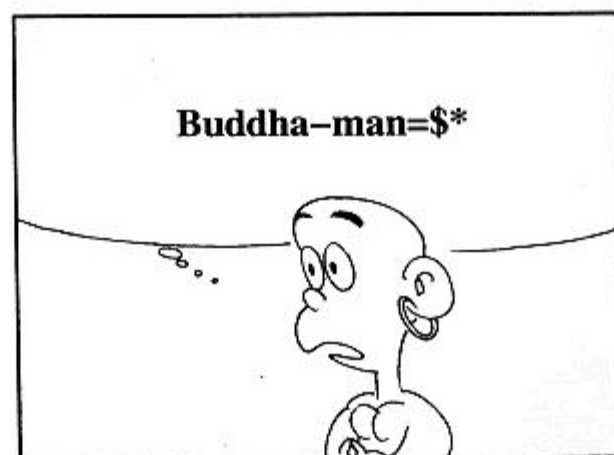
*This saying jeers at the mentality that foreign people or things are superior.



风；运动特点表现为姿势舒展，架式端正，动作圆活，轻灵敏捷。在劲力上，要松紧交替，讲究出手如棉，触身似铁；在节奏上，要动静分明，讲究静如泰山、动如狂弹、缠；身型要求头顶颈直、直腰、敛臀；身法有靠、闪、挺、缩。勾、搂等；步型有弓、马、仆、虚、歇；步法强调闪展腾挪、窜纵跳跃、注重插裆套步；腿法有踢、蹬、此拳眼法要求，既要注视一点，又要顾盼八方；手型有拳、掌、勾；手法有冲、砸、劈、崩、撩、穿、迷宗拳经过陈善、张耀庭、霍元甲等历代门人增添招法、结合内功，形成了丰富的内容。

燕青拳、秘宗长拳等。
迷宗拳流传的拳套，有练手拳、罗汉拳、三步架、小进拳、五虎拳、豹拳、绵掌拳、八折拳、八打拳、





* See note on page 13.

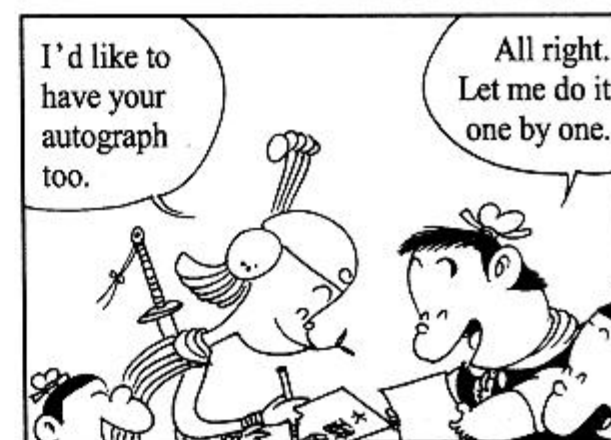
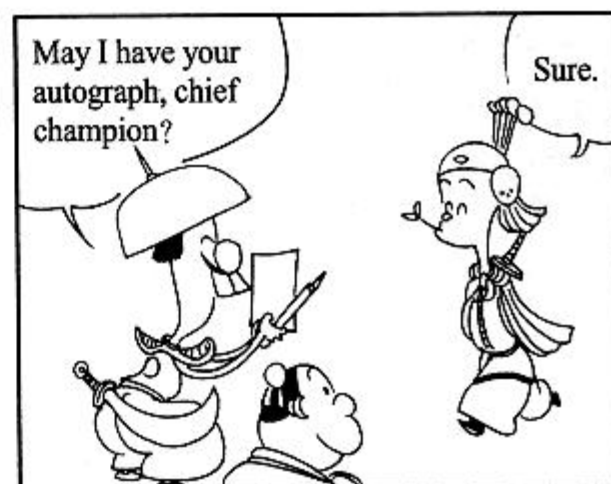
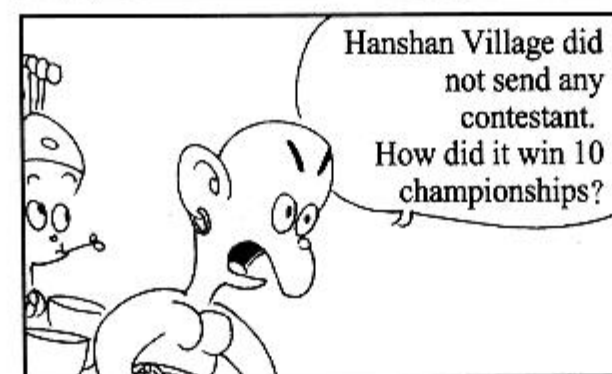
● 小憩

