

1st year 1st Issue

2012. may

# **KUNG-FU** 功夫

功夫



**Grand Master Lo Man Kam  
in Hungary**

**Styles, Masters, Legends:  
Taiji Quan**

**Internal Pugilism**

**Religion, philosophy:  
Buddhism**

**Special exercises**

**Weapons of East:  
The 18 weapons**

**Qi and Qigong**

**Martial Art  
and Naturopathy**

**Taste of far East**

# Coming soon...



## Wing Chun book series

**Zsolt Kiss**

### **Wing Chun Kyun I.**

#### **The Basics, Saam Baai Fat (Siu Nim Tau)**

Details of the history, principles of the Wing Chun, it presents the basic defense, punches, kicks. Introduces the full form of Saam Baai Fat (Siu Nim Tau, „Triple Greetings to Buddha,” the first form of style), applications and Saam Baai Fat level's Chi Sau (Sticky Hand) and Lap Sau (Grasping Hand) exercises.

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**Zsolt Kiss**

### **Wing Chun Kyun II.**

#### **Cham Kiu**

The second volume contains the full Cham Kiu („The Search of the Bridge” is the second form), and the possibilities for its application, as well as a review of the Wing Chun Leg Defenses, Chi Geuk (The Sticky Foot) exercises, and Seung Chi Sau (The Two-Handed Sticky Hands), and its exercises.

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### **Wing Chun Kyun III.**

#### **Biu Ji and Muk Yan Jong Faat**

The third volume deals with the higher-

level forms of the style. It presents the whole form of Biu Ji and Muk Yan Jong Faat (the „Marking Fingers” and the „Wooden Dummy form”, the last two bare-handed forms), and their possible applications.

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**Zsolt Kiss**

### **Wing Chun Kyun IV.**

#### **In self-defense - Street Applications**

The fourth volume of the series deals with the use of Wing Chun in real combat.

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**Zsolt Kiss**

### **Wing Chun Kyun**

#### **V. The Weapons of Wing Chun**

The last volume of the series features two traditional weapons in Wing Chun, a long stick and a pair of short swords. In this volume we speak about the history of Wing Chun, its basic principles, its basic defenses, assaults, full forms of practice, and its useful applications.

eBook + video access on the closed page of the site

# Content

**Next issue is the 2012 autumn displays.**

<https://kyuhnfaat.hu/index.php/en/publications/magazines>

<http://www.youtube.com/user/KungFuMagazin>

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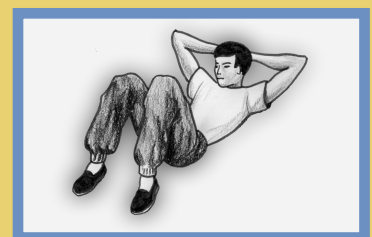
Styles, Masters, Legends



Weapons of East



Grand Master Lo Man Kam  
in Hungary



Special exercises

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Please note: The opinions expressed in the report do not necessarily reflect the editorial opinion.

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# Introduction

Sometime in the mid-1990s, we began to plan to create a magazine. We wanted something that provides useful knowledge of various martial arts styles, but also of the Oriental culture, philosophy, and art as well. It was to be a magazine for the old and experienced practitioner of martial arts, or for just a beginner student. Or even just for a layman reader who is interested. We wanted something that is colorful interesting, and entertaining as well. For the idea of a magazine we found a team, and investors, and in 1997 July, the first issue titled



„**KUNG-FU** and other martial arts". Four issues were ready to be printed. Then came a change in ownership, and partly a new staff, the form has changed significantly, and three more issues this time titled „**KUNG-FU Magazine**" came out. For various reasons (mostly bad economic decisions) the story was stuck here.

More than ten years have passed since then, still, surprisingly, even after this period also I happened to have got a letter, or I was stopped in the street and I was asked „what about the newspaper," or

„when will you start over again". Thus it is quite understandable that we sometimes think that it would be worth starting it again. And almost after a year of preparation we are now going to publish it. The original form developed mostly by us will be used again and according to the standards of the modern age with full color and digital format. (on request, digital printing in the paper version can

also be up). We hope that it will be received with the same kind of love by our dearest readers! If there are any interesting topics or style, what you would like to read about or you have some thoughts that you would like to share with us and others, please feel free to contact us! We look forward to hearing about those who feel they have talent in them and they would like to write an article in our magazine.

Connected with the the newspaper articles we uploaded videos on the internet video file sharing sites, and the link can be found in the newspaper. We continuously upload materials to the current issue.

Kind regards

*Zoltán Kiss*

*Zoltán Tóth*

## Zsolt Kiss

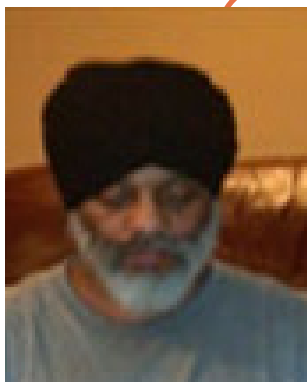


I was born in 1970. As a child I was practicing box and Taekwondo. I have been dealing with martial arts since I was 14 years old. First I was practicing Kyokushin Karate for 5 years then I found Wing Chun. First I studied Ji Sin Weng Chun (Czuczor Zoltán was my instructor and two pupils of Cheng Kwong - Lothar Hirneise and Klaus Pertl - were our masters.) After that I studied Walter Block's system since 1991. He got a master degree in Ji Sin Weng Chun but also studied the Wong Seun Leung system too. After the death of our master I studied Lok Yiu Wing Chun with Wilhelm Blech, then Lo Man Kam Wing Chun. Meanwhile, I studied various other Kung Fu styles through seminars and private instruction from different masters, as well as police and military close-combat techniques. In addition to classical Chinese weapons, I learned knife handling from various masters, and Arnis short-stick techniques. Since 1992 I have been teaching Wing Chun, and from the middle of the '90s *Wu Taiji Waidan Qigong* and various Taoist *Neigong* exercises (eg. Bone marrow *Neigong*, Middle channel exercise, Taoist intimate and sexual energetic exercises).

Besides I deal with Chinese Painting and Calligraphy. I was the editor of the magazine named: "Kung-fu és más harci művészetek", and some of my works on some martial arts and military history have already been published and some will be published.

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## Gurjot Singh



Gurjot Singh M Ed., MSIR is the author of the book, *The Art of Western Tai Chi Ch'uan* and the Jade Dragon Magazine article series *Illusive Pugilism*.

He is recognized as a professional Taiji & Qigong instructor by the American Tai Chi and Qigong Association.

Video and article links to his work can be viewed at [www.youtube.com/ANGELSGYMSINGH](http://www.youtube.com/ANGELSGYMSINGH).

The retired Army Ranger, S.E.R.E. Instructor and Drill Instructor was the former owner of Angel's Gym and trainer of over 25 IKF, NAGA, USAABA and CFP & EFC SE Region Pro/Am Contenders and Champions (2007-2010). He is rated a 4th Dan Master Instructor by Grandmaster & Dr. Ibrham Ahmed (World Martial Arts College/WMAC)..



## Zoltán Tóth

I was born in 1967 in Hungary. I started wrestling at the age of 16 and Judo at 17. I was interested in Chinese culture from my childhood, but I only had chance to try kung-fu in 1985, during my college studies. I learned Shaolin kung-fu from one of my fellows (László Bernáth) for 1 year, and I had a chance to learn Jee Shin Wing Chun style of master Cheng Kwong from a Hungarian instructor. Between 1991 and 1999, I learned Wing Chun from sifu Walter Block, then from 1999 till 2002, I learned Lok Yiu Wing Chun from the only European student of Lok Yiu: Wilhelm Blech. In 2002, I contacted Lo Man Kam in Taiwan, and asked to be his personal student. He accepted me, and since then, I learn and spread his Wing Chun. I have students in Hungary, Slovakia, Romania, and I have been invited to India to hold demonstrations and seminars.

Tai Chi - Chi Kung:

I started learning Chi Kung in 1990. My first teacher was Zsolt Kiss, my friend, who taught me Wu Tai Chi Wai Dan Chi Kung from professor Wu Bin. From 1997 I learned Yang Tai Chi Chuan from master Hsiu Lao Tang. Since he only knew and taught the fighting aspect of Tai Chi, with his approval, I contacted Dr. Armen Tatevosjan in 2000, who is the master of Wu style Tai Chi Chuan, and I learn from him till today. I learned from him the fighting and healing system of Wu style Tai Chi Chuan, the style of the Wu family. This combines the massage based on the five element disciple, the energetics of Tai Chi, acupressure, cupping and moxibustion. During the years, I could learn the healing Chi Kung from my master, which I pass to my students and patients for regaining and conserving their health.

I have Chi Kung students in Hungary, Romania, Slovakia, Check Republic and Germany.

I currently live in Szeged, Hungary. I teach and cure who turn to me with Wu Tai Chi Chi Kung massage. I have several books, three still in preparation.

My published books:

- Ving Chun (Self defense and martial art)
- Wu style Tai Chi Chuan
- Lo Man Kam Wing Chun kung-fu 1.
- The theory of Tai Chi in practice

In preparation:

- The theory and practice of Chinese acupressure
- Police Kung-fu
- Healing Chi Kungs

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# Grand Master Lo Man Kam, the living Wing Chun legend

**In this year, Si-gung Lo Man Kam who is a legendary master of Wing Chun Kung-fu visited Hungary for the forth time. We asked him to tell us about himself and his life.**

*(Note: the names in the article written by the Walse-Giles system.)*

*The beginning:*

I had born in Fatshan, as the nephew of Yip Man who was a famous Wing Chun master by that time. When I was a child my mother told me many stories about my uncle, but he doesn't taught Wing Chun to children yet, he only trained some of his friends, so when I was eight years old I started to learn Choy Lee Fut Kung-fu in a school with good reputation. When I turned thirteen, I was practising Mongolian wrestling, and then in 1950 I followed after my uncle to Hong Kong and that's when I started learning Wing Chun. Those were beautiful times. In Hong Kong the soup was very cheap, so after the trainings some of us always gone with Yip sifu to eat and talk. While eating he told us about the exercises why we were doing this and that, and about the mistakes he noticed, and how





should we correct them. He taught us about tactics, strategies and about what makes our Wing Chun really good, effective. Every training we stood in Yee Ma for 20 minutes. Sifu walked around sometimes pushing us. If someone lost the balance then he had to start again. When we were stable enough then we started standing on one leg. First we only needed to lift our leg a little, then higher and higher until our toe was in line with our knee. Sifu walked around this time too, sometimes kicking our sole. If someone fallen or put a leg to the ground, then he had to start again. Those training were hard but it was worth it because this was the ground-work for our very stable stance afterwards. In time there were much more students and sifu started to teach in other places (streets) and I

## Si-gung Yip Man

### 1950. the first class

- Leung Sheung
- Lok Yiu
- Lo Man Kam
- and other...

### Tai Man str. Kowloon

- Lee Wing
- Chui Shan Tin
- Yip Poshing
- and other...

### Hai Tan str. Kowloon

- Bruce Lee
- Duncan Leung
- Moy Yat
- Ng Chan
- Ho Kam Ming
- Lo Ping
- Wong Shun Leung
- William Cheung
- and other...

was in the fortunate position that me and some of his other student helped him to teach. That's how I learned how to teach Wing Chun. I trained with Bruce Lee too. Because I was his older kung-fu brother, I practiced with him a lot. His form wasn't top class but his feeling was very good. (Feeling: timing, position, distance keeping, dynamics)

### *Taiwan:*

After 10 years of learning, in 1960 my uncle asked me to travel to Taiwan to teach his Wing Chun there too. When I arrived to Taiwan, I enrolled to the Military Academy where I learned and taught. That is why in my Wing Chun style there is more Chin-Na – compared to other schools – and why I emphasise the teaching of





## Lo Man Kam

Si-gung Lo Man Kam (Lou Man Gam, Lu Wen-jin), grand master of the Wing Chun, started his study of the martial arts at the age of 8, learning Choy Lee Fut kung-fu, then Mongolian Wrestling and in 1950 started to learn Wing Chun from his uncle Yip Man grand master.

