

中華民族之瑰寶・中國武術之精髓

少林功夫

*Treasure of the Chinese Nation
The Best of Chinese Wushu*

SHAOLIN KUNGFU





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少林寺

這是集中了中國武術之精華，帶有神秘的宗教色彩的一種武術流派。從古至今，言武術必及少林。

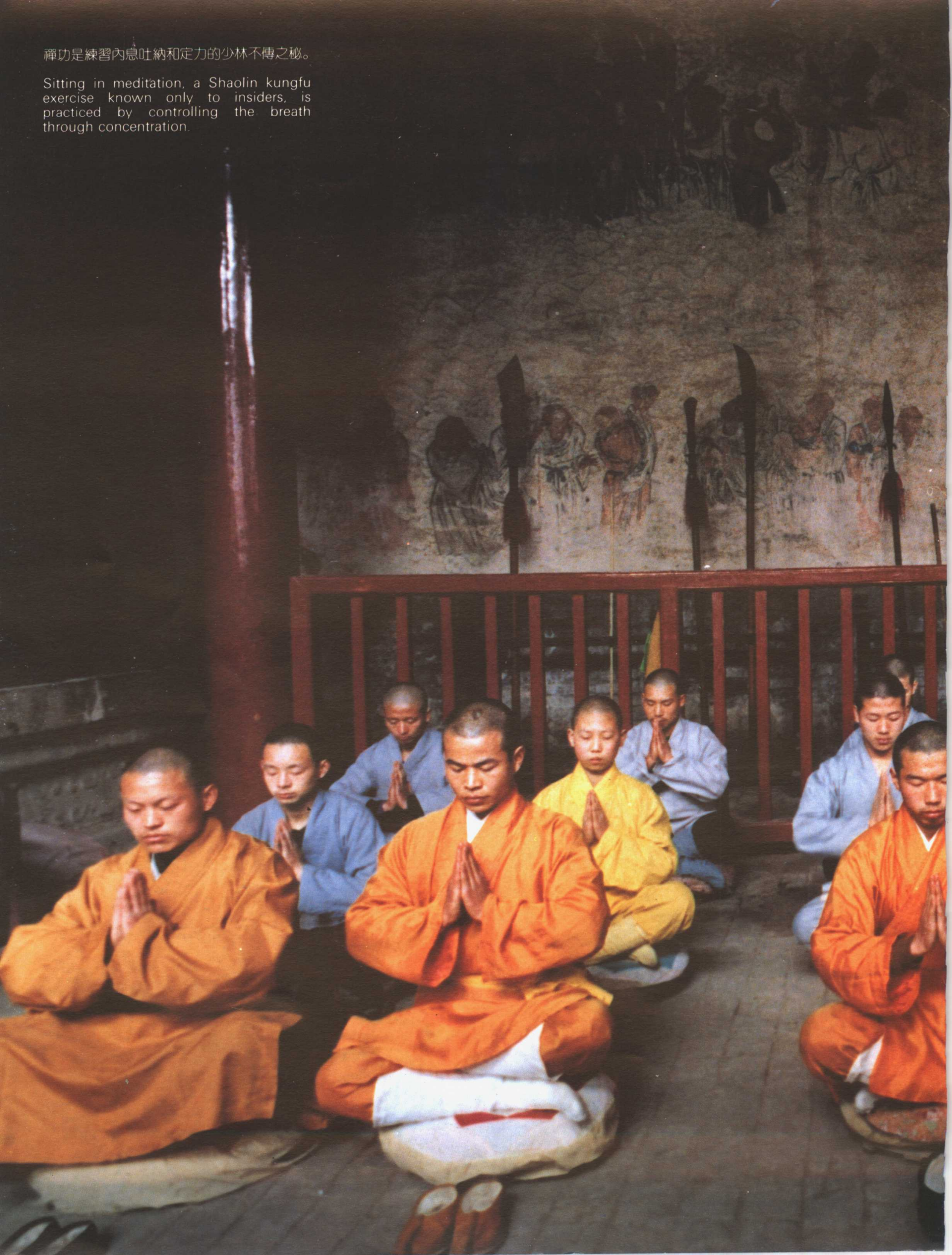
This is a wushu style which draws on the best elements of the Chinese wushu circles and has a mythical, religious flavor. Since ancient times, people have often related wushu to Shaolin Temple when speaking of martial arts.