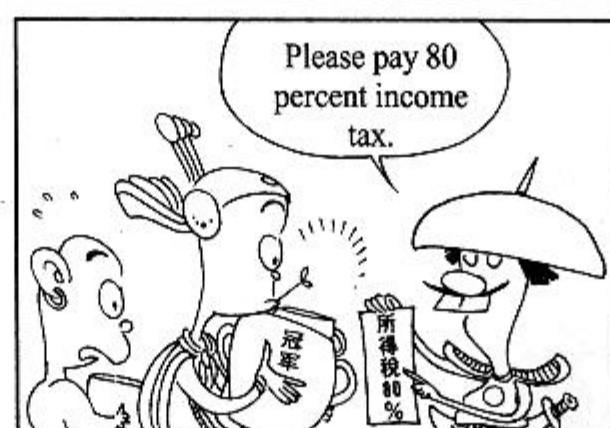
「以武犯禁」，不惧杀身成仁、为知己死。

「侠」一般都有高超的武功，这些人轻死重义，其言必信、其行必果、已诺必诚，为了「义」，不惧死，是指中国古代社会中品德端正、见义勇为、主持公道的人，俗称侠客。

● 小憩

大。左掌四指并拢，喻四海武林同道团结齐心，发扬武术。
抱拳礼的含义，右手握拳喻「尚武」、「以武会友」。以左掌掩右拳，喻拳由理来，屈左拇指，喻不自中即有趁伸手相握时擒住对方的招式。
古代习武者相见，以抱拳为礼。不以握手为礼，意在避免对方猜疑，也避免对方的暗藏杀机，例如擒拿抱拳礼





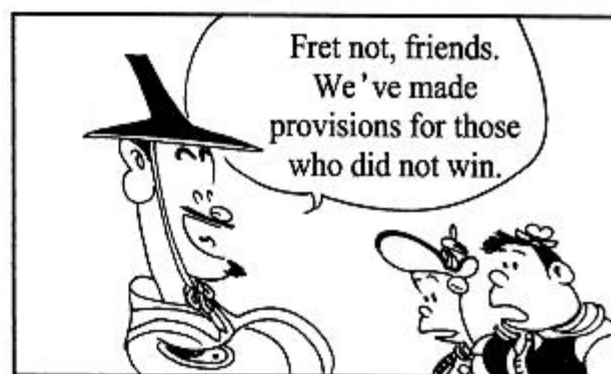
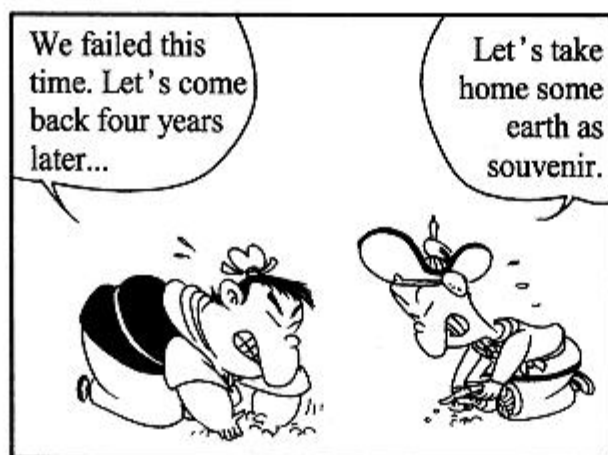
顺逆，直复不闻」。因剑势轻灵，变化多端，气势贯串，故以凤之飞态喻剑。起来「内实精神，外示安仪」，「杳杳若日、偏如腾兔，追形逐影，光若仿佛，呼吸往来，不及法禁，纵横人于数步之外，敛之可转舞于座间。」因刀快步疾，故以虎猛之性喻刀。在《越女论剑》中，提到单剑舞单刀舞练起来，如程宗猷于《单刀法选》中所言，「刀不离身左右前后，手足肩臂与刀俱转，舒之可刃武侠小说中，常有「刀如猛虎，剑似飞凤」的说法，是喻指单刀和单剑的特点。

