

點穴術



Jin Jing Zhong



DIAN XUE SHU

Skill of Acting on Acupoints

Tanjin, 1934

Editor:

Andrew Timofeevich

Translation:

Wang Keze

Oleg Korshunov

Ekaterina Rycheva

Leonid Serbin

Seng Sinfu

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2004

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Chapter 1.

Author's preface

DIAN XUE, a method of acting on acupoints, is very profound and extremely complicated kind of the Martial Art. In this book we endeavored to expound all we know about this kind of WU SHU as clearly and plainly as possible and give general information about it and its training methods. It is considered that it is impossible to fully acquire this method without well-known tutors. If WU SHU trainees want to acquire two or three wonderful kinds (styles) of the martial art, they need 20-30 years for that at least. It also takes 20-30 years of labor to educate a good doctor. One can imagine how it is complicated to simultaneously exercise in two kinds of GONG FU. Hard labor and determination are far from being enough. The key point was always availability of a competent tutor and his desire to pass over his mastery. But I wrote this book because I advocate the idea that a man who exercises the Martial Art should learn DIAN XUE too. You know, it will teach not only to defeat men but to help them too. Before learning to gain upper hand over men, it is necessary to perfectly learn how to cure and save them. However, it is necessary to have a great practical experience in order to perfectly acquire methods of curing and saving people. As saying goes: "If you save a lot of people, you will get a lot of the good for yourself."

DIAN XUE SHU

Theoretical Fundamentals.

The Martial Art has deep roots in history. When people of ancient times created the martial art, it was as natural as stars, mountains, and rivers around them. They took images of insects, monkeys and birds as a base and imitated their movements and habits. Everything developed step by step. When emperor Xuan Yuan invented weapons – sabers, swords, and pikes, it gave a rise to the martial art with the use of weapons. Over time training methods became more complicated and enriched. Various currents, trends, and schools appeared. Some acquired skills superficially, put up their skills for show, some learnt the essence of the teaching, highly valued and kept it in secret. Hundreds and thousands of years passed so. It is difficult to say now how training methods have changed as compared with ancient times.

Today, when we speak about the Martial Art, first of all we mean two main trends and four schools. The two main trends are SHAOLIN and WUDAN¹. The four schools are SAN HUANG MEN – “School of Three Emperors”, XIN YI MEN – “School of the Unity of Outer Form and Will”, BA GUA MEN – “School of Eight Trigrams” and YAN MEN – “School of Yan”. Historical investigations of the two trends and the four schools showed that SAN HUANG MEN has the most ancient history. The founder of SHAOLIN trend was Buddhist monk Da Mo (Bodhidharma) who came to China in the fall of the year DIN WEI (527 A.D.) in the reign of emperor Liang Wu Di.

Editor’s notes:

¹ WUDAN - it means mountains of Wudan in the province of Hubei where one the Taoist centers in China, the birth-place of the so-called “Wudan” school of Martial Arts, is situated.

The founder of the WUDAN trend was Zhang San Feng². He was born at the time of Song dynasty in the reign of emperor Hui Zong. The founder of SAN HUANG MEN was Ren Huang Shi. The founder of XIN YI MEN was Ji Jike³. The founder of BA GUA MEN was Dong Hai Chuan⁴. The founder of YAN MEN was Chen Zhou Yan. They are separated in time by hundreds and thousand years.

Each school and trend have their own advantages as regard to their content. As to their sources, their fundamentals belongs to Ren Huang Shi⁵ and Huangdi⁶. The Chinese national heritage were preserved throughout years, introduced into practice and developed, it has not been lost until now. That is the contribution of the two schools and the four trends. All of them have weak and strong points. Now, when people say about WU SHU, they consider SHAOLIN the “external” school and WUDAN “internal” one. The main thing in the “external” school is hardness and in the “internal” school softness. Bur really SHAOLIN school also has “softness” and WUDAN school “hardness”. When the difference between those schools is talked about, it resembles debates of scientists about nuances of differences in the teachings of Confucius⁷ and Meng-Tse⁸. Also, they say that SAN HUANG is ancient

Editor’s notes:

² Zhang San Feng, Taoists wizard, supposedly lived in the XIII century.

³ Ji Jike (1642 - 1697?), another name Ji Long Feng, also had a nickname “Wonderful Lance”.

