

## 武術氣功基本概論 An Introduction to Basic Wushu Qigong

講述：陳清河老師，整理：呂瑞旭教練

By Teacher Chen Qing Ho, edited by Instructor Lu Ray Xu

氣功一般來說可分為幾種，如醫療性氣功、健身性氣功及我們要談的武術氣功。Qigong can be divided into several types, such as medical treatment Qigong, fitness Qigong and the type we will discuss: Wushu Qigong.

單是武術性氣功又分很多種，以少林拳系統而言可分為順式及逆式，而這些其中又分為很多派。Wushu Qigong also has many different types, With the Shaolin system we have Natural breathing and Reverse breathing styles, and then this is also divided among many schools.

一種是不重視肢體，以意念守丹田。One type is not placing importance on the limbs with consciousness on the Dantian instead.

另一種雖也是以丹田來牽引，但並非所有氣息都集中於丹田，丹田有如鋼絲般懸吊著，氣則集到四肢末端。Another type although also involved with Dantian, but not having the breathing centralized at the Dantian, the Dantian as if suspended by iron threads, and the Qi criteria is gathered to the four extremities.

以四種不同特性的拳術為例做說明：工字伏虎拳是先求丹田穩定再帶動動作；長拳則由動作的彎轉，以轉化身形來牽動氣息。With 4 types of different characteristic pugilism (fist arts) as example to explain: I-shaped Tiger Taming Fist is first needing Dantian stability to drive movements; Chang Quan's criteria of circular movements, with changes in posture comes the influence of breathing.

鶴拳、蛇拳與長拳、工字伏虎拳又不一樣。Crane fist, Snake fist and Chang Quan, I-shaped Tiger Taming Fist are also not different.

鶴拳是逆式呼吸、氣息上提，這是因為牽涉到速度。

Crane fist uses reverse breathing, breath raising up, this is because its main concern is speed.

氣息上提走輕不走穩，因為氣一入丹田步就不快，只能走威猛、沈穩，氣往上提，力才能巧。Raising the breathing up creates lightness not steadiness, because the stage of Qi entering the lower Dantian is not fast, so it can only be mighty and fierce, sunken and stable, but if Qi is raised up, the power is skillful and cunning.

蛇拳則是「以丹田為中心」，但氣息一貫，分佈於身體各部。

Snake fists principle is with the Dantian as central, but breathing (Qi) is consistent (unbroken), spreading to every part of the body.

### 「以丹田為中心」 With Dantian As the Central Focus

武術氣功的第一個基本觀念是「以丹田為中心」。Wushu Qigong's first basic concept is: "The Dantian is the central focus".

在武術的呼吸中，不能用胸部來呼吸，胸部呼吸屬後天氣，本身有限。During Wushu breathing do not use the chest to breath, Chest breathing is acquired Qi, itself having limits/restrictions.

從某些理論來說肺屬陰，本就不宜做激烈的振盪，很容易造成傷害。From some theory it is Said that the lung belongs to Yin, originally it is not suitable to do a drastic/intense breathing cycle, as this will easily cause injury/harm.

因而在很多武術的開始練習，會要求吃傷藥，便是這個道理。Therefore with many Wushu starting practices it is suggested to use wound medicine, ordinarily it is done with this method.

丹田可分為上丹田（眉間），中丹田（膻中）及下丹田（臍下三寸）。

Dantian can be separated into: Upper Dantian (the brow), Middle Dantian (Solar Plexus) and the Lower Dantian (3 inches below the navel).

在武術氣功中，氣存丹田多指中丹田、下丹田而言。In Wushu Qigong's Qi storing Dantian more dependent on Middle and Lower Dantian are more mentioned.

在此上丹田我們只講精神而不講呼吸，「精神」即是意念，不論練拳、練氣都要憑藉意念。Regarding the upper Dantian we only discuss Spirit (Mind) and not about breathing, "Spirit" means the intention, regardless of Fist practice or Qi practice, they both rely

on the intention.

