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For the first time in English

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Jin Jing Zhong

Training Methods of 72 Arts of Shaolin

Tanjin, 1934

<the end; see the beginning issues#1,2,3,4,5,6>
Chapter 2.
Training Methods of 72 Arts.

65. Skill of Sand Bags (SHA BAO GONG).

Those who learn Martial Arts and always improve oneself in them make a lot for the development of all parts of the body, sight, and the technique of movement.

“Skill of Sand Bags” is aimed at strengthening the “outer” power of the body and serves for rearing the YANG force in it. It also develops flexibility and mobility of the body. Thanks to this exercise the YANG force, adroitness and dexterity develop so much that it allows to defeat people easily.

Before starting to train yourself, dig into the ground four wooden
poles and put four more wooden beams on the top. Fix bags with sand to each beam on the right, on the left, in front and in back. The weight of each bag should be about five or six JINs (about 2.5 – 3 kg). The bags must be tied to the beams with strong cord and hang loosely so that they can swing to sides freely. The bags must be at a height of man’s shoulders.

The trainee stands in the center of the structure, assumes the stance of MA BU (“Rider”) or GONG BU (“Bow and Arrow”). At first he delivers single punches at one of the sand bags so that the bag may fly out of the structure. When the bag returns back to the trainee, he has to strike at the bag again with greater force. One must be careful not to damage the wrist.

After mastering single blows it is necessary to proceed to punching with two fists. Strike at two bags simultaneously so that they may be thrown strictly forward. The right hand strikes at a bag, beats off the returning bag and so on. At that time the left hand acts in the same way. If a bag is moving from the right, it is more convenient to beat it off with the right hand rather than reach it with the left hand and vice versa. That exercise should be done 100 times at least during a day. Only that training rate ensures good acquirement of the movements. It is better to strike with both hands simultaneously and simultaneously receive bag blows with both hands. Then strike at bags again so that they may fly aside. Try to do those movements at the highest speed without pauses.

After acquiring the method of simultaneous blows at two bags one should start to strike successive blows forward, backward, to the right and to the left. When it is also acquired well, you may proceed to blows at four bags in any succession. One should especially attentive and see where blows are
delivered. The body must be strictly between the bags. One should not ignore this recommendation.

After the acquirement of the four above-mentioned methods of striking at bags you may proceed to learn the two last methods. One of them is as follows: strike blows at bags which are on the right and the left, in front and in back and then, when the bags return, beat them off using the force of your elbows. In the beginning the bags after blows will fly not too far, but when this part of the exercise is well acquired, the distance between the trainee and the bags will increase after each blow.

Below are described a few more methods of striking at sand bags. You can strike at bags with your head crown. At first, strike at bags which are in front and back of you and then at those ones that are on the left and on the right. Blows can be also delivered at sand bags with shoulders, those blows push apart the bags to the right and to the left. A trainee can strike at a bag behind him with back of his head. Thus, after acquiring all those methods one can simultaneously deliver blows at ten bags. At that stage “Skill of Sand Bags” can be regarded as mostly mastered.

Now it is necessary to exercise in the technique of delivering blows while walking, running, jumping, and being in the state of other motions. Such blows can be delivered not only with fists, but also with feet, shins, knees, shoulders, forearms, and other parts of the body. Each part of the body can and must be trained for making such blows. The blows must be struck to the right, to the left, forward, backward without stopping for a moment at one place, in that case the technique may be regarded as fully acquired.
If you find yourself encircled by a swarm of enemies and no man beside you who could shield you with his body, you can break out of the encirclement by striking practically with every part of your body as if you are encircled with a great lot of sand bags. In the past “Skill of Sand Bags” was one of simplest techniques that was learnt at the Shaolin monastery. It is one the most ancient techniques preserved till our days.
66. Skill “Piercing Through Stones” (DIEN SHI GONG).

_It is possible to obtain a result only by making tremendous efforts and spending much time._

The skill “Piercing Through Stones” serves for strengthening the “outer” power of the body, it is designed to rear the YANG force in a human body. That skill is aimed at training the “indicative force” of two fingers. After mastering it you can kill a man, just touching him with your hand. As regard to its effectiveness, it is similar to some “soft” exercises for finger training.