佛教、禪宗 與少林功夫

BUDDHISM,
THE CHAN SECT,
SHAOLIN KUNGFU

禪功是練習內息吐納和定力的少林不傳之秘。

Sitting in meditation, a Shaolin kungfu exercise known only to insiders, is practiced by controlling the breath through concentration.





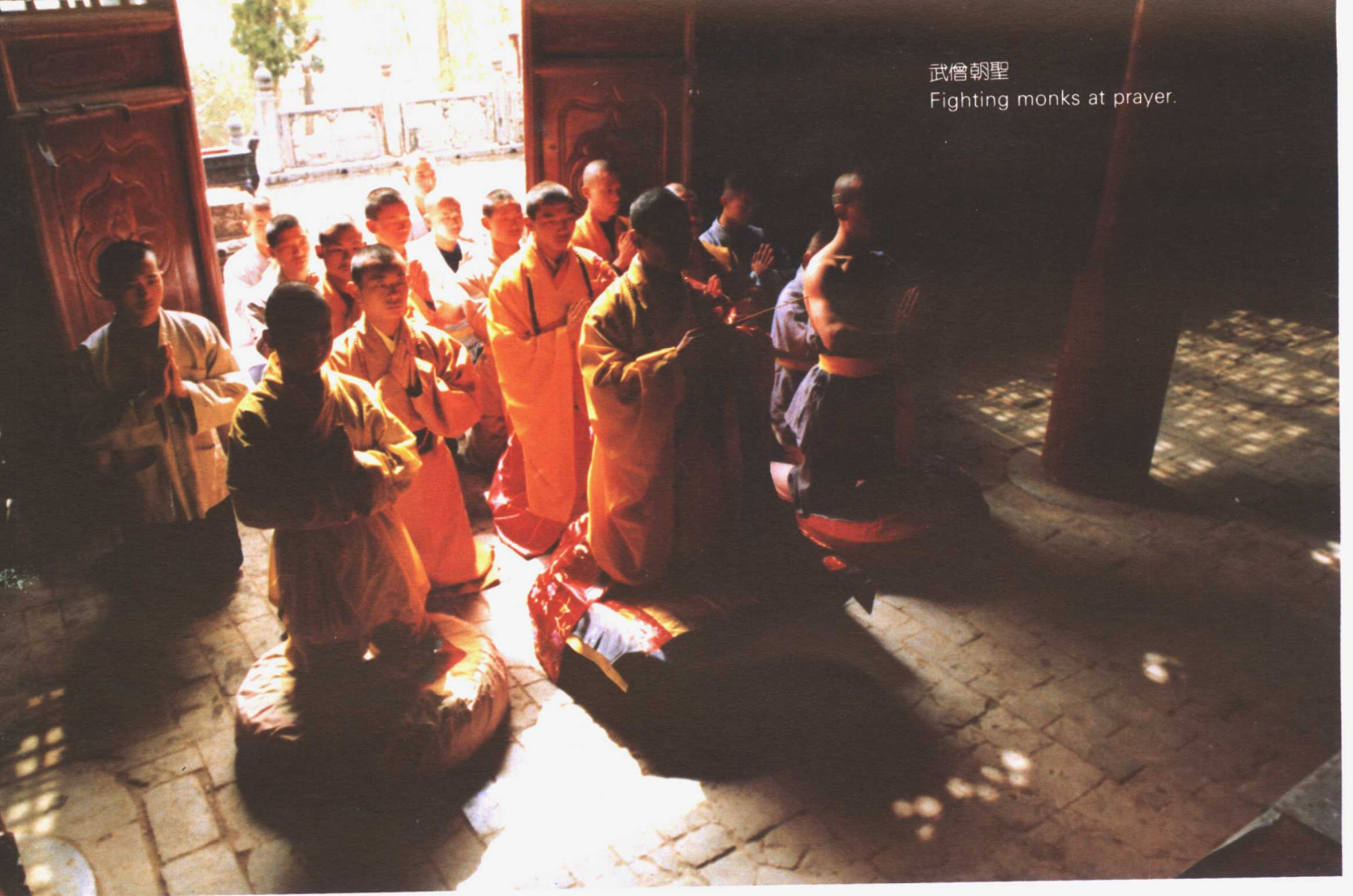




少林梅花樁功

Fighting on plum-blossom stakes.

武僧朝聖
Fighting monks at prayer.



群僧鬧少室
Shaolin monks practice kungfu on
Songshan Mountain.



禪武雄風

A photograph of the valiant fighting monks at the monastery.

天下功夫出少林

夜幕降臨，一蒙面俠客飛身躍上數丈高牆，隨後悄無聲息地潛入深宅大院……忽然喊聲震天，衆多護院家丁殺奔而出。面對數倍之敵，俠客鎮定自如。但見他微蹲馬步，掌護門心，以不及掩耳之勢迅猛出擊。拳打四路，腳踢八方，一連串“套路”打來眼花繚亂，竟使舞刀弄棍之徒近不得其身……