武術中所提到的「三尖相對」，便是一種意念的培養，由體內凝練，達到體外的凝聚。

Wushu has a saying: "The 3 tips align", which is ordinarily on type of intention training, from inside the body forging practice to the outer body development (condensing, gathering together).

在對敵之時用眼看敵人的動作，再傳大腦再反應已太慢。When facing an opponent using the eyes to observe the opponents movements, then a signal is sent to the cerebellum which responds is already too slow.

意念的凝聚，讓我們容易感到敵人的動，彷彿手有知覺可以看到一般，能夠直接反應。Intention development lets us easily feel the opponents movements, as if our hand has consciousness and can detect, and can directly respond.

武術性氣功中呼吸藉由鼻子吸入體內再直接入丹田，而不是停留在胸。Wushu Qigong breathing inhales through the nose into the body directly into the Dantian, without stopping the flow of air in the chest.

莊子的大宗師中提到「真人之息以踵，眾人之息以喉」說明呼吸時要儘量往下要深。Zhuang Zi's staple teaching refers to: "Real people breath with their heels, normal people just breath with the throat". To explain we can say that breathing must be as deep down as possible.

在武術的開始練習之時，一些基本動作其實早與氣息脫離不了關係。

**When starting Wushu practice, the basic movements actually help breathing break away from endless concerns.**

以活臂為例，動作時腳趾抓地、身體放鬆，氣自然就能入丹田。With HuoBi as example, the toes should grab the floor, the body is relaxed, the breathing can then naturally enter the Dantian.

若閉氣則氣停於胸部振盪，三焦氣容易岔到，造成內傷。If obstructed, the Qi normally stops and cycles at the chest area, the three scorched Qi easily branches, causing inner injury.

若腳不穩鬆掉，氣就不穩，氣上浮，下盤就會跟著晃動。If the feet are not steady we can fall over, Qi is then not stable and can float up, Then the base will sway.

以後拳術不能進步，其關鍵便在於最初能不能掌握這些基本要領。

There after practice cannot advance, that key point normally depends on whether at the outset one can or cannot grasp these few basic essentials.

另外有一點易造成誤解的是，由於氣入丹田會造成下腹起伏，有些人便以為呼吸是在腹部的表皮，這是錯誤的。Additionally there are some common misunderstandings: because of the Qi entering the Dantian it can make the lower belly rise and fall, hence some people will breath with the belly's outer layer, this is a mistake.

當做動作時，由於我們以脊椎為支撐，而脊椎位於身體的後面，此時若氣在腹部表皮，因為肚皮是軟的，身體一動氣息便跟著搖晃，便無法守住丹田。Regarding when we move, due to our using the spine as support, and the spine being situated at the rear of the body, now if the Qi is at the belly's outer layer, because the belly is flexible, the body moves following the breath and is unsteady, and thus Qi is unable to reside at the Dantian.

### 「練氣的動作基本要領」 Qigong Basic Movements' Main Aspects.

吸氣時以鼻吸入、閉眼入視、眼觀鼻、鼻觀心、舌抵上顎含胸、下顎微內含、氣息穩定慢慢自然吸入丹田，不要用力擠壓氣息。When breathing inhale through the nose, the eyes are closed but still looking, eyes look towards the nose, nose looks to the heart, the tongue is lifted up to touch the roof of the mouth, draw in the chest, the lower jaw is slightly pulled in. Breathing is steady slow and natural, inhaling into the Dantian, don't forcefully squeeze or press the air.

吐氣則舌抵下顎慢慢由口吐出，手的動作則以「工字」伏虎拳的起手式便可。When exhaling the tongue drops to the lower jaw, the air exits through the mouth, the hand movements then with the I-shaped Tiger Taming fist's raising hands posture normally can.

在我們的氣功練習中主要講的是觀念，招式只是一種假借。In our Qigong

practice it is most important to discuss concepts, as each particular style or form is just one kind of usage or application of those ideas.

