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Ed Parker's Kenpo **Frank Trejo**



Frank Trejo, 10th Dan American Kenpo, was champion of Boxing, Kick Boxing, Karate and Judo; he has trained Judo and taught champions and even competitors in the UFC, and for nearly two decades he went with Ed Parker in his seminars around the world, besides running the Pasadena school until Ed's death.

A exceptional master, he has wanted to analyse many issues in this first DVD, some of them very rare in Kenpo, other more popular, including topics such as training the "sticky hands" and exercises and combinations of Kenpo of early times.

Ed Parker's Kenpo

Frank Trejo

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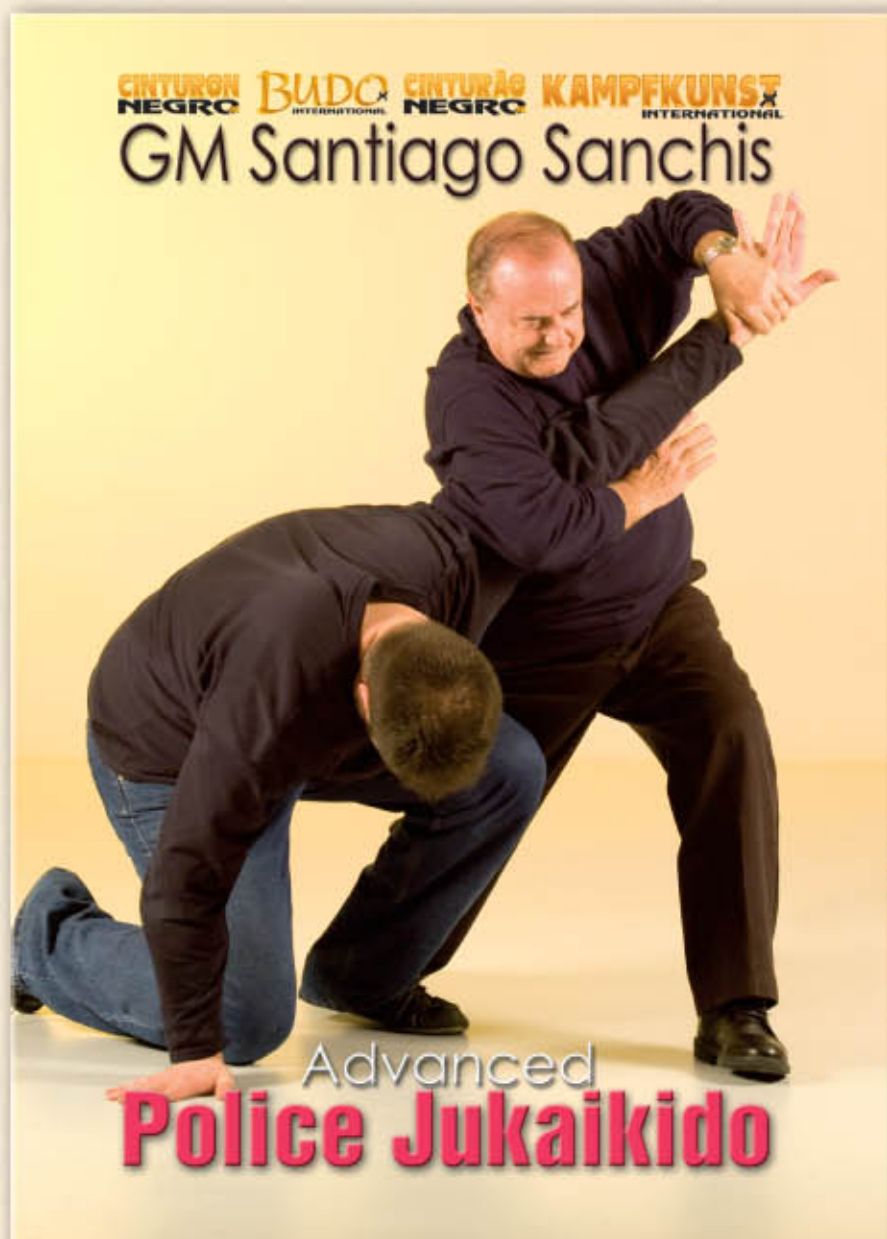
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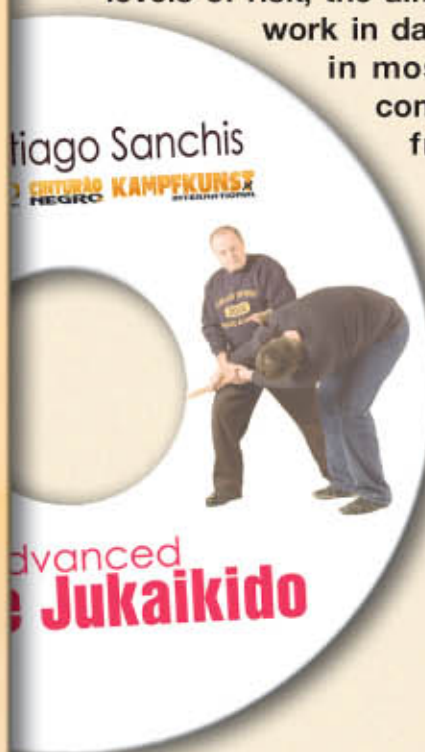
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EDITORIAL

LET'S TALK ABOUT LOVE...

"Love in one hand, War in the other, the Holy Warrior defeats the darkness of ignorance with his light sword. Hanta Yo!"

After so many years writing about Eris, the War, and in order to be consistent, I have no choice but to write about his brother Eros. My writings, so often linked to the path of the Warrior, necessarily had to be inclined towards the former, but since everything can be observed on its opposite, the time has come to talk about the sweetest children of Chaos, Eros, the Love.

The word and the concept of love itself are so worn out that we mustn't overuse them. It simply stinks. The sentimentalism, softness and poetry, not to mention its gallant version, have devilled them to the extent that not only has they lost their original meaning, but they has been perverted to aberrant levels. To bring order to all this, we must be radical, that is, go back to the roots and take an "aerial view", approaching the topic from the general to the particular level. First I will talk about the forces and then about how they affect us nowadays, but I fear that the magnitude of the issue can make it recurrent in next editions; in the meantime, there goes the first one.

In our tradition, Eros is the son of Chaos, opposite and complementary to Eris. Eros is ultimately one of the two essential forces of the Whole, the one related to the attraction, while Eris corresponds to repulsion. In essence, love is simply the force of universal attraction; it is the tension of any thing or being to join others, while the war is the force that separates people and things. Yin and Yang in China; In and Yo in Japan, the children of Taikyoku, the "undifferentiated"... we've called it many things, but they are all but the nomination of the two differentiated elemental forces. One pushes us to approach, join and merge with the others, the other impels us to separate, move away and repel them.

The Greek version of the myth of creation adds (as everything which is Greek) a touch of functionality the eastern versions don't have. There they made a very structural approach of the issue. In the West, by contrast, the focus was on functionality. Eros and Eris therefore are defined by what they do (attraction and repulsion) rather than by what they are,

unlike the Eastern version, "the tendency of every being or thing of going from the periphery to the center" (Yang) and the opposite trend, from center to periphery (Yin).

Love, like war, feed on the differences; while in the first case there is a lack of something that the other part offers, in the second one both parties have or want the same thing and consequently fight for it.

You just need and want what you don't have, that is the basis of attraction. That desire is always based on the needs of every Being to fulfil itself, in other words, to grow beyond its own limits and as the computer of "2001: A Space Odyssey", to properly complete "its program".

The "program" of Love is completing us; that is also the War's program. Completing us is a written imperishable command in evolution, from which nothing can remain detached. It is clear that each being tries to resolve this "program" according to its personal ability, understanding (if any) and power, but the command is external and previous to these details; as a higher law, we all serve it, and although we don't live it in the same way, as this depends on our level of consciousness, no one escapes its mandate and this is common to all beings. The planets turn around the sun, the tree branch looks for its rays, the lion looks for the lioness, the male for the female. The force of attraction activates mechanisms to meet the "program" and this is at the service of the directions of evolution: forward, upward, inward, toward the Whole.