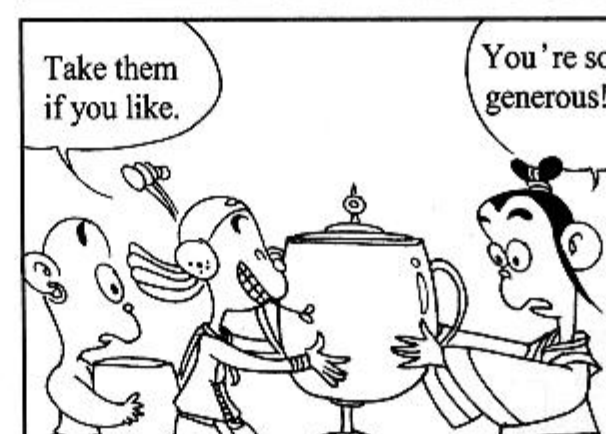
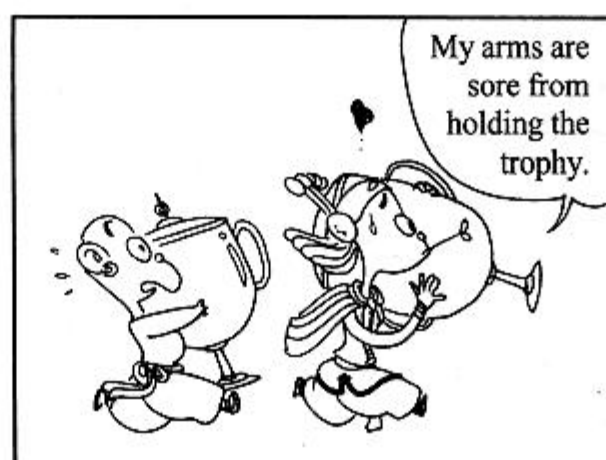
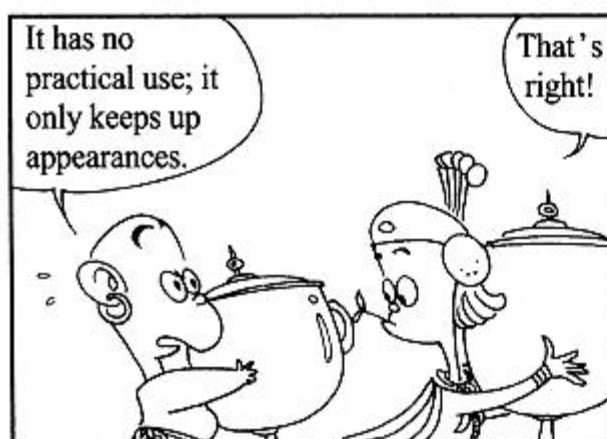
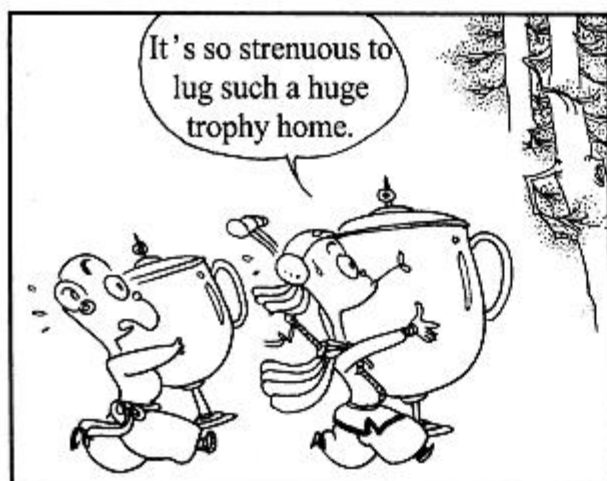
津、东北、西北。