平常人精神容易一煥散，眼睛若打開，精神更容易受外界影響，除非能做到的視而不見。

Frequently peoples minds are easily distracted, if the eyes are open, the mind will more easily accept external distraction, unless one can look but not see.

練氣首先要將凌散的魂魄集中起來，將眼、耳、鼻、舌、身的知覺集中起來統一一由意念掌管。Practicing Qi above all else, requires the spirit to become focused, getting the eyes, ears, nose, tongue, all the bodies senses to become focused and unified by the control of the intention.

閉眼並不是無意識，而是往內看自己的氣息，跟著氣息走，就如打拳時的眼隨拳走。The eyes being closed does not mean we are without sense awareness, and we should be looking inward at our own breathing, and going with the breath as it moves, just as when hitting with the fist the eyes follow the fist's path.

舌往上抵頭才不會晃動，下頷微內含氣便能順暢吸入體內。The tip of the tongue pressing up must not shake or move, the lower jaw slightly cups inwards, the air thereupon can flow undisturbed into the body.

胸不能挺要內含，但不是凹胸駝背，氣息沿脊椎內側直接入丹田而不是在腹部表面，此時自然會有提肛的效果。The chest must not stick out and should be slightly drawn in. However one should not concave it too much and hunch the back, breathing along the inner side of the spine continuously to enter the Dantian and not on the outer surface of the belly. At this time we can also lightly raise the anus.

吐氣時舌抵下頷，將氣息慢慢吐出，氣才能穩。When exhaling the tongue is against the lower jaw, let the air slowly be exhaled out, the Qi must be stable.

有如一個吹脹的氣球，若要放掉其內的空氣，必需用手掐住其出口，讓氣慢慢放出，氣球才不會亂飛。As if one blows up a balloon of air with one breath, when releasing the air, it is essential to use the hand to pinch the mouth of the balloon, and let the air slowly release out, the the balloon wont fly around chaotically.

有人說初學者練一個小時不如高手練一分鐘，那是因為高手每一個要領都掌握到，自然能達到最大功效。People have said: "Beginners practice for an hour, but experts practice for only one minute". That is because can grasp all the essentials, and can hence naturally achieve the biggest effect.

而初學者練一個小時都是在磨缺點，運動效果是達到，但對拳術提昇，氣息的儲養可能無所助益。Also beginners practicing for an hour will mostly be focussed on lessening problems, the movements are done, but regarding the advancement of Fist Skill, and the storing and cultivation of Qi there will be not much benefit.

但若鍛練得久，缺點慢慢的磨掉，便可以掌握住要領。Only with forging practice for a longer time, problems of technique can slowly be reduced, and thereupon one can grasp the essentials.

拳術與氣息要領愈練愈快，進步也就愈快。With both Fist Skill and breathing essentials, the more they are practiced, the more quickly they are achieved, resulting also in faster progress.

練拳的瓶頸便是在此，若氣息拳術不能貫通，就只是鍛練招式、動作。Practicing Martial Arts normally bottlenecks at this point: If breathing and Fist Skill cannot link together, then we are merely forging practice on posture and movement.

### 「練氣的四項要求」 -- 「深、細、長、均勻」

Practicing Qi's Four Requirements: Breathing must be Deep, Fine, Long and Even.

#### 一、「深」：1) Deep

練氣功的第一項要求是「深」，在練氣之時最好找一個空氣流通之處，吸氣之時愈深愈好彷彿要將天地間的靈氣都吸進一般。Qigong practices first requirement is the breathing must be "Deep". When practicing Qi it is best to find one air flow/circulation point, when inhaling the deeper the better, as if you want to inhale all the air between

Heaven and Earth.

武術氣功可分為四個階段「吸、轉、運、化」。Wushu Qigong can be split into four stages: Inhale, turning, moving, changing/convertng.

吸就是「儲養」之意，要將氣功導入拳術中，首先一定要本身有氣。"Inhale" is just a storing and circulation idea, and if we want to get our Qigong to become part of our Fist skill, one must first accumulate an amount of Qi.