這是傳統“功夫片”裏的一組鏡頭。作為本世紀六、七十年代與“西部片”同時崛起而風靡於世的一種影片樣式，“功夫片”所創造的仗義行俠的銀幕形象，幾乎與“牛仔明星”一樣整整影響了一代人。然而事實上，那些“飛檐走壁”無所不能的“功夫明星”，在很大程度上只是完成了某些完美無缺的特技動作而已。儘管如此，被西方人稱之為“功夫”的中國武術，却因此得以廣為世人所知。

正宗的中國功夫也許不象人們在電影裏看到的那般神乎其神，但至少也是令人驚嘆的。在河南鄭州市郊的嵩山腳下，十多個剃着光頭的少林寺和尚，展示了差不多只有在影視片裏借助於特技纔能完成的高超武功——頭置地而不倒，槍刺喉而不進，人“上吊”而不死。掌能碎磚，指能碾石，舌能舔火，拳腳更是了得……。作為中國功夫的發源地之一，少林武僧幾乎人身懷絕技。他們代表的是一種不同於體育表演和影視欣賞範疇的傳統的中國功夫。幾個世紀以來，少林武僧為少林功夫贏得了赫赫聲威，以至於從古至今，一說中國功夫，必言少林

功夫。少林寺也因此而揚名天下。

從印度佛教到中國禪宗

與西洋拳擊、朝鮮跆拳道抑或日本空手道不同，少林功夫來源於宗教。確切地說來源於佛教，這多少令人有點不可思議。很難想象，本質上屬於暴力和攻擊行為的“功夫”，會和宣揚“大慈大悲”、“積德行善”堅決反對一切“傷生”行為的佛教發生聯繫。在全球成千上萬所佛家寺廟中，少林寺恐怕也是獨一無二以武功而聞名於世的寺廟。

事實上，縱觀世界諸多宗教，除某些原始自然宗教外，大多數神學宗教的內在結構都是排斥強烈的攻擊性行為的，無論是佛教、基督教，還是猶太教，莫不以宣揚禁欲、克制、忍耐、非暴力為其基本的文明素質。少林寺是絕無僅有的一個例外。這一令人費解的現象，解釋起來即使不是十分困難起碼也是很複雜的——