太平军林凤祥部北伐失利后，战将赵燦益隐居河北饶阳一带，将「戳脚」传给段老绪，此后逐渐传至京

《太平天国野史》中，记述太平军石达开部将对敌时，「俟敌踵至，疾踢其腹脐下。如敌劲，则数转环

戳脚，是一种以腿法为主的拳术，相传起源于宋代，典型动作是玉环步、鸳鸯腿。





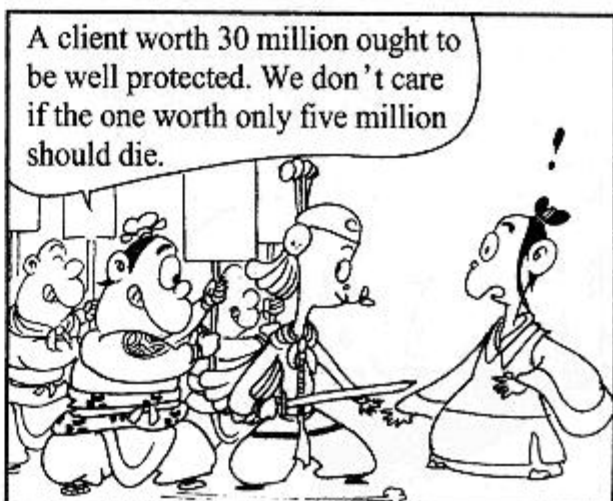
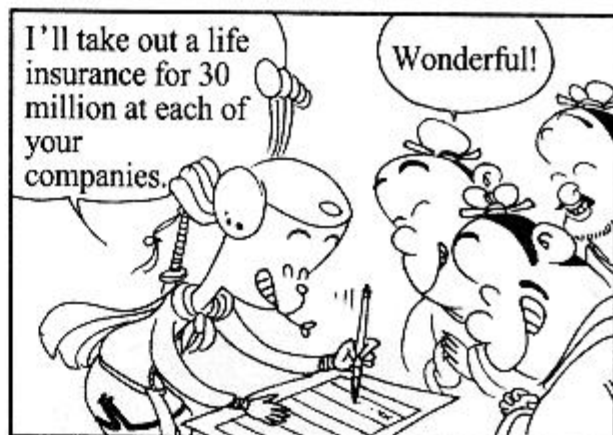
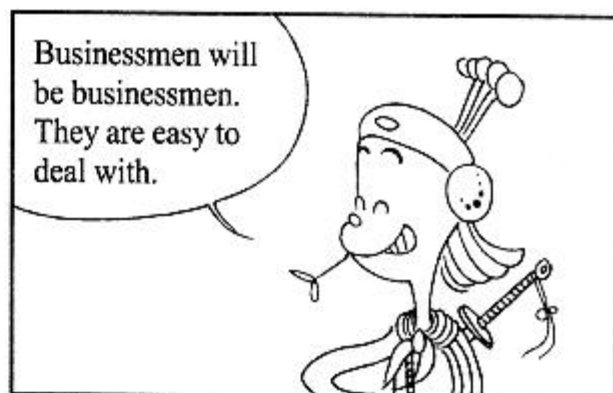
