KUNG FU

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History, Philosophy and Technique

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RED SAND PALM

Red Sand Palm is one of the most astounding of the Yin Kung, or negative, elements. Without touching an assailant's body, the adept merely makes signs of rubbing or striking at him with the palm of one's hand from a distance and the receiver will be injured. The wound will cause irreparable damage. Death usually follows in ten to fifteen days.

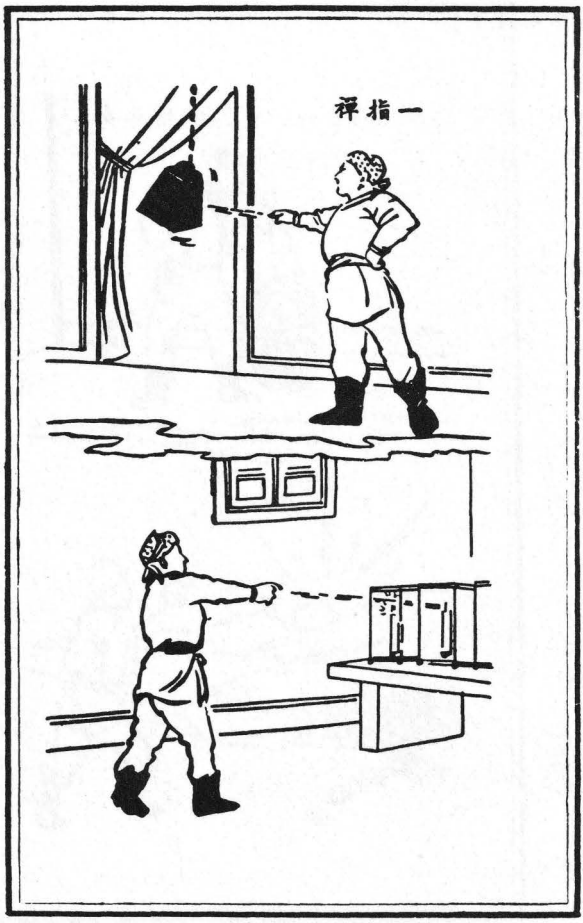
The first requirement to achieve this distance killing practice is a basin full of very small-grained sand. (The red sand found in China is extremely fine grained.) Using both hands, scoop up some of the sand. Close the palms over it. Then, in a grinding motion, attempt to pulverize the sand grains. Mentally decide that not a single grain will sift through the hands until it has been reduced to powder. For best results, the practice session should continue with more scoops of sand until one is exhausted. Perform this exercise daily until, after a few years, the rubbing motion of the empty palms, even a few inches from the basin, can move the sand in it. Then

refill the basin with course-grained sand. Repeat the same procedure several more years until the sand moves when rubbing the empty hands a foot away from the basin. Next, use iron beads followed by iron balls weighing approximately five pounds. When one is able to rub sharply the palms two or three feet over the basin and cause just one iron ball to bounce out, the art will be accomplished. Should a Red Sand Palm expert be forced to use the palms to strike an attacker at a distance, depending on the sharpness of the rubbing or striking hand motion, monk Wu Toy wrote that the opponent would "either collapse dead on the spot or die within two weeks." However, it is believed that this Negative Kung is so rare that no one in modern history has mastered it, although there are a few who continue to try.

ONE FINGER KUNG

One Finger Kung is another astonishing example of negative (Yin) power. This single finger concentration exercise is similar in function to Red Sand Palm. Begin the practice by suspending a heavy iron bell, a hundred pounds or more, to chest level in the middle of a hallway of one's home. Poke the bell with the right forefinger to make way every time one passes it. Initially, the weighty cup-shaped vessel will not readily respond to finger strikes, but with determined practice the bell will begin to sway back and forth from what seems to be a mere touch. And after two to three years of focused training, the bell will give way by poking at it sharply from two feet away. At this stage one will also be able to ring the bell by concentrated poking at the bell's hammer from a yard away.

After the bell ringing is accomplished, the next training level calls for the placing of a lighted candle in a quiet room. Stand between ten and twenty feet away from the candle and point at the flame with the right forefinger. At first the candle only flickers normally, but after disciplined practice for several years, depending on one's mental effort, one's finger pointing will extinguish the flame. Then place a candle inside a paper lantern and practice by pointing at the flame until it wavers unsteadily and dies while the lantern remains undisturbed. Next, attempt it with a glass lamp. If one can mentally manage to put out the flame by pointing at it



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without breaking the glass, he will have mastered the art. At this advanced level, should the forefinger be aimed at an opponent, even though separated by a door, he still could be injured or destroyed. The Chinese considered One Finger Kung, which they say never missed, to be superior to Red Sand Palm.