Here he met and trained with the legendary Bruce Lee. In 1960 on the suggestion of his uncle he enrolled to the Shih Pai Military Academy of the Chinese Republic (R. O. C.). Afterwards he was at the Intelligence special force, where he learned 2 year 4 month, then he transferred to the 84th Battalion of the Overseas Legion as the commissioned officer of the Intelligence Branch of the Defence Ministry. Here he met and trained CIA agents.

these techniques more. After I graduated from the academy I've done intelligence service, and there and while training special teams I was testing and still testing my style. That is why I rethink every technique again and again to find new ways to use them. Yip sifu taught to never think in stereotypes, but always use our head.

Sometimes someone says some of the technique I teaching them is not Wing Chun. Then I show them in which form they can find the move, and the only answer is a surprised face. In the Wing Chun there is much more, than many Masters or trainers think. Unfortunately many school tries to simplify Wing Chun but they only make the style less effective. In the traditional training we emphasise the basics and the forms because without them there are no Wing Chun. If a house has problems with the foundations, than it can collapse any time burring the owner. If you practice wrong Wing Chun or do not practice it in the right way then you might think that you are good, but you are only lying to yourself. And if you teach but not in the right way than you are lying to your students. It's very important to al-

Nearly 10 years of active military service he combined the Wing Chun he known and the Chin Na (muscle, nerve, joint attacks) techniques he learned form military training. After retiring from the army he opened his Wing Chun Kung-fu school in the capital of Taiwan, Taipei and started to write books about the kung-fu and some books about close combat aimed at the members of the special forces.

In 1991 he was asked to be the trainer of the 1st "kick box" team of the police force. Afterwards he become the Chief instructor of the SWAT team. For the distinguishing service in the field of training the head of the Ministry of Police Dr. Chaung, awarded him with Police honours and appointed him the Master Trainer of the Police Academy. In 2001 his book Police Kung-fu, which was translated to Chinese English, Japan, Russian, and printed and sold by many hundred thousands.

Around this time, he was asked to train the agents of the NBI. In 2001 the special "methods" of the Police force was adapted in the USA police force and in the government of the Kingdom of Brunei. (The Sultan of Brunei and his younger brother are the personal students of Sifu Lo Man Kam.). In the May of 2001 he held a seminar at he training camp of the Police force of the West USA and every technique he taught become part of the central training material.

He got his first invitation to train the agents of the FBI and the SWAT TEAM.

In the past years he trained the SEALS Team and other special forces of military and police force of other countries.

Sifu Lo Man Kam is regularly invited by other Masters (Duncan Leung, Wang Kiu, etc.) to hold seminars to their students too.

Thanks to his knowledge and his love for teaching Wing Chun many foreigners arrive at his school in Taipei, to join the students learning there, and it's not rare to find students whom already masters of other styles (Thai Chi, Mantis, Taekwon-do, etc.). In the past thirty years, the taught more than 2000 people from USA, Canada, England, Germany, France, Italy, Dominican Republic, Switzerland, Belgium, Austria, Hungary, Spanish, India, Mexico, Japan, New-Zealand, Madagascar, Taiwan, Hong Kong, etc. Overall 37 country in the six continent.

ways thinking about why are we practice Wing Chun as we do. I always say to my students, never believe that a technique is good just because I said so. Always try it out and if it works for you only than use it.

Sometimes they say to me, that I changed the Wing Chun I learned from my uncle, Yip Man. This is not true because I never erased anything from the style I only added more thing to it. Just like Yip Man master done it with his Wing Chun. And why I had to put new things in it? Yip Man grandmaster was a very learned fighter with a legendary reputation. He won every one of his fights and his students were very renown in Hong Kong. In those times there weren't air planes, and travelling more time consuming than now and few people travelled. Because of



#### *Contest:*

Some years ago I was asked what is my opinion about the competitions. In my time me and also my students taken part of many competitions and win many times. Some of my students was Champion of Asia, but the rules were changed, and the contestants have to wear more and more protecting equipment. The wrist-wraps and gloves was only optional first but become obligatory. And this restrict the Wing Chun techniques so much, that it become pointless to compete. That is why I don't recommend taking part of a contest. Of course it doesn't mean that



this Yip sifu hasn't met with many now widespread style so he could not teach us how we use Wing Chun against them. That's why I put new things in, but I always consider the base principles of Wing Chun. I know that some mix the footwork and punches of the western box with Wing Chun, but that's not Wing Chun any more.





you shouldn't test your knowledge, that's what I do continuously. I'm lucky that I had and have the opportunity to train many special forces, and there we can test my Wing Chun style.

*Special Forces and the Wing Chun:*

Since I retired in 1978 from the Intelligence Service, I trained many special teams in the army and in the police force. The training was based on the Wing Chun naturally, but because of the time limit and the nature of task, the aim to them was not to learn the whole Wing Chun style, but the parts of it they can use in their daily work. Because of this I teach different things to policemen and soldiers, the police should cause minimal injury, while the main aim of the soldiers to annihilate the enemy as fast as possible. Once for example I was asked to train a couple of members of the SEALS TEAM. They got me a corpse and I showed them how to make fatal one inch stabs on an attacker. There



was a doctor who proved that the stab would be mortal if the body wasn't dead already. Naturally this is an astounding way of learning but don't forget they were professional killers and my task was to train them even better in what they do.

**Of course I won't teach these techniques to my students but how to defend against them. The important thing that in a fight no one can touch you in a fight, not that you able to hit them, and that's what my teaching is about.**



# QI AND

## The Qi

### What is the Qi?

The meaning of the qi is air, breath and energy. The qi if i need to explain it in a way the power existing through the universe, which gives it life and makes it move. So every kind of energy even if they seems different and separate, are one and the same.

The qi have been divided into three class by the nature of it's manifestation:

- Heavenly Qi
- Earth Qi
- Human Qi

#### • Heavenly Qi

The energy reaching the Earth from the „outside”, mainly the radiation of other celestial bodies. Positive, *Yang* type energy.

#### • Earth Qi

The energy of the Earth, where the humanity lives, so making an impression to them. Mostly the „nerve currents” of the Earth (just like the meridians of the human body, the energy circulates in different kind of lines) and radiation of the subterranean water bodies, rocks and caverns. Negative, *Yin* type of energy.

#### • Human Qi

Between the Heavenly and Earth *qi*, affected by both is the Human *qi*. The most common definition: the human mediate between the Heaven and the Earth.

### Yin and Yang



The Yin and Yang is the two primal principle and their changes can describe the phenomenons of the world. Yang: „The sunny side of the hill.”, the masculine, active, bright, positive force.

Yin: „The shady slope of the hill”, the feminine, passive, dark, negative force. (the positive and negative attributes are not synonymous here with good and evil).

Their symbol the two drops in a circle. In the black „water drop” there a little white, meaning there are no perfectly clear manifestation of these principles there always a „mix” of them.

In the mostly *Yang* typed Heavenly *qi*, the celestial bodies can be *yang* or *yin* typed. So most typicality the sun said to has *yang* nature while the moon has *yin* nature. On the Earth the „nerve currents” can be *yin* or *yang*. To the study of the effects of the Heavenly *qi* to the people, astrology was created. The effect of Earth *qi* to the people described by the *Feng Shui* system also known as Chinese radiesthesia or earth prediction. The study of the human *qi* is done by various field as medical, to martial arts.

The *qi* means energy, the *gong* means work, exercise. So the *qigong* means breath exercise, energy exercise, working on the energy.

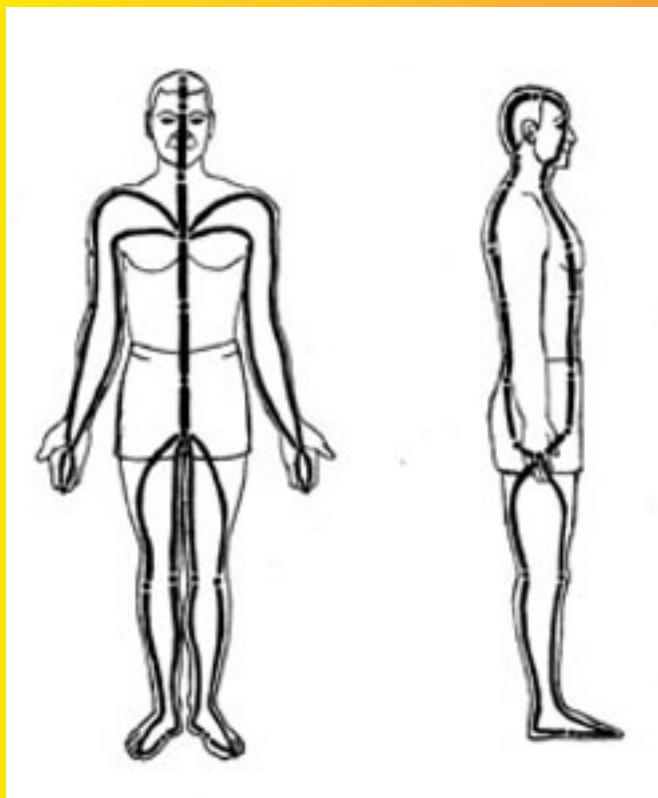
### The three treasures, the Jing, Qi and the Shen

• The *jing* is the birth energy, inherited from our parents. The quantity of it can not be raised. The exercises pointed to the *jing* are help to conserve, to raise the quality of it, or to raise it to reach extraordinary aims (for example as a martial arts). This energy is stored in the kidneys. (the energy that the body creates to reproduce, to give life to a descendant is called *jing* or *jing qi*. This is stored in the testicles (male) or in the ovaries (female). To make this energy are taxing to the body its consume the third of the available resources, and if there won't be any childbirth from the act, is a complete waste. At East that's why *qigong* exercises were created to harness these energy. Or if they didn't practiced these exercises, they strictly restricted the sexual activity of the practitioner. These restrictions before a competition is a standard procedure

# QIGONG

in the European sports too even if not widely advertised.)

- *Qi* is the own energy of the human. (This is which got known as the bioenergy by today's healers.) It's circulates in the human body by the energy lanes in harmony with the cycles of the Earth. By the energy lanes in the body, when nerves and energy lanes cross, energy centers can be found. The most important of them are the *Dians*, (they known as Chakra their Sanskrit name) which can be found by the center line of the body. If the circulation of the energy is stable and continuous then the person are active and strong. The different *qigong* styles are concentrate on the circulation and the accumulation of this energy. They differentiate between the *qi*. There are the *qi* we birth with, the primal *qi* which transforms from the *jing* to *qi*, the *qi* gained from the food, and the *qi* taken from our surrounding, mainly by breathing, but we can rate here the energy taken by our energy centers too.



Grand Heavenly Circulation

(by different *qigong* methods we can gain energy from the Earth, Heaven by meditations pointed to different celestial bodies.) Just as our energy circulation is automatic, this energy gaining is always active, *qigong* just emphasize it more.

- *Shen* is the spiritual energy. It's a very fine energy, which is created by the concentration of the practitioner. Where the consciousness is there *shen* starts to accumulate, where the *shen* is, there gonna be the *qi*. With it the processes of the body can be controlled. The center of the *shen* is the point between the eyebrows, the *Shang Dan Dian* („third eye”). After knowing this, it's more easy to understand why the Chinese masters emphasize the concentration so much during practice. For example if someone lets his thoughts roam during the practice of the form, he disperses his energies, his practice won't be efficient.

## Circulation of the qi

The *qi* in the human body is circulates by different lanes (acupuncture meridians). From these only two is important for the practitioners of kung-fu. The so called governing vessel and the conception vessel. The two vessels are placed in the symmetry line of the body. The governing vessel starts at the middle of the perineum going up on the back by the spine to the top of the head, and after that goes down through the forehead and the nose to the upper palate. The vessel has an acupuncture point at the upper half of the oral cavity. The governing vessel is the fusion o all of the yang vessels of the body that is how it controls them. Practicing with the governing vessel strengthen the *yang* energy of the body.

The conception vessel starts at the perineum and goes up at the frontal side of the body in the center line of the stomach and the chest to the mandible ant to the lover lips. (from here it's divide to two line and reach the region under the eyes but it's not important from the view of the *qigong*). The conception vessel is

the controller of the *yin* vessels of the body. Practice with the conception vessel strengthen the *yin* energy of the body.

When we practice we touch the palate with our tongue, with this we connect the governing and conceptual vessel. The energy circle created by this called the Little Heavenly Circle. When we expand the circulation to the limbs (from the heart to the arms and from the perineum to the legs, creating a bigger energy circle) that's called the Grand Heavenly Circulation.

The different martial arts styles fundamentally using this two circulation systems.