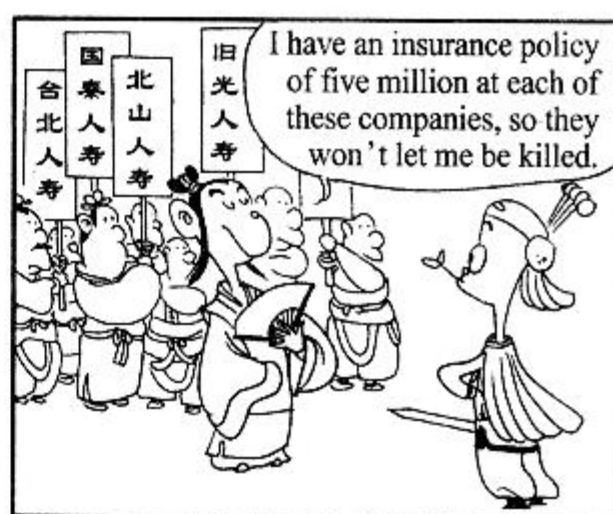
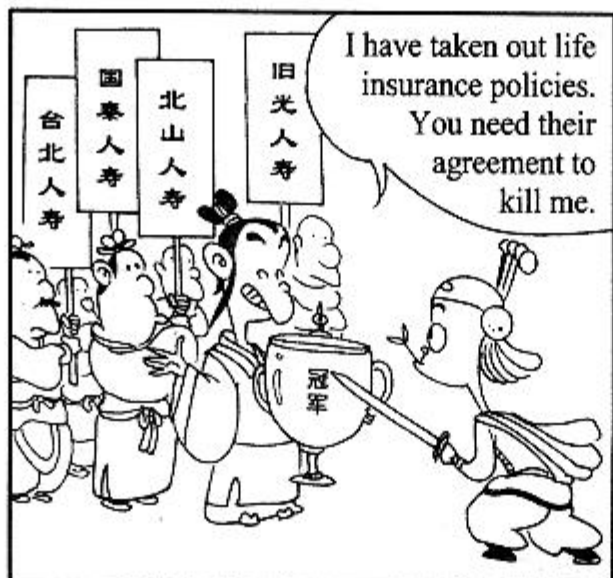
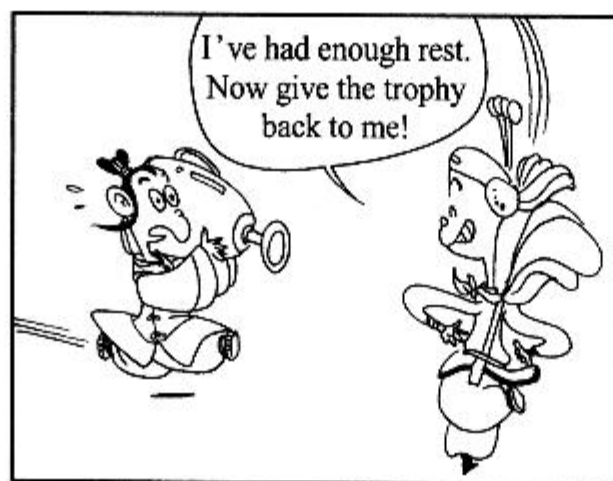
光绪二十七年，武举制度废除。
童试、乡试、会试、殿试四级。
宋代武举增加了兵书义理，或《论语》、《孟子》大义等理论考试，称为「内场」。至清时，考试分为步射、平射、管射、马枪、翘关（试举重）。
武举，是中国古代科举制度中，为选拔武官而设的考试科目，始自唐长安二年；考试科目有长垛、马射、