DRAGON CLAW KUNG

Dragon Claw Kung, also known as Chin Na Palm, has the effect of making an attacker feel as if a sharp talon has torn into his flesh as a master's five fingers grab onto various pressure points of his body. During basic training, using the fingers of the stronger hand, attempt to lift a small-mouthed jar weighing approximately thirty pounds. Even though it is empty, one may find that the vessel slips easily out of his hooking grip. However, after several months of diligent digital application, and directing the strength of the forearm into the fingers, one will manage to raise and

lower the large jar as he wishes. One is now ready for the next step. Pour one bowl of water into the jar prior to each practice session. The adept will gradually build up his gripping power until he is able to lift the jar, brimful of water. In subsequent training, using the same procedure, replace the water with sand, a bowlful each session until full again; finally, exchange the sand for lead beebees. When one is able to pick up the jar filled with lead beebees, part of Dragon Claw Kung will be accomplished. The fingers will possess the positive (Yang) element.

In advanced training, put the jar aside and practice the same hooking finger grip empty-handed with dynamic tension. Do this every morning at sunrise by pointing the five developing fingers toward the sun and act as if you were trying to grasp the distant celestial body. This empty-handed gripping practice enhances the strength of the negative (Yin) element. The Yin and Yang must always be harmonized to achieve ultimate effectiveness. Dragon Claw Kung employs both at different stages. And when practicing the dynamic tension grip, the positive element is avoided and the negative element is produced. If you are able to relinquish the use of the positive element strength, you will have achieved the ultimate in

Dragon Claw Kung. At this pinnacle, "birds flying across the sky will fall as if shot by arrows at a stretch of the gripping fingers. Wild horses can be managed as if bridled and the reins in one's hands." If this "Dragon" hand is used to grab an antagonist's pressure point in his arm, the limb will be immobilized immediately or temporarily paralyzed, but his life will be spared. Dragon Claw Kung, obviously capable of inflicting serious injury, nevertheless is used only to detain or restrain an opponent.

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WATER DIVIDING KUNG

Water Dividing Kung is cultivated by concentrating strength in the backs of the palms and arms. The student should begin by burying a dozen ten-foot-long bamboo poles vertically three feet in the ground. Securely braid a rope in and around the top part of the straight row of poles, creating, in effect, a bamboo wall. While tightly bound together, the two-inch-

diameter bamboos will remain slightly flexible. Thus, they could be forced open by superior strength.

The disciple starts his practice by pushing both hands through the center of the bamboo row, then spreads his arms outwardly as if he wished to penetrate a mob of people to save a trampled child. As practice increases, a small gap will appear; eventually one will be able to bend open the bamboo poles and walk through to the other side. Then, add another pole at each end of the row. Practice until the poles can be forced open with ease. Repeat this training until twenty bamboos are planted. With the planting of one bamboo, the weight force is increased by seventy-five pounds, which means that one would ideally possess fifteen hundred pounds of dividing power in his palms and arms. Should an unruly crowd ever detain an adept or block his passage, his Water Dividing strength will have the force to part the mob as an earthquake splits the ground.

HING KUNG

Since most of us weigh well over a hundred pounds when fully grown, it seems highly improbable that we could ever attain the freedom of lightness enjoyed by butterflies perching on tree branches or swallows flitting through the willows. However, it can be facilitated through the gently nimble art of lightness, Hing Kung. This rarely practiced Kung begins easily enough by filling with water a one-hundred-pound earthen vessel, which becomes obviously quite heavy, at least solid enough to support a human body as a student balances himself on the rim of the big-bellied jar. The student then ties two pounds of lead weights onto his body and walks, carefully along the edge of the vessel. He continues this practice daily, for approximately a month, until he can agilely step around the rim without falling off or knocking over the filled vessel. Next, he empties a cup of water from the vessel while adding five ounces of lead weights to the body. This procedure is repeated until he becomes twice as heavy and yet is able to walk along the edge of the eventually empty vessel. The following step calls for replacing the earthen vessel with an empty reed basket. It is filled with rocks and the student walks along the basket's rim. Gradually the rocks are removed until he can step along the edge of the empty basket. When this level of accomplishment is achieved, the student will be ready to

practice light walking on sand. Using small-grained sand, he paves a footpath of about one foot deep, three feet wide and ten feet long. The pathway is covered with rice paper, which is as fragile as the wings of a dragonfly. As one first walks on it the weight of the feet will cause the porous paper to rip against the soft sand underneath. One must mentally and physically practice this light walking until he can step over the path without tearing the paper. Then, the ultimate practice—the paper is removed and the student walks on the sand until no footprint appears. The art of Hing Kung is then mastered. Thus "neither does a grass blade move when walking on grass nor a footprint show when walking on snow." And when the disciple removes all the weights from his body, his future journeys will never leave a trail. As fabled as this sounds, even monk Wu Toy admits that it takes over ten years to master Hing Kung. Do not step into this practice lightly. It will take profoundly heavy thought and supremely applied devotion to make your body as weightless as a cloud.