When you master the skill DIEN SHI GONG, you will be able to concentrate all your force in fingers, or in finger tips, to speak more correctly. Using only fingers, it is possible to do a lot of harm to the health of a man, moreover, it is possible to inflict severe wounds in him. You will be able to hit a man, even if some physical obstacle separates you from him. At that, it is necessary to indicate directly at the man whose health you would like to do harm. Only in that case the use of that skill will have the highest efficiency. It should be realized well and kept in mind from the start of training. When you finish learning the exercise, you will be able to hit easily people only with your fingers and inflict on them severe wounds, even those ones that cause death. If one needs to cure such wounds with herbal medicine, he has to cure the whole body. If
only fingers are capable of inflicting such body damages, what could you say about the whole arm and the destructive force which can be contained in it?

The method to acquire the skill is a simplest one. It is necessary to press two fingers (forefinger and middle finger) to each other and stretch them forward. The fourth finger and the little finger should be bent so that their pads may touch the center of the palm and be pressed strongly to it. The thumb should be pressed to the fourth finger and the little finger from above. Thus, the hand should look like that one squeezing the sword JIAN. Then, point finger tips that are stretched forward at some object and as if prick it with strength. That skill should be developed during many days.

It is best of all to train oneself in the beginning as follows: take some amount of soft soil, carefully pound it, mix it with liquid glue until it becomes stringy, wrap in a piece of cloth and leave it to dry up (to harden). Than draw a great number of small circles (on the cloth) with a middle-sized brush for writing hieroglyphs. Later, it will be necessary to thrust your fingers, fold as above, into the circles. At first, it is necessary to use one circle and prick it with fingers until a recess appears in it. Later, it will be necessary to make a recess in the second circle etc.

It is necessary to increase gradually number of exercises with each recess to make them ever deeper. So, daily number of exercises with each hole must reach ten. After two years of such training when you can easily pierce through the earth you may proceed to exercises with light stones. The principle of doing the exercises will remain the same as that one with earth.

Two more years later, when you can easily pierce through stones, the skill DIEN SHI GONG will have been mastered. At present this skill in use is as
effective as in the past. Having acquired the technique, you yourself will have to understand the importance of this exercise for the Martial Art. Don’t be blind, try to understand clearly the meaning of learning DIEN SHI GONG. The man who learns and improves the method must be very persistent from the very beginning. Training one of the skills of “Deadly Hand”, he must concentrate his utmost attention to it without stopping to learn in no time. It is not so easy just to stretch an arm and inflict on a man such injuries that will cause death. Trainees who pay attention to all those things will master the skill “Piercing Through Stones” to perfection. After it one may proceed to learn the skill of striking at vulnerable points DIAN XUE SHU to become more powerful.
67. Skill “Pulling Out a Mountain” (BO SHAN GONG).

*It is necessary to free yourself from the “hard force” and there will be no ground for fear and anxiety.*

The exercise “Pulling out a Mountain” belongs to the “hard” methods which strengthen the “internal” and at the same time develop the “soft” YIN force. The exercise is aimed at training the ability of “pulling out and holding” with the use of “empty force” (XU LI) of wrist. With this method, you will be able to win.

At the beginning, it is necessary to take a wooden pole, one ZHANG (3.3 m) long, make one of its ends pointed and dig securely into the ground to a half of its length approximately. Pour around it clay (or any mixture which can harden) with sand and small stones. The pole must stand very securely and should not become even a bit loose. Having done that preparation, it is necessary to hold strongly the pole with three fingers (thumb, middle finger and forefinger) every day and try to pull it up, applying all the strength. In the beginning the pole stands as strong as a mountain and in spite of all efforts no effect is seen. But keep constancy persistently, then fingers and the wrist will be stronger with every day. The pole gradually
begins to move and rise up, when it is completely pulled out from the ground, the first stage of training is over. In the process of doing the exercise it is necessary to summon your strength and pull the pole up, the pole should not be shaken from side to side. The wooden pole being pulled up, use an iron pole, dig half of it into the ground and exercise. At training time to pull the iron pole from the ground. At that stage the “hard” Yang force is completely achieved. That technique also facilitates to master such a method as “Strength of Eagle’s Claws” YING ZHAO LI FA (ISSUE#4, par. 35), because success will be also achieved in training the “soft” YIN force. The exercise being acquired, it will be of no importance if an enemy or some thing is in front of you: the only thing you have to do is to raise your arm and the enemy or the thing will be also risen. That method can not cause death but it can injure muscles and bones, it has resemblance in that to the method “Strength of Eagle’s Claws”.
68. Claws of Mantis (TANGLANG ZHAO).