小憩

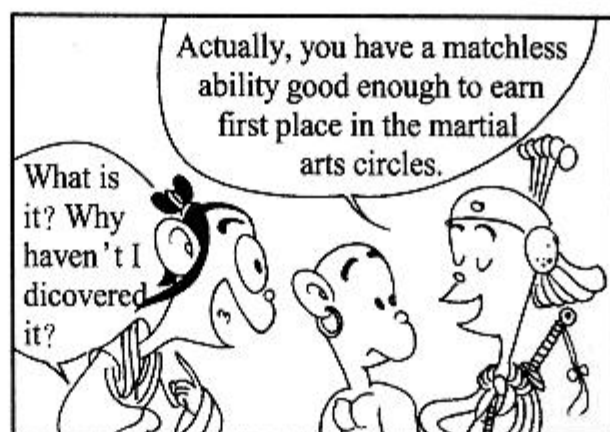
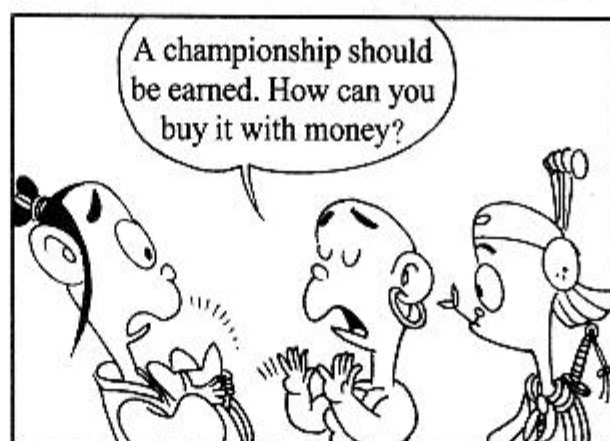
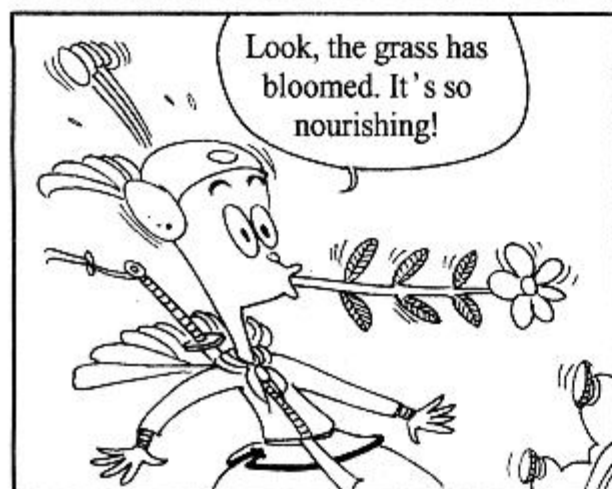
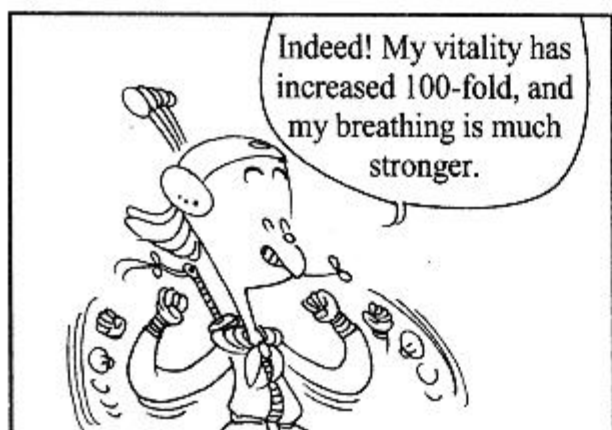
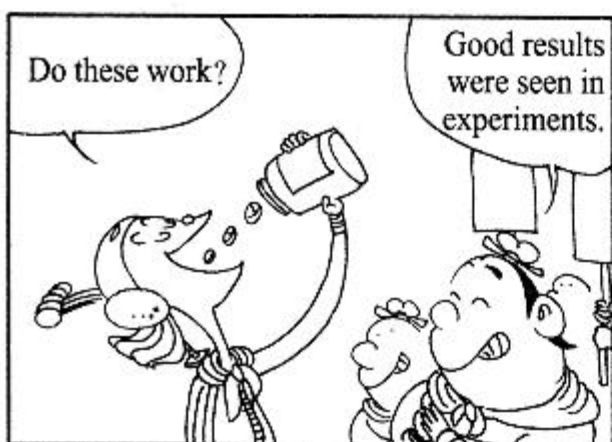
民聚居区。

