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CONTENTS

目錄

前言.....	7
少林十八般兵器.....	19
少林刀.....	23
少林槍.....	26
少林劍.....	28
少林棍術.....	30
少林鈞.....	35
少林九節鞭.....	38
少林鏟.....	41
少林飛鏢.....	44
少林一路單刀.....	46
少林梅花槍.....	47
少林風火棍.....	48
少林功夫.....	51
易筋經十二式.....	58
少林拳.....	60
實用手法.....	61
象形拳.....	76
大洪拳.....	81
小洪拳.....	87
少林羅漢十八手.....	93
少林擒拿法.....	94
釘上鷹爪功.....	97
掌.....	100
斬魔劍.....	102
千斤腳.....	105
鐵頭功.....	108
卧虎功.....	114
排打功.....	116
少林童子功.....	118
布袋功.....	120
玉帶功.....	122
一指金.....	124
千斤墜.....	127
拔釘功.....	128
吊功.....	129
少林火功.....	130
梅花椿.....	134
陰陽氣吸功.....	139
輕身功.....	151
少林健身十二法.....	154

PREFACE	7
The Eighteen Types of Shaolin Weapons	19
Shaolin Sword	23
Shaolin Spear	26
The Shaolin Sword	28
The Shaolin Cudgel	30
Shaolin Hook	35
The Shaolin 9 - section Whip	38
The Shaolin Shovel	41
Shaolin Flying Dart	44
Shaolin Single Broadsword	46
Shaolin Plum blossom Spear	47
Shaolin Fenghou wind and fire Cudgel	48
Shaolin Kung - fu	51
Twelve Styles of Yijinjing	58
Shaolin Boxing	60
The Hand Exercise	61
The Imitative Shaolin Boxing	76
Dahong Boxing	81
Xiaohong Boxing	87
Eighteen Forms of Shaolin Arhat	93
The Capturing Skills of Shaolin Kung - fu	94
The Hawk's claw Exercise	97
The Palm Exercise	100
The Sword for Killing Devil (the palm exercise)	102
Qianjing jiao (the foot exercise)	105
Tietougong (the exercise of head training)	107
The Liling Tiger Exercise	114
Paidagong (the exercise of beating every part of the body with a woodbrick)	116
Shaolin Tongzigong (the Children's exercise)	118
Budaigong (the exercise of the abdomen)	120
Yudaigong (the exercise of arms)	122
Yizhijin (the exercise of head standing on one finger)	124
Qian Jin Zhui	
(the exercise of hefting a big stone attached to the testes with a rope)	127
Badinggong (the exercise of pulling out the nails from a nailed wood plate)	128
Diaogong	
(the exercise of hanging from a tree with a rope round the neck)	129
The Shaolin Fire Exercise	
(the exercise of licking a burning hot iron shovel)	130
The Plum blossom Stake Exercise	134
The Yin - Yang Qixigong	
(the exercise of attracting something on the belly by Qi)	139
The Light Exercise	151
The Twelve Methods of Being Healthy and Strong	154

PREFACE

前言

公

元十五世紀末，正是我國北魏孝文帝太和年間，西域高僧跋陀來到中國，受到虔信佛學的孝文帝的禮敬。跋陀高僧“學務靜攝，博通經文”，且又“性愛幽栖，林穀是托”。於是，孝文帝敕令在林木茂盛、景色幽美的少室山陰建造少林寺，請跋陀高僧在此落迹傳教。一時間，四面八方虔心向佛的人們聞風而至，紛紛投到少林門下。跋陀不僅注重佛法的傳教，還在衆弟子中造就了一批聰慧精幹、善好武技的弟子。其中惠光和僧稠倍受跋陀青睞，前者能在井欄邊上反踢毬子連續五百下之多，後者則一身武功超絕於世。可見少林寺建寺之日，亦正是少林寺僧人習武之風開始之時。