大約在公元前五世紀至公元前四世紀時，也就是孔子、老子等諸多中國思想家“百家爭鳴”的春秋戰國時期，在中國的鄰國（地處南亞的）印度，釋迦牟尼創立了佛教。這是一種包含着強烈的出世、禁欲、苦行和不傷生、非暴力內涵的宗教。其包含了產生痛苦的原因、痛苦的消失、滅苦的方法、現實世界本身的所謂的“四聖諦”教義，實際上是體驗人生之苦的教義。佛教認為世上萬物皆有因緣，概括起來有十一個方面，涉及到諸如對人生的洞察、對理性的反省、對概念的的分析等等深奧的哲學。這些在一般人看來十分抽象和複雜的佛教哲學，

幾乎包括了對宇宙萬物的所有解釋。

佛教在印度誕生了四百多年之後，公元前一世紀中葉傳入中國。

由印度傳來的佛教，最初並沒有在中國盛行開來，原因在於印度文化土壤與中國文化土壤的差異所致。

印度文化圈原本與中國文化圈是同存於亞細亞且陸地相連的古代兩大文化圈，但西藏高原和喜馬拉雅山隔斷了它們之間的脈絡，形成了完全異質的兩種文明。不僅氣候、風土等自然條件，而且人種、語言、風俗習慣，社會結構等也顯著的不同，因而最初階段原封不動地從印度照搬過來的小乘佛教，極不適應中國國情，很難為習慣於直覺觀察，感性思維的廣大中國下層勞苦民衆所接受。

這種狀況在達摩創立禪宗之後，發生了變化。

公元527年，印度高僧達摩經海上三年漂泊，來到嵩山少林寺。卓錫於少林寺的菩提達摩，廣收門徒，傳播他所創立的禪宗——一種迎合中國大眾心態或者說已經中國化了的佛教流派，這是一種脫胎於印度佛教，然而其教義和戒律與印度佛教有着很大差異的佛教流派。

禪宗主張靜坐修身、安定養性。倡導“見性成佛”、“頓悟成佛”。禪宗認為人人心中都有佛性，只是由於迷惑而不能成佛。如果信仰佛教、堅持修煉，妄念一旦俱滅，真智自然顯露，於是，內外明徹，悟識本心，遂而成就佛道，獲得真智。在禪宗看來，“見性成佛”全在於“頓悟”、毋須長期修身，也即毋須所謂的“漸悟”過程，也無須遵守一定的戒律，

只要一念覺悟，剎那間即可成佛。

禪宗的這套學說使深奧繁瑣的印度佛教一變而為適合中國傳統心理的、市俗化的，簡單易懂的中國化佛教，使佛教從嚴格的戒律和修行中解脫了出來。

源於少林寺的禪宗，幾乎寬容殺淫、搶、盜以外的一切市俗行為，以至於歷史上出現了孝僧、藝僧、茶僧、酒肉僧等很難為其他佛教宗派所容忍的市俗僧人。禪宗的這種罕見的宗教寬容環境，給少林功夫的存在和發展提供了一個極為重要的條件，也為少林僧人習武敞開了大門。正是在這樣一種獨特的宗教環境之中，少林寺出現了“武僧”。

與一般寺廟裏的和尚不同，少林僧人不講苦行，“壁觀”、“禪坐”即為修行。達摩以為面對牆壁，安心靜坐，就能“心為壁立，不偏不依”，所謂“安靜而止息雜念”。

按照這一教義，達摩身體力行，終日靜坐於五乳峯一天然石洞裏，面壁長達九年，渾然不知鳥兒在其肩膀築窩，身影深投石中。這自然多多少少有後人附會的成份，然而達摩在少林的九年面壁，或多或少為少林功夫的產生和發展，起到了間接的推動作用。從某種意義上說，少林功夫是禪宗的這種獨特的修行方式的副產品——達摩和他的弟子們為解除久坐之後的肢體困麻，脾胃不適，不免在“開定”之後，伸臂踢腿，活動筋骨，於是乎便有了少林最初的“武功十八手”。照今天看起來，這更象是某種健身操，然而對於少林僧人來說却並非如此，習武逐漸被看作是修行的一部分，從