This hard and tenacious work must be done constantly and diligently.

“Claws of Mantis” is “hard” exercise which strengthens the “outer”. It develops the “hard” YANG force but also contains “soft” YIN force. That exercise is also called “Diamond Hand” – JINGANG SHOU. It strengthens, through training, the edge of a palm and a wrist. In outward appearance it resembles training in “force ejection” (“force outburst”) of the exercise “Palm of Guan Yin”\(^1\), but its essence is completely different. Here the force of the forearm moving from above downward is used and it is completely “hard force”. It is one of combat arms techniques employed at the shortest distance and here life or death of the enemy depends upon the bent wrist. The effect from a blow is a sort of chopping with an axe and movements resemble a mantis which defends itself, hence, the name – “Claws of Mantis”. Similar chops can be often found among techniques of QUAN FA\(^2\). But the difference of the Shaolin school is that arm chops in this case are partly executed with employment of “soft” force where “softness” conceals “hardness” and it is the most efficient employment of this technique.

To do that exercise, it is necessary to make a pile of ten bricks, put above a sheaf of paper about 3 CUNs (10 cm) thick. Stand nearby, draw out a forearm and press the shoulder close to ribs, concentrate all the force in the wrist. The distance from the hand to the paper is about 3 CUNs, the thumb is pointed up, the outer edge of the palm faces down. When doing the exercise, it is

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**Editor’s notes:**

1 see par. 70.
2 QUAN FA, lit. “Fist Techniques”.
necessary at first to bend with force the wrist so that fingers be pointed upward and the outer edge of the palm, that is on the side of the little finger, forward. Then make a downward chopping movement with a strike at the pile of bricks covered with a paper layer with the edge of the palm. Do the technique with both hands in turn, or first with one hand then with the other. Exercise two times every day, deliver a hundred or more blows during a training session, with a gradual increase of the number of blows. Increase gradually to 500 blows with each hand during a training session. At first no effect is evident, but one year later the bricks under a paper layer will start to break into several pieces under palm blows, finally the whole pile of bricks will be completely broken. After it put one more sheaf of paper, 3 CUNs thick, remove one or two bricks from the pile and continue training as before, trying to break all bricks. Then remove one or two bricks again and add a sheaf of paper etc. Over time the thickness of paper pile will reach two CHIs (66 cm) with only one brick under it and that brick must be broken by a palm blow. With that the mastery in the employment of “hard” force (SI JIN) is completely formed.

Now it is necessary to change the method of doing exercise and practice in “live (or lively) force” HUO JIN. It is very difficult to match and unite “hard force” with “lively force” in reality. At first, train yourself as follows: take one tile, put it vertically on the ground, prop up with bricks from sides to keep it in the position. Then strike (horizontally) with the edge of a palm. The tile will fall without splitting at the beginning. It is necessary to exercise until you learn to break the tile, pieces of the tile will have to fall on the ground. It is necessary, then, to learn “cutting” the upper part of tile so that the lower part propped up by bricks may remain to stand vertically. When you succeed in splitting the tile without its fall on the ground, propping-up bricks should be removed. It is necessary to stick the tile slightly into the ground to keep it
in the vertical position and strike at it. Again, it will be necessary to succeed in “cutting” the upper part of tile with a palm, the lower part should not fall, even not sway. With that the exercise has 70% efficiency.

Now take a thickest brick and train yourself as before, trying to get capability of splitting the thickest bricks used for building town walls. Then replace the brick with a stone. If your palm cuts a piece from the stone and the stone itself does not overturn, the exercise “Claws of Mantis” approaches its final stage, but for that it is necessary to learn to transform “hardness” into “softness”. One has to spend a lot of time for that exercise, 7 or 8 years at least. If a man is a slow-witted from nature, even 10 years will not be enough to master that exercise.

