

Wuji Qigong: Harvesting Inner Resources

By Marvin Smalheiser

The translator for this interview with Cai Song Fang was Fong Ha of Berkeley, CA, who teaches in the San Francisco Bay area. Jan Diepersloot, who also teaches in the Bay area and is a student of Cai and Fong Ha, assisted in explaining Cai's ideas.

A practitioner of Wuji qigong for more than 43 years, Cai Song Fang of Shanghai describes his quiet standing meditation as a harvesting of internal energy and as a secret transmission used by Yang Cheng-fu to achieve breakthroughs in his martial art skills.

Cai practices Wuji qigong, which is basically standing in proper alignment in the posture T'ai Chi Ch'uan practitioners assume before beginning their movements.

It is intended to increase qi (ch'i) for health and martial arts by centering energy in the dantian, or lower abdomen. The Wuji standing meditation increases the qi, or internal energy which gradually expands throughout the body, according to Cai.

Wuji, represents the idea of the unitary concept, or uncarved block, in Taoism. It is what Yin and Yang come from.

Wuji meditation is also a method of equalizing tension and heightening inner awareness, according to Cai, who is reported to have exceptional push hands skills even though he never studied more than a few movements from the Yang style.

The secret to practicing Wuji qigong, Cai said, is relaxed standing with inner adjustments while keeping awareness in the dantian, one of the key energy centers in the body.

"When you stand you cultivate your qi and when the volume of qi begins to increase and you get more qi, then you can use it. The secret is to just stand there," said Cai (pronounced Choy), a 65-year-old retired textile engineer from Shanghai.

In the process, he said, the practitioner accumulates an experiential knowledge as the qi grows and this produces more energy, agility and



Cai Song Fang in the Wuji qigong posture.

greater awareness of the gravitational field the individual works with.

It also involves a lot of standing. Fong Ha, who has brought Cai to the U.S. several times during the past 17 years, said Cai recommends standing two hours a day, which can be broken into shorter segments during the day. They recommend that beginners stand



Cai with students in a Berkeley, CA, class.

an hour or an hour and a half a day until they have accumulated 100 hours of practice.

"Then you will know its worth. And your body will know," Fong Ha said.

The beginner, he said, may not feel too much in the beginning, depending on his or her background or ability.

Externally, the practice involves keeping three points in line. They are the bahui acupuncture point at the top of the head, the huiyin point at the bottom of the torso between the anus and the genitals, and a point midway laterally between the bubbling well acupuncture points at the bottom of each foot.

"You adjust your position in the Wuji stance and internally maintain awareness in the dantian," Ha said.

"That is all the secret there is when you stand. But you do not stand for three minutes. You can see how we stand. We stand for relatively quite a long time."

The standing, Cai said, should be natural, relaxed and not forced.

Fong Ha said that, "First you must be quiet. When your mind is quiet, then you will be able to relax.

Relaxation is not just doing anything. When your mind is crowded and not calmed down, you cannot relax.

"In Chinese, the word sung means to let go. Letting go is basically the Chinese direct translation of fangsung, let go. The mind must be quiet. This is the first prerequisite to letting go.

"Fangsung is a way to teach your body how to let go. Otherwise, to go to sleep is to let go. You hold the structure and let go in the structure. So I call it equalizing tension. This means making the tension even throughout the body. It means making tension less and less in muscles and mind," Ha said. "Reducing tension in just one part is not good enough."

He said the mind must be calm and silent and the body must not move. And breathing must be even.

"These three things seem to be the prerequisite for relaxation.

"When you stand, there is going to be some tension, just to stand. But you maintain everything in the center. That means every part of your body can let go to a certain extent.

"In the beginning," Fa said, "people pay too much attention with the mind to all the details and the classic writings. Then your body is not experiencing it. But when you stand, the qi begins to emanate and accumulate and the body will start to fill out like a balloon."

He said the principles for standing are the same as for T'ai Chi: sink the qi, raise the spirit, loosen the shoulders, sink the elbows, etc.