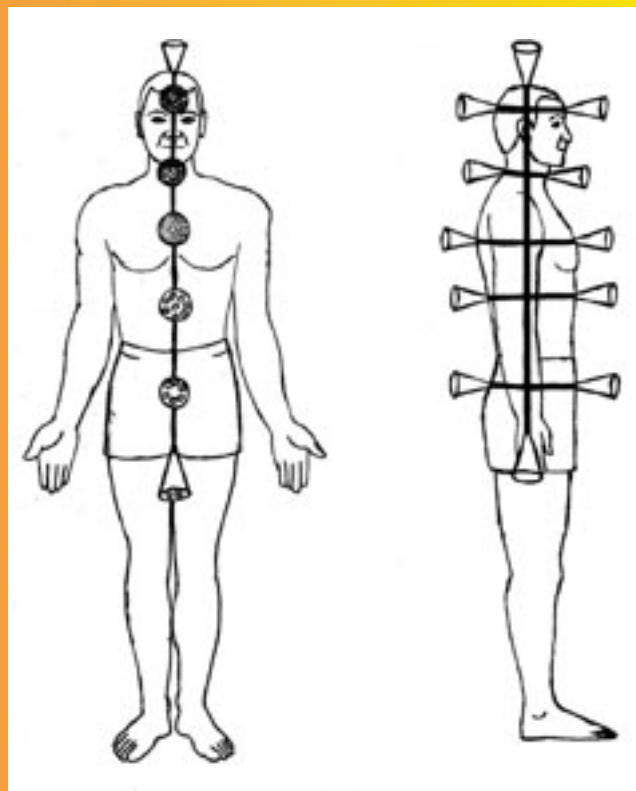
It's not only means that if we practice a form it will affect our energy system. In the traditional styles they connect the *qigong* with special *nei gong* techniques. They regulate the breathing the thoughts, the movements of the body and with this they activate gates or with modern names „*qi* pumps” of the body, and they determinate the time of the practice. A part of the styles address the control of the *jing qi* too.

### The Dan Dians

The meaning of the *dan* is vermilion (red), medicine, potion (elixir), the *dian* means field, parcel, soil, so the *Dan Dian* translates as a Vermillion Field, Elixir Field. The *Dan Dian* is an accentuated point of the energy circulation which can store considerable amount of energy, for an extended period of time. Usually we differentiate between three *Dan Dian*.

The lower *Dan Dian* can be found three inches under the navel and one-two inch inside the body. This is the seat of the *qi* transformed from the birth energy (*jing*). This *Dan Dian* can store the most energy, and usually got a central role in the martial arts and *qigong* systems (when someone refers to the *Dan Dian*, most of the time means this point).

The second *Dan Dian* placed around the solar plexus. This is the Middle *Dan Dian*, and is the center of the production and the storage of the after birth *qi*. The after birth *qi* is the



The system of Chakra's

energy of surroundings which we transform to *qi* (by breathing, eating, sleeping). The quality and the quantity of it mainly affected by our lifestyle. How much and what are we eating, how much we sleep, and the quality of our thoughts and emotions. (The effects of the thinking to the health is a important factor even in the Western medicine and psychology.) The after birth *qi* is created in the „Triple Heater”. These are the lungs (Upper Heater), the stomach (Middle Heater), and the lower stomach, bowels (Lower Heater).

The upper *Dan Dian* can be found one two inches above the eyebrows, between them on the forehead. This is the seat of the shen, the spiritual energy. Through the governing vessel it's provides the brain with energy. It's responsible for the state of the consciousness.

## The types of qigong

We differentiate between three types of *qigong* by the orientation. These are the Martial *qigong*, the Religious *qigong*, and the Medical *qigong*.

### Martial qigong

These are the exercises created by the different kung-fu styles for special purposes. The aim can be physical strength, punching strength, or the opposite defending against different types of attacks, or a special form of attack (for example attacking the different points of the energy circulation). The „Iron Shirt” or „Golden Bell” are exercises like that, which trains to withstand physical attacks. Practitioners of these techniques sometimes can withstand extreme force. We can see it in the TV or at demonstrations, they break bricks or rocks on the top of the skull or on the side of the head (especially vulnerable points), they hit the stomach or ribs with a staff or an iron bar.

On the other side the most known techniques are the „Iron Palm” or the „One Finger *gong*”, which can achieve quite serious destructive power. At the same time some of these exercises can cause harm to the practitioner, physically and/or energetically.

### Religious qigong

These are the different kind of Buddhist and Taoist techniques aimed to reach enlightenment. Working with the spiritual energy is their first priority. They created many *qigong* exercises which have benefits (long life, good health) even for an everyday practitioner so these techniques spread from the monasteries. The most known techniques are the *Yi Jin Jing* (The transformation of the muscles and tendons) by Bodhidharma and the *Xi Sui Jing* (the cleanse of the marrow).

## Medical qigong

It has a great number of different techniques, from the long and complicated *Tai Ji Quan* forms, to the simple but only limitedly effective techniques concentrating on a small field. (aimed to improve the breathing or the digestion)

### Wai Dan, Nei Dan

With the *Wai Dan* or the „outer elixir” exercises we stimulate the energy vessels in the limbs (meridians), and through it we effect the body, while with the *Nei Dan* or the („inner elixir”) exercises we do the opposite, concentrating on the inner energy centers, and energizing the body from there. While practicing the *qi* is directed by the movement, the breathing and the thoughts.

– Zsolt Kiss –

# Styles-Masters-Legends

## Taiji Quan

The beginnings of the *Taiji (Quan)* lost in the storms of time. We don't have exact facts about how it was created, just a couple of legends. One of these legends probably true but no-one knows which.

I'll tell one of them, which I think is true. The Taoist masters of the old time searched for a way to become immortal, or at least have a long, long life. And to reach their goal they created many health preserving and medical methods. One of these methods was „washing“ the internal organs with *qi*, more precisely harmonizing the flow of the *qi* in the energy lines (meridians) of the body. When in the 12th century the Taoist *Zhang Sanfeng* founded a temple in the *Wudang Mountains* dedicated to practicing the highest perfection of the human life, these short *Qigong* practices or part of them was connected into longer forms, creating the *Taiji*, which is a *Qigong* practice itself, because the term *Qigong* means: working on or with the *qi*. Master *Zhang* emphasized the importance of the harmony of the *Yin – Yang*, - to train the mental and physical skills at the same rate - and the natural meditation, the movement of the body fueled by an inner energy, which needed to be polished to the highest possible level. Although the Buddhist *Shaolin* system was widespread in China for centuries by then, the population was ready to take in the Taoist philosophy into the everyday life, without making it to a rigid religious practice. The theory of the *Taiji* and the philosophy of *Yin – Yang* was soon widespread in

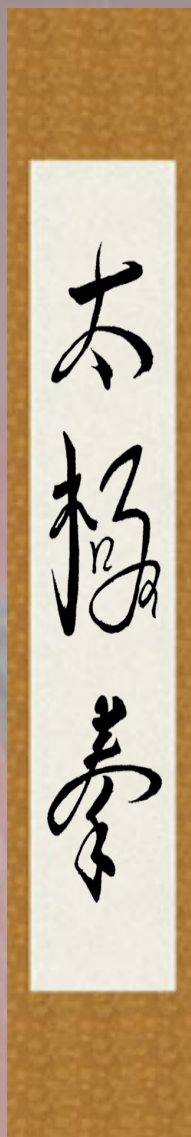
China. The system of the Taoist temple in the *Wudang Mountains* emphasized the cultivation of the inner strength and wisdom, so the Chinese saw the *Taiji* as an inner style to discern it from the outer *Shaolin* style.

This tradition was a catalyst and the followers of the *Taiji* believed that they should educate themselves to be spiritual, healthy, kind, and intelligent, to fight against injustice, to be truthful, to protect the weak and to be responsible for others to reach the same level of development as they. In the light of these goals they started to improve and apply the martial art side of the *Taiji*.

Although the *Taiji* was originally a string of movements with the purpose to conserve health and live longer, the practitioners noticed that the movements are not just useful for circulate the *qi* but for self defense as well. They observed that if they use the principles of *Yin – Yang*, and the *qi* circulated in their body, they could win a fight easy. Of course to reach a good level in *Taiji Quan*, concentration, much work and strong commitment was needed so a system in the monastery was established quickly (hierarchy, so on...) and to get in a monastery to learn become a special privilege. Those who reached a high level become the leaders of the style, and build a special relation between teacher and student.

After the Taoist monasteries spread in China and the masters passed on their knowledge of the *Taiji Quan* to their students, an increasing number of people got acquainted with this wonderful style.

In the course of the years other styles emerged from the *Taiji* as people tried to merge the *Taiji* and ele-



ments of the *Shaolin*. That is how the *Bagua* (Eight Trigram) and *Xingyi* (Form and Mind) were created. (Of these styles you can find out more in our later issues.) Those who practiced *Taiji Quan* gotten fearsome abilities and these were mainly due the power of the mind. It's important to know that these masters do not called their style *Taiji Quan*, they used many other names. That is why so hard to research the roots of *Taiji* today.

As the time gone by many branches of the *Taiji Quan* was created like a tree - although the trunk is the same but it got many branches in different directions. Today we discern five main branches, the *Chen*, the *Yang*, the *Wu*, the *Wu/Hao* and the *Sun* styles. Although these styles formed from each other mainly, every time they were named by the family who determined the final form of the style or the main traits of the system.

#### The *Chen Taiji Quan*:

The first and the oldest system, which can be tied to a family was formed by the *Chen* house, the *Chen Taiji*. The term *Taiji* was first used in the histories of the *Chen* family when a master, *Wang Zongyue* taught a new style to the head of the family *Chen Wanting*. He merged this form and system with the one was known by the family before and taught it to his children and grandchildren, founding the first family *Taiji Quan* system. The *Chen* style *Taiji Quan* has branches of its own, but the fundamental traits as the slow movements suddenly becoming fast, big stamps and jumps was conserved by every one of them. This style mainly practiced as a martial art.

#### The *Yang* style *Taiji Quan*:

*Yang Luchan* (1779-1872) who was the founder of the *Yang* style *Taiji Quan* was a student of a famous master of the *Chen Taiji*, *Chen Changxing* (1771-1853). *Yang Luchan* reshaped the original *Chen* system, making the movements slow and continuous, took out the powerful stamps and jumps to make it easier to learn and practice for the elderly and sick. Thanks to this the forms become available for those who

only wanted to practice it because of the health preserving properties. It helped the *Yang* style *Taiji* to spread in China and later in the world. It's important to note that *Yang Luchan* taught the original form (from *Wang Zongyue*) to his relatives.

#### *Wu* (I). or young *Wu* style *Taiji Quan*:

One famous master of the *Yang Taiji Quan*, the son of *Yang Luchan*, *Yang Banhou* (1837-1892), taught some members of the royal family, amidst of them was *Quan You* who had Manchu origins. His son adopted a *Han* family name *Wu*, (*Wu Jian Quan*) and the style he taught was named from him to *Wu* (I) or young *Wu*.

#### *Wu/Hao* (II). or old *Wu* style:

The founder of the old *Wu* style, *Wu Yuxiang* (1812-1880) first learned the *Yang* style (modified form) from *Yang Luchan* then the *Chen* style from *Chen Qingping* and after that he created his own school known as *Wu* (II). One of the legendary masters of this school was *Hao Waizheng* (1849-1920) and after him they call this direction of the *Taiji Quan* the *Hao* style too.

#### *Sun* style *Taiji Quan*:

The youngest *Taiji Quan* system, founded by *Sun Lutang* (1861-1932) who was master in two inner styles (*Xingyi* and *Bagua*) when he learned the "little *Wu*" style from *Hao Weizheng*. He fused it with elements from the other two styles creating the *Sun*.

Of course even in one family style. every master changed the system to suit his or her mentality, physical traits and temper, so don't be surprised if you see two *Yang* style form and the movements seem quite different.

