

武術雜誌

NEW MARTIAL HERO MAGAZINE

新武俠

COVER PEOPLE: Pedro Cepero Yee

2005 第12期

總第 375 期

ISSN 1728-2780

售價: 港幣 38 元

美元 5.5 元

人民幣 38 元

洪拳 12 支橋手與 12 經脉之關聯

Hung Ga Twelve Bridges and Twelve Channel Relationships

中國南獅
布陣北京奧運

陳道雲八仙劍

EIGHT DEITIES SWORD

香港精武會選舉報警丑聞

HONG KONG CHIN WOO ASSO. CALLED POLICE

青城派遭搶注“滅派”！

QING CHENG PAI BECOMES BEER

Why Taijiquan is Called Taijiquan?

WAH LUM PAI 35 YEAR ANNIVERSARY



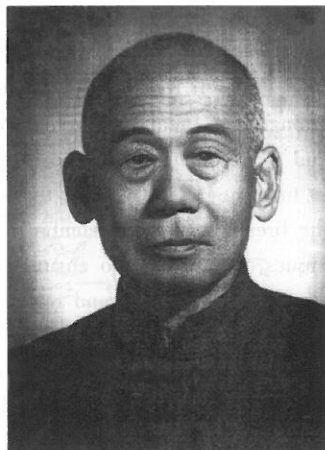
Hung Ga Twelve Bridges and Twelve Channel Relationships

十二支橋手與十二經脈之關連

●By Pedro Cepero Yee



GRANDMASTER
YUEN LING



GREAT GRANDMASTER
TANG FONG

我追隨余志偉師傅習藝 20 多年，我與他的關係如同父子。並有幸獲他正式收我為義子。我已於 2003 年 9 月 19 日於美國新澤西州正式注册把我原有的姓改為姓余 (PEDRO CEPERO YEE)。在我的心中，他是我的義父、學習、研究與創新。他常說：“希望我們每一位門徒都能够青出於藍而勝於藍。把有幾千年文化歷史的古老中國武術與哲學發揚光大，與時並進，同步呼吸。”

鐵綫拳歷史

鐵橋三 (1813—1886) 原名梁坤，廣東番禺人，是晚清廣東武壇“十虎”之一。自幼愛好武術，曾拜少林寺覺因和尚的門下學藝。覺因是洪拳巨子，譽滿大江南北，梁坤在他的指點下刻苦練功，身手不凡，覺因對他十分賞識，並把衣砵傳給了他。

鐵橋三擅打洪拳，尤其長於鐵綫拳，他素以橋馬沉雄著稱，紮起馬來四平八正，穩如泰山，加上內功發勁，以氣催力，力大無窮，氣勢迫人。他臂力過人，把雙臂向兩側平伸，能掛起六條大漢步行百步而面不改容。人們佩服他的橋馬功夫和臂力，所以叫他“鐵橋三”因他在兄弟中排第三。時間一長，他的真名實姓反而不為人們所知了。

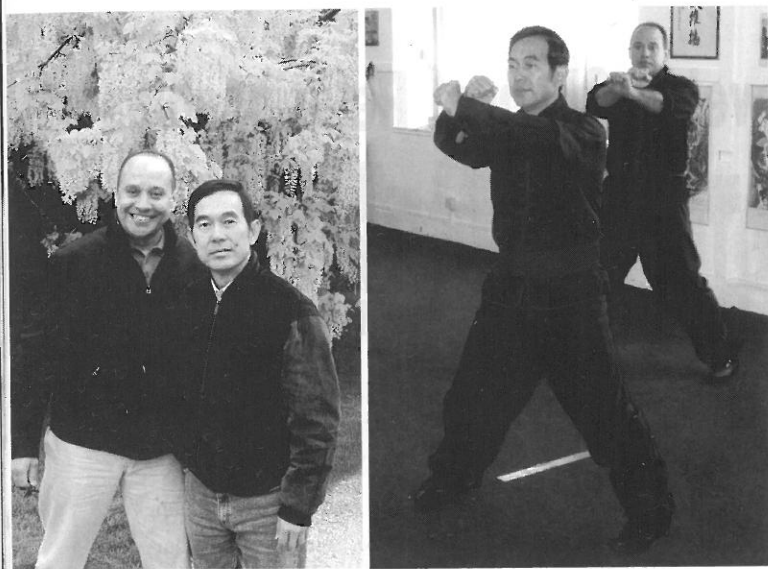
鐵橋三晚年以授徒為生，他的得意門生有林福成、蔡贊、區珠、伍熙官、孖子添、施雨良等。後來林福成把鐵綫拳傳與黃飛鴻。

History of Iron Wire Form

Tit Kiu Sam (1813 - 1886) who's real name was Leung Kwan, was born in Guangdong province, Pun Yi city. During the late Ching dynasty he had become one of the "Guangdong Ten Tigers". As a youngster he enjoyed martial arts and began learning from the famous Sil Lum Monk, Gwok Yahn. Tit Kiu Sam was one of the most famous Hung Ga teachers as well as a hard working student. Because of this and his achievements in skill, he became a favorite student of Gwok Yahn and was accepted as his disciple. While being well known for his Hung Kuen, Tit Kiu Sam's specialty was the Iron Wire form. His hand bridge (Kiu Sao) and horse stance (Sei Ping Ma) was very famous. Whenever he performed his horse stance, it was solid like a mountain sinking into the ground, his internal power (ging) used sound to force the chi, to generate the strength. This is why his internal power (ging) was very strong. Whenever he performed tiger moves, they were solid and strong, had a very good shape and it gave the feeling of being extremely fierce. Tit Kiu Sam's hand bridge was also very strong. He is famous for carrying six men on his two arms, held parallel, left and right, for one hundred steps, without the expression changing on his face. The people always respected his hand bridge and horse stance. He was nicknamed Tit Kiu Sam and for a long time many people could not recall his real name. Tit Kiu Sam meant "Iron Bridge Three." The number three was used because he was the third son in the family; therefore, "Iron Bridge Three" became his nickname. During his later years Tit Kiu Sam made his living teaching students. The most notable were Lam Fook Sing, Choy Jan, Ngau Ji, Ng Hei Goon, Ma Ji Tien, Si Yi Leung. Lam Fook Sing, during his later years, taught the Iron Wire Form (Tit Sin Kuen) to Wong Fei Hung.

Iron Wire Form and the Channel and Network Vessels Systems (Jing Luo) Relationships

The Iron Wire Form method uses the Twelve Bridges (Sup Yee Ji Kiu Sao) which are: Hard (Gong), Soft (Yao), Force (Bik), Straight (Jik), Divide (Fun), Sink or Steady (Ding), Inch (Chuen), Lift (Tai), Hold (Lau), Sending/Extending (Wan), Control (Jai) and Finalize (Deng) as its



Master Frank Yee and Sifu Pedro Cepero Yee

鐵綫拳與經絡系統的關連

鐵綫拳一技以剛、柔、迫、直、分、定、寸、提、留、運、制、訂等十二支橋手為經緯，陰陽並用，以聲化氣，以氣透勁。又以二字鉗陽馬勢保固腰腎，呼吸發聲以運動四肢、暢通血脈鍛煉五臟六腑為主，而呼吸發聲具有喜、怒、哀、樂等表情在內，能有效地調較因七情六欲受到不平衡影響而成的精神壓力及心理疾病，有一定的調節作用。與其他拳術又有不同之處。（鐵綫拳喜、怒、哀、樂內功心法）各位可參讀余志偉師傅于新武俠 2004 年 8 期總 371 期所寫之文章。

鐵綫拳呼吸調氣，發聲及用內勁等做得不好，不但無功，反而有害。余志偉師傅認為發聲，調氣與運動內勁莫不與經絡系統之十二經脈、十二經別、奇經八脈有所關連。

若能把經絡系統配合鐵綫拳來練習，於練功時更能準確地用意念，把氣血、營衛及內勁經由經絡系統傳達到我們所須要鍛煉的五臟六腑及力點之上，使習者更易發揮出極剛與極柔的人體潛能極限，從而達到剛柔並濟的武學最高境界。所以鐵綫拳能以一斤之力煉至九斤，這是非親自學習過鐵綫拳者所難以置信的。但學者要深入瞭解，才能收到效果，否則不但無功，反而有害。

經絡系統

十二經脈是內部五臟六腑與外部皮毛、肌肉、四肢之間的邊接的通路，所以十二經脈的命名，一般從手或足而起，到某臟、某腑而止。十二經脈是經絡系統中的主要組織幹道，一般是縱行的且多在體內臟腑之間循行，所以十二經脈又稱十二正經。

十二經別是由十二正經中分支出的支派，也是縱行的。

main emphasis. The Iron Wire form teaches you how to use the two mutually and opposing principles (yin and yang), and also teaches how to use the sound to force up the chi and the chi to send the internal power (ging).