After successful acquirement of that exercise it is necessary for a wrist and a palm to be filled with force when you encounter an enemy, in that case there will be no man who will be invincible for you. In usual peaceful situation it is no need to use force, so your palm will not differ from a palm of an ordinary man. If you touch (unintentionally) the body of some man, you will not inflict a wound on him. The efficiency of that skill is comparable with the splendid skill of “Deadly YIN Hand” – YIN SHOU SHA REN. At the beginning, it is necessary to use a pile of paper to develop the “soft force”. The “soft force” goes through the paper that separates bricks from your hand, then it transforms into the “hard force”. “Hardness” and “softness” supplement each other skillfully and naturally.

At first that exercise got to Shaolin, from there it spread along the right bank of Yangtse to its whole length and later in other places to become very popular with contemporaries. There are also such techniques as “13 Mantis Claw Techniques” and a complete Mantis style with a great number of
techniques and methods. They are of independent significance, but they do not belong to this GONG FU.
69. Gong Fu “Bag” (BU DAI GONG).

The exercise “Bag” is the “soft” Gong Fu, it develops “internal” power and belongs to the YIN category, but it contains some elements of YANG. It is not training with a bag, that is the name of a method for exercising the stomach. The training purport is the development of ability to withstand enemies attacks.

At the first stage of the training process it is necessary to sit, calm down thoughts and breath, strain QI in the region of the waist. Stroke the stomach with both hands 36 times: the left hand moves first, then the right one. Release QI, then stroke with both hands in the reverse direction. Repeat several times in that manner. In one or two years your stomach will become as soft as silk. However, if you strain QI, your stomach becomes as hard as iron. After that stand a support and lay a log on it. Press your stomach to its butt-end, strain QI, try to embrace the butt-end with your stomach and pull the log back. At the beginning the log will surely fall out. But over time, after long training, you will learn to “drawn in” the log so it cannot be pulled off even with great effort. It means full success has been gained. Now if you “drawn in” the butt-end of the log with your stomach and then strain QI and abruptly push out the log, it will fly directly forward. If the enemy punches at your stomach, his fist will stick in the stomach and it will be difficult to pull the fist out – such a feeling as if handcuffs were locked, causing pain. Even

Editor’s notes:

3 Most probably, it implies so-called “belly breathing” when the chest is immovable and breathing movements are done due to straining and relaxing muscles of the stomach, especially muscles of its lower part.
4 The term QI is known to have several meanings, in particular, “internal energy” and “air”. So, most probably, “release QI” in this context means a deep breath-out and mental relaxation.
5 Here circular motions of hands are evidently implied.
spears and swords can do no harm. BU DAI GONG is a combination of YIN and YANG with “hardness” and “softness” to supplement each other. This kind of GONG FU is not to be identified with the “hard” GONG FU “Iron Bull” (see ISSUE#4, par. 36), they are different methods.

It needs 10 years of hard work to get full success. I had occasions to see Shang Yung Siang’s performances when he withstood the strongest blows at his stomach and “drawn in” an attacking fist – they were wonderful shows.
70. Palm of Guan Yin (GUAN YIN ZHANG).

The exercise “Palm of Guan Yin” has another name “Sword for the Extermination of Evil Spirits”. It is the “soft” Gong Fu which develops “outer” power, it belongs to the YIN category. It is a method of exercising a wrist and a palm for effective using the technique of “chopping hand” in hand-to-hand fight.

At first training is as follows: it is necessary to strike at a tree with the edge of a palm. You have to train yourself to the degree when a clear mark is left after each of your blows at a tree. After that the tree can be replaced with a stone. After one or two years of such training a blow at a stone will break off small pieces from it. But it is not success yet. When a stone is split by a blow and a cut is a sort of knife cutting, use a pan with iron shot instead of a stone. The thickness of a shot layer must be a little bit more than one CHI (33 cm). Exercise in striking as before. At first a striking palm simply immerses into shot, but when you take away your palm, shot returns to its place. But after long training you will learn to strike such a blow that shot will fly away from the palm and will not gather⁶. However, you have to continue training and reach the state when shot would fly away at a distance not more than one CUN (3.3 cm) and no pellet is left on the bottom of the pan⁷. If in that case you strike several successive blows at different places, shot can be divided into few groups that will look like soy-bean pudding cut with a knife evenly and exactly. With that comes the perfect mastery in GUAN YIN ZHANG. As the palm becomes like a knife, it is advised to exercise the left hand to avoid unintentional infliction of body damages.