氣就像載舟的水一般，當儲養的氣愈深愈多時所能托起的船便愈大。Qi then just as a boat being carried by water, regarding the storing and cultivation of Qi, the deeper the water that is also available for a longer time can carry a bigger boat.

一般人會有一個錯誤的觀念，以為練工字伏虎拳時，拳術才開始跟氣有關係。Some people can have a mistaken notion when practicing the I-Shaped Tiger Taming Fist we only begin to develop the relationship between Fist skill and Qi.

但事實上從一開始如活臂、甩腰或是連步拳、功力拳，氣息便與拳術密不可分。But actually from the very beginning with Huo Bei, Shuai Yao or even Lian Bu Quan, Gong Li Quan, breathings natural close connection with Fist Skill should not be broken.

照理練工字伏虎拳之時，氣息應配合該可以很順暢很快。In accordance with normal reasoning when practicing the I-Shaped Tiger Taming Fist, breathing co-ordination should be very smooth and fast.

但現在變成是學工字伏虎拳才開始認識到氣，結果一開始練工字伏虎便遇到呼吸要很快，造成只用胸力，使出來不是剛猛的勁而是混濁的力。But when one is just starting to learn the I-Shaped Tiger Taming Fist one is only starting to understand Qi, and hence when encountering breathing that should be fast, it causes one to only use chest power, making the force generated not be hard or fierce as it should be, but rather **confused and muddy**.

這便是因為無法認識氣功的基本概念，將之導入拳術、兵器，把它變成有生命的原因。This is naturally because the beginner has no mechanism/method to know Qigong's basic concepts, to serve as a guide when trying to combine Qi with Fist skill and use of weapons, so that these practices both can transform to have the liveliness/vitality originally intended.

在初練工字伏虎拳便很猛烈，對練氣來講是很忌諱。When beginning to practice the I-shaped Tiger Taming Fist normally it is done in a fierce manner, but regarding Qigong practice this should be avoided.

氣一開始一定要先儲養，丹田之中若沒有氣息等於沒有重心，沒有重心下盤便不穩，使出來的只是肌肉的牽動而沒有用到精神，只是力而非勁。At the beginning of ones Qi practice one definitely needs to store and nurture Qi. If the Dantian isn't the centre and if it doesn't have breathing and Qi, then it is not tied to the centre of gravity. This makes makes the base unstable and hence one uses only muscle action and does not have awareness of using the intention, and hence only using Li (muscle force) and no Jing (Power emitted through intention).

力就是只憑肌肉和骨架所產生的力。"Li" is only dependent on muscle and bone structure to produce force.

勁在發出之時肌肉不是一定是緊繃，勁是用意念來使氣，再用氣息來使力，所以不用的是幾乎是全身的力量。When Jing is emitted the muscles are definitely not tense, Jin uses intention to apply Qi, then uses Qi to apply force, so using almost the whole bodies power.

尤其以腰、腿、丹田為中心透過意念、氣息而形成的力量。Especially with waist and legs with Dantian as center to penetrate through, breathing and posture achieve the force.

另外前面提到並非工字伏虎所發出剛猛的氣才叫氣，長拳、蛇拳、鶴拳所發出的勁也是氣的另一種表現。Besides the previous note it is important to know that the hard and fierce Jing emitted for the I-Shaped Tiger Taming Fist is not the only use of Qi. Chang Quan, Snake Fist and Crane Fist's emitted Jing is another type of Qi expression.

氣本身是無形的，可以扁、可以圓、可以長、可以短，它是可以變化的。Qi itself is formless, it can be flat, it can be round, can be long, can be short and it can change.

用氣可輕可重，就像水一般可以形成大浪也可化為小水流。Using Qi can be light or heavy, just like water it can become a big wave and also can transform into a small stream. 意念要怎麼導這股氣，怎麼發揮力量都憑自己，但當然你也要先有這股氣，要形成大浪便要足夠形成大浪的氣。How must our intention guide this

stream of Qi? How must we develop this type of force that is totally by our selves? Of course you must first have this stream of Qi, and if you want to make it into a big wave you must have enough stored Qi supply for this task.