而開創了佛教界也許也是宗教界一個不可思議，獨一無二的先例。少林功夫由此開始興盛起來。

“拒賊”“護廟”而成功夫

儘管如此，直至今日有關少林功夫源出何處一直是個引起廣泛爭議的話題。

自達摩開創少林寺祖庭後，禪宗派在中國的傳播十分的迅速，其勢頭遠非諸如成識宗、法相宗、天台宗、華嚴宗、淨土宗這樣一些佛教宗派可以比擬的。唐代以後，禪宗更是成為中國影響最大的佛教學派，全國各地眾多寺廟中，十有七、八屬於禪宗。

奇怪的是，以武顯名的禪宗寺院，除了少林祖庭以外，再無別處。這固然是由於達摩卓錫少林的緣故，然而更多的原因恐怕還不完全在於此。

事實上，少林功夫的產生是由一系列因素構成的，這些因素大抵是歷史的或然因素碰撞、積淀、聚集的結果。

考中國武術的起源，很容易發現，在久遠的上古時代，民間就形成武功之雛形。不過，那一時期所謂的武功，大體上祇是一些捕獵、射禽之類的技巧。然而到公元前後的周、秦、漢，以及此後的三國，兩晉、南北朝時代，武術，也即“功夫”，已作為社稷的一部分大顯神通。

秦末，陳勝、吳廣農民起義軍以樹枝、棍棒為武械，大戰王朝軍隊。

漢代，項羽鞍戟率楚軍，稱雄天下；

三國時代，趙子龍單槍破曹營、關雲長用大刀過五關、斬六將，呂布

提戟戰三官；

隋朝年間，小羅成槍挑小梁王……

形成於北魏時代的少林功夫，很大程度上是吸收了民間諸家的功夫之長而形成的。實際上，許多僧人出家前就是武林高手了。少林寺第一代主持跋陀的兩個大弟子慧光，僧稠是少林僧這方面記載的始作俑者。

少林寺的首創者印度天竺高僧跋陀，約早於達摩三十餘年來中國傳經送法。跋陀本人對武術有着濃厚的興趣，至於其是否習武尚無據可查。不過跋陀所收的弟子慧光和稠却都是身懷絕技者。

根據史書記載，慧光和稠皆有異術。慧光年方十二，便能在井欄上反踢鍵子一連五百。稠則擅長輕功，能“橫榻壁行”，輕輕一躍即可到樑。慧光和稠可算是少林寺最早的兩個武僧。

跋陀本人對武術的興趣愛好和他弟子個人的尚武經歷，在少林寺僧的習武歷史上起了關鍵的創始和導向作用，這對以奉祖宗法為特徵的中國傳統文化環境和戒律甚嚴的佛教環境來說是至關重要的。而此後達摩所創禪宗在少林寺形成的特殊的寬容氣氛，無疑為這種尚武習俗起了推波助瀾的作用。

不過，跋陀師徒尚武習武畢竟純屬個人的一種愛好，禪宗的寬容也只是提供了產生少林功夫的一塊土壤。促使少林僧人大規模習武，並且得以代代相傳、名聲遠揚的重要原因，還在於少林寺本身的地理位置和特殊的歷史背景。