- Zoltán Tóth -

<http://www.taichi-wu.eu/>





3a



3b



3c



4a



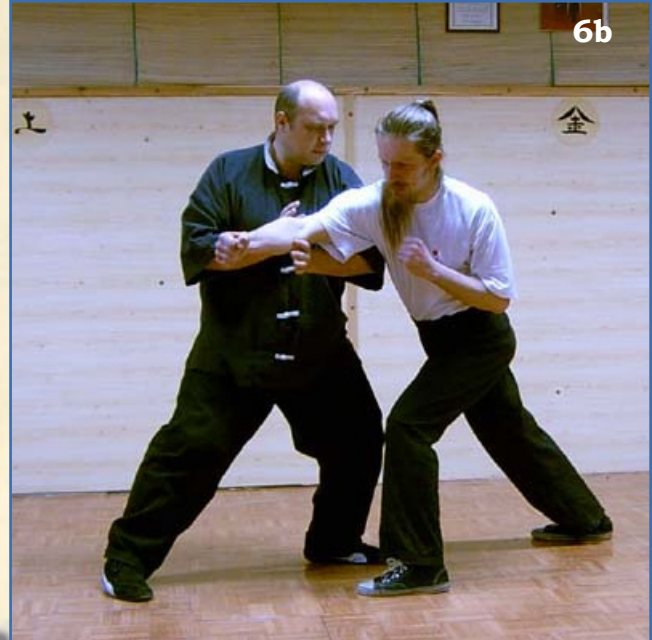
4b







6a



6b



6d



6c



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# RELIGION - P

## Buddhism 1.

**The old world of the Orient gave numerous spiritual schools to humanity. (Consider the fact that Christianity that shaped Europe so much, is in fact not a European religion, but it comes from the Near East, and all its beliefs originate from there!)**

**Buddha's enlightenment/awakening under the pippala tree changed not only a man but a whole continent. Today there are a lot of schools based on his teachings and it penetrated people's lives and their thinking. Hence it comes as no surprise that martial arts explain a lot of things through his teachings.**

Buddha means the Enlightened. It represents a spiritual level and it is not a name. The historic Buddha's name was Siddhartha Gautama, he was a prince and he came from the Shakya tribe. Sometimes he is called Shakyamuni, which means the wise man of the Shakyas.

When he was born, it was foretold that he would be either a great king or a great teacher. His father wanted him to become a king and he was brought up to become one. He lived the privileged life of a future king, separated from all suffering.

On one occasion when he went for a ride in his chariot, he met an old man, a sick man, a funeral procession and an ascetic.

The young prince who had never seen such things before was deeply touched.

He realized that his being a king would not protect him from suffering, and one day he would lose everything just like anybody else. In secrecy he leaves his father's house and starts to search the path of redemption. For years he learns from teachers and he tries the ascetic life too but he is not satisfied by it either.

One evening during meditation he

understands reality and he becomes enlightened, awakened. From this point on he begins to spread his teachings as Buddha. First he visits his fellow ascetics. It is here that he starts to turn the wheel of the Dharma, he starts to spread his teachings.

The new teachings attract a lot of followers soon. Buddha spreads his teachings for forty years until his death.

*What was so attractive in Buddhism?*

Buddha based his religion on a different foundation. For him it was not belief but understanding, knowledge and clairvoyance that was important.

His first teaching was the manifestation of the Four Noble Truths:

1. All existence is impermanent and for this reason all life is suffering
2. The cause of suffering is the craving
3. Only by defeating craving can you stop suffering
4. The Noble Eightfold Path helps to defeat craving and desire

These are:

1. Right View.

2. Right Intention
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

Buddha called his own method "the middle road" as it excluded all extremes, ascetism, and orgy.

The realization of the Noble Eightfold Path provided a life long "program" and the person for his situation, for his condition could only blame himself or herself.

The process of the awakening or enlightenment was not considered to be the "domain" of a divine being, but the result of personal effort, where gods or any other creatures play no part.

The whole existence was defined as conditional and the series of mutual dependencies.

Action is born out of ignorance, it is by action that the mind is created, and the mind creates the processes of the body and the soul. The processes of the body and mind create the five senses and the spirit, by the six senses the sensual and spiritual

# PHILOSOPHY

contacts are born, by the contacts emotions are born and by emotions desire is born and desire creates attachments, attachments bring forth conception, conception creates birth, and birth is followed by aging, death, sadness, sorrow.

The goal is to reverse the process, to get out of the ever turning wheel of reincarnation, to get out of the circle

of reincarnations and to achieve Nirvana, the awakening, enlightenment.

*And how can you achieve this?*

By unfolding the spirit through meditation.

One subject recommended for meditation defines the spiritual attitude required to be shown towards the

world.

1. Limitless love and compassion towards all living beings
2. Sympathy towards all those who suffer
3. Sharing the happiness over other people's success, well being and luck.
4. Maintaining indifference to all changes in existence.



Not long after Buddha's death, two schools are established. The stricter school, the Hinayana, community of monks only, and the other school, the Mahayana which accepts laymen followers too.

Before long it reaches all corners of the Far East and Inner Asia, giving birth to idiosyncratic, local "churches, gaining millions of followers of the new religion.

- Zsolt Kiss -

# Weapons of East

## The 18 basic chinese weapons 1.

### Gun (Staff)

During the many thousand years of the history of China dozens of types



of weapons were developed or adopted from the surrounding folks. Of course with the weapons their usage was also developed which is very special and can be found only in China in many cases. In this set of

articles I will deal with those weapons that are in use nowadays as well, because of practical or traditional reasons.

When talking about chinese weapons the 18 basic weapons are often mentioned. These 18 weapons were inspired to give the basics of the usage of weapons. This gave the skill of getting fundamental routine in the usage of any kind of weapon to the martial art practitioner.

Their usage was so universal in chinese martial arts that in certain ages knowing kung fu meant the knowledge of using these 18 basic weapons as a saying.

Of course these weapons changed with time. Some of them faded away while other types came into usage. Moreover their division could change with styles (for example the Shaolin also considers them as 18 basic weapons).

One description from the 14th century gives the following assignment:

1. long spear
2. hammer
3. long bow
4. pivoting rod
5. short stick
6. check bow
7. sword
8. chain

9. hatchet
10. hooked sword
11. *Guan Dao*
12. battle axe
13. halberd
14. shield
15. staff
16. spear
17. rake
18. fork

After 500 years it already looked like the following:

1. spear
2. saber
3. straight sword
4. staff
5. *Guan Dao*
6. double hooked sword
7. double saber
8. double hammer
9. halberd
10. two-handed axe
11. „moon-toothed” shovel (priest spade)
12. three-pronged fork
13. double cane
14. fighting whip
15. rope
16. shield and „willow leaf” short sword
17. three section staff
18. double knives

Five weapons are usually heightened in this division as the teachers of the other ones. These are the following:

1. spear
2. saber
3. straight sword
4. staff
5. *Guan Dao*

The staff is the most known and universally used hand-held weapon. Its material can be any kind of wood from bamboo to hard wood, from the very flexible to hard, rigid pole and what more there are examples forged from iron as well. With this type of

weapon one could easily knock down not just the horse rider but the horse as well in a battle. A lot of famous masters and even some of the emperors used the staff as main weapon.

In contrast to Europe, where the rod was only a casual weapon of the poor, in the East it was used as a fighting weapon. For staff usage almost every school developed different technical repertoire, however their were based on almost the same principles. The technical versatility of staff usage is given by the length of the staff and the grasping mode. Its length was fitted to the users size in most cases (for example the long staff was as long as to reach the eyebrow or the end of the fingers of the lifted hand).

Because the staff doesn't contain sharp, peaky parts, it can be grasped anywhere and this is characteristic for the techniques (for example using only one end of the very long staffs or using both ends of the short staffs). The usage of all polearms are based on the usage of the staff. The technique of the *Shaolin* became the most famous. There are legends told about the knowledge of the 'monks with staffs'. In the 13th century *Jin Na-luo* bundled off the rebels attacking the monastery with a poker. 300 years later 40 priests with staffs cleaned the southeast coast of China from the pirates.

The staff is easily accesible in everyday life and its wide variability makes it the most famous weapon.

And now some examples of usage.

- Zsolt Kiss -









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# A little „Tealogy”

## The myth

There are several legends about the discovery of tea and as there are no documented proof to support or rebut these claims, I leave it to there ader what they think.

Ata round 2700 BC in the gardens of Chinese emperor Shen-nung it happened that when the emperor’s drinking water was being boiled, the wind suddenly began to blow and leaves from a near by bush fellin to the pot. The brew had a pleasant fragrance and the emperor found it delicious too and from that day on he regularly had this drink. According to another story Bodhidharma, a bud-

dhist monk, arrive din China about 500 AD to spread his religion. The austere monk prayed day and night and fellin to a meditative state. He had been a wake for 4 years when one day he fell asleep. After waking he was horrified by his breaking his vow and so inorder not to fall asleep again, he cut both his eye-lids and threw them to the ground. Out



of his cast eyelids, as a heavenly sign, a fantastic tea bush sprung forth from which Boddhidarma ate a few leaves and in a flash he was filled with fire and power and he could continue his meditation He shared his discovery with his disciples and before his death he told them to drink tea because it is the key to being moderate and spiritually fresh.

## Tè or Chá?

Naming of tea was done according to the way it entered the country. Today in Europe we can find two kinds of naming. Where tea (English), Tee (German), thé (French), te (Spanish, Italian, Swedish, Norwegian), tea (Hungarian), tejas (Lithuanian), tee (Finnish), thee (Dutch) form is use dint



hat country tea was transported by sea from Southern China, in other places чай (Russian, Ukrainian, Bulgarian), чај (Serbian), čaj (Slovakian, Czech, Croatian), ceai (Romanian), çay (Turkish), chá (Portugese) expressions mean that the valuable good scame from Northern China.

## Types of teas

The tea plant (*Camellia sinensis*) has three sub species the *sinensis* which has smaller leaves also the *cambodiensis*, and the *assamica* which has bigger leaves.

The size of the leaves, the age of the leaf, the plantation and the situation of the rows, the origin of the young tree, and other factors also influence the name of the tea that is collected from a given bush. Mostly, – similarly to the wine production and vine cultivation – the good soil, expertise, and good care makes the good tea.

**Green tea (*lu cha*)** – non-fermented tea. Tea leaves are immediately treated with heat after they are collected, formed, and dried.

**White tea (*bai cha*)** – moderately fermented tea. Tea leaves are dried in the sun after they were picked, and then when they reached their required level of fermentation, they are artificially dried.

**Yellow tea (*huang cha*)** – moderately, fermented tea with a different method. Leaves are parched immediately at a high temperature and then they are kept in a heating pot until they reach the required level of fermentation and finally they are dried.

**Oolong tea or Wulong tea (*qing cha*)** – semi-fermented tea, which has two main categories, green and brown oolong. They are produced in a great

variety of forms and production technology.

**Red tea or Black tea** (*hong cha*) – almost perfectly fermented tea. Parching, twisting, fermentation and drying are done to the leaves. In China tea leaves for red tea are made with a different process from the leaves that are meant to be classical black tea.

**Pu erh** (*pu'er, po lei*) – totally and several times fermented tea. Leaves parched and dried in the sun are steamed again spread and are kept under a canvas until they reach the maximum level of fermentation (*mao chá*). As a final phase they are pressed into a form and dried. Some pu erhes are not pressed, in other words they are left in a *mao cha* form, however, the form has nothing to do with quality.

### Making tea, consuming tea

Drinking in fusions of tea leaves and other herbs is present in all cultures from Asia, and the Arabian world, to the American continent and it has ancient traditions. Whether it is a cultic tea ceremony or a wake up tea in the morning or a refreshing tea during the day time or a soothing tea at night, the making of the tea must be the same all the time.

For tea-making the best water is the medium-soft fresh water. If the water has a high level of clor content then you should boil it for 2 to 3 minutes so that it wille vaporate from it. Very hard and very soft and stale water is not good for making a quality cup of tea.

The temperature of the water must be adequate according to the type and quality of water thus: green teas (60-80 °C), white teas (65-70 °C), yellow teas (85-90 °C), oolongs (85-90 °C), black teas (100 °C), pu erh-es (80-90 °C). The alkalinity time is also dependent upon type and quality, the best quality teas are brewed for only a short time (1 or 2 minutes).

In order to make a cup of tea we can use a kettle made of pot, clay, porcelain and heatproof glass. Do not use a tea in fuser, it is better to use the built-in filter (if there is one) or a traditional small filter can be used too. Really delicious tea can only



be prepared if the tea leaves are so a ked freely and so their aromas can come out well. Tea must only be consumed in small quantities and fresh.

In the next installment of our series of articles, as it is spring time now, I will deal with Chinese green teas. If you are, dear reader, already keen on drinking quality tea leaves, maybe we can create a desire in you for drinking tea or you would like to have a taster in the world of wonderful and various teas then please visit our webshop at: (<http://shop.omcha.eu>). If you have any questions, please write to us, we will be happy to help you.