The Iron Wire Form Twelve Bridges methods:

The Twelve Bridges (Sup Yee Ji Kiu Sao) are to the Iron Wire form (Tit Sin Kuen), what the Twelve Channels (Jing Luo) are to the human body. The Iron Wire form uses yin and yang and a lower version of the Character Two Adduction Stance (Yi Ji Kim Yeung Ma) to keep the waist and kidney's strong. The breath and sound are used to exercise the organs and to keep the blood and circulation running smoothly and in turn they also train the five organs and six viscera. Using the breath and sound combined with the hand and leg techniques, to train, also ensures that the channels and organs are flowing smoothly and remain free of stagnation. In addition, the breathing and sound, along with the four feelings, combined with the internal and external can balance the seven emotions which are attacked from emotional disturbances or unnatural feelings, which becomes psychological disorders. (look to the "Hung Ga Four Feelings" article by Master Frank Yee (Yee Chi Wai), New Martial Hero Magazine, Issue 371, Book 8, 2004 for an in depth explanation) This is why the Iron Wire form is very different from the other forms.

If the breath, regulation, sounds and the internal, of the Iron Wire form are not done properly, you will not achieve the desired results and you can become injured. I always remember my Sifu, Frank Yee (Yee Chi Wai), telling me that the sound, regulation and to use the internal power you have to understand the relationships between the Channel and Network Vessels (Jing Luo) systems Twelve Main Channels, Twelve Divergent channels (Sup Yee Ging But) and also the Eight Extraordinary channels (Kei Ging Bak Mak). If we can combine the Channel and Network Vessels (Jing Luo) system and the Iron Wire form when we practice, it can allow us accomplish more directly and correctly, in using our mind to send the chi, blood, and can also help us to digest food and send the nutrients to where they belong. The internal power (Ging) from the channel system helps to send it to all different parts of the body's organs. In addition it also allows us to reach the point of internal power to send it when and where it needs to be sent (Power Point). This allows the practitioner to easily make the extreme hard and extreme soft power in the human beings level. If we accomplish this we can get to the highest level of the martial arts, which is to create a 50/50 balance, hard and soft combined. Because of this, the Iron Wire form can create one pound to nine pounds of ging. This equation is hard to believe if you never learned the Iron Wire form yourself. The practitioner first needs to understand deeply and digest the information to gain the result, if not you may not succeed nor achieve the full results

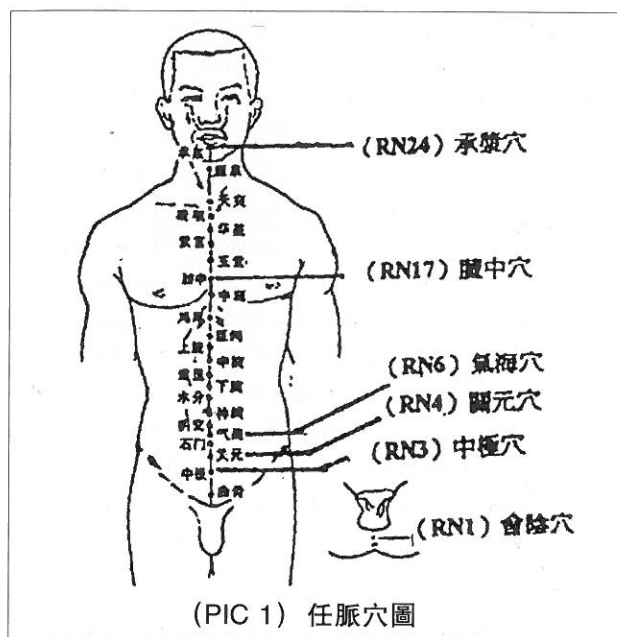


圖 1

奇經八脈是十二正經中分出的較大支脈，但它除縱行而外，也有橫行的以及循行在人身正中線的部分，由於他和十二經脈上下，縱橫交錯的聯系，構成經脈循行的複雜性，這樣就保障了氣血在經脈中的循行而能充分的濡養周身。

經絡系統與人體各種器官組織的關連

人體在胚胎時的發育、生長、全賴母體氣血的營養(先天)，出生後人體靠自身脾胃生化的氣血而發育、生長。經絡系統負責輸送氣血到人體的內外、上下、左右、前後、濡養臟腑、筋脈、肌肉、骨骼、皮毛、腠理等周身各部分，發揮營內衛外的作用，達到協調內外平衡陰陽的目的。

若經絡失去調節人體陰陽、氣血的生理作用，那麼在氣血運行的經絡臟腑方面就會失去營內衛外的作用。一方面外感之邪由皮毛、經絡、循經脈而入臟腑，另方面也因七情、房勞、飲食、勞倦等內部之邪由臟腑經由經脈、循絡脈而出於皮毛，可見經絡是邪氣內外傳注的通路。

任督二脈

任脈是奇經八脈之一。任有擔任受任之意，因該經于胸腹正中有總任一身陰經作用。任脈起於會陰(RN1)沿腹部和胸部正中線上行咽喉，再上行至下頰部位。

任脈在所有氣功學的功法流派中，佔有極為重要的位置。武術家所說之三田學說中之“中丹田”即氣海穴處(RN6)“下丹田”會陰穴(RN1)都在任

and can also be hurt.

The Channel and Network Vessels (Jing Luo) system

The Twelve Channels are the main highways of the Channel and Network Vessels (Jing Luo) system that connects the inside five organs and six viscera with the outside organs of the skin, hair, muscle and the four limbs. The Twelve Channels are the connection from inside to outside and vice versa. The Twelve Channels are named after the hand and foot because they use the hand and foot as a starting or ending point and pass through the organs. The Twelve Channels run straight or directly (Running inferior to superior and vice versa) between organs not sideways. Also most of the time, the channels are running from the inside of the body and organs. This is why we call them the main Twelve Channels or Twelve Original Channels.

Twelve Divergent Channels (Sup Yee Ging But), these channels diverge from the twelve main channels. Eight Extraordinary channels (Kei Ging Baat Mak) are one of the major channels which split from the twelve main channels, besides following the main channels, they also cross and then split from them, and in addition they also travel the center line in the front and back of the human body via the Yum and Duk Channels.

Because the twelve channels system (Jing Luo) goes up, down, across, they connect the upper and the lower as well as the sides. This makes the internal power (ging) channel's circulation complex. Since these channels can connect to every part of the body, their purpose is to make sure that the chi and blood in the main channels can circulate so that they can send the nutrients throughout the entire body.

Relationship of the Channel and Network Vessels (Jing Luo) system With the Organs of the Human Being

When a woman is pregnant the baby's growth relies on nutrients passed from the mother before its birth. After birth, the human being has to rely on itself to gain its own nutrients and vitamins from the food of the external world and rely on its stomach to digest and to extract the chi and blood. The Channel and Network Vessels (Jing Luo) system's job is to transport the chi, blood and nutrients to the inside and outside, upper and lower, left and right, front and back of the body. This also keeps the continuous flow of nutrients and vitamins to the organs and tendons, in essence, feeding the organs, tendons, muscles, bone, skin and hair both inside and outside of the entire body. The system's job is to make sure the entire body receives these things and to regulate the inside and outside as well as balance the yin and yang results. If the Jing Luo becomes stagnated or loses its balance

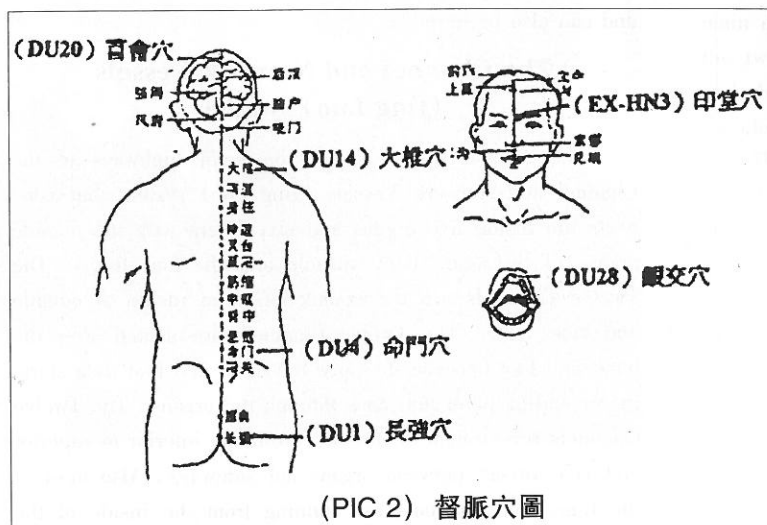


圖 2

脈。其主要的腧穴有中極 (RN3)、關元 (RN4)、臍中 (RN17)、承漿 (RN24) 等。也是一般氣功家用得最多的意守點。以上各丹田及穴位請看(圖 1)任脈圖。

督脈亦是奇經八脈之一。督有總督之意，因該經循於後背之正中，與十二經脈中的六條陽經交會於大椎穴 (DU14)，能起到總督陽經的作用，故名。督脈於長強 (DU1) 沿脊柱向上經項後入腦、行頭頂、達鼻柱止於顴交穴 (DU28)。三個丹田中之“上丹田”即印堂穴 (EX - HN3) 與由任督二脈組成的小周天，是修煉內功的主要對象。且小周天中之三關即“尾閭”位於脊椎最下端之長強穴處 (DU1) “命門” (DU4) 位於背部。“玉枕”位於腦後 (BL9) 玉枕穴請看 (圖 9C)。此三關及上丹田、百會穴均與督脈有關。