“赫赫”僧兵

從大禹傳夏位開始的中國四千年歷史是一部硝煙瀰漫，動蕩不安的史卷。在長達四千多年的文明記載中，中國社會經歷了無數次的征戰，無數次的割據，無數次的改朝換代。中原腹地由於其地理位置，長期以來便成了中國歷史舞台的中心。地處這一地帶的嵩山少林寺，既有禪宗的寬容環境又有山清水秀、風光如畫的景色，自然而然地成了全國各地的退休將官，不滿朝廷的義傑和逃避官司的壯士最爲向往和理想的隱避之所。這其中絕大部分人出家前便是武藝不凡之士。皈依少林寺爲僧後，寺衆僧廣，各路武林好手在一個相對穩定而又有節制的宗教環境中，如魚得水，相互切磋，取長補短。博採衆家之長的少林功夫也越發的成熟精煉起來。

促使少林功夫大規模發展的另外一個原因，是出於“護廟、拒賊、防身”的需要。

自南北朝以來，由於歷朝歷代競相舉佛，全國香火鼎盛，寺廟經濟相當的發達，少林寺這樣的大寺院儼然是一座大莊園，不僅有領地，而且還有僱工、僕役。僅開皇年間，隋文帝楊堅就賜田萬畝，供寺僧享用。朝廷的“欽賜”，使得少林僧一反佛教“衆生平等”的基本教義和“托鉢化緣”的宗教行爲戒律，成爲依靠出租田產和房產爲生的寄生階層，這就不可避免地使少林寺卷入到俗家的政治紛爭的狂瀾之中，“拒賊”、“護廟”、“防身”便成了吃齋念佛的少林和尚的一項宗教職責，“武僧”和“僧兵”隨之應運而生。

“武僧”尤其是“僧兵”的出現，表明佛徒習武已爲社會所承認，並爲統治階層所藉重。自此少林功夫已不僅僅是某些個人的興趣愛好，也不再局限於寺院以內。一個公開的以少林寺爲標誌和中心的武術集團和流派開始形成。這是一個集中了中國武術精華、帶有神秘的宗教色彩的武術流派。實戰中，形成了以拳術、棍術和內功爲主要內容的武術體系。在這一體系的形成過程中，“僧兵”起了至關重要的作用。

隋末唐初，武德四年（公元621年），秦王李世民與隋將王世充交戰正酣。李世民間少林僧之悍勇及其宗教號召力，曾專門下詔書要求“法師等亦能深悟機變、早識妙因，克建嘉猷，同歸福地，擒彼兇孽、廓茲淨土”。該書下後，得到少林寺僧響應。於是，“四大皆空”身在“紅塵”外的少林僧人便史無前例地開了佛教徒集體參與戰爭的先河。少林武僧志操、惠陽、曇宗等衆僧兵，搶領口一戰，擊潰了王世充軍，助了李世民一臂之力。李世民登基唐朝皇帝後，隆重嘉獎，封曇宗和尚爲大將軍，賜少林寺良田四十頃，準於少林寺常備僧兵。少林功夫及其武僧自此揚名於世，少林僧兵逐年興旺。在唐代著名的武僧有善護、志操、惠陽、曇宗、善惠、明高、靈惠、善勝、智守、道廣、智興、豐滿、省仁、覺義、投宏等。宋代著名的武僧有福居、福識、離誠等，元代有緊那羅、福裕、菊庵、息庵、靈庵等。

明代是少林功夫的興旺和發展時期，少林寺僧幾乎全部習武，常住院組成了一支強盛的僧兵隊伍，人數超過二千五百餘名，少林功夫至此形成自己成熟的體系。無論是少林拳，少林器械還是少林內功，都已具有相當水準。明朝廷對少林僧兵十分重視，僅在嘉靖和萬歷年間，就數十次調遣少林僧兵赴邊征寇。最著名的有月空、月行、月靈、已空、悟空、色空、半空、薩空、悟須、周友、周參、洪洪、普使、小山、造化、天地、一舟、大虛、東明、古泉、大用、碧溪、大有、西堂、古峰、普從、宗擎、洪紀、周賀、銘清等。