"But you don't have to do that intentionally. It will unfold. Basically, the practice will dissipate tensions. If you stand for five minutes and feel too much tension, then take a break. As you continue to stand, you will notice that your anger and stress will slowly dissipate."

Cai learned the rudiments of Wuji qigong in 1953 from a friend while he was in college. The friend was a student of a man who studied with Yang Cheng-fu.

Since then, Cai has practiced without interruption and began to feel the benefits in 1958 while working on a farm during a period when intellectual people in China had to go to rural areas and learn from farmers.

Then he realized that Wuji qigong helped him. He said he experimented by teaching a farmer to do the standing and the farmer healed himself of an ailment.

Later Cai was able to heal a farmer using his energy by laying his hand on the farmer. The farmer, in his 60s, couldn't raise his hands above his shoulders. After some 20 treatments of sending qi to the farmer, the farmer was totally cured.

Later Cai said that he felt that using his own energy to heal drained his resources, so he felt it was better to teach others to cultivate qi as he cultivated it himself. So far, he said, he has taught about 90,000 people in China, including many people who were healed of diseases.

Cai said that one student in Canada, a woman in her 70s, had



Cai pushes hands with a student.

many illnesses, including heart disease, rheumatism, and old injuries. She tried all kinds of medicines and qigong without success. In 1993, Cai went to Toronto, Canada, and she met Cai and began to practice Wuji qigong every day. He told her to stand for two hours a day, breaking it up into segments to take into account her age and frailty.

After she had stood for about 40 accumulated hours, over a period of one and a half months, he said the healing began to take place. After nine



Cai in a classic standing meditation posture.

months, he said, the sickness began to reverse and after 1 1/2 years, Cai said all the illnesses were cured.

Standing two hours a day will get good results, Cai said. The standing can be done 15 minutes at a time or 45 minutes at a time if two hours is not practical.

"A lot of people who are healthy or practice T'ai Chi Ch'uan get tremendously good results and understanding of what they are doing in the art. It is almost inevitable," Cai said.

The martial benefit, Cai said, comes from the accumulation of qi, "which is the source of all power, all energy. Then you add on your T'ai Chi Ch'uan technique or basic execution such as ward off, press and push and you have improved your martial art skill.

"All good martial arts," he said, "must also be good for the body first. The body is what expresses the art."

He said the difference between zhan zhuang, which also involves standing meditation, is that people who do zhan zhuang know and do a lot of other standing postures. "The Wuji zhan zhuang is the basic stance of all zhan zhuang."

Holding the arms up as if embracing a ball or similar arm postures in zhan zhuang uses up a lot more energy compared to the Wuji posture where the hands are at the side, Cai said.

"The Wuji stance," Cai said, "only emphasizes one stance of I Chuan (a basic standing meditative discipline). I Chuan has the Wuji stance but they don't emphasize it that much."

Cai said that in reality, all T'ai Chi Ch'uan postures should include the Wuji stance, aligning the three points, inner quiet, centering the mind in the dantian, relaxed body, etc.

"In order to do the complete T'ai Chi Ch'uan, you have to do the Wuji stance and also cultivate the Wuji to get the qi."

Ha said that is why Cai's Wuji stance comes from Yang Cheng-fu. "It is not unique and separate. He just emphasizes that part."

Maintaining the centerline is important for Cai. He doesn't talk about fajing (explosive use of energy) but maintaining the center line of the body. He feels fajing is not necessary.

Jan Diepersloot said that when Cai throws people away, he is not really using his own energy. He is using whatever energy he is getting from the opponent to throw them back.

Fong Ha said that when doing push hands, Cai uses qi to maintain his centerline so an opponent can't take advantage of it.

"What he does is to maintain the centerline with the manipulation of qi and the manipulation of the posture in such a way that he can stabilize his center at any particular moment.

"So whatever energy is exerted by the opponent, he will use it to bounce him away or to slip the energy and push in another direction. He does not discharge internal energy outside toward the opponent."

Ha said that Cai's structural alignment spontaneously manifests itself according to how he maintains his center line. That, basically, is the essence of the whole art.