其他的督脈重要穴位還有百會 (DU20)、命門 (DU4) 或大椎穴等 (DU14) 也是常用穴位。或供意守，或予按摩。督脈在氣功學和洪家鐵線拳內功心法之中有著極為重要的地位。督脈圖請參看 (圖 2)。

丹田與任督二脈之關係

丹田二字出自道經“老子銘”其解釋為金丹造化之田。丹田分上、中、下三個部分。洪家三個丹田的位置是“上丹田”印堂穴 (EX - HN3) 位於兩眉之間，是藏神之府也。“中丹田”在臍下三寸處小腹區域氣海穴 (RN6)，是藏氣之府。“下丹田”即會陰穴 (RN1) 是藏精之府也。中丹田與下丹田有另外一個說法是“中丹田”位於胸前臍中穴部位 (RN17)。“下丹田”位於臍下三寸之氣海穴處 (RN6)。但不管如何，印堂、臍中、氣海、會陰等不同說法之丹田對於氣功家來說都佔有很重要的位置。而三個丹田都位於任督二脈之處，修煉丹田可

(circulation) and if the Yin and Yang balance of the human being is lost, the function of circulation of the chi, blood and nutrients will be affected, thereby causing the organs to lose their nutrients.

As an example, one way that the body gets affected externally is if you catch a cold, it enters through the skin, to the channels where it is then transported to the organs. Another example is that when the seven feelings are overactive, meaning too much sex, overeating, overwork and too much pressure, then the organs receive internal injuries. These internal injuries travel from the organs and pass to and through the channels which in turn pass it to the skin and hair. From this we can see that illness of the chi can travel via the channels moving from inside to outside and outside to inside.

Yum and Duk Channels: Important relationships to Internal Work (chi gong) methods

Yum Channel (Yum Mak): Is one of the Eight Extraordinary channels (Kei Ging Bak Mak) channels. Yum means to “Appoint”. This channel is running from the front of your chest/stomach and the position is to control all the yin channels. It starts at the Meeting of Yin Point (Hui Yum) (RN1), which belongs to the Yum channel. It then follows up to the stomach and the chest along the midline from the center to the throat and ends at the chin. When we train the Iron Wire forms internal power (ging) and any other Internal Work (chi gong) style the yum channel holds a very important position in reference to internal training methods. Two of the martial artists’ “Three Elixir Fields philosophy” (Saam Tiens) are located on the Yum Channel and are as follows: Middle dan tien is the Sea of Chi (Hei Hoi Yuet) (RN 6) and the Lower dan tien is the Meeting of Yin Point (Hui Yum) (RN1). Some other main nerve points that Chi Gong practitioners use the most to concentrate on (Yi Sao) are: Middle Pole (Jung Gik) (RN 3), Gate of the Source (Guan Yin) (RN 4), Chest Centre (Sin Jong) (RN 17), and Container of Fluids (Sing Juerng) (RN 24). For all these Yum Channel pictures please look at Pic. 1.

Duk Channel (Duk Mak): is one of the Eight Extraordinary channels (Kei Ging Bak Mak). Duk means “The Governor”. The Duk channel follows the middle line of the back and is with the twelve main channels. It meets the six yang channels at the Great Vertebra Point (Dai Joi Yuet) (Du 14) The Duk channel is the headquarters of all the yang channels. The Duk channel starts at the point called “Long Strong Point” (Cheng Keung) (Du 1). It follows the spine, goes up to the neck and into the brain, into the top of the

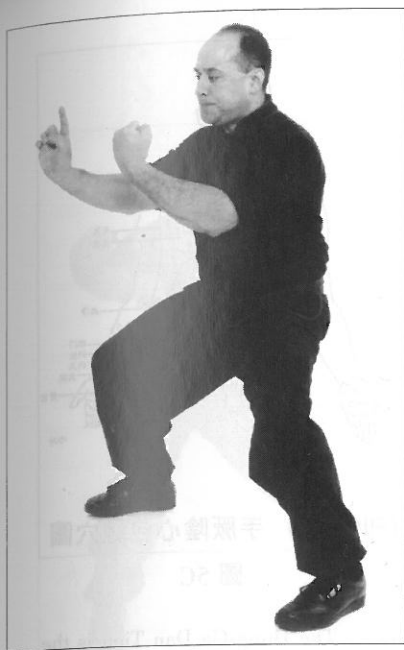


圖 3

以煉養精、氣、神。丹田為性命之祖，生氣之源。氣功學中之“意守丹田”是煉氣功時用以“調心”的重要法門，而調心必須與“調息”互相結合好，收效才會大。所以丹田與任督二脈的關係是非常密切的。而任督二脈還有總督陽經與陰經的作用。

head down into the nose and ends with the Gum Intersection Point (Chi Gao Yuet) (Du 28). The upper Dan Tien of the Three Dan Tien is the place where you normally house the spirit (mind). Most people state that the point between the two eyebrows, which martial art people call this point Hall of Impression (Yan Tong) (EX - HN3), the three Dan Tien, the Yum and Duk combined, is called the “Small Heavenly Circulation”. This is a main focus for practitioners of internal training methods.

The system of the Small Heavenly Circulation (Siu Jong Tien) of the Yum and Duk channels is a very important area of study for practitioners training the internal style. There are also three gates from the Small Heavenly Circulation which are: Mei Leuih: Top they are: lower spine: Long Strong Point (Cheung Keung Yuet) (Du 1). The second gate is the Gate of Life (Ming Mun) (Du 4). The third gate is the Jade Pillow Point (Yuhk Jum) (Bl 9). (Please look at picture 9C) The three gates, upper dan tien and the Hundred Meetings Point (Baat Wui) (Du 20) are all on the Duk channel. Other important nerve points commonly used from the Duk channel to concentrate on, or apply massage to, are: the Hundred Meetings Point (Baat Wui) (Du20), The Gate of Life (Ming Mun) (Du 4) and The Great Vertebra Point (Dai Jou Yeut) (Du 14). The Duk Mak has a very important place for the chi gong methods and the Hung Ga Iron Wire Internal Method. (For the Duk Mak pictures please look at Pic 2).

十二支橋手、三大馬步與十二經脈之關連

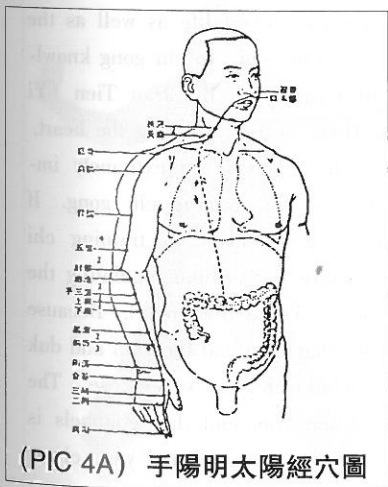
十二經脈是內部五臟六腑與外部皮毛、四肢之間連接的通路，所以十二經脈一般都是從手或足而起，至某臟某腑而止。其間和五臟相連的經脈為陰經。與六腑相連的絡脈為陽絡。

鐵線拳以十二支橋手為經緯。練習十二支橋手時運內勁、調節七情聲色、鍛煉五臟六腑及調息時無不經由手三陽、手三陰與任督二脈等經絡系統由內而外地傳達到我們所須的部位處。而鐵線拳之三大馬步(“四平馬”、“二字錫陽馬”即內八，“四平八分馬”即外八等三大馬步)是用於修練下盤功夫與足三陽、足三陰六條經脈有著密切的關連。所以余志偉師傅常說：“若不把鐵線拳中之十二支橋手、三大馬步與十二經脈、任督二脈等經絡系統深入了解和配合，是難以把鐵線拳練好的。

鐵線拳之威力全在將內勁貫注於一招一式之

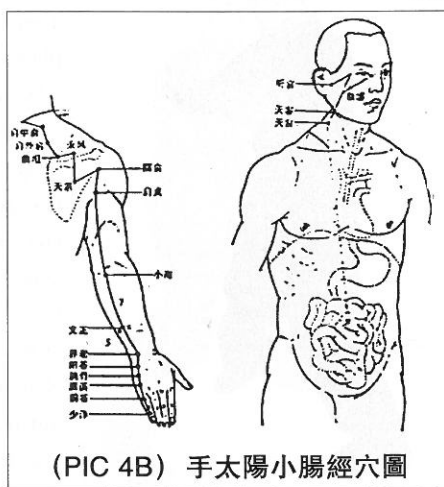
The Dan Tien and Yum and Duk Channel Relationships

The two words, Elixir Field (Dan Tien), come from the Taoist philosophy book “Lao Ji Meng” and is explained as the Gold Pearl (Gum Dong) which is in reference to a farm for making gold pills. The Dan Tien has three parts which