– **Norbert Lake Bozó** –  
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SIMPLY, BETTER TEAS.

# The Chinese Luck Knots

The luck knots have a long history in China. They already had a big respect in the antiquity. The origin of them have usually two references. Firstly, in the antiquity there was a period when the so called knot writing was in usage, where the letters were notated with knots made on coloured laces. Since this uneasy method was used to write the most important notes (acts, contracts, history memoires), it had significant roles in the everyday life. They belief that the writings' knots and nooses blessed the contract or the agreement with its lawful meanings (the writing itself have had always a great importance, people belief it as a divine thing, it was sacred). And secondly, these knots were the contemporary clothes' knobs and ornaments.

## Luck knots variants and their meanings



- **Luck cloud knot:**  
Possession of good luck. As a wish for the safe life and health.

- **Fu (luck) letter shaped knot:**  
„Be blessed and the brightly shining Star of God above may protect you!”

*Fu Xing*, the Star of Luck is one of the three Taoist gods of luck, and also an existing star's name too (*Nan Dou*, „South Dipper” or the „Big Dipper” (Ursa Major) constellation, also Canopus star's god).

The three luck gods, *Fu Xing*, *Shou Xing*, *Lu Xing* are representing the most basic Chinese desires: blessing for many children, long life and promotion in ones job.

- **Shou (long life) letter shaped knot:**

„Enjoy a long and wealthy life!”  
A common luck wish, they use it on birthday cards, cakes and gifts. *Shou Xing*, the Star of Long Life is one of the three gods of luck.

- **Fish shaped knot:**

„Wealthy year after year, life filled with affluence.”

The pronunciation of the fish is nearly the same as affluence, wealthy in their language (both is „*yu*”, the difference is on the emphasis).

There is a Chinese saying which is „One whom is happy in its marriage feels like a fish in the water”.



- **Infinite knot:**

One of the eight Buddhist luck symbols, one of the best-known symbols. It is the symbol of long life.

- **Gem chime**

One of the Confucian luck symbols. The Gem chime is an ancient L shaped

Let's state that fastening clothes with knobs were not a Chinese invention, they have taken it from steppe people. Also ornamental knots and some ornaments and braids similar to the Chinese luck knots could also be found at them (for example it can be found on the saddle's ornaments nowadays. Several examples can be found at the Kazakhs or at the Hungarians. Originally these were used as a protection against curses).

Nonetheless, the biggest cult around it formed in China. It can be found in the everyday life's every segment from the simplest cloth ornaments to the home decorations, from informal best wishes to temple offerings.

The knots were usually used to visualize the traditional luck symbols or the Chinese letters. Various kind of gems (usually jade or nephrite) and metal hangs, medals were the part of the outfits since the antiquity. They fixed them upon with laces and also they paid attention to arrange the laces in a decorative way.

Most of the luck knots have some kind of metal or gem decorations to date.



percussion instrument. It is made of gems, mostly from green nephrite or jade. A common property of a Confucian ceremonial music.



• **True lovers knot:**  
„Great love and deep affection, eternal careness.”

• **Brocades knot:**  
„Have glorious possibilities ahead of you and a shiny future!”

• **Ruyi knot:**  
Literally: „As your wish, as you want!“  
A sceptre shaped ornament, people give it its sculptured shapes as a good wish. It was popular mostly among clerks. The knot imitated the *Ruyi* sceptre's head.

• **Double happiness knot:**  
This symbol is linked to *Wang An-shi's* name. According to the story, as he celebrated his wedding he got the great message that he passed the Imperial Examinations and then at last, he has taken into account as a scientist, the member of the *Hanlin Academy* (they drew and wrote the imperial orders). He became so happy that he made a calligraphy where he wrote the *xi* (happiness) word twice into it, creating the „Double Happiness” symbol. On wedding, this is a common gift.

• **The four directions knot:**  
A composite symbol of quaternality. Means the four directions: north, south, east and west, the four seasons: spring, summer, autumn and winter and the four states: life, death, man and woman.



• **Dual Gem knot:**  
The Dual Gem is a traditional woman's hair-peace which is in usage for now hundreds of years. They



made it as an embroidered silk or as a lace knot. The valuable ones were sculptured from green jade or nephrite. It often decorated the embroidered pouches which were wore on belts.

• **Caterpillar**  
The caterpillar is often associated with love and happy marriage. It is also a symbol of long life.

• **Brocade Ball**  
According to the traditions, in the antiquity it was used in mate choosing games. The girls threw it in the group of seekers and who caught it became the lucky chosen one.

• **Phoenix**  
The phoenix (together with the dragon) symbolizes the ideal marriage (the woman is the phoenix, the man is the dragon, thus the phoenix is present often on women's personal things, clothes). Traditionally it also represents the ruler pair (on Imperial ceremonial objects, topknots, the emphatic visualization of the dragon and the phoenix is quite common, the Ruler sits on a dragon decorated throne).



# Internal Pugilism

## A Credo for the Warrior Scholar of the West



The 21st century martial artist must merge Eastern and Western methods of developing neijia and waijia skills. A profound connection of gaining superior, martial skill is based on the fusion of spiritual as well as physical and mental prowess. This fact is evident in every culture that provides written proof of their martial art lineage. For this reason Greek, Persian, Chinese and British treatise, pedagogy and martial lineages must be recognized. They should be assessed, mastered, evolved and integrated into a singular system of understanding. This understanding should be comprehended as the written compilation of martial lore stemming as far back as the Bronze age. Many concepts from these cultures are similar, reinforcing and effective but the spiritual system that connects these cultures is Buddhism. Greek-Buddhists and the concept of Manichaeism were the spiritual roots of Mahayana Buddhism. These doctrinally flexible systems of spiritual practice were embraced by ancient and modern warriors from Greece, Persia, China and Britania because they enhance mental, physical and emotional performance. Higher level martial arts is steeped with the bioenergy regimens founded by Mahayana Buddhism. In the West, Pnuma regimen was the breath-work compliment to Eastern Tao Yin. Acrocherismos was the grappling compliment to Tai Chi. Greek pammachon and Persian vajramushti was the Sainted Warrior ethos that is known as Chuan Fa. This evolution of martial prowess melded the idea of measuring internal skill through external regimen.

Chuan Fa methods condition the mind and body to refine essence into energy and cultivate energy into spirit. Internal (neijia) and external (waijia) power is acquired through this process. In the 19th&20th century these concepts found their way back to the West in the form of Chinese and Japanese Kempo and Lineage Waijia and Neijia Kung Fu. Western adepts mastered these concepts and integrated them with Western Boxing, Kickboxing, Grappling and at present preventive



medicine and healing. The evolution of this integrative process is the codification and integration of internal skills that Western adepts have mastered into the modern disciplines of MMA (Pankration) and Close Quarters Combat or CQC (Pammachon). MMA and CQC is the best measurement of the Eastern Kung Fu skills acquired by Western Adepts. This must be recognized by traditionalists if they are to remain true to the evolutionary processes that begat their systems. The West must begin grooming seasoned MMA and Close Quarters Combat masters in internal skill practice or fighting youth will have no treatise to resource. This article series is directed at beginning the discussion of this evolutionary process.

### A Credo of the Spiritual Warrior of the West

In combative situations a warrior must define honor through the laws written within the heart and mind that express his/her fighting spirit. The warrior must always be ready to fight in the appropriate manner (words, thoughts, body, weapons, etc.) and must train to win even though such training must involve loss. This is the give and take of self that often involves dealing with feelings leading to retribution and revenge when bested by a superior opponent or contempt and condemnation when dealing with an arrogant challenger.

One must search the mind and heart to understand and comprehend from whence these feelings derive. If they stem from dishonor (devalue), then one must be ready to diminish (die) with the conviction that the consequence of dishonor is punishment, even if the source of humiliation is one's self.

This is a harsh reality between warriors and the reason for training hard enough for one's style to be respected as an art form too precious to be devalued and the warrior who expresses it, too worthy to be destroyed.... (The Art of Western Tai Chi Ch'uan)

### Eastern & Western Martial Art Integration

The Western Hemisphere has invited the rest of the Martial Arts World to dance the pugilistic step of Mixed Martial Arts (MMA). Arguably, MMA competition is a valid test of any adept's (unarmed) pugilistic skill, strength, stamina, speed and suppleness. It is also a valid external test of basic internal skills in that it requires the mind to control the body and the spirit to focus intention.

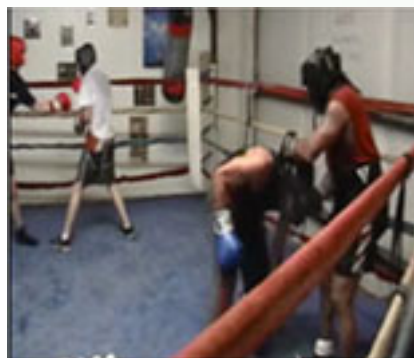
Even professional (Western) soldiers, experienced in Close-quarters Combat, use MMA competition to refine and cultivate their battle skills. As a result MMA competition has become the standard measure of Pugilistic

pro prowess in most of the world. Even Eastern adepts in the San Shou, Sanda and Muay Thai disciplines measure strength, speed and endurance by the MMA standard. In Asia these standards are showcased in regional promotions such as Pride and



Legends of Fighting Championships. However, when Adepts from these promotions are compared to their Western counterparts in the UFC and Strikeforce most are clearly out of their league.

Without modification, their lineage techniques do not stand up to the high-level pugilistic standards of Stand-up, Clinch, Takedown and Ground strategies and techniques perfected in the Western Hemisphere. But this is true only at the competence level of youthful competition and skill. Western martial culture has yet to cultivate a system of internal skill development that compliments the external competence of MMA and CQC strategies and techniques. Such a system would include preventive and trauma injury treatment which is less intrusive and reactive than current Western methods. Moreover, internal skill development allows for faster healing which is very important to the high-impact nature of Western martial practices. Healing and energizing the mind, body and spirit of a seasoned, Western adept is essential for continued personal and performance growth. Young age and natural talent are irrelevant resources when one wishes to use the Martial Arts to master one's self. Such a task requires a commitment that goes beyond the glory of the Pit, Ring, Cage or Combat and into the realm of developing abilities that last a lifetime.



What do Charles Luk, Terrance Dukes and Tom Bison have in common? They are all Westerner's whose

knowledge in Vedic and Taoist alchemy, history and medicine have evolved the Eastern transmission of Internal Martial Arts. The publications of their esoteric wisdoms and applications are made understandable for the Western Martial Artist. As such they are potent resources for seasoned Mixed Martial Artists whose skills continuously require refinement and cultivation in order to actively pass on knowledge to young practitioners. Seasoned MMA practitioners require the inclusion of internal skill to evolve in order to train in MMA disciplines well into middle age and beyond. Internal Pugilism provides a curriculum strategy to meet that

goal. Internal Pugilism is the measurement of internal skill through external regimen. It is the refinement of ability to rejuvenate strength, prevent sickness, heal injury and restore vigor to prolong fighting ability and extend youthful vitality. The cultural roots and evolution of Eastern Internal Pugilism emphasizes the Greek, Persian and Chinese doctrine of developing hard and soft martial skills through technical execution and relentless conditioning. Mixed Martial Arts is our modern revitalization of Western (Unarmed) Martial culture and if we are to evolve it for our progeny then we must learn, perfect and codify all of the secrets that efficiently harm and heal. Moreover, as the ancient Greek, Persian and Chinese grew family lineages and styles based on perfected Combat and Competitive



martial science we in the West must do the same. We must do this if we are to evolve the effectiveness of our Martial System.

The key is to integrate Eastern strategies and Western techniques but with a broader emphasis of inclusion: Internal Skill development.