为著。

白猿通臂，清末山东黄县人任十，将此拳传北京石鸿胜，经石氏及其弟子努力，此拳盛传于北京牛街回祈家通臂是清道光时，浙江人祈信在河北固安、冀县、涿县一带传出；弟子中以其子太昌和涿州人陈庆拳传自白猿。近代流传的通臂拳，主要有祈家通臂、白猿通臂、劈挂通臂三种。传说通臂拳起源于战国，传者姓白，名士口，字衣三，而「士口衣三」四字恰巧合成「猿」字，即通臂



* 1. Jiuguang Life Insurance 2. Beishan Insurance 3. Guoqin Insurance Co 4. Taipei Insurance Co



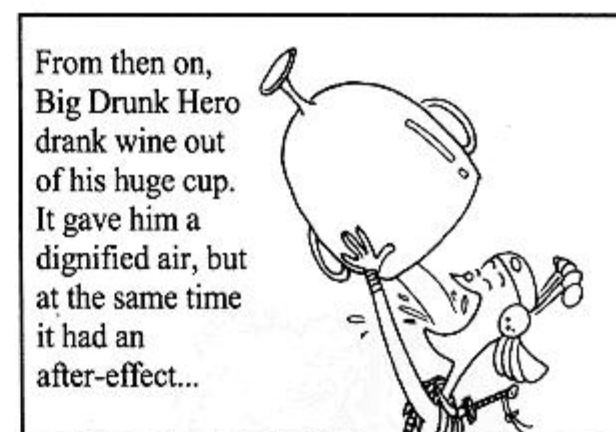
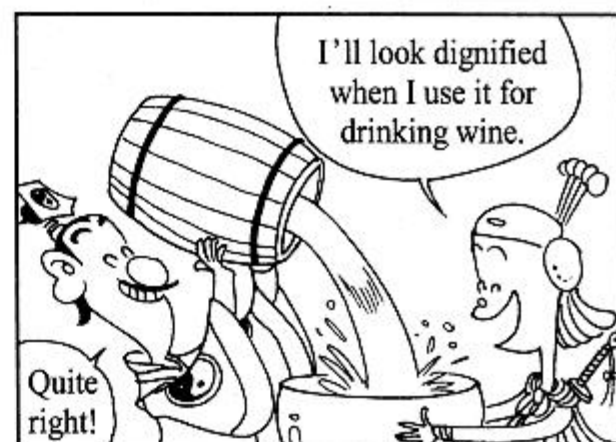
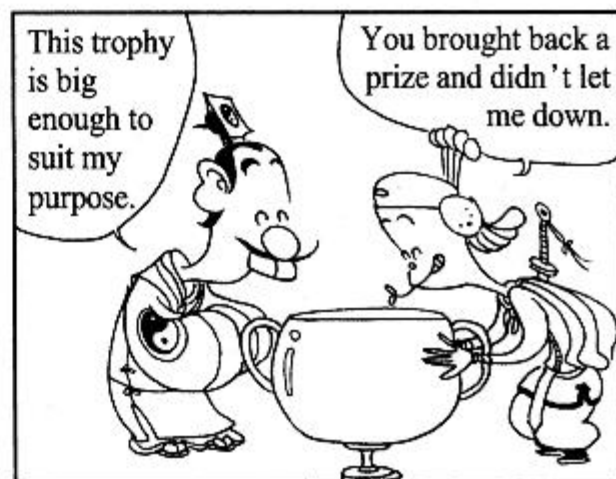
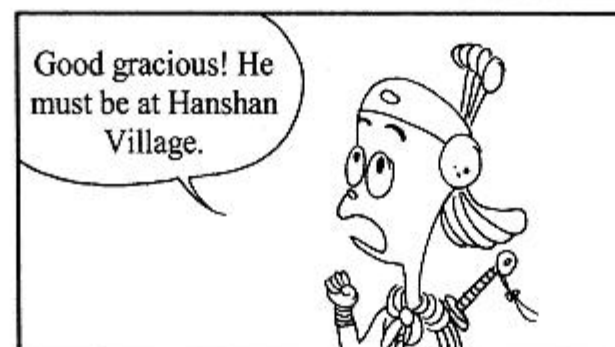
劈挂通臂则为劈挂拳，因特点与通臂拳相近，故被归为其中一支。

