

Unit 15

Reading B

Yang Family Forty Chapters 《杨家将演义四十回》

Anonymous 佚名

The Eight Gates and Five Steps

1 Ward-off (south)/K'an, Roll-back (west)/Li, Press (east)/Tui, Push(north)/Chen, Pull-down (northwest)/Hsün, Split (southeast)/Ch'ien, Elbow-stroke (northeast)/K'un, Shoulder-stroke (southwest)/Ken. These are the compass points and "eight gates."

棚（南）/坎、捋（西）/离、挤（东）/兑、按（北）/震、采（西北）/巽、捩（东南）/乾、肘（东北）/坤、靠（西南）/艮。这些是方位点和“八门”。

2 The compass points and “eight gates” demonstrate the principle of the cyclical exchange of yin and yang that operates unendingly in its course. Thus it is indispensable to understand the “four sides” and “four corners.” The “four sides” techniques are ward-off, rollback, press, and push; the “four corners” techniques are pull-down, split, elbow-stroke, and shoulder-stroke. Combining the corners and sides techniques, we derive the trigrams of the gate positions. The division of the steps contains the concept of the Five Phases and allows us to control the eight directions. The Five Phases correspond to advance (fire), retreat (water), gaze-left (wood), looking right (metal), and central equilibrium, or earth. Advance and retreat are the steps that correspond to water and fire; gaze-left and look-right correspond to metal and wood; and earth at the center is the axis around which everything turns. Our body contains the eight trigrams, and our feet step out the five phases. Hand techniques and steps; eight plus five; together they make up the sum of thirteen. Thus the thirteen postures derive from nature, and we call them the eight gates and five steps.

方位点和“八门”展示了阴阳循环交替、在其过程中永不停歇的原理。因此，理解“四边”和“四角”是不可或缺的。“四边”的技法是棚、捋、挤、按；“四角”的技法是采、捩、肘、靠。结合角和边的技法，我们得出了各个门位的八卦。步法的划分包含了五行的概念，使我们能够控制八个方向。五行对应前进（火）、后退（水）、左顾（木）、右盼（金）以及中央平衡，即土。前进和后退是对应水和火的步法；左顾和右盼对应金和木；而中央的土是一切围绕转动的轴心。我们的身体蕴含八卦，我们的脚步踏出五行。手法与步法；八加五；它们共同构成了十三这个总数。因此，十三势源自自然，我们称之为八门五步。

The Practice of the Eight Gates and Five Steps

3 The eight trigrams and five phases are part of man's natural endowment. We must first understand the meaning of the words conscious movement. After grasping conscious movement, we can begin to interpret energy, and finally, from interpreting energy, proceed to spiritual illumination. However, at the beginning of practice, we must gain an understanding of conscious movement, which, although it is part of our natural endowment, is very difficult to grasp.

八卦和五行是人的天赋的一部分。我们必须首先理解“有意运动”这个词的含义。在掌握了有意运动之后，我们可以开始理解能量，最后，从理解能量进而达到精神启迪。然而，在练习之初，我们必须理解有意运动，虽然它是我们天赋的一部分，但却非常难以掌握。

Our Natural Powers of Discrimination

4 When we are born into the world, we have eyes to see, ears to hear, a nose to smell, and a mouth to eat. Color, sound, odors, and flavors all appeal to our natural sensory endowment; gestures and steps and the various functions of our limbs are all derived from our natural endowment for movement. Considering this carefully, is it without reason that, while similar in nature but different in habits, we have lost our original endowment? Thus, wishing to regain our original endowment, it is impossible to discover our movement potential without physical exercise or to find the source of consciousness without intellectual activity. This then leads us to movement with consciousness. With mobilization, there is sensation; and with movement, awareness; without mobilization there is no sensation, and without movement there is no awareness. When mobilization reaches its peak there is movement, and when sensation reaches its peak there is awareness. Movement and awareness are easy, but mobilization and sensation are difficult. By first seeking to develop conscious movement in yourself and realizing it in your own body, you will naturally be able to know it in others. If you seek it first in others, it is likely that you will miss it in yourself. It is essential that you understand this principle, and the ability to interpret energy follows from this.