SPEED RUNNING KUNG

Speed Running Kung, also known as Night Walking Skill, is another category of Hing Kung, or "Making the Body Light." Leg and lung development is primary in this Kung, with eyesight training mandatory at the advanced level. The initial practice is prepared by attaching lead weights equal to three per cent of one's body weight onto each ankle. For example, a one-hundred-fifty-pound person should tie a four-and-a-half-pound weight onto each ankle. Then run daily in an open field until winded. Do not, however, go beyond the stamina limit: rather run a little farther each day to increase the personal endurance. Every two weeks add a half-pound weight to each ankle. Continue the progression until the weight on each ankle equals ten per cent of your body weight (fifteen pounds per ankle for a one-hundred-fifty-pound person). In the beginning your body will find this training intolerable for long-distance fast running. However, after several years you will be able to run ten miles a day with ease while wearing the heavier weights. You must then continue to maximize the vitality by racing up and down hillsides. Advance this durability training by running up and down rocky cliff or mountain sides. Intensify the power running until the strain of the weights is not felt as leg maneuverability begins to resemble a sure-footed feline. The student will thus be ready to remove all the weights from the body, which will feel as light as a hummingbird.

Eye training is next. This is a most serious practice which must be conducted in a dark and quiet room. Place a lighted lantern covered with thin light green paper in a corner. Sit calmly approximately ten feet away from the lantern. Stare straight at the lantern until just before the point of strain, then close and relax the eyes. Stare and rest again. Repeat this twelve times during the evening. It should be stressed that this vision exercise must be practiced extremely slowly and patiently over five years to avoid any severe, trying or wearing pressure on the eyes. At first the lantern's wick is turned up, creating a bright light. Gradually, turn down the wick until the flame is eventually extinguished. If one can still see the lantern in the darkness, the eye training will be accomplished. Armed with these cheetah-running and lynx-eyed seeing abilities, you will truly be as a cat—a lithe animal of superior vision and physical dexterity.

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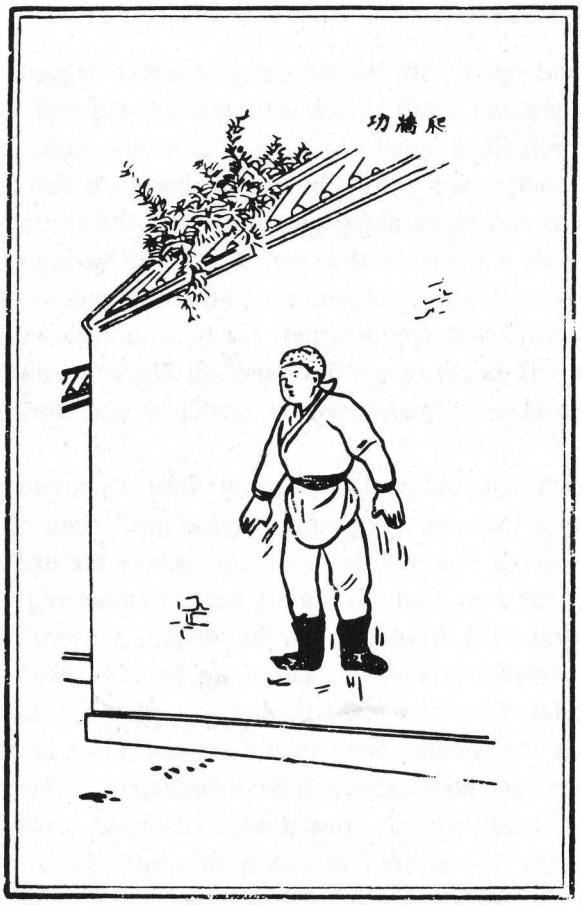
LEAPING KUNG

Leaping Kung must not be ignored, no matter which style of Kung Fu one practices. A student should have basic knowledge of this Kung, even if he does not emphasize its development. Obviously, making a standing broad jump of five feet is nothing special, but when one can leap over a car or jump across a fifteen-foot-wide mountain stream, then this becomes a spectacular skill. And it can be achieved. Begin by digging a hole in the ground two feet deep and three feet wide. Stand in the trench and leap to the ground level. Repeat this jumping move until you are fatigued. Weights are also used in Leaping Kung practice. Every fifteen days add two ounces of weights to the body and dig the trench one inch deeper. Keep up a steady and determined progression as the weight becomes heavier and the hole gets deeper. Continue this for three to five years until able to leap out of the same trench, now over seven feet deep, while wearing over ten pounds of weights. Imagine, removing the weights and given some running room, how far the disciple would be able to jump!



WALL CLIMBING KUNG

Can man emulate a gecko, a harmless small lizard, streaking across the side of a wall? Kung Fu experts say yes, labeling the training Wall Climbing Kung, or, more commonly, Gecko Crawling. They claim that anyone well versed in this art can, with his back against a wall, move freely on and along the surface, horizontally and vertically, by using the controlled strength of his heels and elbows. While perfection of this Kung is indeed similar to a gecko darting as a matter of routine up virtually any wall, it certainly is not easy for humans to master precarious Wall Climbing, which often threatens to create great insecurity or instability. Generously estimating, one out of a hundred students might consummate this Kung.