Sinking the hips and raising the spine, he said, is part of creating the centerline. It is the means to manipulate and to control the centerline.

Learning to create the centerline and adjust it, Ha said, may not come to someone early. "But your body will sooner or later get the idea because you want to stand up straight. It is the inborn ability of finding equilibrium. Of course, it helps to have a teacher."

Ha said that according to Cai, Yang Cheng-fu had not in the beginning

But when his father died, Yang Cheng-fu was advised that his father emphasized certain things that he wanted Yang Cheng-fu to practice more. When the time came when Yang Cheng-fu decided that he really wanted to excel, he had to practice what his father transmitted, which was Wuji qigong.



Cai Song Fang pushes hands with Jan Diepersloot.

received the transmission from his father until much later, after his father died.

At the time of his father's death, Yang Cheng-fu's accomplishment and skill were not any more outstanding than his peer group. In fact, Cai said, he was told that many of the senior students of Yang Cheng-fu's father were superior in skill to Yang Cheng-fu.

But when his father died, Yang Cheng-fu was advised that his father emphasized certain things that he wanted Yang Cheng-fu to practice more. When the time came when Yang Cheng-fu decided that he really wanted to excel, he had to practice what his father transmitted, which was Wuji qigong.

Within a short period of time after his father's death and after his intense study of Wuji qigong, Yang Cheng-fu's skill far exceeded his peer group. And that is why Cai considers Wuji qigong a secret transmission.

Cai's Wuji stance practice has remained basically the same outwardly since 1953 although he said it has changed inwardly. Even though he had only one teacher, the person who instructed him initially, he said he has followed the principles and grew with them.

Cai said he studied Yang style T'ai Chi for one month and thought it was too complicated and gave up the practice.

Fong Ha, who does other I Chuan

standing postures, said Cai is the only person he knows outside of the I Chuan discipline that developed exceptional ability at healing and martial arts without practicing something besides Wuji qigong.

The basis for the healing, Ha said, is the accumulation of energy.

Cai said now when he practices, he becomes more empty. He reaches a state where he feels his body doesn't exist. "There is a feeling of lightness and from the lightness comes the emptiness. The mind becomes more clear."

The beginner, Cai said, will feel warmth in the dantian after putting the mind there. "When they begin to feel the warmth, this means the qi is already gathering there.

Subsequently, you will feel the movement of qi, which is a manifestation of Yin and Yang."

Cai said his practice involves always returning to the Wuji, the one, first principle that exists before Yin and Yang. Because of this, he feels there is a self-adjusting, self-correcting process that creates an equilibrium.

Fong Ha said that by putting yourself in a standing position such as Wuji, "You are activating your own automatic maintenance system. So it doesn't matter if you have bad posture. Every single cell in your body will want to maintain itself so you can stand up straight.

"Therefore, it is self-correcting at all times, regardless of your state of health, regardless of the state of destruction going on in your body. Your body is automatically self-adjusting and self-maintaining.

"By simply doing the Wuji stance, you are activating it already. There is nothing else you have to do. In my theory, you don't have to be able to stand in any special way. Just stand up and already the work is done."

Cai said, "The body seeks an equilibrium."

Through the equilibrium, Fong Ha said, the mind and body become more integrated. "Integrated means the awareness comes from the center and extends to every extremity of the body. Then you have integration.

"Integration can also be talked about as evenly distributed tension, or even as density, as in matter. So the body through the practice of qi opens

Fong Ha said that in terms of martial arts, "I have come to the understanding that knowing and developing awareness continues to be far more important than developing self-defense technique."

all the meridians and you become more and more integrated.

"The Chinese word is solid, meaning one, a unity. When you understand the body, you will be able to become a human being. You will understand others through contact and through practice with other persons.

"That information that you know you acquire in integration will be immediately interpreted through the touch, either by the physical body or by intention and will be extended to the other person.

"Then you can tell if the other person is integrated. I can know where your center is because you become part of me through the contact. So that is integration. It is like a constant expansion."