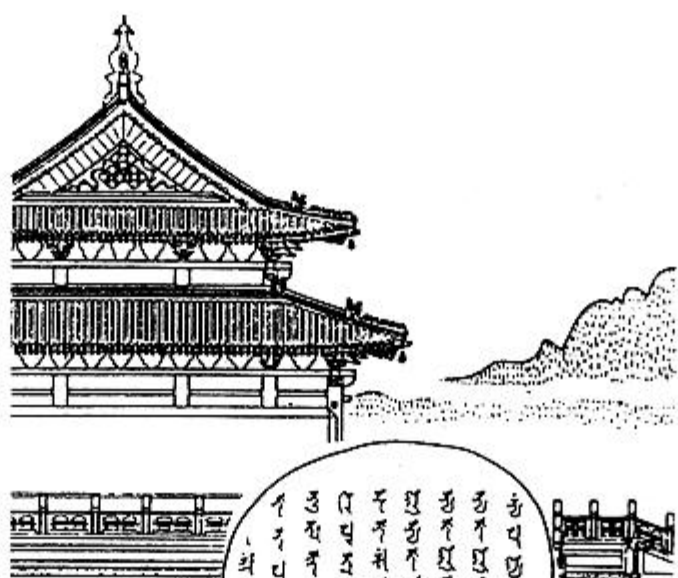
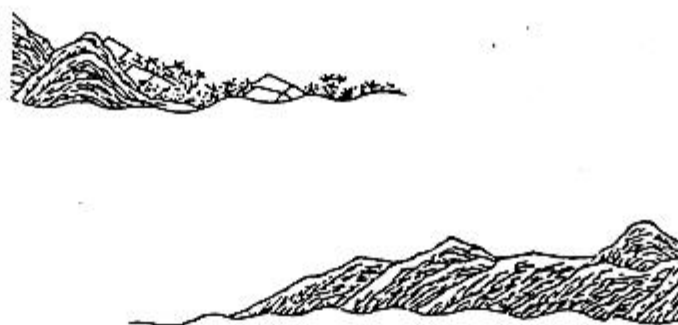
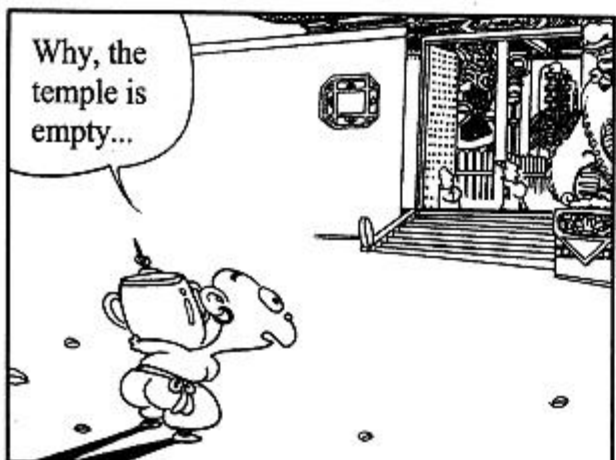
小憩

气沟通之处。

人身有三百六十个穴位。点穴法是透过这些穴位的制人之术和解救之法。

穴位，又名腧穴、穴道、气穴、孔穴、骨穴等，是人体脏腑经络之气输注于体表的处所，更是内气与外





十二经筋、十二皮部、十五络等。
 经络包括经脉和络脉两种，经脉上下直行，络脉左右横行。经络计有十二经脉、奇经八脉、十二经别、
 经络，是穴位与脏腑间的联络线。

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