Editor’s notes:
⁶ That is, a pit appears at the spot where a strike was made.
⁷ It implies the bottom of the pan at the spot where a strike was made, i.e. your palm must reach the bottom of the pan.
71. Skill “Raising a Pot” (SHANG GUAN GONG).

SHANG GUAN GONG is the “hard” Gong Fu, it develops outer power and belongs to the YANG category. The purport of this exercise is strengthening shoulders and the grip of both hands. It is done in such a manner: take a small pot with two eyelets and tie up a short cord to them. Take another cord 3 or 4 CHIs long (1 m – 1.30 m) and tie one of its ends to the middle part of the short cord and the other end to a short stick. The stick must be about 1.2 CHI (about 40 cm), its diameter should be appropriate for a convenient holding. It is desirable that the stick should be of date-palm and with rough surface. Bore a hole at the middle of the stick, put the free end of the long cord through that hole and make a knot. The weight of an empty pot is about 3 – 3.5 kg. Fill it with 1.5 kg of iron shot – at the initial stage the total weight should not be more than 5 kg.

Take the stance “Rider” (MA BU) during a training session, the upper part of the body being erect, hold the stick with both hands and raise the pot. Your elbows should be at the level of the shoulders, the forearms directed forward and a little upward. Rotate the stick to yourself with both hands in turn to wind up the cord. Raise the pot to the chest level, then after a small pause
slowly lower the pot. Do it 30 times. Exercise in such a manner each morning and evening. After three months add half a kilogram of shot. Continue to add 0.5 kg of shot in each three months, five times all in all. Thus, the weight of the pot will increase by 2.5 kg. After that continue adding shot once during three months to increase the weight of the pot to 15 kg. By that time the trainee has great strength. If you stand on rising ground, which will permit to have a longer cord - up to 5 CHIs (1.65 cm), the result will be still better. On the North a lot of people exercise this kind of Gong Fu. It needs at least 3 years to get success. At my time I also practiced (this kind of Gong Fu), but due to some circumstances I could not carry that matter through and I am very sorry about it.
72. Rubbing Palms (HE PAN ZHANG).

If somebody practices in squeezing various things with force, it is a good method to learn to twist even the hardest things. Later, even an iron chopstick can be knotted and pressed so that it will become very thin and its length will increase as much as twice. It is only doubtful if that chopstick will be still suitable for application.

The technique “Rubbing Palms”, sometimes called “Hand of Golden Dragon”, is the most effective among all known methods of the pugilistic art which are anyhow connected to “rubbing” movements. Training in this technique is also aimed at strengthening outer power of the body and rearing the YANG force in it.

The method of acquiring the technique “Rubbing Palms” is very and very simple. Take 30 bamboo chopsticks, best of all, square ones. Gather the sticks in one bundle and tie it up with a thin thread in several

Editor’s notes:

8“Twisting”, “wrenching”, “pressing” etc. in this text imply the same movement, that is: palms are put together (as in a prayer) with a thing (a bunch of chopsticks) pressed between them, palms move back and forth in respect to each other, it is the movement when one rubs palms.
places. It is necessary to tie the sticks so that not to leave even a millimeter of space between them. The sticks must be pressed to each other so tightly that they may not move. Surely, it will be difficult for you at first to tie chopsticks so. If there is space left between them, keep inserting more sticks there until your bunch has the proper view.

Then you have to take the chopsticks with both hands, press them between the palms and rub the bunch to roll on each of your palms. It should be done with force. The left palm must also move in respect to the right one and turn the bunch with force. When you are exhausted, take a little rest. Then squeeze the bunch of sticks again in your palms and rub it with all your strength between the palms. This exercise should be done several times each day.