後來，另一印度高僧達摩從天竺來到嵩山，在少林寺初傳禪宗，並在寺後五乳峰上面壁九年。由於禪宗注重坐禪壁觀，修練時不免筋骨困頓，於是寺僧們便自創出一些舒絡筋骨的武功套路，以便在長時間坐禪後演練一番，從而消除困頓，強身健體，如易筋經、先天羅漢拳、十八手等等，可能是少林寺最早的幾種功夫了。

隋朝末年，朝廷風雨飄搖，烽烟四起，少林寺亦曾養起護寺僧兵。此後，以志操、惠、曇宗爲首的寺僧們救助秦王李世民，生擒王仁則，逼降王世充，立下了赫赫戰功。李世民做皇帝後，在少林寺封官賜爵，並明令少林寺可以募養僧兵，至今少林寺內碑勒尚在。唐末五代，少林寺曾一度衰頹，至南宋又復中興。明代的少林寺僧，普遍習武，“以搏名天下”。當時，少林寺僧也曾參加沿海禦倭之戰。“驍勇雄杰”，數年屢立戰功。

明人王世性在《嵩游記》中說，少林“寺僧四百餘，武藝俱絕”，演出時，“拳棍搏擊如飛”。從中可略見當年少林衆僧習武演武之盛況。少林寺後殿專爲寺僧練武之用，設有兵器架，架上十八般兵器俱全，供練武僧人隨時取用。由於年復一年的練功，後殿磚地表面已磨出腳窩，至今仍清晰可見。白衣殿南北山牆上有清代繪制的各種拳勢的壁畫，有拳術對練和各種器械對練，生動地描繪了寺僧練武的情景，突出了少林拳手、眼、身、法、步和攻防要領。

少林寺附近民衆練武之風也極盛，並對少林武功的發展起了促進的作用。上千年來，中國各拳術門派的精華融匯于少林寺，少林寺實際成了武術集散地，並在長期發展中形成了少林派。少林寺也因此而名揚天下，所謂“武以寺名，寺以拳顯”，也不無道理。

少林拳術有套路172種之多（器械除外），並有三十六外功和三十六內功，合稱七十二藝。原有木刻版拳譜留存寺內，但在1928年少林寺遭到歷史上第三次火焚，武功典籍已燒毀殆盡。由於少林武術確已形成係統，所以大部分仍能留傳至今。

今天，少林武術又爲世人所重視，並引起海外大批武術愛好者的矚目。新一代的少林武僧，正在挖掘失傳的絕藝，繼承、發揚少林功夫。更有一批有識之士，搜集資料，潛心研究，出版各類有關少林武術的典籍。我以八五高齡，看到古老的少林武術能重放異彩，是何等的欣慰。

中國嵩山少林寺方丈

釋延禪

By the end of the 15th century, which was the period of Taihe years of Emperor Xiao Wen in the Northern Wei Dynasty, an Indian monk called Ba Tuo came to China, and was highly respected by Emperor Xiao Wen, who piously believed in Buddhism. Ba Tuo was not only conversant with Buddhist classics, but also fond of living in a peaceful and secluded place with forest around. Hence Emperor Xiao Wen gave an order to build a monastery for monk Ba Tuo to disseminate Buddhism at the foot of Shaoshi Mountain, where the forest was luxuriant and the landscape was particularly beautiful. From then on, many Buddhists came to Shaolin Monastery one after another from all over the country. Ba Tuo layed stress not only on the imparting and teaching the Buddhism, but on bringing up a large number of disciples who were intelligent, capable and good at wushu. Among them Hui Guang and Seng Chou were most found favour in Ba Tuo's eyes, because Hui Guang could kick a shuttlecock over 500 times in a row on the rails round a water well, and Seng Chou was armed with superior Kung -- fu. This obviously showed that the day of the founding of Shaolin Monastery was the beginning day of practising Shaolin martial arts.

Later on, another Indian monk called Bodhidharma arrived in Songshan and created the Chan sect of Buddhism in Shaolin Monastery. Facing the stone wall in a cave on the Wu Ru peak of Songshan Mountain, he sat in meditation for 9 years. Long time sitting in meditation caused the monks very tired, so the Shaolin monks created a routine of wushu by themselves for stimulating the circulation of the blood and relaxing the muscles and joints. The Yi Jin Jing, Xian Tian Luo Han boxing, Shi Ba Show, etc. were the earliest Shaolin Kung -- fu.