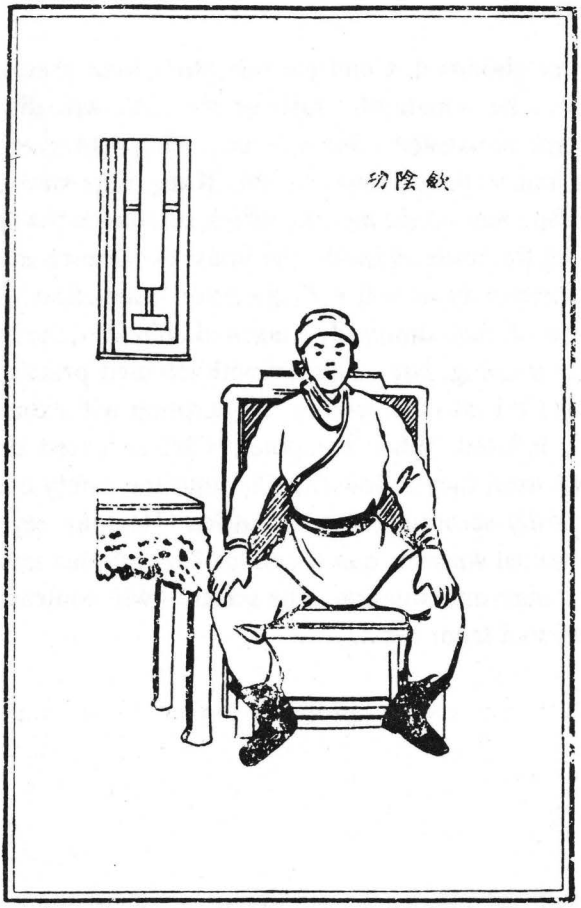
Should you seriously wish to practice (because that is the only way a student will ever accomplish it—with extremely serious dedication), begin by lying on your back. Brace the body weight with the strength of the heels and elbows. Arch the body upward and slowly crawl on the heels and elbows. Perform this exercise for one to three years until you can lie on

your back and move with the dexterity of a four-legged, long-bodied reptile. Then construct a solid brick wall, ten feet tall and ten feet wide, with the bricks protruding unevenly from one to six inches. With your back against the wall, place your elbows and heels on the edges of the protruding bricks and move along gradually with the center of gravity aimed toward the wall. At first the disciple may fall off without even getting both feet off the ground, but he should not be discouraged. Continue this Climbing practice until you are fatigued, for two sessions a day. After several months you will begin to get the "feel" of Gecko Crawling and in a few years will be able to freely traverse vertically and horizontally along the rough wall.

Then tie a five-pound lead belt around your waist and practice. At your own pace, over the next few years, increase the weight of the belt to thirty pounds. If you still can advance with ease across the uneven wall, you will be ready for the next step. Gradually begin hammering off the protruding bricks. Continue the training with the weight belt until the brick wall is hammered completely smooth. This little by little brick-chipping process will take no less than five years, probably longer, for ultimate success. Finally, remove the weights from your body and glide along the wall gracefully and silently. The student will have become a gecko master capable of following any lizard's path across a wall. However, a total of ten years' assiduous training is required to reach this lofty level of Wall Climbing proficiency. So, with a decade of dedication at stake Gecko Crawling rarely is achieved, with most disciples falling by the wayside.

TSIEN YIN KUNG

Many men have agonized over the fact that their testicles were located in such an exposed position. Why should these sex organs hang loosely outside the body? Doctors tend to agree that normal body temperature is too hot for essential sperm production. They maintain that the scrotum, the pouch of skin that contains the testes, provides a cooler environment. During regular fetal development two egg-shaped "balls" lie within the abdomen, but just before or immediately after birth they descend into the scrotum, where they remain extremely susceptible to injury. Striking a man's testicles will cause instant excruciating pain. Should the blow be hard enough, he will be incapacitated to the point of being unable to do little



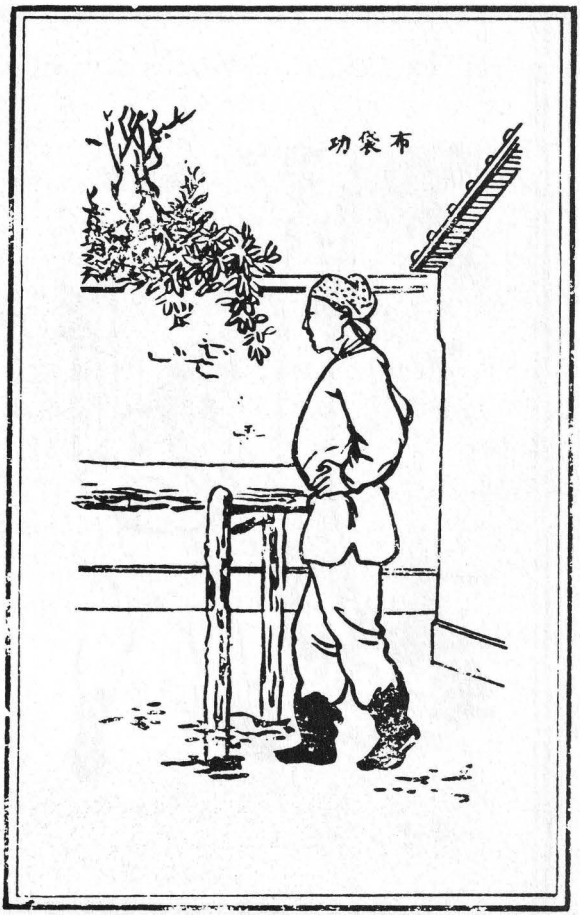
more than bend over in agony while cupping his crotch area with his hands. His anguishing, almost paralyzing inability to defend himself will last at least thirty seconds, usually longer, again depending upon the impact force against the genital glands, although certainly offering the assailant sufficient time to do what he wishes.