当我们来到这个世界上，我们有眼睛可以看，有耳朵可以听，有鼻子可以闻，有嘴巴可以吃。颜色、声音、气味和味道都吸引着我们天生的感官天赋；手势、步伐以及我们四肢的各种功能都源自我们天生的运动天赋。仔细考虑一下，虽然本性相似但习惯不同，我们难道毫无缘由地就失去了我们原本的天赋吗？因此，想要恢复我们原本的天赋，如果没有身体锻炼就不可能发现我们的运动潜力，没有智力活动就不可能找到意识的源头。这就引导我们进行有意的运动。有调动就有感觉；有运动就有觉知；没有调动就没有感觉，没有运动就没有觉知。当调动达到极致就有运动，当感觉达到极致就有觉知。运动和觉知容易，但调动和感觉困难。通过首先在自己身上培养有意运动并在自己身体中实现它，你自然就能了解别人的情况。如果你先在别人身上寻找，很可能就会忽略自己身上的情况。理解这个原则至关重要，而理解能量的能力也源于此。

Stick, Adhere, Connect, and Follow

5 Sticking means lifting and raising high; adhering means clinging and attachment; connecting means giving up yourself and not separating from the opponent; and following means that I respond to my opponent's movement. It is impossible to understand conscious movement without being clear about sticking, adhering, connecting, and following, but this skill is very subtle.

“棚”意味着提起并高高抬起；“黏”意味着紧贴和附着；“连”意味着舍弃自我且不与对手分离；“随”意味着我对对手的动作做出回应。如果不清楚棚、黏、连、随，就不可能理解有意运动，但这种技巧非常微妙。

Butting, Insufficiency, Separation, and Resistance

6 Butting means leading with the head; insufficiency means falling short; separation means losing contact; and resistance means excessive force. If you want to understand the errors represented by these four words, it is not only a failure of sticking, adhering, connecting, and following, but a total lack of appreciation for conscious movement. When beginning to study sparring, it is essential to understand this, and even more important to eliminate those errors. What is difficult is sticking, adhering, connecting, and following without butting, insufficiency, separation, or resistance. This is truly not easy.

“顶”意味着用头引领；“匾”意味着有所不足；“丢”意味着失去接触；“抗”意味着用力过度。

如果你想理解这四个字所代表的错误，这不仅是在棚、黏、连、随方面的失败，更是完全没有领会有意运动。在开始学习对练时，理解这一点至关重要，更重要的是消除这些错误。难的是在没有顶、匾、丢、抗的情况下做到棚、黏、连、随。这确实不容易。

Sparring without Errors

7 Butting, insufficiency, separation, and resistance are short-comings in sparring. The reason we call them errors is because having failed to stick, adhere, connect, and follow, how can you achieve conscious movement? If you do not understand yourself, how can you understand others? What we mean by sparring is that you do not use butting, insufficiency, separation, and resistance in relation to your opponent, but rather use sticking, adhering, connecting, and following. If you can accomplish this, you will not only be without errors in your sparring, but naturally achieve conscious movement and advance to the level of interpreting energy.

“顶”“匾”“丢”“抗”是对练中的不足之处。我们称它们为错误，是因为如果做不到棚、黏、连、随，又怎么能实现有意运动呢？如果不了解自己，又怎么能了解别人呢？我们所说的对练，是指在与对手对抗时不使用“顶”“匾”“丢”“抗”，而是使用棚、黏、连、随。如果能做到这一点，你在对练中不仅不会有错误，而且自然会实现有意运动，并提升到理解能量的水平。

Training Methods for Sparring; or Holding the Central Earth (What Is Popularly Called “Post-Standing”)

8 In central equilibrium the feet develop root, And then you may study the “four sides” and advance and retreat. Ward-off, rollback, press, and push are the four hand techniques, But it will require much effort to perfect them. The body, waist, and top of the head must all be considered, And in sticking, adhering, connecting, and following, the mind and chi must be balanced. Movement and consciousness must complement each other, For spirit is the ruler and flesh and bones his subjects. Clearly distinguish the seventy-two stages of progress. And you will naturally develop the martial and mental aspects of the art.

在中央平衡中，双脚生根，然后你可以研究“四边”以及前进和后退。棚、捋、挤、按是四种手部技法，但要将它们练至完美需要付出很多努力。身体、腰部和头顶都必须考虑到，在棚、黏、连、随中，心意与气必须平衡。运动与意识必须相辅相成，因为精神是主宰，筋骨是臣民。清楚地区分七十二个进步阶段，你自然就会发展出武术技艺的武艺和心法两个方面。