Fong Ha said that in terms of martial arts, "I have come to the understanding that knowing and developing awareness continues to be far more important than developing self-defense technique.

"Our awareness is there, we just don't know that it is there. So when we put our mind in the dantian, that is just a method to remind yourself it is there. That is the beginning of it.

"We try to bring ourselves to the point where we realize and recognize our awareness. Putting awareness in the dantian seems to be a traditional and well-used method in different cultures.

"My personal feeling is that it is because of the relationship of the diaphragm to the umbilical cord. They connect us with the first awareness that we receive—sustenance from the mother. So this awareness is most primal. By focusing the awareness in the dantian it triggers us back to a greater awareness level faster."•

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[無極氣功] 大師蔡松芳專訪

● 吳振明

蔡松芳是當代中國「無極氣功」大師，生於1931年，浙江省寧波人，1953年畢業於華東紡織工學院紡織系（中國紡織大學的前身），分配在上海第十九棉紡廠工作，初由同事金仁霖教授無極功，後由金介紹給葉大密老師。蔡氏於八十年代將此功法用於保健強身，在廣州推廣開來，使之發揚光大。現時蔡氏是中國氣功科學研究會功理功法委員會顧問，廣州中醫學院榮譽講師。

今年九月初，蔡師傅訪加乃是他首次來加拿大。蔡氏著作有：「無極氣功——太極拳基本功」（「香港萬里書店」出版），以下是本刊代表對蔡氏的特別訪問。

問：蔡師傅可否講述一下有關「無極氣功」的源流？

蔡：在道家哲學立場來說，「無極」是指宇宙尚未演化到太極之前的混沌階段。無極氣功的本意是作為太極拳的基本內功。

相傳，太極拳是宋朝武當山道士張三豐所創，而無極式氣功乃楊式太極拳之秘傳，楊式太極創始人楊露禪傳其子楊健侯，然後再傳給楊澄甫（1883-1936）。楊澄甫在其著作「太極拳體用全書」說過：預備式很重要，其實此預備式是指「無極」式，並沒有詳細論述，但僅此一語，是故「無極氣功」一直從未詳細公開過。楊氏太極拳之入門弟子均需要練習半年「無極氣功」才有資格學習楊式太極拳。練太極拳練至用意不用力之境界，全是因為有「無極氣功」作為基礎之故，此氣功一直是楊氏太極拳的秘傳，非一般外人所知道。

問：蔡師傅又能否略述一下「無極氣功」與其他門派氣功的分別，及此功法的優點？

蔡：「無極氣功」簡單易學，得氣感很快，絕不出偏差。不出偏差的原因，乃其他氣功多用兩種方法練習，其一是吐納法（控制呼吸）；其二是導引（即用意念）帶動，如老師指導不當，又或因學生自動試新法練習而不依老師的指導

時，就可能引起偏差的現象（即一般人所謂「走火入魔」）。但「無極」用自然呼吸，故絕無偏差機會，事實證明，中國在學習無極氣功者超過8萬人，也從未出現過偏差事故。在練習「無極」所得到的氣感，乃是來自自然呼吸及三點成一線的特定姿勢，此功法所練出來的內氣絕不遜色於通過高級吐納及導引法所練出來的效果。

總括來說，「無極」有數種優點，其一，正如我剛才所說「無極」是太極拳之最基本內功，在學成之後，就可把太極拳練至用意不用力的境界。其二，此功法簡單易學，不出偏差。其三，它具有很好之保健效能。正如中國氣功科學研



■無極氣功大師蔡松芳

究會理事長及當今氣功著名權威人士張震寰先生所說：「中國氣功流派很多，各有特長。無極氣功簡單易學，效果好，希望大力推廣，建議能組織人力做些科學研究，闡明其機理，並結合現代科學來說明，不但要繼承，而且要發展」。不過，由於「無極」一直以來不公開傳授，故識者甚少。