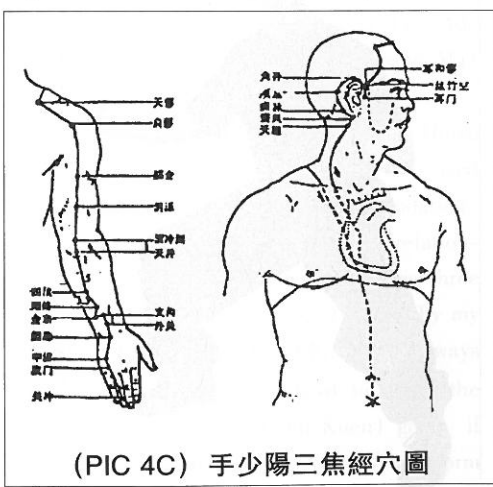
(PIC 4A) 手陽明太陽經穴圖

圖 4A



(PIC 4B) 手太陽小腸經穴圖

圖 4B



(PIC 4C) 手少陽三焦經穴圖

圖 4C

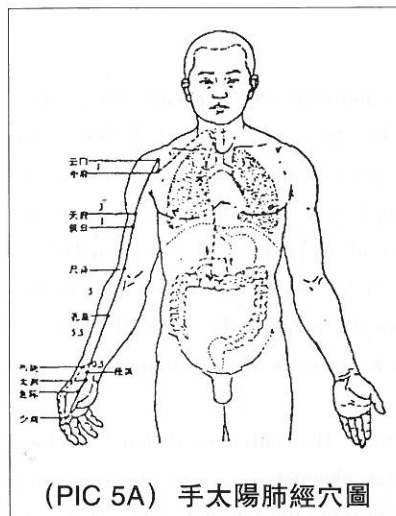


圖 5A

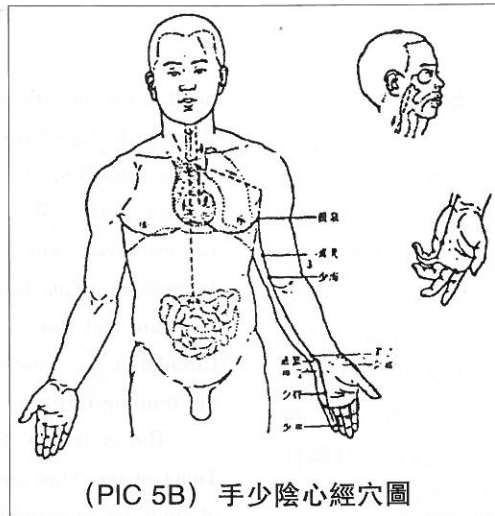


圖 5B

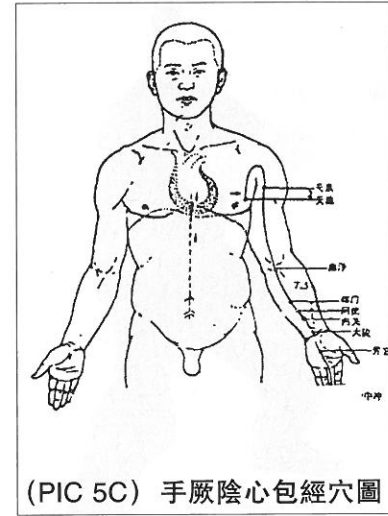


圖 5C

中，內功到家者能於發勁前迫力使橋手馬步如鐵。故洪家有鐵橋鐵馬千斤墜之美譽。

十二橋手三大馬步與經絡系統之配合

柔橋(圖 3)柔者，輕緩也，手橋內藏暗勁柔緩而出。其左拳右指掌，一陰一陽內臟無窮之變化。此勢一抽指掌，內力頓生，主練橋臂掌指之內勁。內勁厚則技擊自強。

此式先以二字拈陽馬勢，左拳右指掌置於腰旁兩則，再微微養息，兩手放鬆，存意於中丹田即氣海穴(RN6)處。然後把原置於腰旁之兩手抽上至胸。同時合口用意念把氣由中丹田經任脈提至胸前之膻中穴處(RN17)。接著一抽兩手之拳掌，合口用鼻發出“唔”聲，兩手徐徐向前推出。

【要旨】當兩手推出時要用意念把內勁由內而外，透過左手之手三陽(圖 4A - 4C)與右手之手三陰(5A - 5C)等六條經脈傳至橋手指掌之中。經脈所到

are: upper, middle and lower. The Hung Ga Dan Tien is the Hall of Impression Extra Point (Yan Tong Yuet) (EX - HN3) and is located center in between the two eyebrows and is the house for storing the spirit (mind). The middle Dan Tien: is located 3 inches below the navel at the Sea of Chi Point (Hei Hoi Yuet) (RN6). It is the house for storing the chi. The lower dan tien is at the Meeting of Yin Point (Hui Yum Yuet) (RN 1), the house of the essence. In other circles, it is also said that the middle Dan Tien is in front of the chest and is called the Chest Centre (Sin Jeung Yuet) (RN17) and the lower Dan Tien is at the Sea of Chi (Hei Hoi Yuet) (RN 6).

Although differences exist in thought as to the placement of the Elixir Fields (Dan Tiens), Hall of Impression Point (Yan Tong Yuet) (EX - HN3), Chest Centre (Sing Jong Yuet) (RN 17), Sea of Chi (Hei Hoi Yuet) (RN 6) and Meeting of Yin Point (Hui Yum Yuet) (RN1), to the chi gong practitioners, are all important, as all of these Dan Tiens are located on the Yum and Duk channels. Training the Dan Tiens helps to improve essence (Jing), Chi (Hei) and Spirit (Sun). Dan Tien is the ancestor of life as well as the place to build the chi. In chi gong knowledge concentrating on the Dan Tien (Yi Sao Dan Tien) is for regulating the heart. Regulating the heart is an extremely important method for training chi gong. If you want a good result in training chi gong, you have to combine regulating the heart with regulating the breath. Because of this, the Dan Tien and the yum and duk channels relationship is very close. The function of the yum and duk channels is also the governing the yin and yang channels.

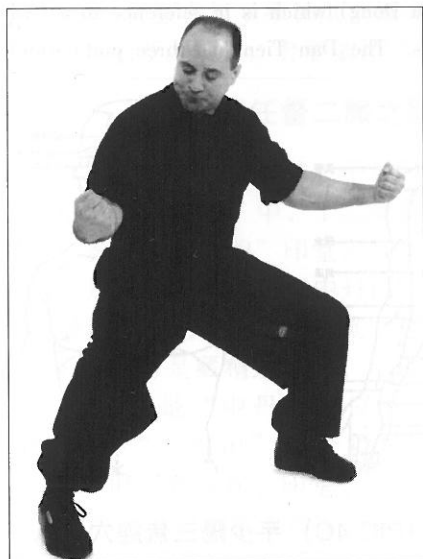


圖 6A

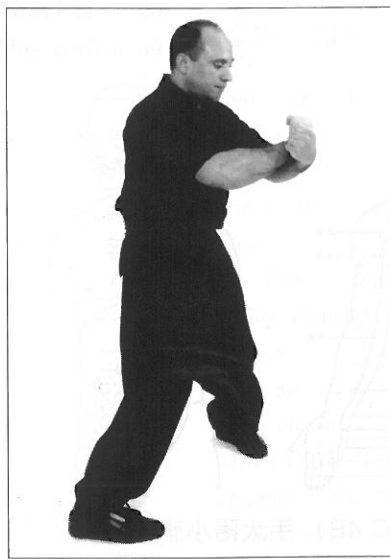


圖 6B

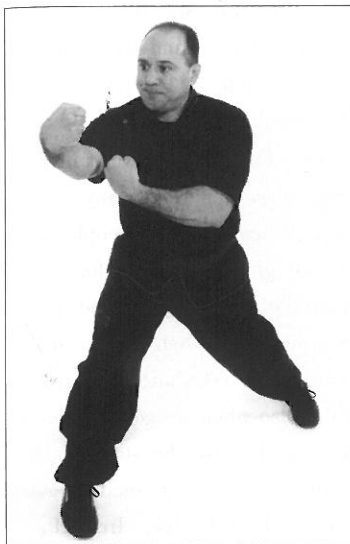


圖 6C

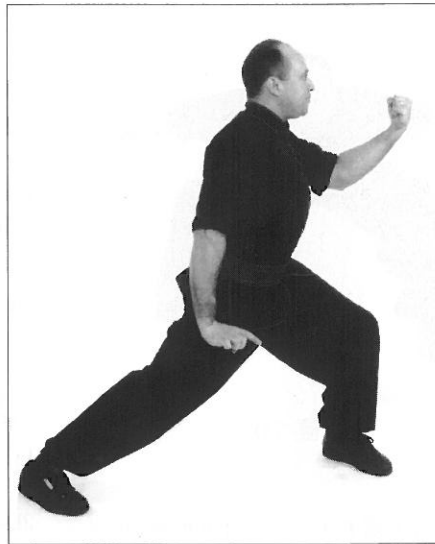
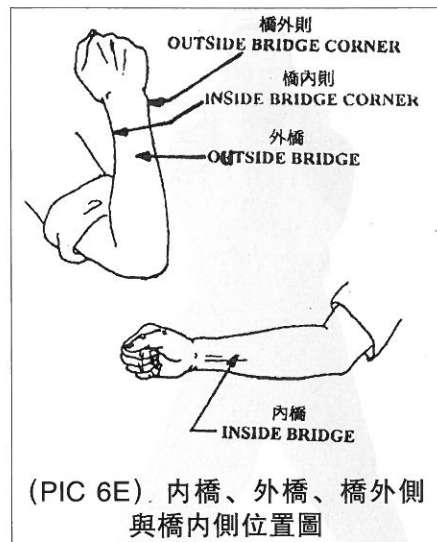