By the end of the Sui Dynasty, the Imperial government was tottering and the flames of battles rose from all directions. In order to safeguard the Monastery, a monk soldier army was organized in Shaolin Monastery. Hereafter, the Shaolin monk soldiers headed by Zhi Cao, Hui and Tan Zong helped the Qin prince Li Shimin captured Wang Renze and forced Wang Shichong to surrender. After being the Emperor of Tang Dynasty, Li Shimin offered official posts and conferred the titles of nobility upon Shaolin monks, and issued an order that Shaolin Monastery might have monk soldiers. It is recorded in an inscription on a stone tablet in Shaolin Monastery. From the end of the Tang Dynasty to the Five Dynasty, the Shaolin Monastery had been weak and degenerate for a time, and revived in the period of Southern Song Dynasty. During the Ming Dynasty, the Shaolin monks practised wushu universally and was well known to the whole country. At that time, the Shaolin monk soldiers also took part in the fighting against the Japanese pirates, and won one victory after another for several years.

It was described in "Songshan Travel Notes" written by Wang Shixing of the Ming Dynasty that "There are 400 monks and more in Shaolin Monastery, and all of them ex-

celd in martial arts". During the demonstration, the wrestle with fists and cudgels was like a strong wind.

The last hall of Shaolin Monastery was specially used by the monks for wushu training. In the hall there are some weapon frames on which 18 types of weapons to be used at all times by Shaolin monks for exercise training. On the bricks floor of that hall there are many foot-prints which were shaped by the monks' stamps year in year out.

In the Whiteclothes Hall there are two murals of various Shaolin boxing postures respectively on the north and the south wall which were painted in Qing Dynasty. The murals vividly depict the scene of Shaolin monks' skill training, and especially stress on the skills of hands, eyes, body, steps and the offensive and defensive essentials of Shaolin boxing.

The martial arts training of the villagers near the Shaolin Monastery became the regular practice, which promoted the development of Shaolin Kung-fu. In the past thousand years and more, the cream of various routines of the Chinese wushu was fused in Shaolin Monastery where actually became a collecting and distributing centre of wushu. In a long time of its development, the Shaolin school of wushu was formed. That's why the Shaolin Monastery is well known to the whole country, and the wushu was given the name of Shaolin.

Subsequently, more than 172 routines of Shaolin boxing were created. Another 36 internal exercises and 36 external exercises were formed which were called in combination the 72 hand-combat arts of Shaolin. Originally the woodcut edition of Shaolin Boxing Manual was preserved in Shaolin Monastery. But in 1928 the Shaolin Monastery was destroyed by the third fire in the history, and all of the ancient books and records of Shaolin wushu were burned into ash. As a matter of fact, the Shaolin wushu at that time had been already formed into a system, so most of Shaolin wushu skills have been popularized even though some of them were lost.

Today, Shaolin wushu once again become more popular and many overseas wushu lovers focus their attention upon the development of Shaolin wushu. The new generation of Shaolin fighting monks are now excavating the lost consummate art, inheriting and developing the Shaolin Kung-fu. Even a large number of persons with breadth of vision are collecting some materials related to the Shaolin wushu, applying themselves to Shaolin wushu study and publishing various kinds of Shaolin wushu books.

I'm 85 this year and what gratified I am to see that the ancient Shaolin wushu is blossoming again in radiant splendour.

SHI DEQAN

The Abb of
Shaolin Monastery
China.



少林神威 The power of Shaolin







白衣殿拳譜壁畫

—— 徒手對練

The mural of Shaolin
boxing manual in the
White Clothes Hall –
bare – handled exercises



白衣殿拳譜壁畫——器械對練 The mural of Shaolin boxing manual in the White Clothes Hall—practice with arms





藏于密林深處的少林武僧練功場 The training yard of Shaolin fighting monks hidden in the deepest of thick forest