Tsien Yin Kung is designed to avoid this possibility by protecting these delicate and normally vulnerable organs. This is accomplished by focusing the Ch'i to draw up the testicles into their original body orifice, that is, whence they came as a babe. Thus, one's vitals will not be harmed by outward attack. Some categorize this inward concentration under Internal Kung, which is not correct. In the Internal method Ch'i fills the entire body, racing through the arteries and veins and the four limbs so that no catastrophe, such as fire or freezing cold, can destroy a master. One will not need such superior Kung to avoid a human conflict. Rather consider Tsien Yin Kung, a negative concentration element, as a Soft Kung technique of avoiding mayhem. When first training, meditate without interference and rid the mind of all devious thoughts and anxieties. Then focus the Ch'i into the genitals. Follow this by concentrating this energy upward

toward the lower abdomen. Continue this meditative practice for at least one year. Do not be impatiently rash or the Ch'i will dissipate and the spirit will become exhausted. One will be inclined to give up Tsien Yin Kung as being impractical. However, this Kung is possible. With correct focusing upon the cremasteric muscle, which surrounds the spermatic cord, one can draw up the testicles inside the body. Some men are known to be able to do this naturally at will with no prior instruction. Should the student not be one of that unusually endowed minority, he will experience nothing in early training, but gradually with devoted practice whenever he concentrates his Ch'i into the genitals, his scrotum will expand like a small balloon slightly inflated. When the potent Ch'i is forced up, the testicles will be attracted until they follow the Ch'i into the safety of the body cavity. Only the fleshy scrotum remains outside. He may regard Tsien Yin Kung to be perfected when he can thrust his Ch'i into his testicles and raise them during a dangerous situation. The scrotum will contract and the testicles will be harbored from harm.

BAG KUNG

A disciple will not require a real bag to practice Bag Kung unless he wants to label his belly as a kind of "superbag." Bag Kung means the cultivation of Soft Kung of the abdomen to make it like Amida Buddha's bag, which was full of Ch'i (he was the itinerant fat Buddha who always carried a traveling bag). One's "bag" will be to develop, in particular, the abdominal muscles surrounding the stomach cavity to protect it against frontal attack. When first training, meditate daily by concentrating Ch'i into the abdomen. Using both hands, first to the left, then the right, smoothly but firmly stroke downward thirty-six times against the abdominal wall. Then release the Ch'i and sweep upward thirty-six times, again using both hands alternately. Practice this for approximately two years. The abdomen will become as soft as cotton, yet the concentration of Ch'i will make it as solid as steel. Next, bury two wooden posts two and a half feet from each other with a wooden brace connecting them near the top. The posts should rise no more than four feet, i.e., to the level of the abdomen. Loosely mount a six-foot-long log across the brace. Place your abdomen against one end of the log. Suck in the stomach so that, in effect, the end of the log is wrapped tightly by the abdomen. Then pull back the body. You will fall back easily



leaving the log, but as the training intensifies, the end of the log slowly will be engulfed by the abdomen as if it were rooted in the pit of your stomach. Even though you may jerk the body back violently, the log still will adhere to the abdomen. And after the log is drawn in by belly power, a concentrated release of outward Ch'i into the abdominal muscles will cause the log to shoot straight out for several yards. Armed with this advanced ability, should an antagonist try to hit a master in the stomach, he will not avoid his harmful effort; instead the adept will accept freely his hard-thrusting fist while absorbing it into his abdomen. Not only will he be unable to withdraw his fist, but it will be painfully seized as if tightly locked in handcuffs.

It can be released with a sharp burst of outward abdominal Ch'i, which will snap the opponent's hand back causing his body to reel around, if not fall down. However, Bag Kung is seldom practiced anymore, since it takes more than ten years to master. Although its Soft Kung principle can and should be pondered often: the passive is used to restrain the active and the soft is used to restrain the hard.

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IRON FOREARM KUNG

Iron Forearm Kung, also known as the Iron Pole, is thought to be one of the simpler and easier-to-master Kung Fu techniques. This arm training begins by lightly striking the inner and outer forearms against a firm, upright wooden support, for example, a balcony post or house pillar. Practice this exercise for fifteen minutes a session, twice a day. Six months later begin hitting the column harder. You will notice that the forearms can accept and tolerate the steady striking. They gradually become strengthened and hardened. Continue this for six more months. Then advance the training by pounding the forearms against a heavy tree trunk covered with coarse bark. This will enable the skin, muscle and bone to develop more resistance against a rough and hard surface. Practice this for at least an hour a day for two years. Repeat the same procedure but use large rocks instead of a tree trunk. Strike smooth rocks at first, later uneven ones. Finally, concentrate on the rough rocks until a disciple can swing his arms freely and from any direction instantly shatter one with either arm. The arms, now with the strength and hardness of lead pipes, are potential lethal weapons for the preservation of peace. This, then, is Iron Forearm Kung.