Either way, the truth is that the word love is, for most two-legged fools inhabiting the planet, far from its great and original sense. Love has been reduced to a term that only evokes the level of emotion (which is true!), but that is but a part of our Total being. In a previous issue I referred to this emotionally level as "the vibrating" and I enlarged on its role as an amplifier of the "feelings" and a prelude to the "understanding". Human beings "ARE" the result of these three levels and although we all have more strength or ease in some of them, in order to meet the "program" we will have to learn to use all three and make it using them for the purpose they were designed. We can't decide on the emotions or feeling

with the head, nor is it prudent to activate a single level without the others. The energy meteorology of the time is unbalanced, however. Today the level of "vibration" has attacked the group consciousness, so that the vast majority just wants to live in it. Emotions control everything! And this level is not only used too much, but it is also used in a vulgar, sloppy and cheap way. Sentimentality, gossip magazines, quick emotions, preferably canned, disposable relationships, all that forms the "fast food" of the emotional level. Saying "I like it" is too often a valid excuse or reason for anything ... but that is what people adore... It's cool! Everyone convinces everyone that this is the new "great truth". This childish attitude, which is but one phase of learning of individuals and groups, has corrupted the true value of love concept.

The confusion on this point is a sign of the times. It's an ill wind that blows nobody any good, we mustn't forget, the emotional level is the best base to manipulate people and there are many dark powers trying to prevent people from being free. In order to achieve that state, it would be necessary a huge effort, a quantum leap that would enable us to get the "vibration" feed the "understanding", because without understanding it is simply impossible to be free. On the way to understanding, half of 100 is 80. That last upward stage of the energy cycle, which goes from the emotional to the mental level, is always the hardest, the most energy-consuming stage, but it is the one which finally transforms the energy in its noblest form, the light. The leap to "understanding", for its intrinsic difficulty, for the importance of an emotional level without substance and for the lack of people's energy, makes of the mental level the weakest of all of them nowadays. The misused energy in the emotional level becomes deeply entrenched in a black hole unable to emit light, or allow the natural cycle of feeding go on toward the understanding. As for the "feeling", of course, that's also "cool"!, but only when it comes to experiencing pleasure. Today hedonism is the "religion" of almost everyone, nobody wants to hear about effort or pain. Well understood hedonism would be an achievement, a decision when you



have the power and knowledge to take responsibility for the backs that every action entails. A Galician saying said "a month of adversity, a year of university", but... that's not true at all nowadays! Before, those things were learnt naturally by facing the harshness of life in nature, but today's education, the prevailing ideology and life conditions, do not provide something so basic and so essential; it must be done in "manual", because the "automatic" no longer works and it is swimming against the tide. The world is a field full of mines and we are not giving young people even a good map. Man for himself!

The vision of love for young people (and for not so young people!) is in the extremes, and it is either soft and pink or fully cynical or sceptical. The approaches go from cheap sentimentality and express passions to total denial. Out of the natural primary exploration of new things, many people make a routine; without delving into its contents, without understanding its implications, they suffer several consequences which leave a deep trace on the cell memory, psyche body (abortions, sexually transmitted diseases, anxiety, mistrust, fear of commitment, incapability of dedication, etc...) They forgot, or maybe they never knew, the true extent of their power: Love is something too big and powerful to ignore or underestimate it. Beyond the experiences of each person in the emotional level, not being able to understand the importance and true meaning of Love, in its broadest conception, is a deficiency similar to a disability; and this, for he who lives it like that, is an absolute disaster, a disaster which makes him an eternal lame man, since the two legs carry us through the "Way", one of Eros, the other of Eris.

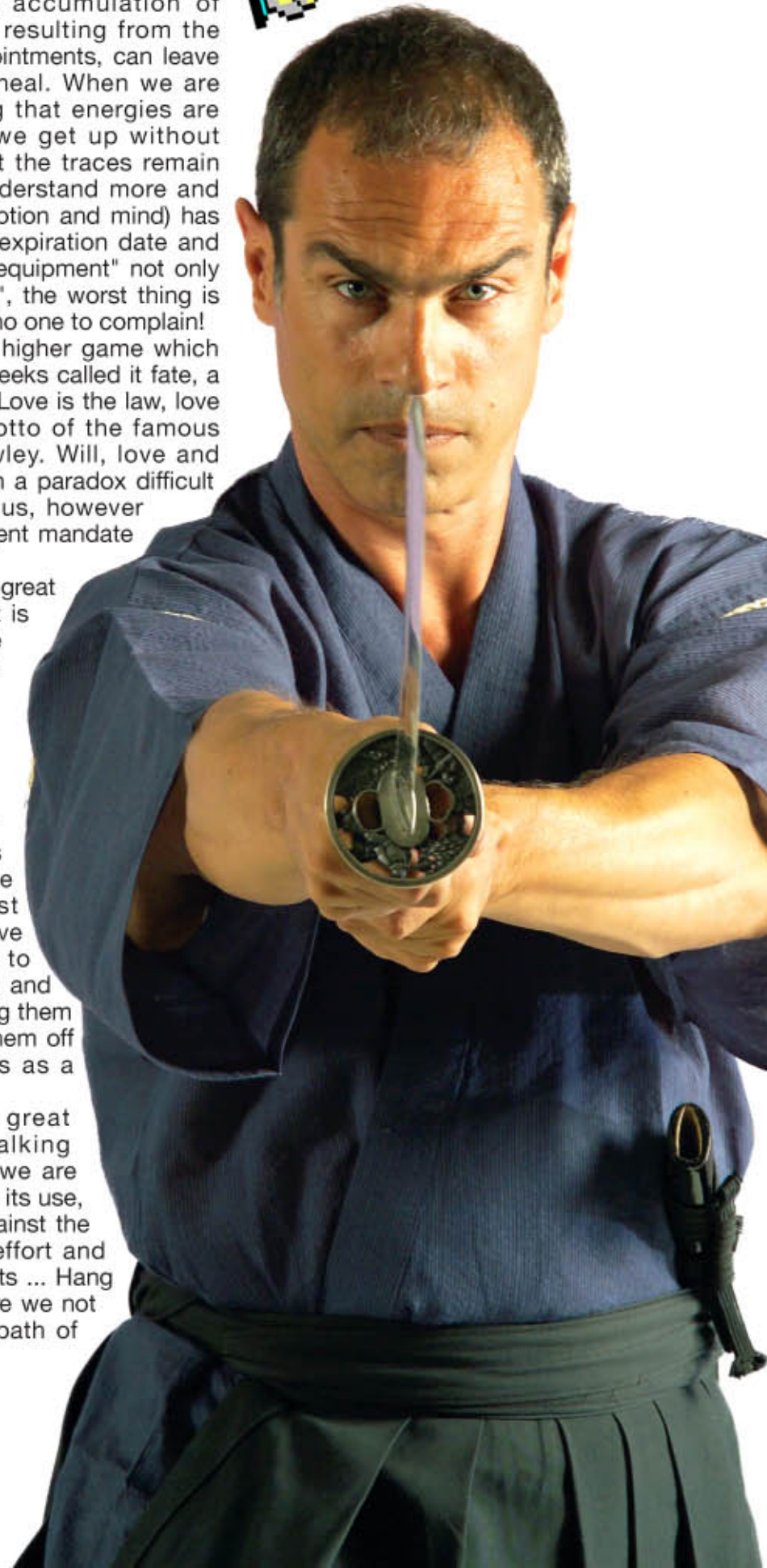
Often the love between man and woman is confused with passion, but this is only a circumstantial result of it. But the love that begins in feeling and is then amplified in the vibration must find an echo, meaning and direction in the understanding, so that it is that level which modules its direction. Passion "heats" the energy, so that this climbs up the column (kundalini), and becomes light. Passion is an ephemeral flame, but it can be revived when it serves a higher purpose. The force of attraction should be able to beat and also express itself at all levels and every level should be able to meet its own functions. The "feeling" of love between man and woman is first expressed in the sexual experience. It is true the popular saying which goes: "the true love is that which comes through the hole!" Love in couple is first expressed through sex, but remaining at that point is like using a cannon to kill flies, and the bullets, which are expensive, are paid sooner or later. Aware sex, with all the games you want (if agreed), has been even in the Eastern tradition a respected way of lighting; but reducing some Tantrism to some techniques or Kama Sutra

positions is once again a huge waste. Exploring this journey takes time, experience and shared will, but when the offer is so big and wills are so small, it is easy to get lost in the tumult and confusion, a path that eventually allows us to see just the "shop window", but not "entering the store" and much less "buying".