⁴ Dong Hai Chuan (1813 – 1882), the founder of a style known in the West as BAGUA ZHANG – “Palm of Eight Trigrams”.

⁵ Ren Huang Shi, or Tien Huang Shi, one of the most ancient (mythological) rulers of China. It is said in “Historical Chronicles” by Sima Qian: “As soon as the Sky and the Earth were established, appeared Tien Huang Shi of twelve heads”.

⁶ Huangdi – Yellow Emperor; considered to be the first emperor of China and the ancestor of the Chinese nation; according to a legend, ruled during one hundred years up to 2450 B.C.

⁷ Confucius, Kung-Tse (born about 551 – died in 479 B.C.), ancient Chinese thinker, founder of Confucianism. Was descended from an impoverished noble family and spent the most part of his life in the kingdom Lu (the

secrets, YAN MEN is the summit of the Southern martial art, XIN YI is the skill of inner power, BAGUA is a teaching about “hardness” and “softness”. The national heritage WU SHU includes the realization of nature of YIN and YANG, the teaching on the concord of “hardness” and “softness”, the doctrine of victory over an enemy and education of people. Everything must be verified in practice, otherwise a moment will come when “hardness” driven to the utmost limit will break and “softness” will lose its base for development.

72 kinds of Shaolin Martial Art are an evidence of effective practical application. In days of old there lived a well-known Shaolin monk Sun Tong from the state of LU⁹. He was very skinny, it seemed he even yielded to the wind and hardly was able to bear the weight of his dress. Once he was encircled by a dozen of strong lads. The monk joined his middle finger with the forefinger and made a movement toward the lads as if pointed a direction for somebody. Everybody around him were dumbfounded, it became hard for them to move and speak. Learned people understand that it is nothing else but the manifestation of DIAN XUE skill. The attackers started to kowtow before him and asked to teach them that skill. Sun replied: “I have been living in the Shaolin monastery more than 10 years and there I have learnt this trifling

territory of the modern province of Shandong). Was a small official in his young years, then founded the first private school in China. Main opinions of C. were expounded in his book “Talks and Opinions” (“Lun Yu”) which is a record of sayings and talks of C. with his closest disciples and followers.

⁸ Meng-Tse, teacher Meng, Mencius, Meng Ke, Zi Yu, Chinese thinker, the second after Confucius (“The Next after the Perfect Wise” – YA SHENG), one of the founders of Confucianism and forerunner of Neoconfucianism, author of the classic treatise of the same name, MENG-TSE, included into “the Thirteen Canons” (SHI SAN JING) and “The Four Books” (SI SHU) at the beginning of the II millennium B.C. (during the dynasty of Song).

⁹ LU, an ancient state of the epoch Zhou (XI – III centuries B.C.), birthplace of Confucius. Situated on the territory of the modern province of Shandong. This historical name was kept for that place and used during many centuries.

trade, but I may not pass it to anybody. You live in the country and you are not occupied with agriculture, you have learnt some leg and arm movements and think that you are masters of the Martial Art, your behavior is defiant. You are lucky that you have met me, otherwise you could be hard pressed”. With these words he reanimated all of them. Those people got to know that DIAN XUE had come from Shaolin. Sun Tong himself was born in the town of Taian of the state of Lu. At first he mastered two kinds of martial art, NI ZONG and BAGUA, to perfection. Then he lived in the Shaolin monastery where he acquired the skill of DIAN XUE, grip methods QIN NA, joint dislocation methods YU GU and the skill “Iron Leg” from 72 Shaolin Arts. He was born at the time of dynasty QING, years of YONG JENG¹⁰. He was nicknamed “Sun Tong, Iron Leg”. He was also called “Almighty”. Later he moved to Cangzhou. He passed down his mastery to Chen Shan. Chen Shan passed down his mastery to his son Chen Guang Zhi. Chen Guang Zhi passed down to his son Chen Yu Shan (he worked as the Chief Instructor in WU SHU at the office of the President¹¹). Now the son of the latter can also teach that skill. Chen Shan also has disciples, one of them is Jiang Ting Ju. He passed down his mastery to Jiang Tai He. Jiang Tai He passed down to Jiang Rong Qiao (at present he works as the editor-in-chief of the Central Palace of WU SHU, he founded “The Society of learning the Martial Art” in Shanghai). So up to our time there were sufficiently many men in the region of Cangzhou who mastered the art of DIAN XUE. The art of DIAN XUE is nothing else but GONG FU which is considered to be “soft”. But in a combat it is a means for killing. It proves that “soft” GONG FU is inherent to Shaolin too.