FIST KUNG

Fist Kung has the effect of producing a steel battering ram out of the hand. One fist strike to the chest, for instance, can cause immediate death resulting from massive internal hemorrhage and shock. Usually only masters who dedicate their lives to the martial arts manage to perfect Fist Kung, while many others disregard this Hard Kung as being unnecessary for the attainment of the true essence of Kung Fu.

The simple reason is that you must first break the main knuckles in your hitting hand, normally the first two, sometimes four. This is done by smashing the fist against a rock. The joints at the roots of the fingers will break after repeated heavy blows, causing the rounded prominence of the struck knuckles to flatten. Allow the knuckles to heal. Then slowly begin hitting a light smooth rock and start building a layer of calluses over the previously broken knuckles. Continue this until a solid callus has formed over and between the knuckles and one is able to strike the rock while feeling no pain in the hand. Next, begin hitting a fifty-pound rock with the fist. At first it will be difficult to budge, but with constant practice the rock can be moved. Replace it with a one-hundred-pound mass of rock. Punch it

until you can put the rock into motion. Now, use a boulder weighing about three hundred pounds. Strike it one thousand times a day. This sounds like a lot but this exercise can be accomplished in less than an hour.

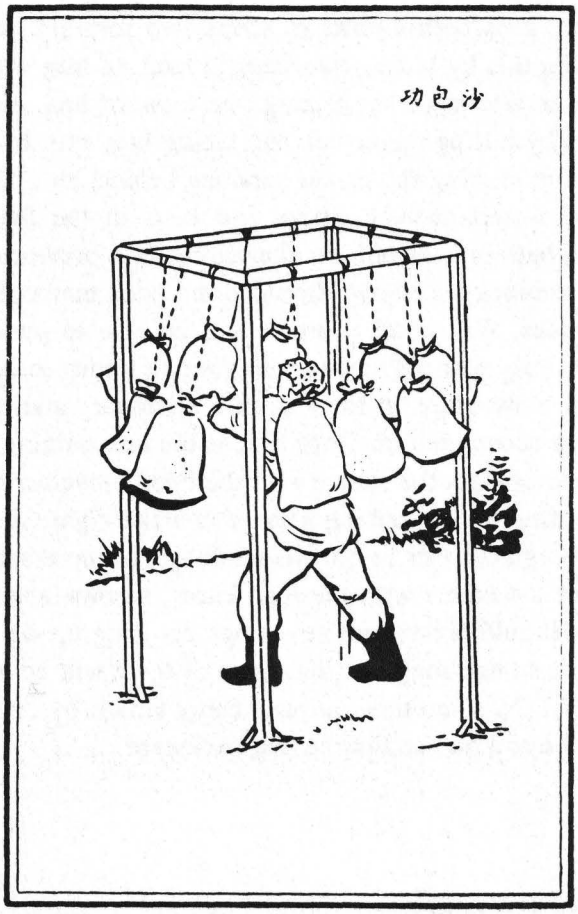
After two years of this advanced training, if the student can project the boulder even two feet with one bash of his fist, he will have mastered Fist Kung. However, at this lethal level, his fist will have literally no other function than that of a pile driver. Equipped with this tremendous striking force he must be very careful that he does not hurt innocent people or break property unintentionally. Old masters thought of this and always used their lesser used hand, i.e., if they were right-handed, the left hand was developed for Fist Kung.

SANDBAG KUNG

Sandbag Kung is classified as a Hard Kung, although its mastery does not rely entirely on the strength of the Yang element. Training methods require the construction of a sturdy wooden frame as seen in the picture. Depending on one's reach and height, the square frame should measure approximately five feet a side and stand eight feet high. Suspend ten ten-pound sandbags equally around the four top beams. Using a strong rope, firmly secure the ten-pound bags so that they hang at the chest level. Step into the center of the framework and assume the Horse Stance or Bow Drawing Stance. Strike the sandbag directly in front of the right fist. When the bag swings back to its original position, hit it harder. Continue this practice until your accuracy and timing are enhanced with precision punching at the swinging target. Each stage should last three months, five days a week, five hundred strikes for each hand during the daily session.

In the second training stage, the disciple should strike two sandbags facing him with both fists at the same time. During the third stage, he uses the fists alternately in a left-right hitting procedure. When one sandbag has been struck to the peak of its outward arc, the other bag should be swinging back to its original position. Again, he is conditioning his timing and accuracy. After the student has perfected the forward thrust punching, he will be ready for stage four.

In the fourth stage, intensifying the peripheral vision by hitting the two bags at one's immediate left and right, the student strikes the bags with



both fists simultaneously, hitting them again at the bottom point of their downswing. For the fifth stage, the same two bags are hit alternately. After becoming proficient in striking sideways, he practices the drill together with the striking forward exercise.