### The Lesson Plan

I am a practitioner of Wuwater Tigerboxing: A Western martial artist's interpretation of several traditionally Eastern and Western methods of meditative alchemy, martial science strategy, preventive health and pugilistic posture. One must follow and construct a plan for attaining the source for advanced martial art skill which is the refining of essence into energy and the cultivation of energy into vitality. The East calls this the three treasures. The elements of Fire and Water guide us in the training of internal skill. Wood and Metal are elements that guide our external expression of these skills. Heaven and Earth guide our quest for learning how to enrich physical life. Furthermore, these elements guide our learning as to how to surrender it back to its elemental source while spirit transitions one's soul to a different level of universal consciousness and responsibility. The Western adept in the 21st century should be a student of the radical method of scrutinizing the applied theory of traditional, Internal and External Boxing. By radical I mean from the root of Fu Xi's pre-natal Taijitu, Bagua and Wuxing Trigram is where the traditional Thirteen Methods of the Supreme Ultimate Fist or Great Extremes Boxing is originated. By radical I am obliged to accept that Taiji Quan, as a pugilistic or internal boxing





practice, has 13 mental, physical and spiritual expressions of alchemic alignment. From the external perspective I seek the root of Western pugilistic practices found in the modern and contemporary literature of Dervenis Kostas, Henry Milne's, Edmond Price and Daniel Mendoza. These men based the science of pugilism on the ancient tenets of Greco-Roman martial arts. These expressions have been codified in the Art of Western Tai Chi Ch'uan.

1. Visualize a relaxed offense and defense to know the nature of your opponent's movements.
2. Eyes follow your strikes and your opponent's strikes.
3. Breath before, during, and after the fight.
4. Chin down, shoulders offensively rounded & defensively high, chest in and hands up.
5. When on the ground strike before and after controlling head, getting angle, making move, and sinking submission.
6. Pivot (roll-back) off the offense and defense.
7. Offend and defend within your stance or sense of balance.
8. Never back up unless you are knocked back or you are setting a trap.
9. Strike, Chin, Temples, Crown, Throat, and Chinese Airway to cause panic and paralysis or unconsciousness. Strike heart to cause arrhythmia, nausea and weakness. Strike spleen to cause weakness. Strike liver to cause toxicity and pain. Strike solar plexus to corrupt breathing.
10. Ground fighting begins with moving on your opponent like a rattlesnake on a rock, trapping your opponent like a boa constrictor engulfing a rodent and subduing your opponent like a territorial black mamba biting the head, body and leg of unsuspecting prey.
11. When on the ground control the opponent's head and when opposed strike. Then try to get the angle and counter with strikes to confound the opponent.
12. Then try to make a technical move to escape, reverse and fully mount the opponent and when opposed strike until opponent submits to your efforts.
13. Finally, when the head, angle and dominating move is fully with in your control sink your submission of choke, joint/tendon lock or relentless striking.

Pedagogically, internal boxing has Thirty-Four Principles (Enabling Learning Goals) of doctrine, comprehension, application, analysis, synthesis and evaluation which refines internal skill and cultivates external expression. The following nine points of reaching training goals are called terminal learning goals. These goals are the guide to becoming a Master of the Ten Thousand Things of Heaven and Earth. Every internal martial art system uses this format to train adepts to reach their full potential as internal martial artists.

1. Developing One Essential Source – Wuji or the state of stillness is caused by the fusing of opposite forces called Yin and Yang. It is signified by a circle indicating nothingness. Prolonged and regular - Standing and Sitting (Static/Non-moving) - Qigong training helps one reach this goal. When one can maintain a state of stillness for twelve of twenty-four hours one has reached the training goal. They are considered immovable objects when compared to Martial Artists who do not perform this training.

2. Manipulating Two Diametric Forces – The Taijitu indicates the Separation of Yin and Yang to create the primal energy of dueling forces in motion. It is signified by an S-curved line that equally divides the circle into black and white colored portions. Internally pugilistic form training helps one reach this training goal. When one is able to maintain physical motion in a continuous, unbroken, unified manner through an entire form then they are said to be an irresistible force in comparison to Martial Artists who do not practice the same training.

3. Possessing the Three Immortal Treasures – internal alchemy refines Wuji Essence into Yin/Yang energy and this energy is cultivated into Spiritual Vitality. This is the force that purifies, animates and enhances



internal and external awareness that unlocks psychic potential. The exercises of training goals one and two will help one reach this training goal. When an adept can perform internal boxing training

with the same or better youthful vigor regardless of age then they have reached this training goal.

4. Applying the Four Elemental Phases – Spiritual vitality has a dualistic essence of greater and lesser manifestation: Greater Yin/Heaven, Lesser Yin/Water, Greater Yang/Terra, Lesser Yang/Fire. The exhaustion of one opposing force from its greatest to lesser state will yield the greatest state of the other opposing force until it is exhausted from greater to lesser state. The practice of Jing Luo meditation and physical manipulation techniques help one reach this training goal: Stirring the Great Cauldron with Pre-natal Circulation, Small Cosmos Circulation, Five Element Circulation. When one can demonstrate control of their autonomic reflexes such as cardio-respiratory and pulmonary processes then they have reached this training goal.

5. Expressing the Five Elemental Movements – Proper movement training is dependent upon understanding that when yin/soft/slow/circular is exhausted then it must become yang/hard/fast/linear. These are the external expressions of energy refined by the four elemen-

tal processes that can be used in martial movement or health maintenance. These movements are considered forces in a creation and destruction cycle. These forces purify, animate and enhance the quality of expressions of postures that are predominantly sunken, soft, centered, circular and rhythmically capricious. They also help the adept identify, diagnose and remedy potential ailments to the body, mind and spirit. This is a pivotal learning goal in the expression of elemental martial movements which are (linear, stationary, circular) forward/metal, backward/wood, center/earth, left/water, right/fire. Additionally, they are pivotal health maintenance of the Zhong Fu meridian pathways governed by the five major organs: Kidneys, Liver, Heart, Lungs and Spleen. Jing Luo and Form training applied to Sword, Wooden & Tire Dummy training helps one reach this training goal. When one can bring equilibrium to the function of the conscious (mental), physical (corporeal) and emotional (astral) body through Jing Luo manipulation



to themselves first and then others then they have reached the health portion of this training goal. When one suddenly appear and then disappear, crush, drill, pound or split when facing an opponent then they have reached the martial portion of this training goal.

ing an opponent then they have reached the martial portion of this training goal.

6. Refining the Six Harmonies – Internal and external skills are coordinated through mind over body, intent over mind, energy over intent, spirit over energy and emptiness over spirit. This is the transition of internal to external emphasis of conditioning. Measuring internal skill through external strength, endurance, flexibility and stamina exercises help one reach this training goal. When one can apply the internal lessons learned from sitting, standing and movement meditation when performing external exercise to enhance performance to the point of artistry then one has reached this training goal.

7. Performing the Six Gates of Grappling – Destroying the root of an opposing force is accomplished by refined grappling methods that allow the uprooting force to remain standing through executing: wardoff/heaven, roll-back/terra, press/fire, push/water, splitting-twist/thunder, grasping-pluck/wind. This is the peerless boxing endeavor to be an immovable object in stationary postures or those that transition to circular or linear postures. Form application of T'ui Shou helps one reach this training goal. If one can uproot and keep form being up-rooted by an opponent of equal experience then they have reached this training goal.

8. Executing the Seven Stars of Striking – Destroying

the structure of an opposing force is accomplished by refining striking methods that allow the unstructuring force to remain structurally sound through executing offensive and defensive strokes with the: head, shoulders, elbows, hands, hips, knees, feet. This is the peerless boxing endeavor to be an irresistible object in stationary postures or those that transition to circular or linear postures. Chi Sao, San Shou and Western Pugilistic Infighting regimens help one reach this training goal. If one can unstructure an opponent of equal experience without being unstructured then they have reached this training goal.

9. Cultivating the Eight Methods of Internal Boxing – Meditation, Stillness, Movement, Uprooting and Unstructuring is executed internally to find balanced harmony and executed externally for the purpose of restoring a balanced harmony in accordance with the Ten Thousand Things of Heaven and Earth. Yes, internal boxing in expression is a form of external meditation that makes one the fulcrum of stillness and motion. Furthermore, it gives one the ability to consciously detach while spiritually connecting to the forces that fuel intent. In the endeavor to become a pivotal entity for such discovery, restoration, creation or destruction one must possess: Three Treasures, Kinetic Proprioception, Elemental Emulation, Physical Connection, Sensory Circumspection, Cyclic Detachment, Martial Restraint, and Illusive Concealment. Reaching the objectives of the previous eight training goals helps one reach this training objective. Reaching this training goal is accomplished through an internal boxing process much like the one performed in Wuwater Tigerboxing.

The next article will discuss the basic treatise that an internal pugilist must study and apply in order to become a peerless boxer. These treatises will be the foundation of personalizing a curriculum that will aid the seasoned Western adept.

As such they will be the basis for presenting more illustrative and instructive examples of internally pugilistic training.

– Gurjot Singh –



# SPECIAL EXERCISES

## Series of sit-ups

It is quite important to all of us that our muscles and tendons be adequately elastic and strong. However, to reach it is not as easy as we would think at the first moment. For instance, there are lots of exercises that excellently strengthen the stomach muscles but in the meantime overload the spinal column to such an extent that in case of proneness it can easily lead to lumbago.

To avoid this, a traditional series of exercises will be shown that properly move through the stomach muscles and the muscles of the trunk without overloading the spine.

Figure 1

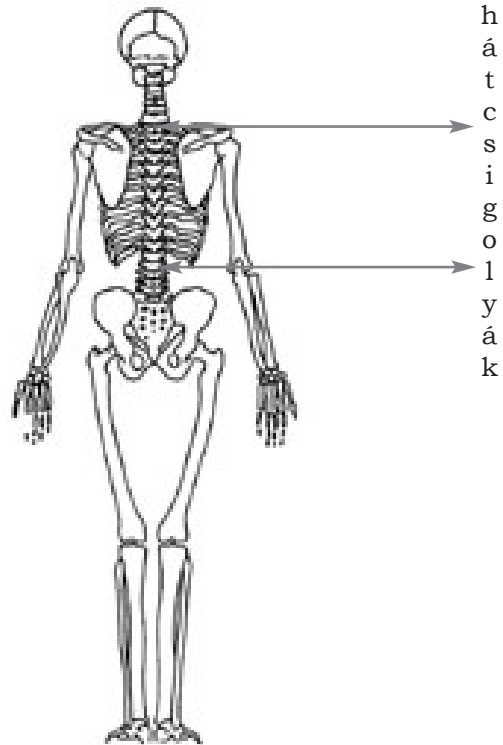
**It is important to know:** while doing the sit-ups the spine should not bend by the hip (lumbar vertebrae) but by the section of the spine (thoracic vertebrae) that is between the upper edges of the shoulder blades and the floating ribs, similarly to crunches. After any kind of workout muscles by all means must be flexed for some seconds so that you can avoid having abrupt cramps and prevent the muscles from becoming lumpy. Since the exercises are based on each other it is advisable to execute them in the order of demonstration. The exercises are quite overburdening, therefore at first you should begin by doing only 5-6 series of each. You should never do the exercises fast and hastily but at a slow rate to make the muscles work harder.

Figure 2

Intertwine your fingers on the back of your head and at the same time slightly pull up your legs into a narrow straddle stance resting your soles on the floor. Do 6-10 sit-ups and after that go on to the next exercise.

Figure 3

Raise your thighs into vertical position and bend your lower legs so that they are right angles to the thighs. Stretch back your feet slightly so that the thighs and the calves be exposed to usage to some extent.



*Figure 4*  
Lift your legs into a vertical position – like in the shoulder stand – trying to keep the knees straight. At first you may have difficulty in doing it, but you will manage to do it with proper persistence.



*Figure 5*  
Open both of your legs stretched out into wide straddle position (in the air). In an appropriately wide straddle position not only your stomach muscles strengthen but your legs can loosen up, too. A further prerequisite of it is that your knees should be as straight as possible.



*Figure 6*  
Lower your legs to rest them and sit into butterfly position. **It is important** that during the exercise you should continuously try to press down your knees to the floor, so parallel to strengthening the stomach muscles you loosen the hip, too.



*Figure 7*  
Raise your legs in butterfly position into a vertical position paying attention to keeping the soles pressed together and the knees pressed apart so that you can further loosen up your pelvis muscles.



Although in this particular article I am dealing with exercises strengthening stomach muscles I would also like to share some instructions of universal validity that are worth following.

It is practical not to eat anything two hours before the training and not to drink milk or have dairy products one hour before it, because your stomach can be turned and it can easily make you feel sick. I do not think I need to talk about its unpleasant effects.

When you select your food before the training it is advisable to mainly have products that are rich in carbohydrate (e.g.: rice) so that your body can have plentiful fuel to burn during the muscle work. After the training you should eat meals that are rich in proteins so that the muscles can develop better. The various grain germs, especially wheat germs, are excellently suitable for this purpose. For example, if you mix a few germs and some plum jam together, you get very delicious food. Another option is to cook a small amount of these germs into various vegetable dishes, sauces and stuffing. An additional advantage of grain germs is their high vitamin content.