Over time chopsticks will be pressed in a bunch ever tighter. At last, they will be so close to each other, that even a silk thread can not be thrust through them. After two years when you make a little progress in learning HE PAN ZHANG, the outer sticks if twisted will start to break and intertwine and the inner sticks to turn over, though the bunch is tightly fixed with threads. Now you may proceed to training with metal chopsticks.

The training method with metal chopsticks does not differ from that one with bamboo sticks. After two years when metal thumb-thick sticks are thinned to a thickness of small fingers and the length of the sticks increases as much as twice or more, it will mean that you have made every effort “during 1000 days” and it will be seen by naked eye. At that moment it will become clear that you have fully mastered the skill. It is beyond any doubts now that you will be able to cope with any thing just by stretching an arm and touching it. You will be able to break something instantly, crumple any iron or stone thing. Nothing can resist you strongly, not to mention men of flesh and blood.
A great wizard from Jiangnan, the inventor of this exercise, described it in his book. He related that when somebody acquires this method, wood will seem to him as soft as vegetables. You will be able to break a bamboo into small pieces, fray a steel rope with your fingers. The only thing you need to do is to stretch your arm and touch a gate, and the most strongest bolts will be opened. There is still a vast number of methods of application of that skill. Surely, that technique can be effectively used for repelling an enemy’s attack. They say even a steel pole can be ground off into a needle with a profound mastery in stock.

* * *
Jin Jing Zhong

DIAN XUE SHU

Skill of Acting on Acupoints

Tanjin, 1934
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**

**Introduction. 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 WUDAN. 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. The founder of the WUDAN trend was Zhang San Feng. 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 Jike. The founder of BA GUA MEN was Dong Hai Chuan. The founder of YAN MEN was Chen Zhou Yan. They are separated in time by hundreds and thousand years.

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**Editor’s notes:**

9 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.

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

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

12 Dong Hai Chuan (1813 – 1882), the founder of a style known in the West as BAGUA ZHANG – “Palm of Eight Trigrams”.
Each school and trend have their own advantages as regard to their content. As to their sources, their fundamentals belongs to Ren Huang Shi\textsuperscript{13} and Huangdi\textsuperscript{14}. 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 Confucius\textsuperscript{15} and Meng-tse\textsuperscript{16}. Also, they say that SAN HUANG is ancient 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

\textbf{Editor’s notes:}
\textsuperscript{13} 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”.

\textsuperscript{14} 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.

\textsuperscript{15} 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 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.

\textsuperscript{16} 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).
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 LU\textsuperscript{17}. 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 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, join dislocation methods YU GU and the skill “Iron Leg” from 72 Shaolin Arts.

\textbf{Editor’s notes:}

\textsuperscript{17} 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.
He was born at the time of dynasty QING, years of YONG JENG\textsuperscript{18}. 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 President\textsuperscript{19}). 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 Jang 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.

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 extend 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.

\textbf{Editor’s notes:}
\\textsuperscript{18} Years of 1723-1736.
\textsuperscript{19} It 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 human body is considered to be a part of TAI JI\(^20\), the universal source of life which basically consists of YIN and YANG. Interaction between YIN and YANG give birth to WU XING\(^21\), “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 coincide in time, they are divided into 12 phases of SHI CHEN\(^22\). 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 points\(^23\) 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

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**Editor’s notes:**

\(^{20}\) TAI JI, “The Great Bound”, the foundation of the universe, the beginning and the source of all that exist in Chinese traditional philosophy.

\(^{21}\) WU XING, “FIVE ELEMENTS”, a system of five primary elements – metal, wood, water, fire, and earth.

\(^{22}\) SHI CHEN, a unit of time equal to 1/12 of a day, i.e. two hours; the count begins from 11 p.m.

\(^{23}\) Localization of points, rules and methods of pressing and hitting them are given in the main part of the book.
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 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 than 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 days. 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 Tang, 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 gust, I heard that there was the wonderful master Liu Hui. He had mastered the methods of

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**Editor’s notes:**

24 The author of thee 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...”.

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

“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 has its own secrets. When I lived in the temple of Shaolin, my tutor Miao Xing\(^\text{26}\), 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”. 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 method\(^\text{27}\). 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 siansheng\(^\text{28}\) 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.