In the sixth stage, the two forward bags are punched with both fists at the same time, then immediately the side bags are hit with both fists at the same time. The student continues this hitting exercise as he times the punches at the lowest point of the downward arc of the returning four bags. When he is thoroughly precise with this training level, he continues to stage seven by alternately striking the same four bags, hitting one forward bag, then one side bag, continuing by punching the other forward and side bags. In this advanced drill, the reactions must be instantaneous. If one is slow or the timing is off, he might be struck by one or more of the returning sandbags. That means he will require more determined practice. When stage seven is mastered finally, he will be ready for the more complicated stage eight.

The student uses both elbows to strike two forward bags at the same time, following this by hitting two bags in back of him with reverse elbow blows. Then he alternates by striking one forward bag and one near bag. He continues by hitting the center bag facing him with his head. Also, he uses his head in striking the center sandbag behind him. Then, using both shoulders, he simultaneously strikes two bags in the front, followed by knocking two bags in back of him, alternating as in previous drills.

Next he combines the elbow, shoulder and head methods with the stage-seven techniques. With total effort he will be able to punch all ten sandbags consecutively without having a single one return to hit him or get by his follow-up blow while he remains in a stationary stance. The Sandbag Kung is nearly accomplished. Stage nine is the last training test. Gradually, the student harmonizes the stance with the body movements and moves his footing according to the striking actions in stage eight. If, in certain positions, he is using both fists to hit two sandbags, as more are rapidly returning, he strikes the others with the feet, knees, elbows, shoulders and head. At this level, should ten vicious street fighters gang up on the disciple, his reflexes will be so lightning fast that none of them will be able to penetrate his defense. At the same time, anyone being struck by one of his assorted blows would be as a hit sandbag sailing backward.

IRON BROOM KUNG

With the legs serving as "brooms," opposition may be swept away with the application of Iron Broom Kung. Leg strength development is the key to this Kung, especially emphasizing the concentration of power in the lower legs. Do not expect too much from the initial training. The student might even find it strenuously boring, but it is quite necessary to form a solid foundation for Iron Broom Kung. Begin by merely practicing a low Horse Stance each day for a specified time, although the word "merely" may offer false confidence, because remaining in a low Horse Stance for longer than fifteen minutes creates a painful strain on the leg muscles. Depending on one's physical attributes, start with five- or ten-minute sessions and work up to longer time periods. Do this gradually over a year's time to avoid overexertion or extreme soreness of the legs. During the second year of this rigid stance training, as one practices for longer periods he

will feel the heavy strain turn into a kind of numbness in his legs. If tolerance and durability are not developed correctly, once he moves a foot to stand straight, he may fall down from exhausted legs and suffer a brief inability to walk.

He practices (about two years) until able to stay in the low Horse Stance for one hour without the legs feeling overtired. With such a solid stance at his command he is ready for the next step. Bury a seven-foot post four feet into the ground. The post should have a three-inch diameter. Sweep kick it with either one leg or both legs, as you wish, for five hundred times a leg, each day, five days a week. At first, the post will not budge when being kicked, but little by little it will move until at last the kicks will break it. Replace it with a five-inch-diameter post and repeat the same procedure until this bigger one breaks. Next, replace the training post with a large tree that has a trunk at least a foot thick. One may think that attempting to kick the tree down might be compared to a dwarf trying to shake a mountain; however, following a year of circular sweep kicking the tree

trunk, he will see improvements. The reverberations passing through the tree from the powerful kicks will cause the branches to shake slightly and some of the leaves to fall. Gradually the trunk itself will be shaken noticeably. Two years later the adept will find that one of his kicks against the trunk will cause the entire tree to shake to the point of cracking with a rain of leaves falling around him. At this level of leg power proficiency, should any number of assailants want to do him harm, none would be left standing through his use of Iron Broom Kung because his low spinning kicks would be as the autumn winds sweeping leaves across a meadow.

JADE BELT KUNG

Jade Belt Kung arms the body with the binding and crushing strength of a powerful bear hug. Training is considered simple although rigorous. Select a large tree and as you face it assume a low Horse Stance. Wrap your arms around the trunk and clasp your hands together. Squeeze tightly with a steady lifting effect as if you were trying to stand up straight, but do not release the firm grasp. Practice this pressure exertion exercise for a half an hour a day, five days a week. Squeeze the arms with full pressure for three minutes and relax for one minute. Repeat these two steps for the duration of the exercise. Initially, you will find that constant tensing is a definite strain for three minutes, but after two years of arm bracing practice, you should be able to squeeze powerfully and continuously the tree trunk for at least fifteen minutes. When hugging the tree a slight shaking motion from the arms will release a shower of leaves. At this level of achievement your concurrent lifting strength development should reach the point where even the roots of the tree may be pulled up. Next, for Jade Belt Kung to be fully effective, repeat the tree trunk girding procedure with a five-hundred-pound boulder. At first you will not be able to budge the huge, unwieldy rock. However, at the end of two years' practice of arm "belt tightening" you should be able to pick up the rounded and worn mass of rock and handily walk with it locked securely in your arms. This is the attainment of Jade Belt Kung. Supported by this massive clasping and grasping power, you will be able to destroy the natural condition of, say, a strangler who attacks a master in the dark of night. Your arms could crush the killer's ribs with the ease of breaking match sticks between your fingers.