Editor’s notes:

¹⁰ Years of 1723-1736.

¹¹It means **Sun Yat Sen** (his other names: Sun Zhong Shan, Sun Wen) (1866 - 1925), the first (provisional) president of the Chinese Republic (1 January - 1 April, 1912).

The theory of the skill of DIAN XUE is very profound, training is accompanied by great difficulties. Besides, all who have acquired that skill to some extent keep it in secret from each other, therefore there are very few men who are in command of that GONG FU perfectly. Even the people who exercise WU SHU know only names of masters of that GONG FU but do not know training methods. It is very pity because that method can be used not only as a method to subdue people, it is in close connection with medicine, acupuncture in particular. That method can save men's life at critical moments. The theory of acupuncture is very complicated, it should be thoroughly studied. That concerns not only the people of strong physical build.

The human body is considered to be a part of TAI JI¹², the universal source of life which basically consists of YIN and YANG. Interaction between YIN and YANG give birth to WU XING¹³, "Five Elements"; their combinations bring about life, death, and development. The man lives only thanks to QI and blood. If QI and blood are harmonized, life blooms. If QI and blood are not in harmony, there is a possibility of an illness and death. As far as healthy people are concerned, sometimes body damage can lead to disproportion between QI and blood and that is fraught with death. It is possible to restore the harmony by using the skill of DIAN XUE. Generally speaking, QI and blood are the source of life, they are in a continuous circulation through certain channels of the body depending on time of the day. There are 12 channels, 4 main vessels, 2 heel vessels, 2 connecting vessels and 365 acupoints in the human body. Passage of QI and blood in channels do not

Editor's notes:

¹² TAI JI, "The Great Bound", the foundation of the universe, the beginning and the source of all that exist in Chinese traditional philosophy.

¹³ WU XING, "FIVE ELEMENTS", a system of five primary elements – metal, wood, water, fire, and earth.

coincide in time, they are divided into 12 phases of SHI CHEN¹⁴. At a particular time the main stream of QI and blood concentrates in a particular channel and fills particular points. There are rules of filling points¹⁵ depending on time of the day: time ZI SHI (from 11 p.m. to 1 a.m.) - point REN ZHONG; time CHOU SHI (from 1 a.m. to 3 a.m.) - point TIAN TING; time YIN SHI (from 3 a.m. to 5 a.m.) - point QI KONG; time MOU SHI (from 5 a.m. to 7 a.m.) – point DA ZHU; time CHE SHI (from 7 a.m. to 9 a.m.) - point TAI YANG (temple); time SI SHI (from 9 a.m. to 11 a.m.) – point SHANG CANG; time WU SHI (from 11 a.m. to 1 p.m.) – point MEI WAN; time WEI SHI (from 1 p.m. to 3 p.m.) - point QI KAN; time SHEN SHI (from 3 p.m. to 5 p.m.) – point DAN TIEN; time YOU SHI (from 5 p.m. to 7 p.m.) - point BAI HAI; time XU SHI (from 7 p.m. to 9 p.m.) - point XIA YIN; time HAI SHI (from 9 p.m. to 11 p.m.) - point YONG QUAN.

If we know it, we can determine the localization of the main QI and blood flow for any time of a day. Then we use the method DIAN XUE to act on a “filled” point and it results in “closing” the point. Thus, the channel through which QI and blood circulate is blocked. As a result of it extremities grow numb and weak, they can not move, a man even can not speak. In order to open “closed” points and restore the flow of QI and blood, it is necessary to act on the respective points. Otherwise it will be difficult to restore the initial state.

There are 12 channels, 4 main vessels, 2 heel vessels, and 2 connecting vessels in the human body. All points of the human body are situated along

Editor’s notes:

¹⁴ SHI CHEN, a unit of time equal to 1/12 of a day, i.e. two hours; the count begins from 11 p.m.

¹⁵ Localization of points, rules and methods of pressing and hitting them are given in the main part of the book.

those channels. Moreover, there are especially important points. Points can be “big”, “small”, “living”, and “dead”. Total number of “big” points is 108, including 72 points which cause if affected numbing (paralysis) of extremities, 36 “points of death”, 271 “small” points, 72 points causing faint (loss of consciousness). There are points which cause, if being acted on, dumbness or atrophy (temporary loss of physical strength). Although it is not fatal, but it leads to temporary loss of enemy’s ability to resist. After all, DIAN XUE SHU is not too difficult science.