Exploring aware love is a rare adventure nowadays; lost among the branches we can't see the forest; pushed by the urgent, we relegate the important things; disturbed by one thousand trifles, ignorant of the essential, we will be like leaves that the wind takes away. The worst thing of such approach is that the accumulation of negative experiences, resulting from the accumulation of disappointments, can leave scars very difficult to heal. When we are young we ram thinking that energies are endless. We fall and we get up without licking our wounds, but the traces remain there. Over time we understand more and more that our body (emotion and mind) has its limits, that we have expiration date and that the misuse "of the equipment" not only destroys the "guarantee", the worst thing is that afterwards, there is no one to complain! Everything is used in a higher game which we are all part of; the Greeks called it fate, a Warrior calls it instinct: "Love is the law, love under will" was the motto of the famous magician Aleister Crowley. Will, love and destiny come together in a paradox difficult to decipher in each of us, however this hieroglyph is an urgent mandate for us all.

Everything serves to the great evolution purpose and it is our obligation to find the clues to unveil the mystery with commitment, effort and honesty. Love is indispensable for this. By following the easy paths we will never arrive..., the usual paths always take to the place of "never"; so we must break routines and above all, be extremely brave to overcome our ignorance and our preconditions, making them conscious and turning them off before they destroy us as a self-fulfilling prophecy. We are talking about great braveness, we are talking about personal power, we are talking about energy and its use, about relentless fight against the internal enemy, about effort and commitment without limits ... Hang on! It sounds familiar! Are we not then talking about the path of the Warrior?

Alfredo Tucci is General Manager of
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COMBAT HAPKIDO



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Combat Hapkido is a better and more complete self-defense system thanks to our ground survival programs.

We want to survive and dominate on the ground long enough to be able to stand again without injuries, escape or keep fighting from our natural dominant standing position.

REALITY BASED



p. 14

What to do when we must protect to others? Which are the protocols and main questions to remember? Jim Wagner, famous expert international in self-defense, enters depth in a subject that merits all our attention...

KAJUKENBO



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Two months after the death of his Master and dear friend Adriano Emperado, Charles Gaylord visited our recording studios. Nothing foretold that few days later the Teacher would leave us also...

KRAV MAGA



p. 58

Our readers have precise information on that great event which is being prepared in Brazil and which will be held in Rio de Janeiro, to commemorate the anniversary of the founder of Krav Maga and the South American Federation of that style...

Zusammenfassung Sommaire Sumario

"BUDO INTERNATIONAL"

is a publication of:

BUDO INTERNATIONAL PUBLISHING CO./

Central Office:

c/ Andrés Mellado, 42

28015. Madrid. (Spain)

Tel. (34) 91 897 83 40

Fax. (34) 91 899 33 19

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KUNG FU



Hung Gar is not a thousand techniques that can be learned, but it is almost perfect logical principles which consider the whole human being and don't accept a fault or a mistake...

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KYOKUSHINKAI



After Kancho Oyama's death, the Kyokushinkai got lost in its internal struggles for power, a phenomenon which was expected but which was not less harmful for it. However, the schools and practitioners, beyond those fights, continued training in the unique and combative spirit that Oyama managed to impose.

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WUSHU



Los Juegos Mundiales, iniciados en 1980, constituyen un evento deportivo internacional de gran escala, segundo en tamaño sólo después de los Juegos Olímpicos. La fiesta deportiva se celebra cada cuatro años, un año después de las Olimpiadas, con disciplinas deportivas que no están en el programa oficial de competición.

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Summary Sumario Sommario

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Kajukenbo

Two months after the death of his Master and dear friend Adriano Emperado, Charles Gaylord visited our recording studios. A magnificent instructional DVD and an interview for our archives were the reason of this encounter. Nothing foretold that few days later the Teacher would leave us also. Its death fueun shock for which we knew him in Budo, the Teacher was in excellent form, was a occupied man and happy and the day was amused enormously throughout. When its Dark brown student I rebel sent to a SMS with the news in the heat of summering to me I decided that we would have to make a right tribute to the Gaylord Teacher and to present/display of this formasu posthumous DVD. With him march all a generation of great, and the Kajukenbo is if it still fits but orphaned than it was. Fortunately for the students and annals of the future it is this recording, the unique one realised of professional form by the great Teacher. Personally I consider a fortune to have well-known to him, found that he was on a par tender grandfathers and a dedicated Teacher. Elegant, likeable, but it signs in its lessons, GM Gaylord leaves a track positive and a pleasing memory, today with affection, respect we did not cry its lost one, rather we celebrated its intense life and total and we were glad of to have enjoyed a time next to him.

Alfredo Tucci

IN LOVING MEMORY OF GREAT GRANDMASTER
CHARLES GAYLORD 10TH DEGREE KAJUKENBO
President of KAA and ICKKF

24 September 1936 - 04 August 2009

You will never be forgotten, your student will pass
the enormous legacy you left us. Rest in Peace. We
will love you Forever



The posthumous Dvd of a Great Master
Grand Master Charles Gaylord





Great Masters

Kajukenbo History

Kajukenbo was created between 1947 and 1949 at Palama Settlement on Oahu, Hawaii. It developed out a group calling themselves the "Black Belt Society", which consisted of black belts from various martial arts backgrounds who met to train and learn with each other. This was the beginning of an evolutionary, adaptive style designed to combine the most useful aspects of the arts.

There are five men credited as co-creators of Kajukenbo, and it is from their respective arts that Kajukenbo draws it's name.

KAJUKENBO: KA-JU-KEN-BO Art: Karate, Judo, Jujitsu, Kenpo, Chinese Boxing. Style: Tang Soo Do Se Keino Ryu Kodenkan Danzan Ryu Kosho Ryu, Chu'an Fa Kung-Fu. Contributing Founder: Peter Young Yil Choo, Frank Ordonez, Joe Holck, Adriano Emperado, Clarence Chang. Chinese Character Meaning: "Long life" "Happiness" "Fist" "Style". Philosophical Meaning of Kajukenbo: "Through this fist style one gains long life and happiness."

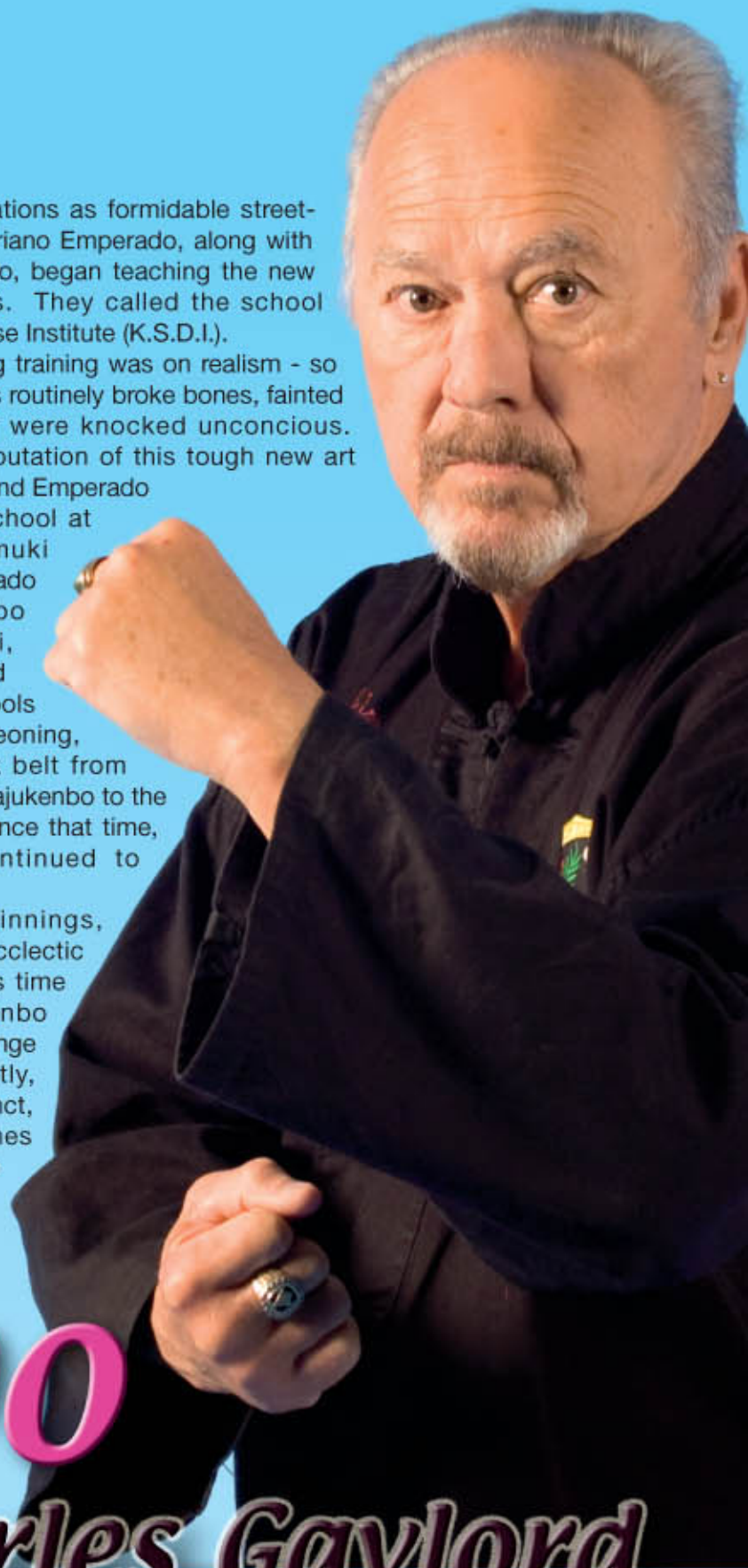
Kenpo emerged as the core around which this new art was built. Although uncredited by name, other influences included American Boxing (Choo was Hawaiian Welterweight Champion) and Escrima (Emperado also studied Kali and Arnis Escrima).