總括來說，「無極氣功」是意、氣結合的放鬆功，也是養氣、行氣的兼修功，可兼有內煉精氣神，外煉筋骨皮之效。

問：那末，練習「無極」氣功可達到甚麼的境界？

答：練習「無極氣功」要達到天人合一的境界，必須逐步做到「煉精化氣」，進而「煉氣化神」，最後達到「煉神還虛」。

問：請問蔡師傅教授「無極」的宗旨是甚麼？

蔡：我練「無極」之起因乃主要我是學武功之故。後來在1958年，我被下放至農村去，見到一位同住的農民肩痛引致手臂抬不起來，因此我發內氣為他治癒，才發現「無極功」在保健醫療上有良好的效能。其後有很多人來找我替他們治病，而我又不能發內氣發得太多，在征得葉大密老師同意後，將此功法傳授給他們，作為保健或治病之用。

問：蔡師傅能講述一下「無極氣功」的發展經過嗎？因為我知道它已從國內流傳到海外去。

蔡：自從我發現「無極」的保健治病功能之後，我便將它應用於保健強身方面，決意將之推廣，由於我信佛，故將傳授「無極」當為一件好事，可讓大眾都能受益。

廣州中醫學院在1980年6月首創氣功研究室，該院副院長劉汝琛曾練過多年太極拳，並且早已了解「

無極」具有穩妥、易學，和良效的優點，故此請我往該學院去主辦「無極氣功」訓練班，結果反應非常熱烈；隨即在廣州市衛生、體育部門支持下在廣州地區廣泛推行，終於在1983年「無極氣功學會」於廣州成立，我擔任會長一職。

其後在1984年「無極氣功澳門分會」成立，由何智新任會長。同年3月霍震寰先生（筆者按：霍英東之子）請我往香港去教授此功法。而鍾卓垣等人於1985年成立「無極氣功香港分會」，鍾氏任會長至今。副會長張漢，1989年移民加拿大，於1990年11月於多倫多創立無極氣功保健研究會加拿大分會。

在1987年（從1月至8月）及1990年，武術家及氣功師夏長方請我往美國舊金山去教授此功法。

1987年10月，在中國西安召開的全國氣功功理功法科學研究大會上，無極氣功被確立為全國百種名家功法之一。我本人亦被選為全國氣功科學研究會的功理功法顧問。

總括來說，「無極」於八十年代流傳於國內，學習此功法者數以萬計。到1989年年底，廣州市全市二百多萬人口中約有八萬人在學練、應用「無極氣功」作治病保健，約佔人口比例的百分之三，由此可見「無極」已深入民間，廣受歡迎。



窮無妙將二哈哼 勁內練田丹住拿

葉大密人飛牀裂毫毛未損

現在，我來介紹一下我的老師葉大密先生，在侍奉、就教於楊澄甫期間的一些趣聞軼事。

葉老師在楊澄甫宗師前，已在武術方面有相當成就，並享有盛名。他是我國最早、最具規模的兩大太極拳社之一——上海武當太極拳社——的創始人。武當太極拳社創辦於一九二六年上海的法租界。另一個陳微明創辦於上海英租界的致柔太極拳社，約早葉氏半年左右。

葉老師在三十年代遇楊澄甫宗師前，已得過多位內家拳前輩的口傳身授。這中間有：曾經名震大江南北的田璧麟、近代孫式太極拳的創始者孫祿堂、劍臻出神入化的李景林等等。葉氏綜合各家所長，加上自己的心得，也已開始形成了有自己獨特風格的「葉式太極拳」。

衆人叫好不絕

儘管如此，對於好學不倦的葉大密來說，當然不肯放過就教於一代名師的大好機會，故特恭請楊澄甫宗師住到自己家裏。（在自己家的隔壁，特租了另一種舊式洋樓。）這樣，以便朝夕侍奉、請教。這一段時期裏，對葉大密來說，是一段難忘又得益良深的時期。

有一天，葉老師和澄甫宗師一起到當時上海很富有的一人家——葉老師的一個學生的家裏。這種場合自然免不了又要請楊澄甫宗師表演，顯顯身手。

這是一間很大的廳房。有着寬闊、長大的客廳，而在廳的盡頭放着一張單人的鐵架牀、寫字枱和書架等。這類客廳、書房連在一起的大房間，在當年上海的所謂「花園洋樓」裏是常見的。