Now the people who practice Martial Arts know that there is such a kind of WU SHU, but they do not know the training methods. However, it does not mean that this kind of WU SHU is difficult. The matter is that practitioners of martial arts are out for external manifestation, forgetting about the essence, or tutors make no progress, stew in their own juice. It seems to an outsider that the meaning of exercising in martial arts is to become stronger than others, but actually the essence is strengthening health and spirit in order to be physically strong men and live for a long time, be able to protect themselves. Therefore, ancient noble men said that practitioners of martial arts had to make the main stress on morals and virtue rather than to physical strength. Physical strength can make a man obey but he is far from being sincere when he does it. However, a virtual man of high morals, in spite of his physical strength being inferior compared with others, wins respect. It is just the morals of the martial art. They say that who is able of killing must be able of saving. The man who perfectly acquired this Gong Fu has only to raise a hand and the enemy immediately feels fatal danger. But on the other hand, he is able to reanimate a dying man.

If you can only kill and can not save (reanimate), it is called “deadly hand”. It is unacceptable. It is necessary first to learn to save people before acquiring

the martial art. It is the art of DIAN XUE that is the most suitable method for that. But injuring people, blocking channels and blood vessels can be done with the same method. Later I read the work “Secrets of curing body damages” written by tutor Yin De Kui. It says that it is not difficult to cure body damages but it is difficult to select points, the same is with medicines: it is not difficult to use them but it is difficult to determine them. In order to cure a body damage, it is necessary first to locate it, determine its nature and points to be influenced and only then to decide which method should be used – surgery or drug medication. It is necessary to succeed in that skillful hands would restore people’s health and drugs you prescribe cure diseases. Otherwise as a result of your wrong actions or drugs mistakenly prescribed, you will not save a sick man, on the contrary, they will finish him. So they say, irrespective of your wish to win or save people, you may not know all other methods, but you must know the art of DIAN XUE and YU GU methods of joint dislocation. At that the art of DIAN XUE has priority over the YU GU methods of joint dislocation.

The DIAN XUE technique has been developing since ancient time and many people knew it. However, this GONG FU is almost lost now due to selfishness of people. At present most specialists in this sphere of WU SHU belong to the category of “deadly hand”. They perfectly acquired methods of defense and attack but ignore a method of saving men. Even those who advertise their abilities in curing body damages know little about the structure of a man’s skeleton and have only a small set of ready-made medicines. They can not know all details of the art of DIAN XUE.

I also exercised a martial art and trained myself at home in my young days¹⁶. When I got a little older, I learnt under the guidance of several masters. At my spare time I read a lot. Once I found a hand-written book “Secrets of the Art of DIAN XUE”. That book was copied by Ong Gui, one of my ancestors. Later my tutor Zhu Guan Peng presented me with the book “Cannons of a Fist Combat”, also hand-written, one of its articles was “Deadly DIAN XUE”. The article described in detail 36 points used in the practical DIAN XUE. I did not learn that method thoroughly enough, therefore I did not reach perfection in its practical application. I also read the treatise “Teaching on Fist of Eight Trigrams” written by master Sun Lu Tang¹⁷, it also said about the art of DIAN XUE. But my poor knowledge did not permit me to understand all secrets of those methods. When I visited the province of Henan as a guest, I heard that there was the wonderful master Liu Hui. He had mastered the methods of “YIN of Eight Trigrams” and “YANG of Eight Trigrams”. “YIN of Eight Trigrams” is composed of 72 “old” and 64 “young” tendons. Besides, the style of “Eight Trigrams” (BA GUA) includes several “hard” methods. The uncle of my best friend, Sun Ci Chang, is in command of that method. I also read the work “Lectures on Taiji Quan” written by the honorable Chen Pin San. In his lectures he also says that besides QI GONG he exercises DIAN XUE. I also read some books of the WU DAN school and got to know that the method DIAN XUE is included into the Shaolin Taizu Quan where 9 “points of death”, 9 “points of faint”, 9 “points of paralysis”, and 9 “points of dumbness” are acted on. Four by nine is total 36. All that proves that the art of DIAN XUE does not belong to only one of any schools or styles. Each school

Editor’s notes:

¹⁶ The author of this book is a descendant of a noble family Yan Jing. He wrote in the preface for his other book “Training Methods of 72 Arts of Shaolin”: “My ancestors were well-known people, they passed their Mastership from generation to generation...”.