In the late 1940's, Palama Settlement was a community center in a violent area of Oahu where fist-fights or stabbings were commonplace. From this environment, the founders of Kajukenbo wanted to develop an art that would be readily usefull on the street. As they trained and fought in and around Palamas Settlement, the founders of Kajukenbo

quickly gained reputations as formidable street-fighters. In 1950, Adriano Emperado, along with brother Joe Emperado, began teaching the new art in an open class. They called the school Kajukenbo Self Defense Institute (K.S.D.I.).

The emphasis during training was on realism - so much so that students routinely broke bones, fainted from exhaustion, or were knocked unconscious. Nevertheless, the reputation of this tough new art drew more students and Emperado opened a second school at the nearby Kaimuki YMCA. Soon Emperado had 12 Kajukenbo schools in Hawaii, making it the second largest string of schools at the time. John Leoning, who earned a black belt from Emperado, brought Kajukenbo to the mainland in 1958. Since that time, Kajukenbo has continued to flourish and grow.

From it's beginnings, Kajukenbo was an eclectic and adaptive art. As time has passed, Kajukenbo has continued to change and evolve. Currently, there are a few distinct, "recognized" branches of Kajukenbo: Kenpo ("Emperado Method" or "Traditional Hard



Kajukenbo

Grand Master Charles Gaylord

1



2



3





Style"), Tum Pai, Chu'an Fa, Wun Hop Kuen Do, and Gaylord Method. In addition, there are numerous "unrecognized" branches, including CHA-3 and Kenkabo. While this may be confusing for an outsider, it is the essence of the art. Students are not required to mimic the teacher, but are encouraged to develop their own "expression" of the art.

The KAJUKENBO ASSOCIATION OF AMERICA "Gaylord's Method"

The Kajukenbo Association of America (KAA) was originated in 1967 by notable KAJUKENBO Masters, Aleju Reyes, Joe Halbuna, Tony Ramos, Charles Gaylord and Al Dacascos. The original organization existed until the early 1970's. In 1980, G.M. Gaylord, with the advice of his top active Black Belts, decided to once again develop the KAA into a strong and united organization. The KAA Board of Directors decided to add the "Gaylord's Method" to the original KAA patch (original design is by Al Dacascos) since the KAA now represented the schools directly under GRANDMASTER Gaylord. All of the KAA Chief Instructors are directly under GRANDMASTER Gaylord and teach his method of KAJUKENBO. The purpose of the KAA is to preserve and promote the art of KAJUKENBO





Great Masters

GRAND-MASTER CHARLES H. GAYLORD

Grandmaster Gaylord has been actively training in the art of Kajukenbo for over 52 years. In 1980. He received his 9th degree Black Belt from the Kajukenbo founder, Sijo Adriano Emperado. Grandmaster Gaylord began his training in Hawaii under Kajukenbo Black Belt George (Paul) Seronio. In the early 1960s he moved to Northern California where he began teaching in San Leandro. He brought to the mainland the effective hard and heavy hitting style of Kajukenbo which he had learned from his instructors. Over the years, has developed his internal and external Martial Arts Skills through practical application training, along with meditation and constant research of mind over body studies. In September 1995, the K.A.A. and all of its Black Belts promoted Grandmaster Gaylord to the honorary rank of 10th degree Black Belt. The K.A.A. believes that this was necessary to ensure the desired level of excellence for their organization. Since then, Sijo Emperado has also recognized him as such. Grandmaster Gaylord has been recognized and inducted into three Martial Arts Hall of Fame. The World Martial Arts Hall of Fame, for Grandmaster. July 12th, 1997. Masters Martial Arts Hall of Fame, for Life Time Achievement. July 20th, 2000. And the North American Martial Arts Hall of Fame, for Sokeship. September 16th, 2000. Grandmaster Gaylord has produced countless quality Black Belts who have become top competitors and instructors

both nationally and internationally. To ensure the quality of his instructors, he holds a monthly Black Belt Class, where he teaches is Black Belts who have schools located in the Western United States. He also provides special seminars to those schools which cannot regularly train with him and especially to the ones in Europe, South America, Asia and Africa. KAJUKENBO ASSOCIATION OF AMERICA

The KAA is dedicated to bringing to the world the art of Kajukenbo. Our schools must maintain only the highest standards in order to promote Kajukenbo as it should be - in its purest form, as a constantly evolving art for the spirit, mind and body.

GGMG himself oversees the KAA bringing with him over 52 years of experience in the martial arts.

The KAA is more than just an organization, the KAA is ohana, family. All KAA schools worldwide, work together and exchange ideas, training techniques, and exercises. The monthly workout is a feeding

Kajukenbo

Grand Master Charles Gaylord





ground for our art to evolve, and also is a way that we bond together as family.

As we study, picking up and absorbing the enormous amount of knowledge out there, we must realize that learning is only the halfway point. It is only by sharing what we have learned that we truly begin to find purpose in our training. By having a unified organization, the KAA, we can provide a structured, organized network of martial artists and schools to the world. Where:

KAA is located in Fremont - Northern California.

The Bay Area was fortunate to be the chosen home of GGMG, where all were able to learn from his many years of experience.

Great Grandmaster Gaylord Last Interview

24 September 1936 - 04 August 2009

Charles Gaylord was born in Honolulu on the island of Oahu.

At the age of 17, I decided that I wanted to take martial arts. An old friend told me about a school in Kaimuki, YMCA, and that's when I became very interested in learning the martial arts and

getting back in shape. I started learning the martial arts in 1954 under Paul Seronio. I worked very hard to become the best that I could be. I received my belts through the years from Paul Seronio and at that time, also from Chief Instructor Emperado. The training was very vigorous and when I walked into the school, there were 200 students. As time went on, there were only

100 students still training, and to my surprise, after two months, only 30 people were still training to the martial artist's way of life. I really couldn't express the way we trained. We trained two days a week, and as far as I was concerned, I needed more work. We wore white uniforms and at the time, and we were told to change them to black. The black uniforms were worn until





they eventually turned gray. Try to imagine all of us street fighting with no protective gear at all. We all sparred with no gear or any control fighting until the instructor said to stop. There was also a controlled sparring with a stick. It was very hard fighting. If you made a good hit, it was worth a point and back then, three points was the winner. The people at the school, I considered them family. We wanted to learn how to protect ourselves-there was no politics or jealousy-only love and compassion for the art and nothing else. After over 50 years of being in the martial arts, it's very difficult for me to accurately remember the dates and places of the promotions from my white to green belts given to me by Paul Seronio and Chief Instructor Emperado. From 1954 to 1963, I received my ranks in different areas and locations. All my promotions from white to black belt were given to me at the Kaimuki school. I was a black belt recognized by Paul Seronio and Chief Instructor Adriano Emperado. Before I left for California, I broke away from the conflict that was going on in the Kajukenbo world at that time. I decided to open up my own school-"12 Disciples" was the name. The students were there to do the best

that they could and to have fun. Those were the days-and sometimes I really miss them. Continuing with my career in the martial arts and running a school with only 12 students-the 12 Disciples, they really dedicated their lives to learn the Kajukenbo way and to fully understand the way of life. I remember when Emperado came to the school that I had built for the workouts, asking me if I'd consider going back to the school in Kaimuki. I declined. I was happy where I was. I was Emperado's friend for a long time and I even lived in the same housing area with him for many years. I am the second generation of Emperado method of Kajukenbo. In my time, right didn't mean too much for anyone-we never thought about it. We just wanted to learn the martial arts and nothing else. Time has changed and will continue to change. Similar to new cars, homes, and many other things in life, teaching methods will also continue to change. I decided to travel to the mainland because work was not prosperous for my family and me. Before I left Hawaii, my instructor promoted me to be Black Belt holder in the art of Kajukenbo in February 1963. It is very difficult for me to tell you the exact dates of my promotions because the only things we received from our instructors were belts, no certificates or ID cards. I decided to move to the mainland for work and to start a new life with my family. When I was living with my brother, Bob, I never thought I was going to open a karate school. When Bob saw me working out in the backyard, he encouraged me to open up a karate school-we became partners and did very well. This started in the San Leandro area, and later moved to Fremont and Richmond.