## 二、 「細」 : 2) "Xi" (Fine):

氣功的鍛練決不能急躁，要靠慢慢的鍛練。During Qigong's forging practice one certainly cannot be impatient. One needs to trust gradual development.

「細」就是為了培養耐性，以達到循序漸進。"Xi" then is in order to cultivate patience, and slowly achieve progress one small step at a time.

因為一急躁氣就短，便不能達到「氣長力必大」的效。Impatience causes the flow of Qi to be broken, and hence we cannot achieve the result of "If the Qi is long, the force will be big".

吸氣時有如牽著絲般的進入丹田，吐氣時也一樣，吸吐之時若過快就會造成斷續。When inhaling its is like drawing a silk thread into the Dantian. Exhaling is also the same. If the breath is too fast then the flow is interrupted and the "thread" is broken.

練氣如流水，需綿延不斷，以後才能產生一貫。Practicing Qi is like the flow of water, it needs to be continuous (unbroken). Only then can ones practice produce consistent results.

倘若急躁未能傷人先傷己，練氣功會造成所謂「走火入魔」便是這個原因。Supposing impatience will not actually cause the practitioner to harm them selves, continued practice in this way can cause the so called "walking on fire into obsession" is normally because of this impatience.

練拳與練氣都非常強調精神的集中，氣若愈細精神就愈需要集中。

Fist practice and Qi practice both place extreme emphasis on the intention being focussed, and Qi practice being even more fine has even greater need for this focus.

一開始呼吸要很細，細到只讓自己感覺到這呼吸。Starting off the breathing must be very fine, so fine that only you yourself can feel the air flow.

吐氣時可分為兩派，一般的少林拳要求要細。Exhaling is different for our two styles. The Northern Shaolin Fist requires the exhale to be fine.

另外在南少林拳則要求要出聲，但在此氣息還是細，只是藉由出聲來檢視呼吸對不對、有沒有停頓。The Southern Shaolin practice requires an audible exhale, but this breathing is still fine. Through this exhale sound we can check if the breathing is correct or not, with or without stops or breaks.

但我們提到，練氣時眼、耳、鼻、舌、身、意全部都要集中，因而不再靠出聲來檢視。But if we note that when practicing Qi the eyes, ears, nose, tongue, body and intention are all totally focussed, then there is no need to further depend on the exhale sound as a check.

所以我們採用較傳統少林拳的做法，以不出聲為原則。So we adopt the traditional Northern Shaolin principle of not emitting sound.

在南少林拳有些動作因為較激烈需要出聲，在此談到是屬於運用性氣息，此時若不出聲會將氣悶著反而不好。In the Southern Shaolin Fist Arts there are some movements that are comparatively fierce, so they require the emission of sound. This discussion is about the applied use of breathing, and in this instance if one doesn't emit sound one may feel smothered and not well.

跟我們所講的儲養性的氣功不出聲不一樣，不能混為一談。However in our discussion of the cultivation style of Qigong, silent breathing is correct and should not be confused with the above discussion of applied Qi usage.

在要求細的同時要注意不能斷。With the requirement of the breath being fine, at the same time we must make sure that there are no breaks in the flow of air.

就如如我們在練長拳，練習連步拳時還好，但在練功力拳時有些人為了出拳一腳會很用力把拳打出去。So typically in Long Fist practice, when doing Lian Bu Quan this is still fine, but when practicing Gong Li Quan some people in order to try and punch with more power they would stamp down the foot hard when punching out.

雖說是很用力，看起來很有精神，但一拳打完就什麼都沒有。Although saying it has a lot of power, and appears to have a lot of intention, but after striking with one fist

like this one is exhausted (has no accumulated power).

勁道好不容易不容易一提起來，結果一拳打完後又散掉了。

The way of developing good Jing is not easily manifested, so that after hitting with one fist all power is not dissipated.