圖 6D



(PIC 6E) 內橋、外橋、橋外側與橋內側位置圖

圖 6E

之處即左手之外橋與右手之內橋，頓覺經脈暢通，橋手發熱，堅硬無比。此勢兩手一陰一陽可以交替練習。十二支橋手之中很多是由此式變化而來。

十二支橋手練習外橋之招式

分金槌(圖 6A)多由十字手變化而來，首先雙拳一逼向左右兩旁斜劈而出，此勢蓄氣貫力於兩手外橋與握拳之手中。可用作劈、挂、鞭等手法。拳臂打出時有如刀斧故名。

留橋(圖 6B)即十字手，以其兩手交加，合而不分，來而不走，一旦截人，手臂立斷，故名。此勢主練內勾外壓之臂力，及洪家拳常用手法。

提橋(圖 6C)即提壺敬酒一式，用於近戰，專以外橋及拳頭提手撞人。

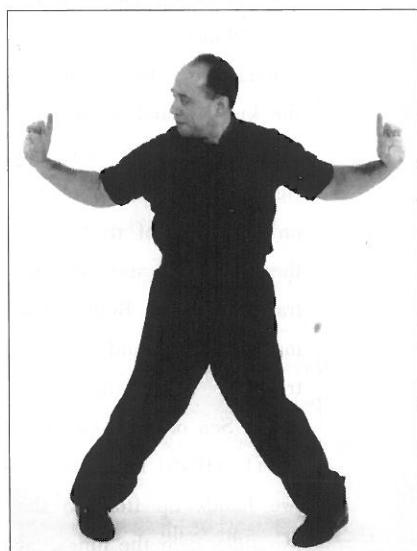


圖 7A

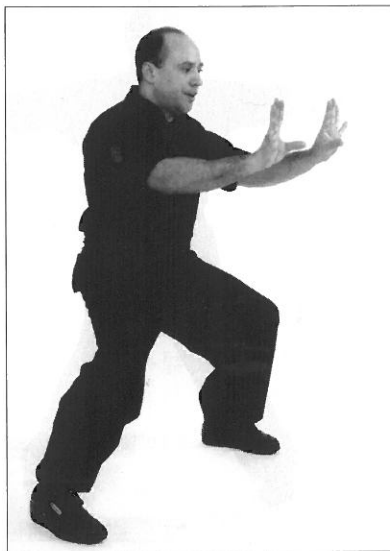


圖 7B

The Relationship of the Twelve bridges, Three Horse Stances and the Twelve Channels

The twelve channels are a pathway to the interior five organs and six viscera and external hair, skin, muscle, hand and foot connecting highways. Normally the Twelve Channels start from the hand or leg and proceed to the five organs and six viscera. The channels that connect the five organs are the yin channels. The channels that connect the six viscera are the yang channels. The twelve bridges are the root of the Iron Wire Form. To practice the twelve bridges, whether sending our internal power (ging), regulating the seven emotions, exercising the five organs and six viscera's or regulating the chi, all these things must pass through the 3 hand yin and 3 hand yang channels as well as the yin and duk channel system, from inside to outside to get through to the area we want. The Iron Wire form's Four Parallels stance (Saam Dai Ma Bo), Character Two Adduction Stance (Yee Ji Kim Yeung Ma) also called the "Inside Eight Stance" and the Outward Splitting Eight Horse Stance (Sei Ping Baat Fun Ma), is used to train the lower part of your foundation. These stances have a very close relationship with the leg three yin and leg three yang channels of the foot. This is why my Sifu, Frank Yee (Yee Chi Wai), always say's that it is really hard to make the Iron Wire Form (Tit Sin Kuen) good, if you don't combine the Iron Wire Form twelve bridges, Three Major Horse

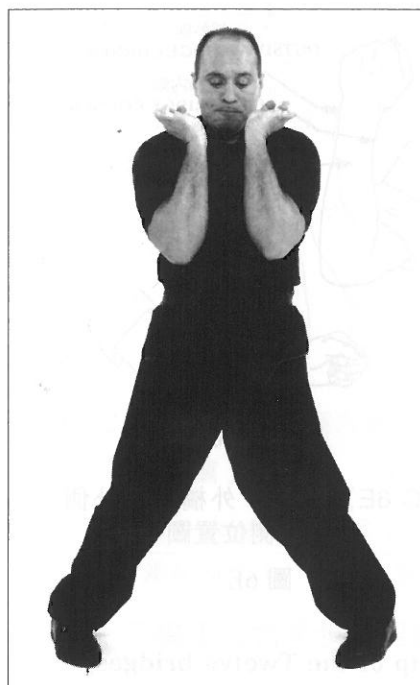


圖 7C

內外橋皆練。內橋、外橋、橋外則與橋內則位置請看(圖 6E)。

十二支橋手鍛煉內橋之招式

運橋(圖 7A)運者，展也。即三展手法，亦稱三度珠橋，此勢主練橋內與指掌之內勁。

定金橋(圖 7B)此勢旨在練習將內力經由手三陰之經脈把內勁由內橋逼上掌指之間，徐徐而出。久練可見指掌發紅發熱。內功厚自然技高，推人時有如排山倒海。

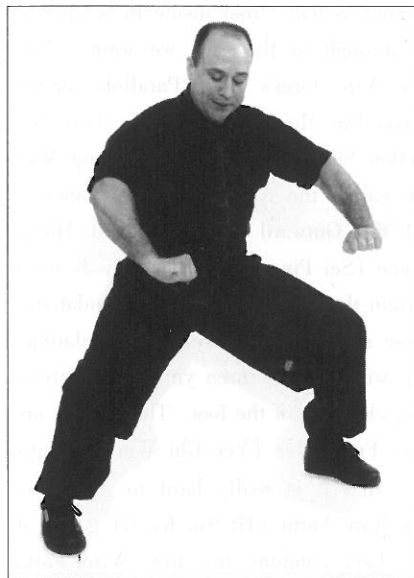


圖 8A

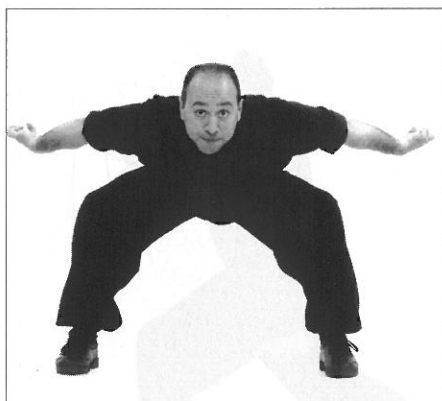


圖 7D

訂橋(圖 6D)又叫釘橋。即一拳打釘而立起，打人如入釘之故。此勢與柔橋一樣，左右兩手，

reputation as it is often said: “Iron Bridge, Iron Horse Stance and a thousand pound sinking”.

Combining the Twelve Bridges, Three Horse Stances and Channels and Network (Jing Luo) Systems

Soft Bridge (Yao Kiu) (Pic 3): Yao means light and slow and your hand bridge hides the internal power (ging) while pushing out slowly with the ging. The left fist and right palm finger, one yin and one yang, are very flexible and can easily conceal the ever-changing method. This technique, when bending the fist and bridge hand, allows you to feel the internal power immediately. This is for training the internal power of the back arm, fore arm, palm and finger. If you have a very “thick” internal ging your technique becomes strong. This technique can be done two ways, using Horse Stance (Sei Ping Ma) to strengthen the legs and bridges or

using the lower version of the Character Two Adduction Stance (Yee Ji Kim Yueng ma) to strengthen the kidneys and waist. After this the left fist and right bridge hand is placed on the sides of the waist, then regulate and concentrate your chi. Both hands must be loose and concentrate at the middle Dan Tien's Sea of Chi (Hei Hoi Yuet) (RN6). Move the two hands up from to the two sides near the lungs, at the same time close your