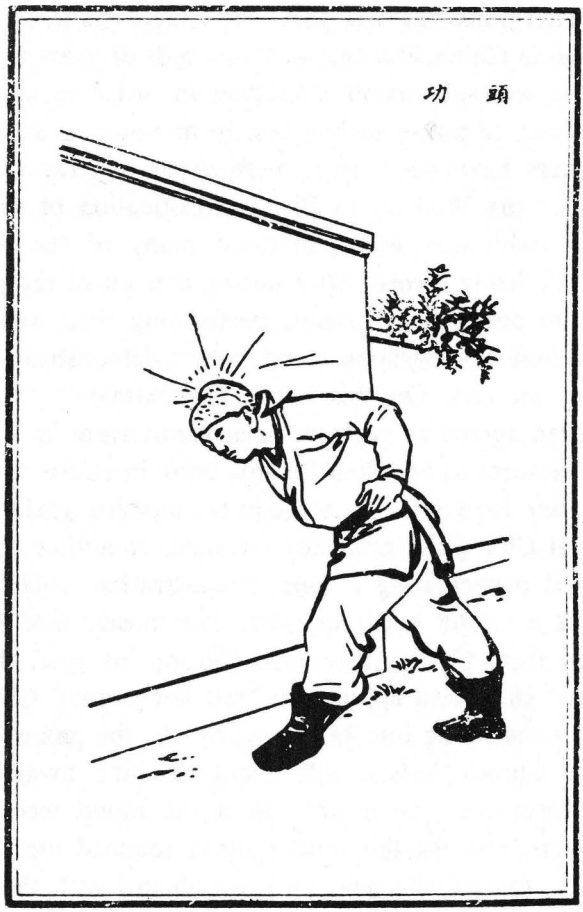
It is told that there was a blind boy, filled with hate, who sought murderous reprisal for his father, who had been slain by a brutal brigand. The youngster's eyes had been slashed to prevent future identification. His blindness also prevented the boy from learning Kung Fu, or so he lamented. One day while he was tearfully bemoaning his youthful plight along a roadside, a Shaolin monk passed by and happened to hear his grief-stricken story. The thoughtful monk decided that Jade Belt Kung would be a suitable art for the sightless boy to practice. The enthusiastic youth perfected this Kung in four years of extraordinarily dedicated training. This brave but still blind Jade Belt Kung master then began his journey on the roads to find his father's murderer. However, his feeling of outrageous hatred had dissipated through the teachings of the monk. The wise old man had counseled him that to avenge was permissible in certain circumstances, but to seek revenge could never be condoned. There had always been a distinct difference between these two methods of exacting justice. To avenge, the monk said, is to inflict punishment, either in behalf of

yourself or of others, for the sake of vindication or just retribution; to revenge is to inflict pain or death in resentful or malicious retaliation.

For example, Shaolin monks felt it their obligation to aid in avenging the injuries of the helpless. With this attitude in mind the young man eventually succeeded in bringing a deadly justice to the wanton killer who had caused such enormous suffering. So it is said that Jade Belt Kung was one of the secret powers of the Shaolin monks and was only taught to exceptionally needy and gifted disciples outside of the temple.

HEAD KUNG

In the arts of Kung Fu a "hard head" is considered a protective asset which can be developed through the practice of Head Kung. Since the usually vulnerable head is always a prime target in hand-to-hand combat, an antagonist, determined to "beat the guy's head in," would be mentally stunned himself after a Head Kung master purposely accepted the punches by blocking them with his forehead or permitting his opponent to break his hands on his head. The element of surprise executed by literally "using your head" as a fighting weapon is enough to discourage or subdue any attacker. This art is categorized, naturally, as a Hard Kung devised to strengthen the surrounding tissue, mainly in the forehead area. To ensure mastery, the student must flood the brain with the preservative of internal Ch'i. Training begins by tying a long, thin sash around the head. Wrap it around twenty times before securing it. Remembering the prerequisite, first concentrate Ch'i into the head, then drive the forehead (with tolerable force) against a stone wall. The twenty layers of padding will serve as a cushion to avoid injury to the untrained cranium. However, it cannot be emphasized too strongly that, should one be unable to focus the essential energy of Ch'i into the head, this highly advanced Kung should not be pursued. Brain damage could result. With that warning, strike the head against the wall one hundred times a day, five days a week, for one year. (Ancient adepts said that 250 times per day was the preferred regimen.) Then remove one layer of the safeguarding cloth wrapping. Gradually, increase the hitting force to suit individual abilities. Remove one layer of the sash protector following each three-month period of subsequent regulated training. Continue this practice until all layers of the cloth are removed. At



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the zenith of this art the head will become as hard as the stone wall. Head Kung will be fully accomplished when a master is able to chip off pieces of stone from the wall with his head serving as a hammer. Demonstrating the art will be a simple matter of breaking bricks with the forehead. The student can visualize what would happen if a street hoodlum tried to rob him by holding a gun to his head. One sudden, unexpected head blow could definitely crack the robber's skull, resulting in his instant submission (unconscious or dead), permitting police to be calmly alerted.