每次都要再重新開始，造成拳與拳之間都會頓一下不能連貫。Each time then power build up must start a fresh, and from one punch to the next having to pause for a bit, being unable to link up ones power.

### 三、「長」：3) Long:

練習氣功時，呼吸的的時間一定要比平常時的呼吸來的長。When practicing Qigong the duration of the breath definitely must be longer than normal breathing.

我們常以龜、蛇、鶴來代表長壽，因為牠們的呼吸很慢很長新陳代謝很慢所以能長壽。We often use the tortoise, snake and crane to represent longevity because their breathing is very slow and long and their metabolism is slow so they can have a long life.

練氣不僅是呼吸而已，重要的還是精神，精神能延續愈久，意念、氣息才能綿延不絕。Qi practice is not only about breathing, important also is consciousness. If consciousness can continue longer, intention and breathing then can be continuous and unbroken.

我們常用長拳、蛇拳的動作來鍛練氣息之長，同樣一個動作雖然可以很快的做完，但藉著動作的放慢，動作的加大，讓氣息可以跟著身形走走，就如同眼睛跟著身形走一般。We often use Chang Quan and Snake Fist's movements to increase the breathing length. Movement even though they can be done very quickly, if they are slowed down and enlarged, allowing the breathing to follow the changes in body posture. The eyes should also follow with the general body movement.

前面講到練拳時不能斷，拳與拳之間動雖斷但意不斷，意念不斷動作才能隨時繼續不需再重新由無到有。Earlier we mentioned that fist practice should not have breaks. Between one strike and the next although the Jing has stopped the intention is not broken. Unbroken intention will let the movements easily follow on when it is time to continue, and hence it is not necessary to start again afresh building power from nothing.

練氣就是要使意念不斷，意斷每個動作的動就要重新凝聚，形成空檔。Qi practice also requires intention to be unbroken. Broken intention makes each movements Jing (power) need to be formed afresh forming gaps between movements.

練拳就是要這些空檔化掉，若每做一個動作都是意念散掉再重新凝聚，即使練十年也沒用。Fist practice requires these empty gaps to be reduced. If each time we only do one movement and then all the intention is scattered only to have to be formed afresh for the next move, even if we practice for 10 years our Wushu will still be useless.

就算一拳可以打倒一棵樹，但一拳打完就沒有了，當你一拳沒打到，敵人可能回來了四、五拳。Even though one punch could knock down a tree, but after hitting once having nothing more. Suppose your one punch misses, your opponent can return 4 or 5 strikes. 練氣就是要使空檔消失，像海水一般的一波未平一波又起的延續不斷。Qi practice then needs to make the empty spaces between moves disappear. Just like the sea, with one wave rising followed by the next before the first has leveled out to continue unbroken.

在練拳之始，要將動作放慢，就是要檢視氣息是否跟著牽過去隨身形而走。When starting fist practice one needs to use slower movement so we can be sure the check that breathing is following with body posture and stepping.

若很快很用力打將氣閉住，這時會覺得有一股甜辣辣的甜味，這便是因為氣產生燥，會對身體產生傷害。If doing movements fast and with lots of muscle power and holding the breath, this can feel like there is sweet chili sauce flowing in the blood. This is because from holding the breath and over exerting the Qi production is depleted, which can cause injury to the body.

藉由意念的延長，檢視氣從進來出去是否串連，若是串連就沒錯，可以繼續練下去，若不對便要回過頭來檢討基本動作。Also with extending the intention, one should check to see if the Qi is an unbroken link from when entering the body until when it exits. If it is unbroken then there is no problem, and one can continue with practice. If incorrect one must normally return to the beginning and review the basic movements.

拳術能進進步的瓶頸，就在於藉由練氣回來自我檢討檢視學過的動作。So whether our Fist Skill can progress past this bottleneck then lies with our continuous practice of returning to self review and checking of movements already learned.