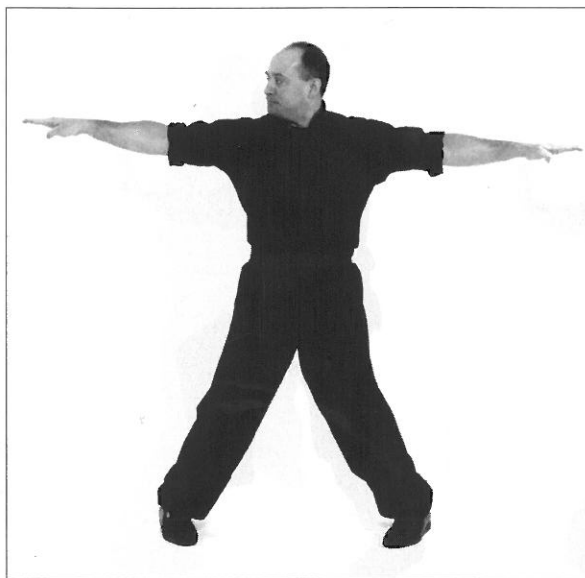


圖 8B

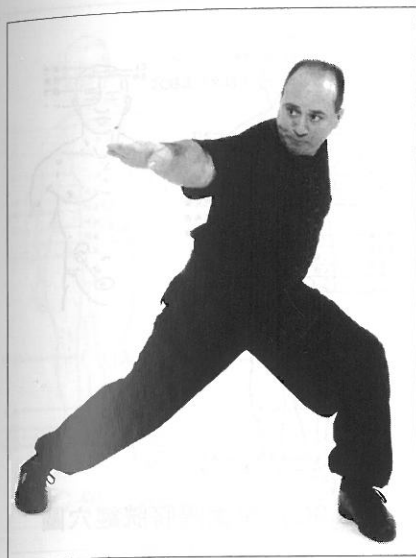


圖 8C



圖 8E

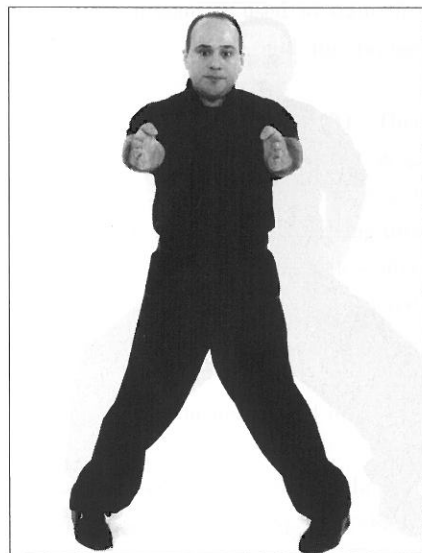


圖 8F

逼橋（圖 7C）此勢由低樁馬之“餓鷹撲食”（圖 7D）變化而來，腰馬一挺而上全身振起，由低樁馬轉為高樁馬，將四平馬換回二字掛陽馬，勁力由手三陰之內橋傳至掌心，主練沈肘托掌，專攻人下顎。

制橋、直橋、寸橋與剛橋

制橋（圖 8A）此橋由上向下，斜向而出。專制中下打來之拳，可破直拳、橫拳與拋拳等。此勢兩拳向內屈，勁力由兩手之手太陽小腸經與手少陰心經（圖 4B）與（圖 5B）傳至兩橋手之外則。久練可使兩橋外則堅硬如鐵。若用於下割及下截等手法，勢如破竹。

直橋（圖 8B）即左右寸橋一式。兩臂外伸如一字之直，即為直橋，此勢主練兩臂伸直之功，最後定臂發力，久則力貫指端。練習此勢兩手一定要平直，才能便兩手之勁力由手三陽與手三陰六條經脈由後臂、前臂而直達指尾之處。此勢主練凝注內力於指端一寸之功。

寸橋（圖 8C）與直橋（圖 8B）之練功法相同，但寸橋此式只用單手，且借助腰力由四平馬扭成子午馬，寸橋同時標出，勁力有如排山倒海之勢。但勁力一定要到達指尾大約一寸之處才有用，故名寸橋。

剛橋十二橋手之剛橋固無定勢，但凡兩手展開，沉勁逼力，橋手剛硬者，皆以名之，如“外膀手之二”（圖 8E）“分金拳”（圖 6A）“雙劍切橋”（圖 8F）“直橋”（圖 8B）等。其手法上用橋手之內外及兩側處，看形勢而變招。剛橋之出手，宜雄猛沉穩，而柔橋之出手，則宜緩慢，務必沉逼內力而發。

mouth and use your mind to bring the chi from the middle Dan Tien through the Channels and Network (Jing Luo) system channels. Lift up to the lungs around the Centre of Chest Point (Sing Jong Yuet) (RN17) area. Then, when you lift up, bend the left fist and right bridge and keep the mouth closed and make the exhale sound “Hmmm”. The 2 hands force the internal power (ging), pushing and moving out slowly, with the ging. Key Point: When pushing both hands out you must use the mind to bring the internal ging from inside to outside through the left three hand yang channels (Pic 4a-4C) and the three yin channels of the right hand (Pic 5A-5C) and send it to our hand bridge, fist, palm and finger. The location of the Jing Luo channel: the left outside of the left hand bridge and the inside bridge of the right hand, you will feel the energy course through all the Jing Luo channels. The hand bridge will feel warm and hard like metal. This move, two hands, one yin and one yang, can be switched alternately for training purposes. Many of the Twelve Bridges techniques come from this move.

The Out Side Hand Bridge Training Technique from the Twelve Bridges

Splitting Gold Fist (Fun Gum Choy) (Pic 6A): Most of the time this technique is derived from the Ten Shape Hand sometimes known as the Cross Shape Hand (Sup Ji Sao). When performing this technique, when you separate you must force out the internal power (ging) a split second before contact. This technique is used to charge and fill the ging, sending it to the outside of the arm bridge and fists.

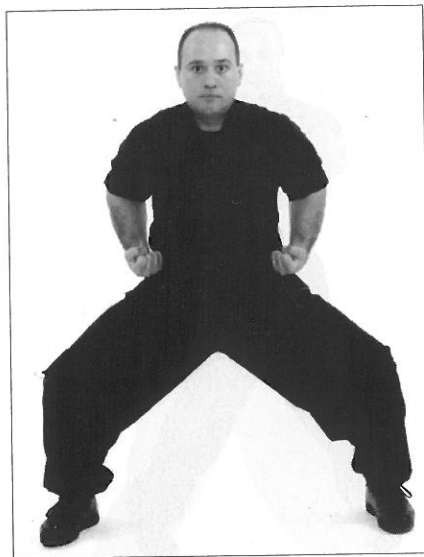
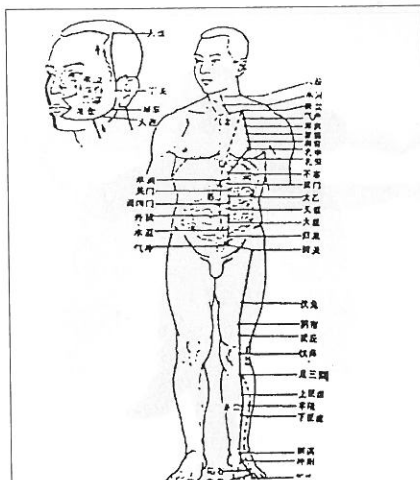
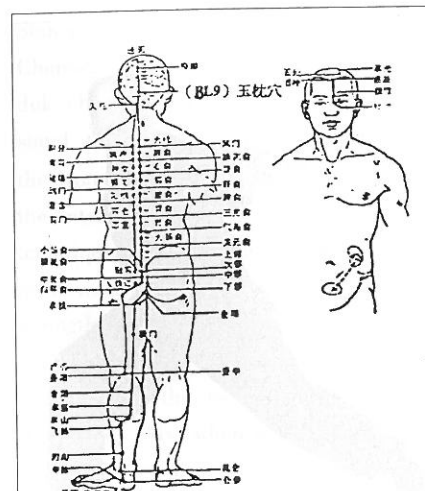


圖 9A

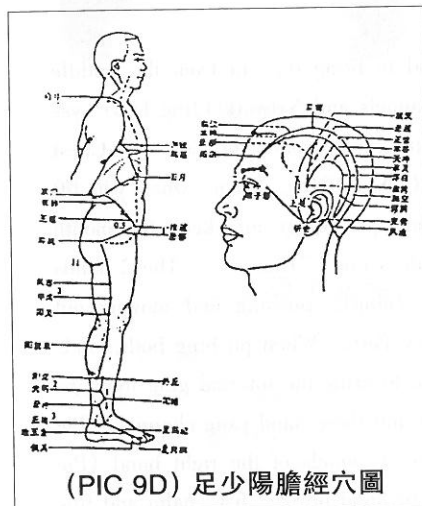


(PIC 9B) 足陽明胃經穴圖



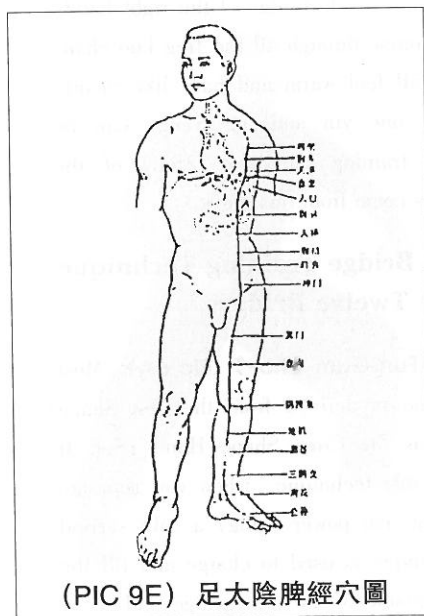
(PIC 9C) 足太陽膀胱經穴圖

圖 9C



(PIC 9D) 足少陽膽經穴圖

圖 9D



(PIC 9E) 足太陰脾經穴圖

圖 9E

三大馬步

四平馬 (圖 9A) 四平即腳平、膝平、肩平、頭平、腰身正中，四平八穩。故名四平大馬。兩腳相距大約二尺左右；要示乎個人高矮而定。古曰：未學拳頭先練紮馬，紮馬除了穩固下盤之外，還可調動氣息，增強勁力。四平馬除了四平之外，還要做到四墜貫通。

四墜貫通即肩墜於腰、腰墜於胯、胯墜於膝、膝墜於腳，此心法是用於調動氣息，屬意念與內氣而言，屬於意。四平馬是指姿勢正確而言。屬於形。洪拳之紮馬是形與意合一才是真功夫。

You can use the splitting gold for chopping (Pek), back hands (Kwa) and whipping (Bin) techniques. When you are doing these techniques it should be as strong as a saber or ax.