澄甫宗師在衆人的熱烈要求下，隨即站了起來向葉大密招了招手，說：「百餘（葉氏的號），你來陪我推推手吧！」葉老師恭敬地

點了點頭，連說：「是、是。」

葉大密小心翼翼地和楊澄甫宗師開始了推手表演。不管葉如何的小心、認真，兜了幾個圈子後，楊老師輕輕地「哼」了一聲，當葉大密剛感到有些微失重的瞬間，只聽澄甫宗師「哈」一聲大喝，隨即一個雙按掌按向葉大密，只見葉整個人像彈丸似的飛起，跌出尋丈外剛好撞在那鐵架牀上，頓見人跌牀翻，砰然巨響。葉跌後爬起身來一看，頓時呆了一呆，原來撞倒了的鐵架牀子已經斷裂！自己的背脊卻一點傷都沒有，奇也不奇？衆人又算開了一次眼界，看的、跌的人都無不拍掌叫好不絕。原來，澄甫宗師歷來有個習慣：同樣招式不大會重新表演，特別是同一天內更不會重複原式再做過。正因為這樣，所以大家除了大開眼界外，也可以說是大飽眼福！

長勁不在傷人

凡是練功夫的人，跌出去後必會反覆研究怎樣被對方打的、自己又怎樣跌的？自己不甚明白時又會向師父請教，目的無非想學到這一招的奧妙所在。葉大密也不例外，雖記住了這次被打的情景，但爲了更全面地瞭解內中的究竟，事後回到家裏，還是虛心地請楊澄甫老師講解一下當時內裏用了些什麼，才產生這麼巨大功力的呢？

楊澄甫宗師平時是很少講解的，但念在葉大密的虛心，對自己少年時常被大師兄、師父像肉餅似的打在磚牆上，日積月累背貼牆的地方，有個圓凹型的地方陷進了牆去。他們說是打我而打出來的，但自己卻一點都沒感到什麼。楊澄甫還有些神奇得不可思議的功夫表演在葉的身上，待下次再向大家介紹吧！



葉大密門下有「三小」一九五二年拜師後攝
右起：金仁豪、孫錫榮及本文作者曹樹偉。



▲葉大密乃太極拳高手，在向太極宗師求教的過程中，有一段傳奇的故事。



耳聞目睹
武林軼事

象牙手杖如槍刺來

葵扇一揮高徒應聲彈出

三十年代的上海，雖然不一定是老年人，很多人手上拿根手柄上鑲了K金的象牙手杖，當是時髦也好，當作一種裝飾品亦可以。這時的葉大密老師，正是意氣奮發的時期，他也不例外，有時也會拿根這樣的手杖趕時髦。他和楊澄甫宗師之間的一樁趣事，就發生在這枚象牙的手杖上。

一個炎熱的夏天，葉大密拿了象牙手杖，從外面回到家裏。這時，楊澄甫宗師正坐在廳裏的一張椅上，手執大葵扇不停地揮動驅暑。葉回到家裏見到澄甫宗師，隨即恭敬地招呼：「楊老師！」澄甫宗師不知是夏日炎炎悶了，還是興之所至，他向着葉說：「葉大密，百餘，我們倆來玩一下！」葉問：「老師想玩什麼？」

澄甫宗師說：「你就拿手中的手杖當白蠟桿子向我刺一槍試試。」

葉怎麼敢向坐着的宗師「動武」呢。

「我叫你來，你就放膽地試吧！」

於是，葉大密就暫將手中的象牙手杖變作了桿子，向着楊老師的胸膛之間刺了過去。說也奇怪，只見澄甫宗師的大葵扇向着葉刺來的象牙手杖上一截，隨即葵扇一捲一揮，一聲：「去吧！」葉大密應聲飛起彈出。