ICKKF WORLDWIDE

Great Grandmaster Charles Gaylord was the President of ICKKF Worldwide, as well as KAA.

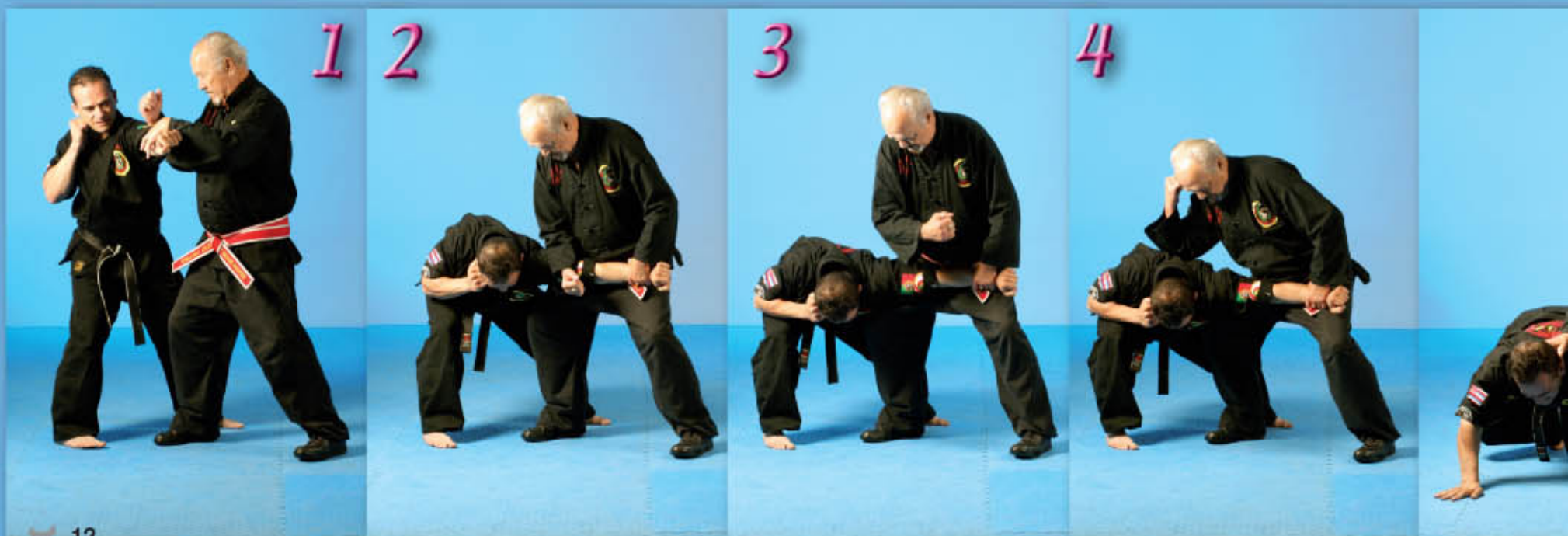
ICKKF was created to help and unite the Worldwide Schools of the 3 Martial Art Systems on it's curriculum:

Kajukenbo - Chinese Kempo Karate - Pai Lum Tao Kung Fu

Great Grandmaster Charles Gaylord believed in the dream of union, work and strength of hart. On 2007 he accepted to be the full President of ICKKF Worldwide, making is work out of the United States official.

"United we are stronger"

In July 2009 he visited Portugal and Spain to do seminars, Black Belt trainings and Black Belt testing's. From Belgium, Netherlands,





Morocco, Portugal, Spain, is students came, to make that visit of a lifetime.

Hundreds of students attended is trainings in Gaeiras (Óbidos) and seminar in Óbidos. Representatives from over 100 Schools went to present their respect and drink the knowledge of a Martial Arts Legend.

In Portugal and along with Grandmaster Daniel Hayen of KAA Belgium, Professor Frank Wohler (USA) he promoted Sigung Bruno Rebelo (KAA Portugal) to 7th Degree Black Belt, later that visit he tested over 30 Black Belts to there ranks.

In Spain, he also felt like home as he had

Professor Agustin Campos 8th Degree organizing the seminar and visits.

Great Grandmaster Charles Gaylord was a wonderful men, as a prove of is character, in ICKKF alone he gathered over 600 schools extended in over 60 countries. (over 50.000 students)

ICKKF WORLDWIDE & KAA - EUROPE

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Sigung Bruno Rebelo telf. 00351 963 434 104 email: Lohantao_kempo@sapo.pt

Contact Information KAA USA. KAA President - Professor John E. Bono DC Bono's Jeet Kune Do and Kajukenbo 903 N. 8th Street San Jose, CA 95112 (408) 298-2663 (office) (408) 420-2584 (Kaju cell) stfightr@pacbell.net Mailing Address: 1058a Leigh Ave San Jose, CA 95126. Great Grand Master Gaylord's GrandMaster and Professor List: Grand Master James Juarez 9th degree Grand Master James Nordlie 9th degree Grand Master Wolf Hillesheim 9th degree Grand Master Max Pallen 9th degree Grand Master Melcor Chavez 9th degree Professor James Williams 8th degree Professor Tino Paz 8th degree Professor Coleen Gragen 8th degree Professor Tom Theofanopoulos 8th degree Professor Frank Wohler 8th degree Professor John E Bono DC 8th degree Professor Ron Esteller 8th degree Professor Brian Yoshii 8th degree Professor Pete Morales 8th degree

Kajukenbo

Grand Master Charles Gaylord

5 6





Reality Based

“Protecting others”

Text: Jim Wagner
Photos: © Alfredo Tucci



 www.jimwagnertraining.com
Jim Wagner



Beyond the own self-defense, a question that each we can confront after all with our own formulations, is situations where everything complica, because we must defend in addition to third parts. Then our line of defense duplicate and we are due to pay attention to but varied and novel situations for which frequently we are not preparations. That to do when we must protect to others? As they are the protocols, and main questions to remember? Jim international expert famous Wagner in self-defense enters depth in a subject that deserves all our attention then any day and of unexpected form we can see us forced to have to act in defense of a friend, relative or companion. In the habitual line of his system "Based on the reality" Sergeant Jim Wagner it analyzes manifolds scenes in his new DVD and it makes in detail and clarity as always, preparandonos not only technically, but psychologically to confront a situation to which all we are exposed. An unpublished subject in the specialized libraries and that now we present in this interesting article.





Protecting Others ***Sergeant Jim Wagner***

I am an American Soldier. I am a Warrior and a member of a team. I serve the people of the United States, and I live the Army values. I will always place the mission first. I will never accept defeat. I will never quit. I will never leave a fallen comrade.

Those are just some of the words of the Soldier's Creed that I have been taught and that I live by as an American soldier, and they are principles that I teach to the men and women under my care. When I am teaching combat courses I will often point to a soldier and say, "You've been hit. You're leg has been blown off. Go down to the ground and request a medic." The soldier does what I ordered him to do and the other soldiers on his team have to take care of him right in the middle of a battle.

In case you are wondering, I am currently assigned to a Military Police Battalion as a Reservist.

When I was on the Costa Mesa Police Department SWAT Team (Special Weapons and Tactics) several years ago we would often practice officer down scenarios. In other words, victim rescue techniques. Immediately the officers would form a human shield and someone would drag the wounded police officer out of the kill zone. Learning to protect fallen comrades was always part of the training. You couldn't just think about yourself.