Holding Bridge (Lao Kiu) (Pic 6B): uses the technique, Ten Shape Hand (Sup Ji Sao). This technique uses two arms crossed when people strike you and you can use this technique to hold them so they can't escape. This is why we call it Lao Kiu. This technique to chopping peoples arms. You can use this technique to break people's arms. For fighting Horse Stance should be used to create power but can also be done using Character Two Adduction stance (Yee Ji Kim Yueng Ma) to strengthen the waist and Kidneys. This is one of the most frequently used techniques in the Hung Ga system. This technique trains your forearm to hook in and press out.

Lifting Bridge (Tai Kiu) (Pic 6C): is used for close distance fighting. This technique uses the outside bridge and the fist to lift up and crash into your opponent.

Nail Bridge (Ding Kiu) (Pic 6D): as it is often referred to, means to use a hammer to strike the nail and pull up, right away. This is the method of using this particular technique. When you are hit with this technique, it causes pain, similar to a sharp nail entering you. This technique is similar to Soft Bridge (Yao Kiu) for training the right and left, inside and out side of one's hand bridge. (Please refer to Pic 6 E, for exact area of the bridge)

The Twelve Bridges Training Technique for the Inside Bridge

Sending / Extending Bridge (Wan Kiu) (Pic 7A): means to extend. The technique we use is the three training hands method (Saam Jin Sao Faht), also known as the three

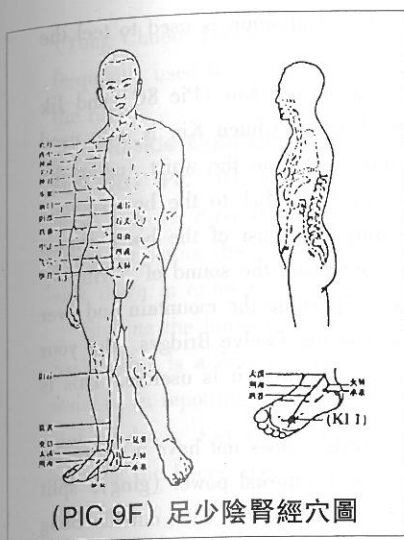


圖 9F

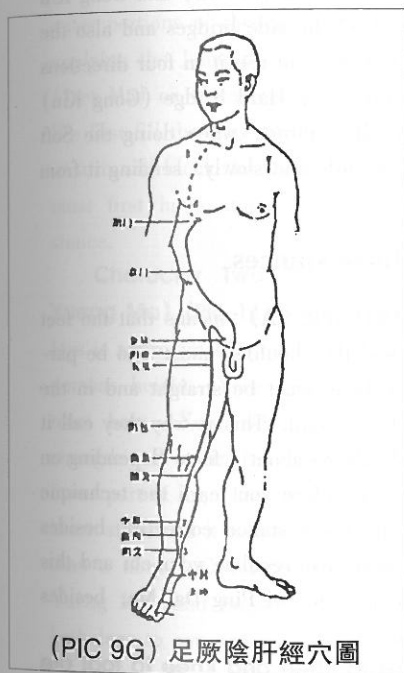


圖 9G

練習四平馬時，首先要養氣。養氣須調息、調息須清心、清心須堅腦、堅腦則心平氣和，氣機發動時全身經脈無所不通。練四平馬時先用意念把內氣經由足三陽（圖 9B—9D）與足三陰（圖 9E—9G）六條經脈由上身慢慢沉到腳部，由其是腳底之涌泉穴處（KI11）。涌泉穴乃氣功家常用之意守點。（圖 9F）

四平八分馬（圖 10）即外八字馬。由四平馬變化而來。先將四平馬之兩膝帶動腳尖向左右一分，上身同時一坐，成插腰坐馬勢。

〔要旨〕當坐馬插腰兩腳向外一分時，氣與內勁要貫注於兩腳外側，即足三陽所到之處。此勢主練注勁於兩腳外側。用於逼馬

截馬之用。當敵欲用腳踏我膝時，我兩腳注勁，同時向外一分。即可破來勢。但要馬步基礎深厚才有效力。

二字掛陽馬（圖 11）即兩腳分開相距一尺二寸，身向下坐，腰直膝曲，力貫下肢，十腳趾緊著地面。此勢主練高馬雙夾之功。又是洪家含胸撥背，氣沉丹田大法，屬洪拳之高勢馬法。

〔要旨〕要用意念把氣與內勁注於兩腳內側即足三陰所到之處。久練之，馬步堅穩，如銅鐵鑄。落地生根。若敵欲用腳向我下陰踢來，我可用此法雙腳一夾破之。

extended pearl bridges. This technique is used to train the internal power (ging) of the inside bridge and the bridge hand itself.

Sinking Gold Bridge (Ding Gum Kiu) (Pic 7B) : This technique is the training method to bring the internal ging through the three hand yin channels to the inside bridge and force the energy up to the hand bridge. When performing this technique it should be done slowly. If you practice this after a while, you can see and feel your finger and palm turn red and warm. If your internal ging is "thick", your techniques are strong. When pushing people with the Ding Kiu, it is like you are "pushing down the mountain and overturning the sea".

Forcing Bridge (Bik Kiu) (Pic 7C): this technique comes from the Hungry Eagle swoops to Eat (Pic 7D). From the Four Parallels stance (Sei Ping Ma) rising to the Character Two Adduction Stance (Yee Ji Kim Yueng Ma), from low to high, the internal power (ging) passes through the hand three yin Channels of the inside bridge, through to the palm. This technique is for training the elbow as in Sinking Elbow (Chum Jong) or Forcing Elbow (Bik Jong) and Rising Palm (Tok Jeurng) and is used for striking the chin.

Jai Kiu, Jik Kiu, Chuen Kiu and Gong Kiu

Controlling / Subduing Bridge (Jai Kiu) (Pic 8A) : This technique is coming from the angle of high to low and can block against middle and low attacks, such as the straight punch, side punch and uppercut. When doing this technique the two wrists bend inward. The internal power (ging) of this technique passes through both the Small Intestine and Heart channels (Pic 4B and Pic 5B) sending through to the corner of the outside bridge. This technique can be done two ways, using Horse Stance (Sei Ping Ma) to strengthen to legs and bridges or using the Character Two Adduction Stance (Yee Ji Kim Yueng ma) to strengthen the Kidneys and waist. When you practice this a lot, the outside corner of the bridge will become hard like a rock. If you use this technique to do the lower intercepting technique (Gwat Sao), when blocking attacks, you will get through as if "Chopping through Bamboo".

Straight Bridge (Jik Kiu) (Pic 8B): We Use the left and right Chuen Kiu Technique because two hands are straight. Its formation resembles the Chinese character "One". This technique is used to train the extending of your "two hands internal power (ging)". If you train this for a while, when you extend your two hands, you will have sent the ging to the edge of your fingers. When doing this technique you must make both hands parallel, as one. This way you can send the internal power (ging) through the three yin and three yang channels of the hand, through your back