¹⁷ Sun Lu Tang (1861—1933), famous master of classic Taoist schools of the martial art, author of several works on the theory of the martial arts.

has its own secrets. When I lived in the temple of Shaolin, my tutor Miao Xing¹⁸, a dean of the Shaolin monastery, passed down to me the art of DIAN XUE SHU and secret book on “72 Kinds of the Shaolin Martial Art”¹⁹. I preserved everything. But I am sorry to say that I am a little dull from birth, so I could not realize the profundity of the method²⁰. I trained myself under the guidance of Guo Je Pu, an older disciple. My tutor Yin De Kui was also trained at Shaolin. He is well-known in five northern provinces of China. He is one of the best disciples of master Zhang Luo Zhong. Guo Siansheng²¹ showed me a book “Cannons of San Hong Men Fist” hand-written by Zhang Luo Zhong. It contains the chapter “Rules of application of DIAN XUE art”. He explained to me in detail the contents of that book. As I have poor memory, I wrote everything that Guo Siansheng told me.

I wish all DIAN XUE practitioners to lay stress on morals rather than on force. From one hand, employing the art of DIAN XUE, it is possible to withstand hostile attacks, use it for self-defense and avoid a lot of troubles. From the other hand, with that method people can be cured and saved. If you have force and display unbridled license, you will only injure people, only kill and not save them. So you can be up to a lot of troubles. Such actions not only

Editor’s notes:

¹⁸ For detail see: Jin Jing Zhong. *Training Methods of 72 Arts of Shaolin*. (Tanjing, 1934), par. “Biography of the Reverend Miao Xing”. You can order this e-book [here >>](#).

¹⁹ At present the book “72 Kinds of the Shaolin Martial Art” has been translated into English and published in electronic format on our site. You can order this e-book [here >>](#).

²⁰ A standard pejorative phrase said by all Chinese masters who follow the tradition. The Code of Martial Virtue WU DE specifies to a speaker to belittle his merits and praise merits of a tutor.

²¹ Siansheng, a polite form of naming an older person in China; used as a title corresponding to Mr. or Sir, lit “teacher”.

break the law, they will be punished by the Almighty as well. That is the road to death. It is a wrong choice.

We told you about sources and importance of the art of DIAN XUE. As for the training techniques, they will be expounded below.

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by

Jin Jing Zhong

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Tanjin, 1934

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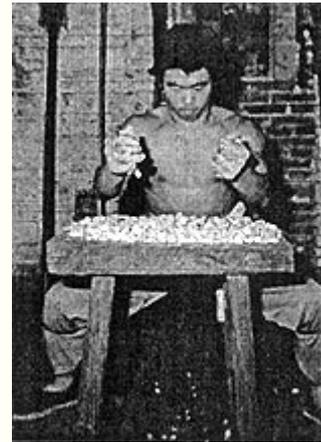
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about this book >



**Lam Sai Wing
(1860-1943)**

"SINCE MY YOUNG YEARS TILL NOW, FOR 50 YEARS, I HAVE BEEN LEARNING FROM MASTERS. I AM HAPPY THAT I HAVE EARNED THE LOVE OF MY TUTORS WHO PASSED ON ME THE SHAOLIN MASTERY..."

Lam Sai Wing was one of the best fighters of his time, an outstanding master of Southern Shaolin Hung Gar Kung Fu and a disciple of the legendary Wong Fei Hung. At the beginning of twentieth century, supposedly in 1917-1923, when Lam Sai Wing was the Chief Instructor in hand-to-hand fight in the armed

forces of Fujian province, he wrote three books on traditional Shaolin methods of the achievement of the highest mastership. In those books he scrutinized COMBAT TECHNIQUES of TIGER and CRANE styles, as well as the OLD SHAOLIN METHOD of developing the "INTERNAL" and "EXTERNAL" force. The books are illustrated with a great number of fine drawings showing the author demonstrate his wonderful techniques. Until now the books of Master Lam Sai Wing serve as a basic textbook for those who seriously practices Hung Gar in China.

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