#### 四、「均勻」：4) Even :

「均勻」是氣息平均分配，從吸到吐的過程中心氣不但不能斷而且要均勻。"Even" is breathing's equal distribution from inhale to exhale. While breathing not only must the breath not break at any point but further more it must be of a constant rate of flow. 這不能與練拳時有輕、重、快、慢搞混，這已經是在談到氣息的運用。This seems impossible with Fist practice having light and heavy, fast and slow movements all intermixed. This has already been discuss with the application of Qi earlier.

即使是在練拳在剛開始之時，動作也不能快，動作放慢而均勻，全身心的氣息才能連貫，等到動作純熟，意念一加緊動作自然能快。As a beginner starting Fist practice, movement must not be fast, but rather slow and uniform. This is the only way that the whole bodies breathing can link up. By the time the movement is well practiced, intention accelerated movement can naturally be faster.

練工字伏虎拳時談到「舉步風雲起，氣吼山河動」，但剛開始之時一定慢，慢才能串連，開始就想快，氣息便會斷，這樣只是鍛練招式而已。When practicing the I-Shaped Tiger Taming Fist we say: "Raising steps that lift wind and clouds, roaring breaths that move mountains and rivers". But at the beginning it must be slow. Slow movement is the only way to stay connected. If we start to think about speed the flow of breath will be interrupted. The remedy for this is continued forging practice, nothing more.

氣息由慢而平穩之後才能快，氣息經鍛練一階段後便自然能感覺得到體內所產生身體的伸縮。Only after the breathing is slow, steady and stable can speed be introduced. Only after a period of regular forging Qi practice does the breathing method become natural and we can feel inside the body and so produce the bodies expansion and contraction.

在開始時感覺到的是身體的動，後來便是氣息的動，產生所謂之氣感。When starting we only feel the bodies movements, later we feel the movement of Qi, producing the so called "Qi Sense".

練氣最重要之便在產生這個氣感，太極拳經有云：「人不知我，我獨知人，英雄所向無敵」。In Qi practice most important is to develop this Qi Sense. Taiji Quan has a saying: "People don't know me, I only know them, heroic so facing no enemy".

當肉體碰肉體時雙方一定都有知覺，當氣感碰肉體時，敵人身尚未有感覺時，我們早已已有知覺。Regarding when part of our body collides with the opponents body, both sides definitely have a physical sensation. Regarding when our Qi Sense collides with the body and the opponent doesn't yet have any sensation, but we already have sensation.

「拳無不破，唯快不破」。這裡的快，並不是動作上的快，而是藉由氣感的先走，感覺到敵人的動而達到後發先至的道理。There is a saying: "All styles can be defeated, only the fast are not defeated". This "fast" is actually not a physical movement done quickly but is attained with the Qi Sense going first, feeling the opponents movement, and hence by the principle they arrive late even though moving first.

除非是速度過快（如子彈）或過於尖銳，使氣感來不及反應，這是因為人是有一定的極限。Only if speed is fast enough (as a bullet) or extremely penetrating, Qi Sense will be too late to respond, this is because people have a definite limit.

自己的氣息若不均勻不穩，便不可能感覺到外來氣息的變化，不穩便無法牽動敵。If one's own breathing is not uniform and stable, naturally we will not be able to sense changes in breathing coming from outside, and also not being stable are unable to influence the opponent.

牽帶氣息的道理，可以從擒拿或掙脫為例。The carrying Qi principle, can draw example from Qin na or breaking free from a grasp.

由於我們的氣是一貫，但敵人的抗力是一段一段，藉由我們穩定感覺到敵人的氣息的變化，便能控制敵。Due to our Qi being continuous, but the opponents force being segmented and through our stable sense reaching the opponents changes in

breath, naturally we can control the opponent.

此外氣息最忌諱回流，氣息的加緊，氣息的轉化是一再加為二、二再加為三，而不是一變成零再變成一。This outer breathing's most harmful undertow is when the breathing is intensified and transformed as one and one is added to make two, and again added to make three. As opposed to interrupted Qi flow where one becomes zero and then becoming one again.