嘉靖三十二年（1553年）少林僧天真、天池率僧兵四十人於江南“大破倭寇，倭寇走上海”。

同年六月，又有少林僧天員“率諸哨騎爲先鋒，月空等排陣於後，與賊戰於白沙灣，大敗倭寇。”此役參戰僧兵超過百人以上。

少林僧兵如此公開的大規模的集體參加戰爭，是少林功夫發展的轉折點。少林功夫開始突破寺院高牆，形成獨特的實戰性強內容廣泛精深的武術體系流傳開去，少林功夫也不再是狹義的寺院功夫了。儘管清代朝廷禁絕僧兵，然而明代創下的少林功夫之盛名，則世代相襲並獨領中國功夫之風騷“夫今之武業，天下莫不讓於少林焉”。

Shaolin Temple, Origin of All Martial Arts

IT is night. A masked man leaps over the wall and slips noiselessly into the court of a mansion. Suddenly, amidst shouts and curses, guards and servants rush from every door and close in on the intruder. Yet the man betrays no fear; quickly assuming a defensive stance, he strikes out with his fists and kicks his legs in a series of highly sophisticated movements. The cocky guards do not even have a chance....

This is a typical scene from the traditional kungfu film. A prototype of movie contemporaneous with the "Westerns" of the 1960s or 1970s, the kungfu film has created a screen image of a hero like the Western Cowboy who took the audience by storm. Although what the "kungfu star" really accomplishes are no more than some near-perfect stunts, Chinese wushu (martial arts), known as kungfu to Westerners, has thus become popular all over the world.

Real Chinese kungfu may be something quite unlike that projected on the big screen, but it just as amazing. At the foot of Songshan Mountain in suburban Zhengzhou, Henan Province, a dozen monks from Shaolin Temple are demonstrating superb skills normally accomplished by stuntmen only through the aid of modern filming techniques. They stand on their heads, their throats unscathed when pressed against the needle-sharp points of spears. Hanging from the neck, they breathe as usual. They can shatter a pile of bricks

with a flash of their palms and mill a stone with their fingers, or lick fire with their tongues. The monks of Shaolin Temple, cradle of Chinese kungfu, are almost all capable of seemingly impossible martial skills, something different from regular sports or the make-believe kungfu represented on TV or in the movies. Over the centuries, they have won fame and prestige for Shaolin, the very name of which has become synonymous with Chinese kungfu.

From Indian Buddhism to Chinese Chan Sect

Unlike Western boxing, Korean taekwondo, or Japanese jujitsu, Shaolin kungfu has religious origins, rising from Buddhism. This is somewhat contradictory: how can a form of action based on attack and violence be related to Buddhism, which preaches mercy and benevolence and is opposed to all manner of "destruction of life?" Of the world's countless monasteries and temples, Shaolin is probably the only one known for its martial arts.

As a matter of fact, with the exception of certain primitive beliefs, the majority of existing religions are opposed to violent, offensive behavior. Buddhism, Christianity, or Judaism all advocate forbearance, patience and non-violence. With the exception of the Buddhists of Shaolin Temple, Why?

Around the 5th or 4th century B.C. when Confucius, Lao Zi and many other Chinese thinkers ex-

pounded their teachings during the Spring and Autumn Period, Sakyamuni founded Buddhism in India. Rising as an expression of opposition to Brahmanism, which was practiced by the Indian upper caste, Buddhism advocated asceticism, non-violence and renunciation of the world. Its "Four Holy Truths" expounded the view that life is pain, analyzed the causes of this pain and provided methods for eliminating it. Buddhists believe that everything has cause and principle. The religion delves into such profound problems as insight into life, introspection on reason, analysis of conception, and provides explanations to a myriad things in the universe.

More than 400 years after its birth in India, Buddhism found its way into China in the 1st century B.C., but did not prosper due to the cultural differences between the two countries.