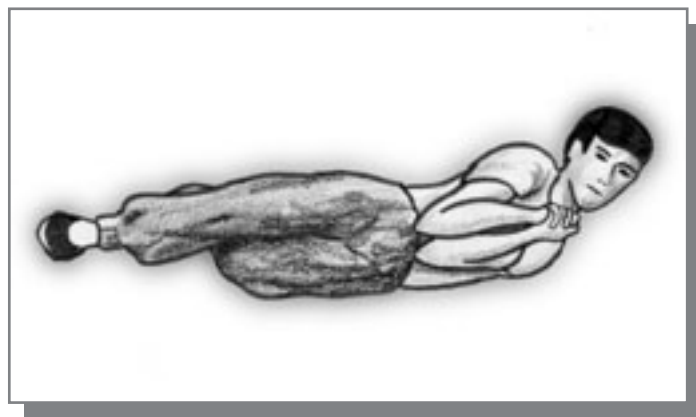
*Figure 8*

Pull your right leg bent back in the way your knee gets as close as possible to your chest while your left leg – stretched out – rests on the floor. Be sure to keep your knee and leg tightened back towards your chest during the sit-ups. After finishing the series (6-10 sit-ups) change the positions of your legs and repeat the exercise this way as well.



*Figure 9*

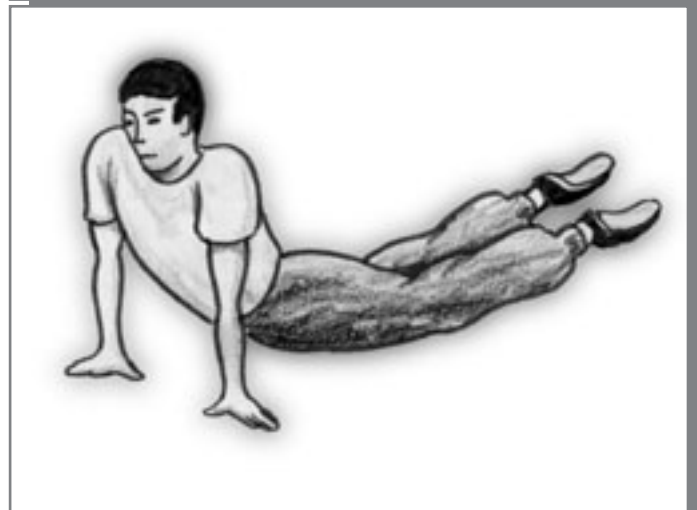
Turn on your left side, slightly bend your left leg and place it in such a way that your right leg should cross the thigh bone and the shinbone of the left leg about in the middle, while your right leg is stretched out in the lengthening of your body. It is important because the body turned to the side must be stable enough. Fold your fingers and do the right number of sit-ups bending upwards. Be sure that your hip is at right angles to the floor, because this way you can properly move through the muscles protecting the kidneys and the intercostal muscles (muscles between ribs), too. When you have done the exercises on one side turn on your other side and repeat the exercise.



*Figure 10*  
Turn round, lie on your stomach and loosely let your feet back to rest on the floor and keep them there all through the exercise to prop your body up. You can put your hands on your back of the head, or to make it more difficult you can hold your hands folded behind your hip during the exercise.



*Figure 11*  
Begin this exercise from the previous body position. Put your hands under your trunk and straighten your arms as if you wanted to do press-ups, but let your hip hang loosely. If your hip touches the floor, draw your hands further in under your stomach so that your hip should be in the air meanwhile your pelvis and bottom muscles (glutes) are completely relaxed. This exercise helps you to partly or perhaps completely prevent you from feeling stiff in the stomach after the ab workout.



# Martial Art and Naturopathy

## Muscle strain and cramp

**To keep your muscles strong and flexible practice gymnastic regularly and must rest. Food should be varied and sufficient. It is important to give heed to the following wisdom: „I did not live to eat, but eat to live.”**

When you start a new unfamiliar form of training you can easily over-strain yourself in the first few times. Because of the strain the blood circulation increase in the muscles and this cause the metabolism products to accumulate. Of course the best medicine for this is to work out again, naturally without straining the muscles again. But there are situations when we don't have the opportunity to do so. Then it's good to know a few ways of the natural medicine. The easiest solution is a hot bath, which will dilate the blood vessels and will make easier for the circulation to "clean" the muscles. If we use rosemary or lavender oil on our aching body part the result will be in tomorrow. Of course these two ways can and should be combined. But if you just put the 4-6 drop oil in the bath water it won't dissolve, so you should dissolve it in some honey or milk before putting it in. Of course there are times when the situation won't make it possible to use this kind of treatment, for example in the middle of a competition or in a training camp in the mountains. In these situations the ACUPESSURE can be a great help. Muscle stiffness caused by the exhaustion and muscle strain can be treated by the pressure of the following points:

### ST-36

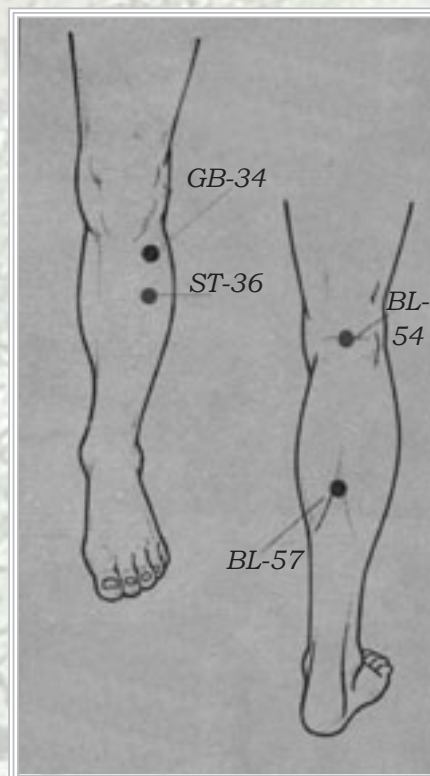
The point can be found at the lateral side of the shin bone 4 finger widths below the knee. Pressure it 3 times for 15 second.

### GB-34

You can find the point below the knee-joint in the depression before and below of the upper end of the splint-bone. Pressure it 3 times for 15 second.

### BL-57

It can be found at the rear side of the



calf where the muscles and the tendons meet. This point should be massaged in a circular manner. In China the soldiers of the past used this point to refresh their legs tired by the march.

### BL-54

Can be found in the center of the popliteal and should be massaged

circularly and gently.

In case of a cramp the most important thing to do is straighten the fibers of the cramping muscle. The SHIATSU uses this fact too. When the leg cramping you should flex your foot backward and if you have a helper, make him or her to do this: with one hand he grabs your ankle and with the other your heel in a way to support your sole with his lower arm. Then he should push your extended leg in the direction of your hip.

In case of the stiffness of the calf or the thigh muscles the next exercise has a very good effect: bend the leg lightly while the sole rest on the floor. Grab the calf or the thighs between your two palms, and then twist the muscles around left and right repeatedly, like you want to wind them around the bones.

In case of a sudden cramp the ST-36 and GB-34 points can be pressured effectively.

- Zoltán Tóth -

This book introduces Trainers and Fighters to the philosophy and application of Western Tai Chi Ch'uan for Amateur Fighting Competitors.

Western Tai Chi Ch'uan is the merging of its 13 Strategies into the basic tactics of Western Boxing, Kickboxing and Grappling. The result is an Amateur Fighter with a savage and intimidating defense and a calculated and deliberate offense. You will learn the essential principles, objectives and obstacles of an Amateur Fighting Competitor, including breathing techniques, proper understanding of form and function, intense multi-discipline sparring techniques, and the practical use of meditation processes. Also included is a section for Trainers, with an example of a complete course outline as well as a section that presents classical Tai Chi treatise and definitive striking points on the human anatomy. Producing over 20 (Amateur) champions from 2007 to 2009 at the State and Regional levels, Western Tai Chi Ch'uan is emerging as a dynamic and effective fighting system used for Martial Art competition in the Southeast Region of the United

States. Gurjot K. Singh, M Ed. (Retired, U.S. Army Ranger, S.E.R.E. & Drill Instructor) holds graduate degrees in Educational Technology & International Relations from Troy University and has several academic and professional publications. He received his rank of Master from renowned Grandmaster & Dr. Ibrahim Ahmed. Master Singh is a certified American Tai Chi & Qigong Association professional (Level II of III.) He is the Owner of Angel's Gym in Fayetteville, North Carolina which is a training facility for the MMA Promotion group, Elite Fighting Challenge.

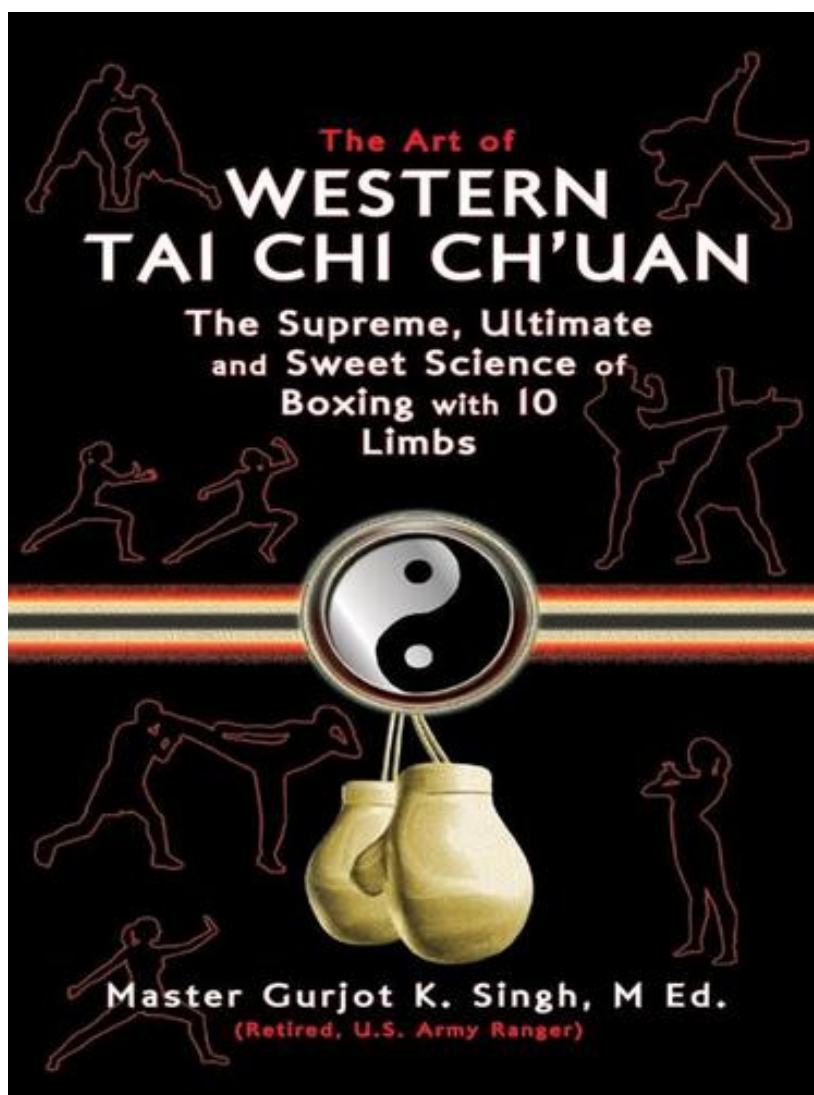
Learn more at [www.angelsgym.com](http://www.angelsgym.com) or [www.youtube.com/ANGELSGYMSINGH](http://www.youtube.com/ANGELSGYMSINGH).

Publisher's website:

<http://www.strategicpublishinggroup.com/title/TheArtOfWesternTaiChiChuan.html>

<http://www.amazon.com/Art-Western-Tai-Chuan-ebook/dp/B004KPM6X0>

<http://www.amazon.com/Art-Western-Tai-Chi-Chuan/dp/1608609200>



# Taste of far East

It might be strange to publish cookery receipts in a Martial-art magazine, but I think the food made in the kitchen of a nation reflects to its culture and habits. (My personal experience is that all the people prac-

tising any martial-art finally will not remain untouched by the dishes of the country of their style.)