When I was a bodyguard for the Orange County Sheriff's Department from 2000 to 2002 I was responsible for protecting government officials. If someone were to attack the person I was protecting it was my responsibility to place my body in front of there's and repel the attack, and if possible evacuate the person out of the kill zone.

These three jobs have taught me the importance of protecting others. Unfortunately, many martial arts schools do not teach their students how to protect others. They are good at teaching students how to protect themselves, but not other people. Yet, you can find yourself in a hostile situation where you are with a friend, family member, or co-worker who does not know how to

**"Unfortunately,
many martial arts
schools do not teach
their students how
to protect others.
They are good at
teaching students
how to protect
themselves, but not
other people"**

protect them self. Of course, this can complicate the fight, especially if they get injured and you have to care for them.

I have seen this flaw in many martial arts systems, and that is why I have teamed up with Budo International in the making of the DVD titled *Protecting Others*. I have taken many things that I have learned as a soldier, SWAT officer, and body guard and have put it into this DVD to help you learn how to protect others if you ever find yourself in this situation.

The DVD will definitely enhance your own training and make you more professional, but before you view it I will give you few pointers that you can start immediately.

Conflict Communication

Probably the most important thing you can do in any conflict when you are with somebody you have to protect is to give them clear, concise, orders. These orders are what I call "conflict communication." Not only is it a good idea to communicate before the fight begins, but even during the fight. For example, I have a training exercise in my Crime Survival course, from my Jim Wagner Reality-Based Personal Protection system, where I have two students go against five or six students. The situation

could be two friends in a bar and must escape a group of angry patrons or the scenario could be two prison guards who are being swarmed by riotous prisoners in a cell block. Regardless of the scenario, one student must take charge.

What usually happens is that the two defenders try to punch a hole down the middle of the room to escape, but inevitably they overwhelmed, surrounded, separated, and defeated. One may possibly get out the door, but not both of them. So, what I do after the first failure is to demonstrate how it should be done.

As soon as the attackers are coming our way I tell the person who I am protecting, "Get to the wall, and move towards the door!" By going to a wall we at least have nobody coming up behind us. Our backs are protected. I then stay as close to the person I am protection as possible. As I move to the door, fighting every centimeter of the way, I am either pushing my partner towards the door or pulling him with me all the while encouraging him by saying, "Stay with me! Move towards the door!"

Now, this does not guarantee our survival, but at least it is a plan and it helps to develop conflict communications. There are obviously many more methods, but this gives you an idea of how I integrate other skills into my fighting skills.

Bodyguard Skills

The first thing that any good bodyguard learns is how to shield his client. Shielding means placing your body in front of the person you want to protect. You are literally a human "shield."

The most basic form of shielding is simply to get in front of the person you want to protect and push them back behind you with your non-weapon hand. You may not necessarily be a professional bodyguard with a pistol, but even an umbrella is a good improvised weapon, and you need the hand that holds it free and clear. The problem with this technique is that you don't know what the person behind you is doing while you are engaging the threat.

The continuation of this technique is called





Jim Wagner



3



4



5





Reality Based



Jim Wagner

"The Bag Pipe." It is named after the Scottish or Irish musical instrument with the four pipes and a bag. When a threat is coming your way you slip in front of the person you are protecting and grab their left wrist with your left hand and place their hand on your chest. If you are a left handed person you do the opposite.

Because the person's hand is on your chest they are directly behind you. When you turn left, they are forced to turn left. When you turn right, they turn right. If you back up to the door to escape they are forced back with your body. It keeps them close to you.

Of course, sometimes you have to evacuate the person you are protecting, especially if bottles and rocks are being thrown, or if somebody is shooting at them.

You always move the person you are protecting in the opposite direction of the threat. If they attack from your right, you go left. Of course, the situation and environment will also dictate the direction you must go.

To evacuate someone you place your hand on their stomach with your non-weapon hand and your weapon hand on the back of their neck. You then bend them over just enough that their body is below your shoulder line and your body is shielding theirs. Then you force them into the direction you want them to go by pushing them. You must also use your Conflict Communication skills to let them know your intentions, such as, "Go, go, go, to the door!" Once you are out of the kill zone you can let them run normally and stay behind them.

With today's increasing school shootings and office massacres, these skills can help save somebody's life.

Protecting Others Against Explosives

Years ago the Prime Minister Protection Platoon of the Royal Canadian Mounted Police asked me to help design them a defensive tactics program. I asked the Constable in charge, "What technique do you have if somebody throws a hand grenade at the Prime Minister?" He confessed, "Ah, we don't have any technique for that or for suicide bombers." I therefore took the standard military technique that soldiers learn to survive a hand grenade attack and combined it with bodyguard techniques. The militaries of the world teach individual soldiers how to survive a hand grenade attack, but not how to protect someone else, unless they throw their body on the explosive.





“Shielding means placing your body in front of the person you want to protect. You are literally a human “shield.”

If you are in the airport or train station and someone throws a hand grenade or stick of dynamite your way the first thing you do is yell, “Grenade!” You then grab the person next to you exactly like a bodyguard evacuation. Instead of running with them you force them down to the ground and lay on top of them. Just by going down to the ground you increase your survivability by 90%, provided you are at least several meters away from the device. You then protect yourself by covering your ears with your hands, close your eyes, and keep yelling, “Grenade! Stay down! It's going to explode!” This keeps your mouth open to equalize the atmospheric pressure when it explodes.

Final Words

Of course there are many more techniques when it comes to protecting others. A good way to learn them is with our new DVD. The best way is to attend my 8 hour course Crime Survive. Be A Hard Target.



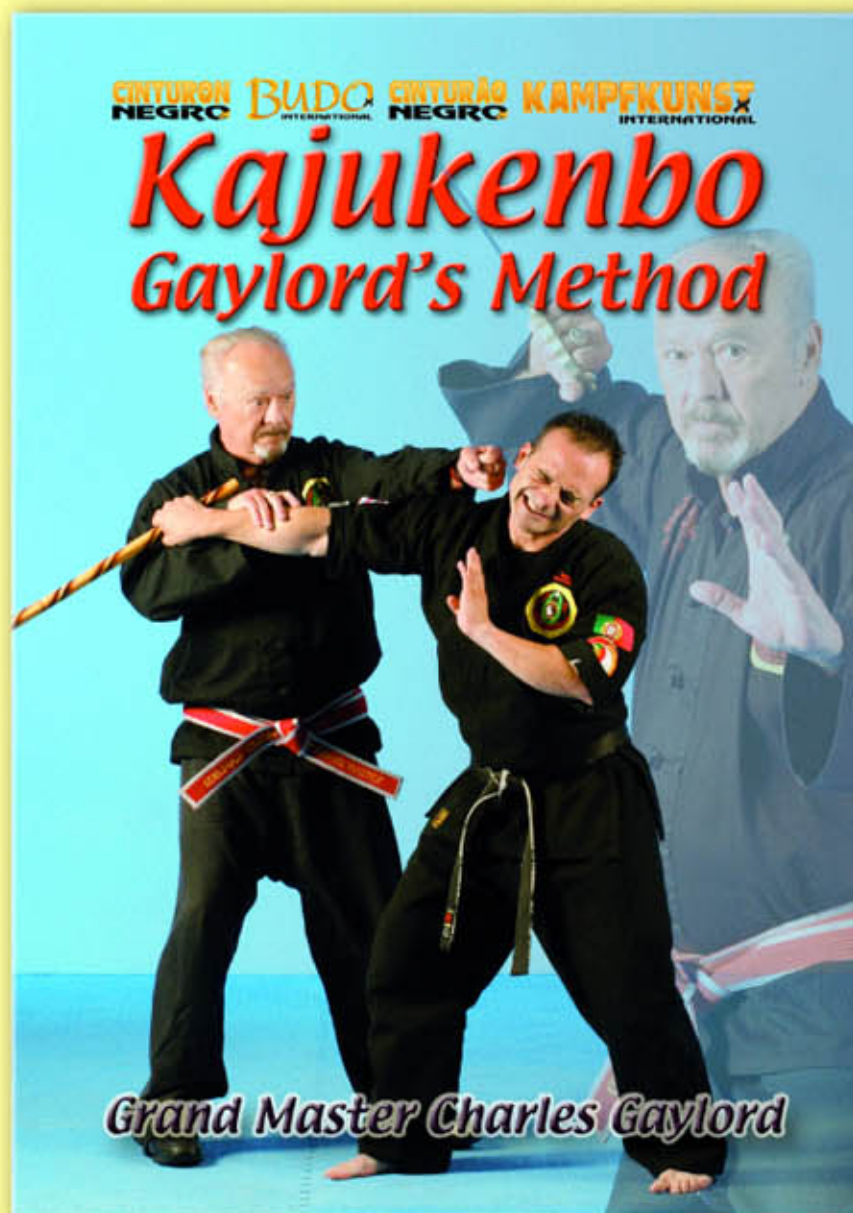
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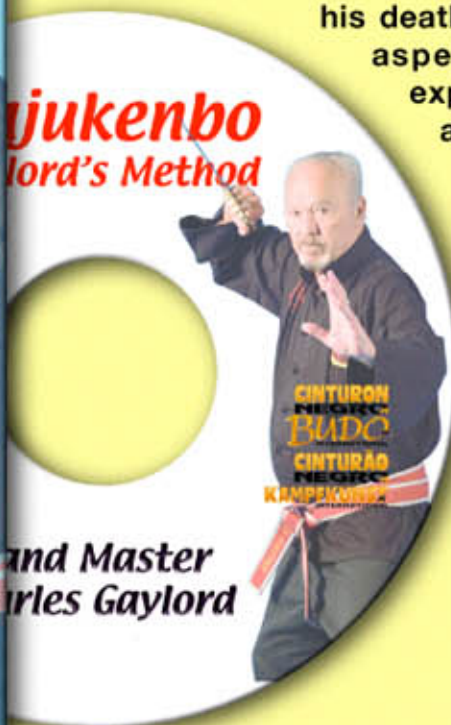
Gaylord's Method