這一判那間發生的事情，如果是通常的功夫表演中，並不算太神奇。因為憑澄甫宗師的內力，在一個瞬間中連沾帶載，再捲、翻而打出，確可輕而易舉地完成的。而那次的表演，象牙手杖是非常光滑的，而葵扇的邊也是滑溜溜的。兩件光滑的東西在接觸時，要沾黏得住而後發揮出功夫來，實在是神奇到無法想像和不可思議的！

當葉老師事隔數十年後，跟我講起這件事情時，他還是為楊澄甫

宗師的神奇功夫感嘆不已！他說：奇就奇在兩件光滑的東西，一接觸就好像有膠水黏住一般，進也不得，退也無法……楊老師的功夫真是十分驚人！

楊澄甫有拳架兩套

澄甫宗師住在葉大密家裏時，練拳玩功夫經常是在深夜才開始的。一是取其夜半人靜，無人打

擾，另外，除了學生、弟子外沒有旁人在場，可以為所欲為，不怕別人來偷拳。這差不多已是當時的習慣。楊澄甫宗師在葉家期間，葉大密也可說是有幸見慣了楊老師的練拳神韻。

事情就發生在某一次的社交場合，安排了有楊澄甫老師表演太極拳的節目。楊老師上台打了一套太極拳，由於他體型的魁梧，一舉動都已自然有了股渾厚的氣勢。一套

拳架表演完畢，台下當然是掌聲雷動的了。這時也坐在台下觀看表演的葉大密，除了隨眾人鼓掌致敬外，卻獨自沉思了起來，為什麼今天楊老師打的拳架和平時在家練習的大不相同呢？

帶着這個問題回到了家裏。當夜練功時，葉乘無他人在旁時，詢問了楊老師白天的這個問題。澄甫宗師笑了笑說：「表演就是表演嘛！」這時的葉大密才明白：楊老師的兩套拳架的秘密。原來楊澄甫宗師的年代，仍是將中國功夫看得非常秘密、不輕易傳人的，因而澄甫宗師在公開表演時，隨隨便便的為表演而表演就可以了。憑楊澄甫宗師的大名，又有誰不熱烈鼓掌的呢！

正因為這樣，葉大密也就更抓住澄甫宗師住在自己家裏的機會，除了更虛心的請教，學習楊澄甫宗師的拳藝之外，也非常細心觀察留意楊老師生活中的一舉一動和每一個細節……從而發現和領悟了不少內家拳中的秘密。這是後話，我將在以後向大家介紹。

通過楊澄甫宗師的所謂有「兩套拳架」的事情，葉老師教導我們：看事物不要看表面，看拳也一樣，要去認識它內在的實質和神韻所在，那才能學到真正的拳藝。

正像近代有些人，完全依照圖片來練太極拳的做法，是非常要不得的。因為照片是沒有動態的，更何況影相的角度不同，也會在傳神方面大打折扣。參考前輩名家的拳照，進而從摸到一些內中的神韻，是必要的。完全照照片去依樣畫葫蘆擺架子，是學不到真正太極拳的。



葉大密練劍時的神韻



特稿

不論你是什麼階層，或者藍領、白領，只要發覺有腰背痛，甚至頭痛、腳痛，你可能是患了世界第二號疾病——骨神經科疾病。香港骨神經科學會表示，雖然損毀的骨神經可

香港骨神經科學會多位學者專家指出

骨神經科疾病多種多端 稱世界第二號病不可忽視

利用矯形治療來改善，但最重要仍是一預防勝於治療，應從兒童時期就保養骨的正常姿勢；而港府亦應在工業界中引進外國的安全腰封來保護工人的骨健康。 骨神經科學會發言人李天德指出，骨神經科疾病是全世界第二號疾病，亦可說是流行病；而港人患有骨神經科疾病的情況與外國相若，亦頗為嚴重。但由於骨科疾病屬長時間疾病，患者到病情嚴重時才會正視。因此，骨科疾病一直未為人所注視，而港府在這方面的教育及宣傳亦未見足夠。