Although Indian culture coexists with Chinese culture in Asia just as India is connected with China by the continent, their physical relations are severed by the Tibetan Plateau and the Himalayan Mountains. The two countries have different natural conditions and social customs, different races, languages and social structures. Thus the Hinayana form of Buddhism, brought into China wholly intact, did not suit Chinese conditions and was not well received by the Chinese working people.

The situation changed after the

founding of the Chan Sect by Bodhidharma, a holy monk from India. He crossed the ocean and arrived in China in 527, finally settling in Shaolin Temple on Songshan Mountain. There his many disciples listened as he preached a new school of Buddhism—the Chan Sect—which differed substantially from Indian Buddhism and more adapted to the popular Chinese culture.

The Chan Sect advocates self-cultivation through seated meditation. It preaches that everyone has the potential to become a Buddha, but fails to do so only because of obstacles in the mind. If one puts one's faith in Buddhism, banishes all improper thoughts and persists in cultivating oneself, true wisdom can be gained and Buddhahood attained. To a Chan Sect devotee, "instant awakening" is of primary importance.

The Chan Sect thus transformed the abstruse, overelaborate Indian Buddhist tenet into a sinicized form of Buddhism that was adapted to the traditional Chinese psychology. It tolerates almost all forms of worldly behavior except killing, looting, robbing and sex. As a result, Shaolin Temple allowed numerous artist monks, tea or wine imbibing monks and even carnivorous monks not accepted by other Buddhist schools. Such unusual religious tolerance provided an important basis for the existence and development of Shaolin martial arts. Hence the appearance of the "fighting monks" and "cudgelling

monks."

Unlike their counterparts in other monasteries, the inhabitants of Shaolin Temple payed little attention to ascetic living. Nor did they study the Buddhist scripture. Their daily routine consisted of "sitting cross-legged in front of the wall" in perfect composure, in order to stifle all distracting thoughts, as preached by Bodhidharma.

It is said that Bodhidharma sat facing the wall in a rock cave for nine years, unaware of birds nesting on his shoulders, his shadow cast deep into the rock face. Perhaps this is exaggerated, but his perseverance provided stimulus to the rise and development of Shaolin martial arts. Long periods of sitting still obviously cause great discomfort and cramped limbs; one needs to limber up to restore circulation. Thus the "18 routines of Shaolin wushu" were invented. By modern physycal standards, these routines are no more than warm-up exercises. But in those days they served as a regular part of the self-cultivation regimen of Shaolin, setting an unprecedented example in the world of Buddhism, or perhaps even in other religions. Shaolin martial arts began to flourish.

From Temple Protection to Martial Arts

Today, however, the origin of Shaolin kungfu is still a widely debated topic.

After Bodhidharma established his first religious court at Shaolin

Temple, the Chan Sect spread rapidly in China, unmatched by the Chengshi, Faxiang, Tiantai, Huayan and Pure Land sects. After the Tang Dynasty, the Chan Sect became far and away the most influential Buddhist school in China, dominating more than 70 percent of Buddhist temples throughout the country. Yet of all the temples professing the Chan Sect, only Shaolin was renowned for its martial arts. Why? There are various reasons, some historical and some coincidental.

As a matter of fact, the first elements of wushu had taken form since time immemorial, through activities such as fishing and hunting. By the Zhou and Qin era, and throughout the Han, the Three Kingdoms, the Western and Eastern Jin and the Southern and Northern Dynasties, wushu began to play an increasingly important role in warfare. At the end of the Qin regime (221-207 B.C.), peasant rebels led by Chen Sheng and Wu Guang fought the Qin army with staffs and tree forks while Xiang Yu, king of Chu, lorded it over every other claimant to the throne with his halberd. During the three Kingdoms Period (220-280) Zhao Yun charged Cao Cao's camp single-handedly and Guan Yu, brandishing his broadsword, forced his way through five cities, hacking down six enemy captains. And during the Sui Dynasty, Luo Cheng slew Prince Liang with an upward tilt of his spear.

To a great extent, Shaolin wushu, which really took shape during the