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**Editor’s notes:**

26 For detail see ISSUE#1, par. “Biography of the Reverend Miao Xing”.

27 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.

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

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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 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.

<to be continued>
Zhu Xia Tian

Application of Pugilistic Art

Shanghai, 1929
Brief Summary of the Book.

The book by Zhu Xia Tian “Application of Pugilistic Art” was published in October 1929 by the scientific and research society “Jin Wu”\(^{29}\). The book was initially distributed in Shanghai by the bookshop “The Sun and the Moon”\(^{30}\). The book comprises the following main sections: introduction that explains in particular why the name of the shop was replaced with “The Sun and the Moon”, opening address, contents, foreword, author’s preface, photos of the author in WU SHU dress, main part. The main part has four chapters. The first chapter describes training methods and the use of fingers. The second chapter contains descriptions of training methods and the use of palms. The third chapter includes medicine recipes and the fourth chapter talks and discussion on the Martial Art.

The author of the book mastered such matchless combat techniques as “Fist of Damo Hitting Emptiness” (DAMO DIEN XUE QUAN), “Red Sand” (HONG SHA), “Black Sand” (HEI SHA), ”Five Poisons” (WU DU), “Hand of YIN” (YIN SHOU), “Heavy Hand” (ZHONG SHOU) and other deadly techniques and methods of Gong Fu. Also, the author of the book knows recipes to prepare medicines, methods of damages by hand at a distance, rules of rhyming. He also wrote down medicine recipes and methods of curing diseases. From the present viewpoint, to learn these skills will be useful and effective for the people who want to master them, it also allows to strengthen

Editor’s notes:

\(^{29}\) “JIN WU” may be translated as “Refined Martial Art”. The association JIN WU was founded up in 1909 in Shanghai with the aim of preserving and developing traditional martial arts of China. To-day the International Federation JIN WU has over 60 regional and national branches and over half a million members.

\(^{30}\) RE YUE , lit. translation “The Sun and the Moon”; also may be translated as “Day and Night”.

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the body and learn laws of physiology. The learner will surely become wiser and wisdom will deeply penetrate into his “blood and bones”.

Zhu Xia Tian, a native of Zhejiang province, is an outstanding master of modern pugilistic art. Now he is respected equally with Chen Wei Fei and the most famous monks of the Shaolin monastery. He can be called as one of the best tutors in this country, recently he was appointed to the post of the senior coach of the scientific and research society “Jin Wu”. He is the author of many works, the most popular among them are “Skill of Rapid Fist”, “Application of Pugilistic Art”, “Luohan Quan in Pictures”, “18 Palms of Red Sand in Pictures”, “Secret Shaolin Techniques for Application with a Stick called GUN”.


“This work promotes the national spirit” – that is a statement of master Wang Ting Jian.
Preface by Wang Ting Jian.

Master Zhu Xian Tian, well-known to us, is really a man of great prominence. He is not only engaged in the ancient national art to extend his knowledge and improve his striking technique, but he also teaches it to some men from the elite. Years passed and the native of Xihu\(^31\) revealed us secrets of the science of winning, thanks to those secrets victories were won both in favorable and unfavorable situations for the Celestial\(^32\). He stated on paper his views and opinions, thus, laid a solid foundation for teaching.

Try to imagine another China, not the China you know. Turn your mind to the past when many times China was attacked by alien barbarians DI\(^33\) who ravaged the country, plunged it into abyss of troubles and brought suffering to the people. Then the Chinese succeeded in coping with DI because the history of China was much longer than the history of the barbarian tribe, inhabitants of China were in possession of knowledge, were good at art of writing, knew martial art and improved it. If we scrutinize the present situation, we shall see that there are much more enemies of the Celestial now and all the gravest ordeals are ahead of us. Those enemies lead our country to perdition and deprive it of independence, destroy the nation, try to penetrate into every corner of its territory and ruin each part of the Celestial. However, there are people who are in possession of knowledge and they do not use it only in their own interests, they are able to master sufficient strength to continue investigating.