骨痛、頭痛，甚至腳趾痛，亦可能是由於頸部骨有問題所致。所以，骨骨的保護更形重要。黃施博說，骨的正常彎度亦會因成長環境不同而受到影響，如有些父母對八至九個月兒童能學行走表示欣喜，但兒童過早行走會對未成熟的腰椎產生不良影響。因此，要避免有腰背痛或其他骨疾病，兒童時期就應小心保養骨系統。 除及早預防外，平時忙碌的港人亦應注意骨骨的運動。黃施博解釋，特別是從事搬運工作的人士，由於長時間錯誤地使用骨骨搬運物，造成職業性腰痛，其他如電視台攝製人員要經常托着超過廿磅的攝錄機，亦會使肩膊肌肉不平衡地承受壓力，有需要採用特別設計的安全腰封來增加腰部骨骨的支持力及保護。而現時外國更有為孕婦而設的腰封，以減少孕婦腹大便便時所產生的腰痛。 至於從事案頭工作的白領僱人或記者編輯，亦可在工作的抬椅作特別設計，以達致肌肉平衡運用。黃施博建議，員工除了要有正確的姿勢外，亦可在工作間做一些簡單的舒緩動作，如將頭部在空中打八字，頸及肩膊打圈，伸腰左右轉，這都可以暫時舒緩肌肉及幫助血液循環；而在工餘時，則可做一些仰臥起坐，大腿前後肌肉伸展，以及下盆骨舒緩運動等，以減少腹肌、盆骨後腰肌肉的壓力，這會有助保養骨骨的健康。

本報記者 沈月蘭

不過氣功不是萬能，練氣功更要以德為本。在馮教授主理的北京中國免疫學研究中心內，十多年內不斷地試驗，馮教授證實，氣功對破壞細胞有一定功效，包括對癌細胞有百分之二十五成功率，胃腺癌百分之四十五成功率；對其他外科疾病，亦有一定作用。馮教授告訴記者：「九零年鄧小平夫人接受了腰推，就是由她來醫治，鄧夫人住院期間亦有練習氣功，健康得以迅速恢復。」

氣功雖然不是起死回生的靈藥，却是一種強身健體的運動，今年六十八歲的馮教授笑臉盈盈，腳步如飛。她說：「現時國內十一億人民的平均壽命是七十二歲，其醫療成本是多麼龐大，我們要為國家想想辦法。」於是她積極推廣氣功保健法，為年輕人提高免疫功能，為老年人提高智能及記憶。此外，馮教授又對植物「發功」，她說：「受功的果實都比普通的大了一倍。」不過要以「外氣」栽培果樹是一項大工程，馮教授表示不會大力推廣，但卻証明了氣功有經濟效益。 馮教授說：氣功是中華民族之寶，「氣」是中國人特有的哲理，生「氣」動物、養門邪「氣」，做然正「氣」、朝「氣」、做「氣」、爭一口「氣」、孩子「氣」……「氣」字所代表的意思，中國人一就就懂。

免役專家談氣功 運外氣可剋癌細胞

名將之後鑽研中醫十年

【本報特訊】中醫有三熱：針灸熱、推拿熱、氣功熱。據國內地現有超過五十萬人學習氣功，每星期擠滿了公園、馬路邊，被譽為最龐大的軍隊。但是氣功是否一種能起死回生的妙方？一位國內氣功專家馮理達說：「氣功不是萬能的。不過經過十五年的實驗證明，外氣的確存在，並對治療、保健及經濟有一定的效益。」

馮理達現任中國海軍總醫院院長，習醫超過卅年，是著名美國、蘇聯、日本的免疫學專家，她最近從港接受本報訪問。在面對世紀絕症束手無策時，她說：「能夠用甚麼方法，就用甚麼方法！」於是她開始研習中醫術。針灸、推拿她都能理解，但是對氣功，一種近乎宗教般神秘的東西，馮教授花了十五年以實驗證明它的存在。 從對氣功的不相信，到懷疑，研究，馮教授分別對細菌、病毒作實驗。馮教授說：將癌細胞注射入白老鼠身上，讓其癌細胞長得大甚至比鼠身更大，之後連「外氣」治療，二星期後，癌細胞縮小，經檢驗證實癌細胞已受傷。