Grand Master Charles Gaylord



Grandmaster Charles Gaylord, tenth degree of Kajukenbo and President of the KAA and the ICKKF, learned from his instructors, Paul Seronio and Emperado, a strong, tough, effective style. However, over the years, he developed internal and external skills through a practical and applied training, meditation and constant pursuit of mind over body training, creating his own method. In this

posthumous DVD, recorded few weeks before his death, the Master presented various aspects of his teaching method, explaining in detail the techniques against grabs and punches, defenses against stick or knife attacks, pressure points, Pinan and Kata



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PROTECTING OTHERS

Protegiendo a otros
Selbstverteidigung
Proteggere gli altri
Protéger les autres

Jim Wagner

You can always end in a hostile situation with a friend, a relative or a partner who does not know how to protect himself and unfortunately, many martial arts schools do not teach us to protect others. Thanks to his experience as a soldier, SWAT officer and bodyguard, Jim Wagner provides in this DVD the psychological and technical keys to face those situations. Communication, bodyguard skills (human shield, grabbing, evacuations, cover and evacuation), exercises to develop the natural instinct, survival against fire and impact weapons, disarms, chemical attacks and victims rescue techniques. An unprecedented work that will improve your training and will make you more professional.



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Kyokushinkai!

Karate do



極真道

Shihan Jesús Talán



www.shihanjesustalan.es



After Kancho Oyama's death, the Kyokushinkai got lost in its internal struggles for power, a phenomenon which was expected but which was not less harmful for it. However, the schools and practitioners, beyond those fights, continued training in the unique and combative spirit that Oyama managed to impose.

A Karate with no concessions which has created some of the most prominent champions of history, an indomitable spirit which gave us images of Ko combat, evergreen in our retinas. What made Kyokushin great was Shihan Jesús Talán, an expert teacher with a long and impeccable career and who has the knowledge of the real technical work that made Kyokushin great. Today, thanks to the DVD he has made for Budo International, we cover a gap and an inexcusable flaw in our catalog, with the certainty of offering you the best part of an immortal, brave and warrior style, where the technique, the heart and the strength are a unit and a distinctive style, guided by one of the best international experts nowadays.





Kyokushinkai!

極真會

KYOKUSHIN, simply THE TRUTH **The Revolution of Karate**

In 2006, it was fifty years since the founding of the first Masutatsu Oyama Dojo in Japan. Since the opening of this first dojo (1956) the development of Kyokushin has been unstoppable, being spread throughout the world in about fifty years, without changing its essential foundations. It was Masutatsu Oyama, father of Kyokushin Karate, who back in 1956 rented a small studio near the Rikkyo University in Tokyo.

The number of students was increasing in such a way that in just two years he had

a total of 700 members. In 1964 he officially opened the International Organization Kyokushin Kaikan Karate, a key moment for the unstoppable development of Kyokushin throughout the world. In 1975 came the First World Championship, also known in Japan as the Olympics of Karate. Since then, the tournament has been held every four years. In this event with no weight divisions, the participation of practitioners of other Karate schools or styles of Martial Arts is not forbidden. It is a common meeting point where all Martial Artist can take part.

The fact that Kyokushin was developed so quickly in such a short time, left the Karate, which had been so far the focus

point, in the background. In the last fifty years this Kyokushin Karate has had a remarkable development, becoming very popular and widespread both in Europe and America and later in other continents.

While Karate Do (etymologically: the path of empty hands) is the martial art in itself, the plurality of schools coming from Japan has resulted in a too heterogeneous Karate, full of aspirations and Olympic-sports desires, which have nothing to do with the traditional Japanese Karate or the essence of Budo. Perhaps that is why this heterogeneous mixture, getting far from its origins,



Karate do

disappears after losing contact with its original foundations. But let's go back to Kyokushin and its development.

What does Kyokushin Karate have to have got to spread in about 140 countries and with a total of about 20 million practitioners? What did Masutatsu Oyama offer? What were his teachings based on? Who was Masutatsu Oyama? There are many questions we must face when trying to explain the phenomenon.

First, we must say, without fully starting a description of Oyama's life, which will be the subject for another article, that Masutatsu Oyama, probably known by any martial arts enthusiast, was born in Korea, came from the "Yangban" clan, the aristocratic class, his father was the "mayor" of Kinja. Masutatsu was strong, so sometimes we had to act as a protector for his friends, which led him to use his strength, having many outbreaks of violence, which made his father very angry. This accumulation of energy was with him throughout his life, but in his childhood, as we said, it caused him many problems, which were decreasing thanks to the Martial Arts.

"Hyung Yee", Masutatsu Oyama's real name, was not a good student and enjoyed most being with his friends playing in the field, fishing or swimming. In sport terms, he played

football and ran what is now called "Cross".

Korea has always been an occupied country, either by the Chinese or the Japanese; therefore, among the indigenous Martial Arts, the Koreans forged a great fighting and defensive spirit against the occupants. Thus, during the festivals of each town or city, different Martial Tournaments were held, which Masutatsu Oyama attended since he was very young with his parents.

The most popular event was the "Shirum", this was Japanese sumo in Korean version. At the end of the summer, when the harvest ended, the festivities were held culminating with a Shirum tournament, and strong men came from the North and South to test their strength. For years a man from the south dominated the tournament. This man was Hyung Yee's idol, and he followed him to all the festivals where there was a tournament.

However, there came a time when this champion couldn't find competitors for his challenge and he became arrogant and offensive, calling for a new challenge, until one day he received the reply of an elderly and short man from the north. Hyung Yee knew who he was, since he had been working on his father's farm, he was a good person and his name was "Yi".

Everyone knew that Yi would have no chance against the Shirum fighter, and he wanted to finish as soon as possible to have time to go to the party. But Yi, who was 40 kilos lighter than the Champion, quickly attacked with a strong punch and knocked him to the ground where he continued giving him several blows, making him lose the battle and end up in hospital.

Hyung Yee now had a new idol and asked him to teach him "Chabee". Although initially Yi refused, he then



accepted and did so for the two years he was working on the farm. Perhaps those fights with considerable differences in weight, inspired years later his idea of the Open Weight Championship in Kyokushinkai.

At the age of fifteen he went to Japan to become an aviator. After some time of hard survival, he was taken in by the Oyama family, also of Korean descent. We must note that in Japanese society at the time it was not easy to advance being a Korean, since that was an obstacle for the positive integration in Japan.

Oyama took his first steps in Japanese Martial Arts and soon excelled as an outstanding pupil of highly respected masters in Japan, such as Gichin Funakoshi (father of Shotokan Karate), and later of Gogen Yamaguchi and So Nei Chu (both of Goju Ryu Karate), he also studied Judo with Master Sone.