### 「以意念為導向」 Leading with intention

「拳打千遍，身法自然。」但這有一個先決條件，就是要有意識，要知道這一招一式所含意用法，否則練出來只是動作的自然卻不能實用。It is said: "Practicing 1000 times, makes the body movement natural." But this has one prerequisite condition: We must practice with awareness, and we must know this "One call, one step" type unified method. Otherwise the result of practice is that movement is natural, but not useful in practical application.

如水滸傳中所提到的九紋龍史進，史進拜了第一大堆師父練習棍法，練得非常漂亮、順暢。In the historic work entitled "Outlaws of the Marsh" refers to Jiu Wen Long who followed a teacher practicing the pole methods. His practice was extremely beautiful and smooth.

動作可以說是非常的自然，但一遇行家八十萬禁軍王進，他的棍便一點用處都沒有。The movements one could say were very natural, but meeting Jun Jin Wang and 80 000 experts, his pole wasn't one bit useful.

所以在我們的拳術或氣功中，強調都是以精神、意念為導向。So in our Fist Skill or Qigong our emphasis is all on consciousness and intention as the guide.

並不是教你這個動作出去手應該擺幾度，距離身體幾公分，而是說這個動作的意義，對不同人與不同情況，動作姿勢自然要跟隨著做適當的調整以達到其效果，這樣的話使即是自己一個人練習也能有進步。

By no means is teaching you this action should assume several limits, a few centimeters away from the body, and what is said to be the intention of this action, facing different people and different circumstances, movements and postures must naturally follow to make the appropriate adjustments to achieve that required effect, if like this then even practicing on one's own can also make progress.

### 「結論」 Conclusion

氣功的開始練習，首先要將基本觀念弄清楚，再開始練習。Qigong's starting practice, first of all we need to understand the basic ideas clearly and then start to practice.

找一個空氣流通不易受干擾的地方，精神集中、放鬆身體、不急不躁，根據要領原則緩緩的呼吸再慢慢的將氣息延長。Find a place with good air flow and few distractions, focus your concentration, relax the body, don't be in a rush or restless. Based on the required principles breathing gradually get the breath to slowly extend longer.

剛開始氣息不要太快太猛，勿好高騖遠。Starting off the breath must not be too fast or fierce, do not aim too high.

練氣功並不是一種交待，需要一遍一遍好好的練習，馬虎不得。

Practicing Qi is not a type of "join and wait". One must time after time improve ones practice, carelessness can not be allowed.

寧可好好的做一遍而不要馬虎的做二十下，這樣自然一次有一次的效果。Preferably do the practice well once rather than carelessly 20 times. Naturally like this you will gain the effect of one time's practice.

練氣首要重精神，不要硬做，精神若不在便沒有效果。Practicing Qi's highest need is consciousness. Don't do it with rigidity. If consciousness is not present normally there will be no effect.

練氣最重的是效果形成，要先培養氣感，先要有秧苗，再慢慢培養。

切忌揠苗助長。The most important thing in Qi practice is to achieve an effect. But first the Qi Sense needs to be cultivated. First the seed must be planted, then slowly nurtured. Be sure to avoid rushing and "pulling up the seedlings to try and make them grow faster".

此外武術性氣功，根本還是要將氣導入拳術中，否則氣功歸氣功，拳

術歸拳術。練拳若不能配合著氣，拳便無法進步，所謂「練拳不練功，到老一場空」。

Furthermore in this Wushu Qigong, the foundation is to still get Qi to flow into the Fist Skill. Otherwise Qigong ought to belong to Qigong, and Fist Skill should belong to Fist Skill. If fist practice cannot be combined with Qi, the fist has no way to advance. This is the so called: "Fist practice without practicing results, one can practice ones whole life and the it will still be useless".

講述：陳清河老師

整理：呂瑞旭教練

By: Teacher Chen Qing Ho

Edited by: Instructor Lu Ray Xu