Therefore we are pleased to give a small introduction of the eastern cuisine to those who may try to make some meals at home, or wish to taste them in one of the oriental restaurants (getting more and more popular also in Hungary).

## The Chinese cuisine

Cooking tradition of nations live in or come from Central-Asia and far-East (so the old Hungarian one) tends to boil, while the western more often use roasting. It is not just the method of making and it is not

solely, but anticipating deeper ancient tuition.

Cey-Bert Róbert Gyula – Secretary of World Culinary Council – had his say as follows:

„Cooking is the harmony of techniques used in kitchen, because we cook up different ingredients to gain new savours. The roasting is for making the food better, the raw meat – for example – mostly cannot be eaten, but it becomes a delicious meal after roasting. So, the boiling is about finding new tastes, roasting focusing on accomplishing.

As the philosophical meaning, the cultures with boiling cuisine aimed to pacify the conflicts and create harmony. The ancient black and white symbols of



Chine represent the dual of clarity and darkness, try to keep their balance. But those small black and white points reflects that there is no perfect clarity or perfect darkness, as we cannot talk about only bad or good, good includes some bad and vice verse. So, the contradictions should be compensated, and make harmony.

The philosophy of the baking a bit diferent: it use the principle of exclusiveness. It would transform the black into white, the bad into good.

Thus the European civilization not balances the contrast out, but excludes one of them, when the salty-sweet, sweet-acid and flavours is combined, you not able to mistake the flavours and consistences of their food.

I start my series with the most famous food, the sweet-acid pork.

### **Ingredients:**

about ½ kg thin pork  
½ teaspoon salt  
1 teaspoon thin soy sauce  
1 slightly mixed egg  
3 tablespoon corn starch  
3 tablespoon peanut or corn oil  
1 cloves smashed garlic  
1 spring onion cut into pieces like phalanges  
1 green paprika cut into squares  
10 dkg pineapple (as you like)

### **The sauce:**

6 tablespoon water  
3 tablespoon rice or wine vinegar  
4 tablespoon honey  
¼ teaspoon salt  
2 teaspoon this soj sauce  
2 tablespoon concentrated tomato

The pork is to be cut into small squares. Salt and soj sauce is to be added to sliced pork and let there be

an hour delay. After an hour flour and egg are to be added and mixed well. It is to be roasted quickly in a deep pan (or wok if it is available), and put away for further steps.

The sauce is to be prepared by mixing its ingredients.

Another pan should be heated, and 2 tablespoon oil filled in it. Garlic and onion is to be put into the pan and when garlic scent appears, paprika is to be added. It should be fried on normal fire for 1-2 minutes and then pineapple is to be added (if we decided so). Roasted meat is to be added and fried together for better taste, after 1-2 minutes the sauce is to be filled in, and shuffling persistently until it is concentrated.

It is to be served as a warm dish with rice.

Enjoy your meal!

**- Zsolt Kiss -**

# The Chinese language and transcripts

China also has many dialects, among which can be quite large differences. These are two versions that the reader can find. The first is called the Cantonese dialect, which Yuhtyuh (*Yueyu*) or Gwongdungwah (*Guangdonghua*) is known names. This was mainly in southern China, Gwongdung (*Guangdong*), Gwongsai (*Guangxi*) provinces, and the surrounding area is spoken. This area is Heunggong (*Xianggang*, Hong Kong) and Oumuhn (*Aomen*, Macao) city.

More on our country heunggong style of masters came through to us, and these styles are usually kept by the Cantonese dialect, technical terms.

The second is the northern dialect (mostly in *Beijing* and its surroundings.), Which is currently China's official language, so commonly spoken in China.

The official dialects of a few decades ago, there is a transcription in Latin characters created by the Chinese, *pinyin* is a name. In the 1990s there has been one of the Cantonese dialect created in transcription, which is the variety of English-language transcript is much more accurate, and more usable.

The newspaper of the *Pinyin* and the *Wenlin* dictionary declared transcription forms were used, but part of Western literature for ease's sake, and because many style's still used occasionally in the West, used English Wade-Giles system that also bears the words.

The transition from overwriting because the Wade-Giles pronunciation was a high degree of uncertainty (especially in the vowels).

In addition, the official dialect word currently used by 401 syllable (which are individually or combined to form words) There are four main tone, so that at least four different meanings. Thus, the Wade-Giles system is based on if you do not know the original Chinese characters, in practice the original meaning is impossible to find.

The *Pinyin* (northern dialect), and transcription of the *Wenlin* dictionary (the southern dialect) is much clearer and simpler.

(It should be added that there was at Oxford University for a rewrite of the Cantonese dialect, which is very similar to the transcription of the *Wenlin* dictionary.)

The North China language and the Chinese public, based on this language is essentially a distinction between four musical emphasis. They are in order: – level, / rising, - falling-rising, or bending, and \ descent.

The Canton of North China, similarly emphasized language. There are three basic emphases: \ descending, / ascending, and – level. Low tone mark after the letter (literally inside) h. Therefore, the early word h is pronounced as a sound (example: Han), while inside the word (example: Wihng) no or only very lightly pronounced.

Altogether six tones are possible:

1. high falling: wing\  
2. high rising: wing/  
3. middle level: wing–  
4. low falling: wihng\  
5. low rising: wihng/  
6. low level: wihng–

A high level tone also occurs in some circumstances as a variant of the high falling tone; in the transcription, it is not distinguished from the high falling tone.

The pronunciation of some consonants. sounds the same in the northern and southern dialects. Cantonese does not distinguish between „j” and „zh”, „ch” and „q”, or „ch” sound, only „j” and „ch” in use. „X”, „q”, „z”, „zh” does not occur at all. The „ng” sound of the word may be too early (in the northern dialect spoken at the end of the word can only be „ng”).

Of „s” and „sh” sounds lisped accented (both north and south). The „ch”, and „j” Heunggong in the north and the pronunciation of both Notwithstanding Gwongdungwah more pronounced as the front-trained voice, but this may vary by region. So „a” tone of „a” letter, the letter „u” „u”, the „e” letter indicates „e” voice. Only two exceptions. The inside word „yu” font contact softly accented „ü” sound (example „hyun” accent „hün”). In another letter to the „eu” font contact, this is normally „e” unaccented, and the more melodious finches „u” represents (example, „cheun” - Spring – „chun”-word is pronounced in the south). This is the most northern form of takeover occurs. Retrieving the north, where two tones, it is pronounced both in the south sound (example, *Liang*, Leung). The transliteration is the only inconsistency.

The pinyin transcription of the terms are usually combined with type. For example, the Taai Gihk Kyuhn or *Tai Ji Quan*, *Taijiquan* think the *pinyin* form. However, this is a who is not aware of the basic forms of Chinese words, and you do not know where to find the word boundaries, complicates the interpretation. Therefore, not withstanding the self transcript pinyin words usually written separately, the names of several members, separated by a hyphen.

The Kung-fu, the official pinyin transliteration

*Gongfu* in the Cantonese dialect *Gungfu*. Penetration and awareness of this case kept the traditional English transliteration.

The Cantonese pronunciation according to the words (vocabulary *wenlin* transcription) in normal letters, the official (North, *Beijing*), language pronunciation (*Pinyin* transcription) will be indicated in italics. If a transcript in another article, we show separately.

<i>Pinyin/</i> <i>Wenlin</i>	Pronun- ciation	Explanation
b	[b]	unaspirated b, as in bar, boy, bull
p	[p <sup>h</sup> ]	strongly aspirated p, as in pull, put, pair
m	[m]	as in English mummy
f	[f]	as in English far, fair, fun
d	[d]	unaspirated d, as in dog, doll, dot
t	[t <sup>h</sup> ]	strongly aspirated t, as in top, tai
n	[n]	as in English no, not, note
l	[l]	as in English love
g	[k]	unaspirated g, as in god, gold, girl
k	[k <sup>h</sup> ]	strongly aspirated k, as in kail, kit
h	[h]	like the English h if followed by „a”.
j	[tʃ]	like the English j, as in jill
q	[tʃ <sup>h</sup> ]	No equivalent in English as a single alphabet. But it is like cheese, cheek, and cheer, with the lips spread wide with ee.
x	[ç]	No equivalent in English as a single alphabet. But it is Like she, with the lips spread and the tip of your tongue curled downwards and stuck to the back of teeth when you say ee.
zh	[tʃ]	No equivalent in English. Rather like ch (a sound between zoo, true, and drew, tongue tip curled more upwards). Voiced in a toneless syllable.
ch	[tʃ <sup>h</sup> ]	No equivalent in English. Rather like chin, but with the tongue curled upwards; very similar to nurture in American English, but strongly aspirated.
sh	[ʃ]	No equivalent in English. Rather like show, but with the tongue curled upwards; very similar to marsh in American English
r	[z], [ʒ]	Similar to the English r in azure when used not as the initial sound of a word and r in reduce, roar, and rule as the initial sound, but with the tongue curled upwards, like a cross between English „r” and French „j”.
z	[ts]	No equivalent in English. Rather like the
c	[ts <sup>h</sup> ]	unaspirated c, similar to something between suds and cats; as in suds in a toneless syllable
s	[s]	No equivalent in English. But similar to the the English words ending with ts sound, such as in cats, thats, but strongly aspirated.
w	[w]	
y	[j], [ɥ]	as in sun, sorry
i	[i]	as in water, war, way
		as in yes or like i in is and like e in ear. Before a u, pronounce it with rounded lips. i is a buzzed continuation of the consonant following z-, c-, s-, zh-, ch-, sh- or r-. (In all other words, -i has the sound of bee; this is listed below.)
a	[ɑ]	as in „father”
e	[ɥʌ], [ə]	a diphthong consisting first of a back, unrounded semivowel (which can be formed by first pronouncing „w” and then spreading the lips without changing the position

*Pinyin/*  
*Wenlin*

Pronun- ciation	Explanation
ai	[aɪ]
ei	[eɪ]
ao	[ɑʊ]
ou	[ʌʊ]
an	[an]
en	[ən]
ang	[ɑŋ]
eng	[əŋ]
er	[ɑɹ]
i	[i]
ia	[iɑ]
ie	[iɛ]
iao	[iɑʊ]
iu	[iʊ]
ian	[iɛn]
in	[in]
iang	[iɑŋ]
ing	[iŋ]
u	[u]
ua	[uɑ]
uo	[uɔ]
uai	[uɑɪ]
ui	[uɛɪ]
uan	[uɑn]
un	[uən]
uang	[uɑŋ]
ong	[ʊŋ], [uəŋ]
u, ü	[y]
ue, üe	[yœ]
uan	[yɛn]
un	[yn]
iong	[jʊŋ]
e	[ɛ]
o	[ɔ]
io	[jɔ]

of the tongue) followed by a vowel similar to English „duh”. Many unstressed syllables in Chinese use the schwa [ə] (*idea*), and this is also written as e.  
like English „eye”, but a bit lighter  
as in „hey”  
as in „so”  
approximately as in „cow”; the a is much more audible than the o  
as in "ban" in British English (a more open fronted a)  
as in "taken"  
starts with the vowel sound in **father** and ends in the velar nasal; like **song** in some dialects of American English  
like e in en above but with ng added to it at the back  
similar to the sound in „bar” in American English

**Finals beginning with i- (y-)**  
like English **bee**.  
as **i + a**; like English "**yard**"  
as **i + e**; but is very short; e is pronounced longer and carries the main stress (similar to the initial sound ye in **yet**)  
as **i + ao**  
as **i + ou**  
as **i + e + n**; like English **yen**  
as **i + n**  
as **i + ang**  
as **i + ng**

**Finals beginning with u- (w-)**  
like English „oo”  
as **u + a**  
as **u + o** where the o is pronounced shorter and lighter (spelled as o after b, p, m or f).  
as **u + ai** like as in why  
as **u + ei**;  
as **u + an**;  
as **u + en**; like the on in the English won;  
as **u + ang**;  
starts with the vowel sound in **book** and ends with the velar nasal sound in **sing**; as **u + eng** in zero initial.

**Finals beginning with ü- (yu-)**  
as in German „über” or French „lune” (To get this sound, say „ee” with rounded lips)  
as **ü + e**; the ü is short and light  
as **ü + e + n**;  
as **ü + n**;  
as **i + ong**

**Interjections**  
as in „bet”.  
Approximately as in „office” in British accent; the lips are much more rounded.  
as **i + plain continental „o”**.