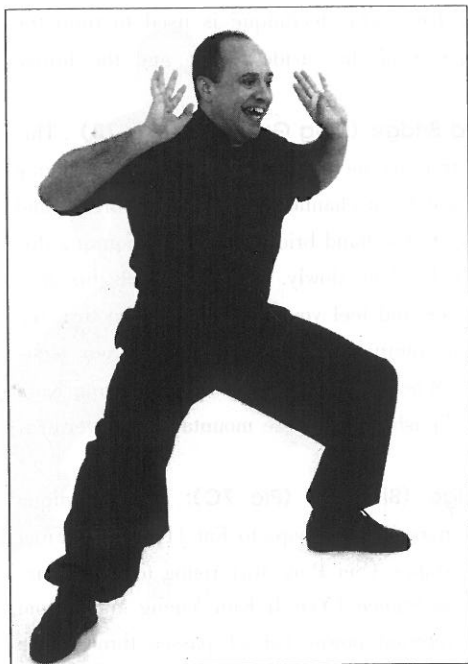


圖 10

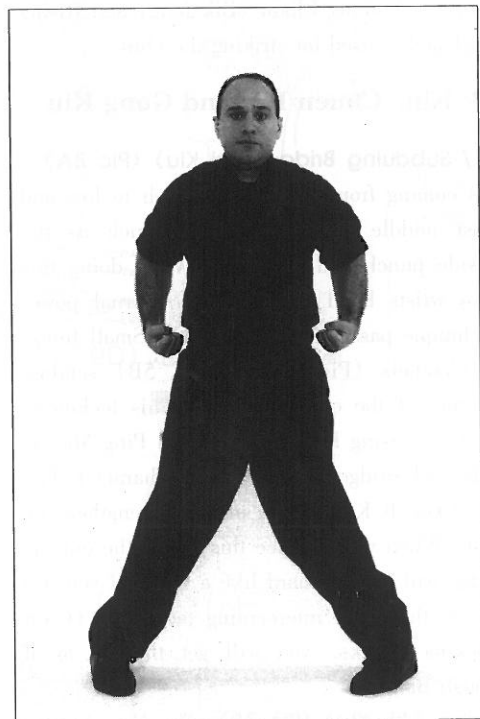


圖 11

編者的話：

本文之鐵線拳與經絡系統配合練習之內功心法，一定要用功力深厚和經驗之師傅從旁指點練習才能收到預期的效果，但練習此法時，若感覺不適，如頭暈、頭痛、心跳、胸悶等情況出現，應該停止練習，以免走火入魔。

arm and forearm, to the edge of the finger. This technique is used to feel the internal gong reach to the edge of the finger.

Inch Bridge (Chuen Kiu) (Pic 5 C): the Chuen Kiu (Pic 8C) and Jik Kiu (Pic 8B) training method are the same. But the Chuen Kiu is only used single handedly, and it must use the gong generated from the waist, using the stance turn from the Four Parallels Stance (Sei Ping Ma) to the bow stance. When doing this technique you must be twisting the waist of the horse stance through the bow stance and the hand must go out using the sound of "Hut". The internal power (gong) of this move is like "pushing the mountain and over turning the sea". It is one of the strong moves of the Twelve Bridges. But your gong must get through to the edge of the finger, otherwise it is useless. This is why it is called Chuen Kiu.

Hard Bridge (Gong Kiu) in the Twelve Bridges does not have a particular technique. Any techniques that you extend out with internal power (gong), split out and are done strongly, we call Hard Bridge (Gong Kiu). Like outside Bong Sao (Pic 8E). The splitting Gold (Sup Ji Fun Gum) (Pic 6A), Double Sword Cutting Hand (Cern Gim Chit Cue) (Pic 8 F), Jik Kiu (Pic 8B) and Gong Kiu (8 F) Technique, you can use the two corners of the side bridges and also the inner and outer side of the bridges. This means you can use it in four directions depending on the technique at hand. When doing the Hard Bridge (Gong Kiu) you must apply it very strongly and quickly. In contrast, when doing the Soft Bridge (Yao Kiu), you must train the gong smoothly and slowly, sending it from the inside, forcing it to the outside.

The Three Major Horse stances

Four Parallels Stance (Sei Ping Dai Ma) (Pic 9A) : means that the feet must be parallel, the knee must be parallel and the shoulders must also be parallel as well as the head. The waist and the body must be straight and in the center. If you do this, you can make your stance solid. This is why they call it Sei Ping Dai Ma. The distance of your feet should be about 2 feet, depending on how tall or short you are. An old saying is that before you learn the technique you have to learn the stance first. To do the horse stance correctly, besides making the lower part of the body solid you must also regulate your chi and this adds up the internal power (gong). When doing the Sei Ping Dai Ma, besides the 4 parallels you must also do the 4 Sinkings.

Shoulder to waist, waist to hips, hips to knee and knee to foot are the four Sinkings method. This method is for regulating the chi and belongs to the concentrating (Yi) method of internal Chi Gong. The Sei Ping ma means the shape of the 4 parallels must be correct and this belongs to the Shape (ying). The Hung Ga horse stance has to combine the shape (Ying) and mind or intention (Yi) to be real kung fu. In training the horse stance you must first normalize the chi. In order to normalize the Chi you have to regulate the chi. To regulate the chi, you must clear the heart. To clear the heart you have make your brain (Mind) strong. If your brain is strong, your heart clear, your chi is very calm. When the heart is calm and the chi is smooth, at the time when you are making the gong travel through the whole body, the gong will not get stuck and can be transported thoroughly. When you are training the horse stance, first you must use the mind to bring the chi through the leg three yang channels (Pic 9 B - 9 D) and the leg three yin channels (Pic 9E - 9G) from the upper part of the body, sinking down slowly to the foot, especially to the Bubbling well Point

(Yong Chuen Yuet) (KI 1) (Pic 9F). This nerve point is frequently used by chi gong practitioners to concentrate on all the time.

Outside Eight Character Horse Stance (Sei Ping Bat Fun Ma) (Pic 10): this stance begins and transfers from the horse stance. First start with splitting the two knees, which brings or splits the toes, at the same time your body must sink down in order to get the power. We call this movement "Sinking the horse to plant the waist" (Chop Yiu Joh Ma Sai). This is a famous Chinese saying meaning to plant the waist as in repotting a plant and the stance takes the shape of sinking down. Key Point: When doing the planting waist and splitting the knees and toes outward, the chi and the internal gong has to be filled up at the two outer sides of the legs where the leg three yang channels are. This technique is used to train the practitioner to feel the internal gong at the outer portions of the two legs. This movement is used when applying the Jamming Stance (Bik Ma), Intercepting Stance (Jeet Ma) or when our opponent tries to step on our knees. We first fill the gong and then split our knees outward, which in turn will block the kick. In order to do this technique, you must first have attained a good foundation for your horse stance.

Character Two Adduction Stance (Yee Ji Kim Yueng Ma) (Pic 11): the distance of the practitioner's two legs is approximately one foot, two inches and depends on the persons height. Your back must be straight and the knees must bent. Your body must sink down as well as your strength and internal power (gong) must also sink down to the lower part of leg. The ten toes must grab the floor. This high horse stance as it is sometimes referred to because it is lower than a normal Character two adduction stance (Yee Ji Kim Yueng Ma) and higher than a horse stance, is for training both legs to squeeze in. This Horse stance is also the Hung Ga internal method for training the "Chest Concave, Round the Back" (Hum Hong But Bui), Sink the Chi to the Dan Tien (Hei Chum Dan Tien) method. This is one of Hung Ga's high horse stance techniques. Key Point: You must use the mind to bring the chi and internal gong to the inside of your leg where the leg three yin channels are located. If you practice a while, your horse stance will be solid like metal and rooted to the ground like a tree. This can also be used to block kicks to the groin.

Writers Comments

If you want to train this, you must first have a good teacher. The teacher must be very knowledgeable and have a good understanding of internal power (gong), otherwise you can get hurt. If when practicing, you feel uncomfortable,

such as headache, dizziness, pounding heart and stress in the area of the chest, you have to stop immediately to avoid "running the fire into the devil". It has been my experience, since my Sifu taught me the method of how to combine the Channel and Network Vessels system (Jing Luo) with the Twelve Bridges, that I have received an even greater benefit of ever increasing energy and power. In presenting this method to me, he constantly stressed that this is from his experience and although this is not exactly as he was taught, it still remained true the principles of the Iron Wire form. His experimentation and research from his more than forty - six years of experience with Hung Ga, has given himself and now others such great benefit. It has always been my Sifu's hope, that his experience and research, into Hung Ga's Famous Iron Wire form can bring benefit to others now and in the future. He constantly reminded me, that if this way worked for me, practice it, if not, don't. I am grateful to my Sifu, for allowing and encouraging me to think outside the box, while still remaining true to our art. I am also thankful to him for always taking the time to enrich my life and the life of others, and also for his tireless lifetime of dedication to continual improvement, understanding and growth of the art that I love and have dedicated myself to, Hung Ga.

About the Author: Sifu Pedro Cepero Yee is a long time Senior Disciple, of Master Frank Yee (Yee Chi Wai), Third Generation from Wong Fei Hung, as well as the president of Yee's Hung Ga International Kung Fu Association.

"I've followed my Sifu for more than 20 years in the study of martial arts, medicine and philosophy. We worked closely and endured many trials together. I always felt that we shared a special bond that transcended that of a teacher student, relationship, to more of a father and son. Although Sifu was a stern, but caring teacher he was trying to keep me on a steady path of growth for the future. His rigorous schedule of daily self study and improvement of himself and the art, as well as his kindness and charity towards others, were the qualities that I was both proud of and tried to emulate. This is why I feel extremely honored that he accepted me as his adopted son, not only through ceremony, but officially. My formal birth name, Pedro A. Cepero, was legally changed by the Superior Courts of the State of New Jersey, USA on September 19, 2003 to Pedro Cepero Yee. It has always been my Sifu's hope that his students can bring the ancient knowledge of the Chinese martial arts and philosophy to future generations, to continually improve the knowledge, keeping pace with the current times and to continually breathe new life into the art, now and in the future.

This article was written March 31, 2005 in Clifton, NJ USA