Editor’s notes:
\(^31\) XIHU, a district in the province of Zhejiang.
\(^32\) The Celestial, or Celestial Empire - ancient name of China.
\(^33\) DI, name of a tribe that inhabited to the north of the Great Wall in ancient times and made frequent raids to China.
When we read ancient classic authors from Lu Yu\textsuperscript{34}, who described for descendants all what we had left on the fields of great battles after our defeats, to Zong Je, we as if cross a river and realize that mutual hate for enemies and desire to repulse them connect the bank of the present with the bank of the past. We sincerely unite in this struggle. If we look at the past, we understand that our home had not been restored after the Song epoch. So, what to do? To struggle and to kill, to force out enemies of our Motherland without paying attention to the fact that we have yet no medicine for the disease that tears our country from inside. We have to learn a lesson from mistakes of the past for edification in future, learn to defend our country to-day, drive away enemies and their capitals, start to cure our country of a severe illness, unite political groups and call all those who are in command of WU SHU to gather under our banners.

If we turn to the recent past again and recall the war between Japan and Russia\textsuperscript{35}, we shall see that the Japanese troops used the close-combat tactics to overcame the resistance of Russia. The latest events also confirm the effectiveness of a close combat, especially actions of units of the Northern Revolutionary Army that use the tactics of a surprise attack and a decisive blow and that proves to be very effective. The above-said demonstrates that strength and means for the struggle can be derived from the national martial

\textbf{Editor’s notes:}

\textsuperscript{34} Lu Yu (1125 – 1210), a poet who lived at the time of the dynasty Southern Song. Served in the province of Zhejiang, took part in the struggle against the Jin dynasty, as a result of it felt constant pressure of the groups which insisted on voluntary recognition of a defeat and surrender. Wrote works of art all his life. His literary heritage includes a great number of verse and pamphlets. His poetry alone amounts to 9 thousand verses. Many of his verses are devoted to martial arts.

\textsuperscript{35} The author means the Russian-Japanese war of 1904 – 1905 that was initiated by Japan and was waged mainly on the Liaodong peninsula. Russia was defeated on land and sea.
art, brave men who had been reared at WU SHU schools should be directed at the struggle against the enemy. It is effective not in words but in reality.

We often hear from everywhere: “Now China is poor and weak, the people can not bring themselves to start struggling, and their strength is too weak for victory, therefore we have to find a hero, as brave as a bear, because our people are weak not only spiritually but physically as well...” Rubbish! We must make the people take heart, promote their strength to increase and multiply so that they will defeat enemies. It must be done so that responsibility for victory may lay on shoulders of the people and not on shoulders of particular heroes. However, China is poor and weak, there is no getting away from this.

It is necessary to seek salvation on pages of classic ancient books, recall fighters who were in command of JIN WU, pure martial art. Strength of the people can be developed through hard training by methods described in ancient writings. Besides, it is necessary to invest money in supply of provisions to make healthy bodies of those who are mastering the national art and take care not only about the physical state but the spiritual state as well. Sufferings of the people are sufferings of the whole Celestial, therefore physical strength of the people must be fortified as soon as possible.

Noble men through their literary works spread the idea about the historical importance of our matter and strongly fixed that idea on paper. They also wrote a little about the reanimation and consolidation of WU SHU but those events did not attract much of their attention. Come, come! Instead of learned scholars the history of martial art was written by the people who were directly engaged in it. One of the outstanding masters of WU SHU spent five months of hard work to compose the book that is in your hands now. He set up a WU
SHU school in the province of Zhejiang and made it so authoritative that it is beyond comparison with mountains and rivers, it can be compared only with the great Schools of the past.

The learned men who try to write about WU SHU wonder why the school is so famous, although even its name is not written on a sign-board with nice-looking hieroglyphs on it which could hang outside to be admired by the people. How has the school gotten such success? There is only one answer to it: read the book “Application of Pugilistic Art” that lifts the veil over some secrets of WU SHU, teaches fighting techniques and substantiates the necessity of studying military traditions in our hot and complicated time. The book gives a help to our people and enriches the treasure-house of literature in the Celestial. No learned man could compose such a work about the art of WU SHU, they are only capable of writing prefaces.

Wang Tie Jian, member of the management of WU SHU school in the province of Zhejiang.

<to be continued>
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 the 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 demonstrating 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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