With all of them he made big progress, but the one who had most impact on his life was So Nei Chu, also a Korean, who encouraged him to devote his life entirely to





Kyokushinkai!



the development of Karate and to retreat into the mountains to seek the perfection of his art. Once this period ended and after having proved he was the strongest karateist of Japan, Masutatsu Oyama started a journey to show the world his new skills and the power of his art.

In these years it is when he started to be known as "The God Hand", a nickname created in the United States, because of his amazing breaks of wood, bottles and stones, culminating with broken bull horns with a heavy shuto blow with the side of the hand. In addition, he fought many battles with competitors of other martial arts, to show his strength and skills. Thus, in the United States he came to face a total of 270 wrestlers, and he defeated some within seconds, reaching a maximum of three minutes in each fight. But something which was really striking were the real fights he did against wild bulls, where he got break their horns with a single hand technique. He did over fifty victorious battles against bulls, some of which were videotaped.

When Oyama returned to Japan, around 1952, the Kyokushin was already a project which would take shape in the following years. It was in 1964 when the International Organization Kyokushin Kaikan Karate was officially opened, being Eisaku Sato the president of that Organization. Sato was a very important politician who became Prime Minister of Japan and the Nobel Prize, which was very helpful for the development of Kyokushin by Masutatsu Oyama.

Although the origin of Masutatsu Oyama was Korean, the Kyokushinkai was rooted in all the Japanese martial tradition, captivating later the whole world.

KYOKUSHIN, the XXI Century Karate

The creation of Kyokushin brought about a revolution in the Japanese Karate and although each school had a great martial wealth, this new art came to be a deep modernization of what was being practiced in Japan up to then.

Kyokushinkai (etymologically: the search for ultimate truth) brought together one hand the essence of the "Spirit of Osu", based on the deep Japanese perseverance and selflessness, and on the other a prominent role for real Kumite (combat) based on the search of the "knock out". Also, the techniques and katas of Kyokushin, even if they were based on common Karate, offer broader movements focusing on the reality of combat. With all this, the Kyokushin meant not only a revolution in martial arts but it was a boost for the art of Karate itself; the Kyokushinkai modernized the Karate. As mentioned, its main premise is the Kumite (combat), so both the

tournaments and the fights in the dojo are a unique opportunity to improve the art of Karate, which has nothing to do with brutality. As a result of the above, in Kyokushin several Kumite tests are performed against different opponents, either as a requirement for grade examinations or as test for personal growth; the test can be taken in 30, 40 to 50, being the 100 kumite test the most important one (combat against 100 different opponents). It takes more than three hours and hardly 20 students of Kyokushin have passed it, the first being Steve Arneil in 1965, now 9th Dan and President of the International Karate Federation).

All this brings a demand in training and in grading exams, while it implies the respect for Japanese etiquette, such as the greeting by bowing to the instructors as well as between the members, the physical spaces and the deep consideration of a code of conduct, called Dojo Kun (Dojo rules or promises). Thus, each Kyokushin Dojo in the world becomes a place where true worship is paid to the honor code of the Samurai.

OSU! Perseverance

The Japanese word "OSU" is synonymous of perseverance and dedication, being the foundation of Kyokushinkai.

Thus, Osu means "holding up under pressure"; it implies the necessary willpower to resist to the limit, it's like a call to everyone's inside to stand, fight and thus overcome the weaknesses of the human condition.

The training must be conducted in the spirit of Osu, so that the responsibilities that the individual has in daily life can be taken without doubts, worries or fears within.

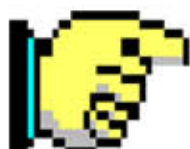
While it is easy for Westerners to stop when things get complicated, the Japanese only know they have to continue and persevere. When one experiences pain in training it should not be a signal to stop, but an opportunity to overcome oneself through perseverance.

Even the beginner who does not understand the training requirements yet should be aware that he

must persevere and have willpower to progress physically, mentally, spiritually and emotionally. For it he develops that perseverance when he sets small challenges, like one more push-up before stopping, thus the vital principle of training is to challenge oneself. All that is required is that special effort. The instructor knows who tries and who doesn't. Even for people who have natural talent it is hard to stand out effortlessly. On the other hand, if one lacks that natural talent but has willpower, he will progress through a constant effort in training. With determination and will to continue fighting, your inside becomes more receptive, so he who is perseverant can't be selfish.

The contact fight does not exist in many martial arts, but it is necessary to face our psychological defects; when one writhes in pain, it is most often the ego and not the body that bends. How can you appreciate the mental and physical endurance without the experience of actual combat? What do you think when you hit the enemy, thinking you're going to knock him down, and he is standing impassively, with a smile on his face? When one goes beyond his own weakness, then, beating an opponent is easier.

There is a Japanese saying that symbolizes the need to persevere at all times "Ishi no ue ni san nen" ("three years sitting on a rock"). Sosai Oyama has said that in the Kyokushinkai, this should be changed to "Sekijo ju nen" ("10 years sitting on a rock"), which is meant to symbolize that if a person is able to perform an action that entails sacrifice, a Kyokushinkai practitioner must perform it very easily, because in his training going beyond oneself is normal, so you should aim to perform much more difficult actions to complete, and you should not





be concerned by the blows of adversity, as you need a fighter mentality to get something.

In some organizations, for the Black Belt exams, the students must do 30 combats against different opponents; their physical training, their power, their excellent techniques will help them, but surely there's a moment when all this is useless and it is their mind which help them go on, that is Kyokushin, the spirit of OSU, "getting up when you have fallen and getting up again when you think you can't continue".

The Future of KYOKUSHIN

In 1994 Masutatsu Oyama died at the age of 70. After his death, the Kyokushin Karate has continued its expansion and has been developed always keeping in mind the figure of its founder. While divisions have occurred following the death of the master, the Kyokushin continues to grow, structured under different international organizations or, in more local associations.

However, unlike other Martial Arts that have been divided, the Kyokushin is

fortunate that its founder created a strong movement in its foundations and like a rope which is made up of hundreds of strands and it's hard to cut, although there are different factions all want the same thing that Sosai Oyama left us with his Kyokushin.

The goal of each and every one of the organizations is the same so far: training with the samurai spirit to improve body and mind, developing self-denial, maintaining humility as a virtue and fighting with a brave heart (Kokoro) in a continuous

activity as shown by the continuous circle of Kanku (school emblem). The spirit of Oyama is present because his teachings go forward beyond borders, between federations or organizations, because his teachings, in fact, can be applied by any Karateka.

The Martial Arts world is so wide that the comparison between them is hateful, since they have different origins, basics and goals. Thus, many members of the various martial arts do not consider the others as such. Kyokushin, has enough work staying at the top where Sosai Oyama left it.

Kyokushin is a martial art that could be called strong, with a thorny path; that's what makes him so different from the others, perhaps this way with so many ups and downs along the way bring us daily challenges to overcome. With our style it seems we work crosscurrent, because in our society the "modus vivendi" is not as hard as some years ago, and everything seems easier, simpler. But of course we have to work to eat, every one in his social status has the essential concept, and since we are children, especially the younger generations, we

are treated with excessive love and care. If we look at the type of work done in Kyokushin we observe that there are anecdotal situations, with all sorts of questions. Why?, Why do I have to do push-ups? Why do I have to greet everyone? Why do I have to obey and put up with being shouted at? etc... However, it is a path walked by about 20 million people worldwide, it is a path which teaches to have a series of values in life, to overcome daily tests, not to abandon in the first moments and so many things which make this road be overcome in advance, despite its harshness, rigor and heartaches.

Oyama has influenced many people throughout his life all over the world. He revolutionized modern Karate because he gave it modernity, he adapted it to the 20th and somehow he prepared it for the 21st. Everything he has done with his Kyokushin Karate will be very difficult for anyone else to beat.

I would like to add that, regarding Oyama's heritage in Spain, I think that we are very fortunate that the Kyokushin has very strong roots. Those who lead each of the organizations that exist in our nation have worked very hard and have managed to transmit it to the next generations.

All aspects of Kyokushin are important, but logically, where it can be observed is in the visible tip of the iceberg, which is the fight, and full contact fight requires not only intensive training, but also a strong personality and that is what we try to pass on from one generation to another, keeping the legacy our Master MASUTATSU OYAMA left us.

So thanks to those organizations, from global to regional level, his teachings continue in most countries of the five continents and I dare give a figure close to 20 million practitioners.

We, members of Kyokushinkai in the world, thank the Master for all his dedication, love and teaching he has left us, and trying to repaying him, we follow his path.

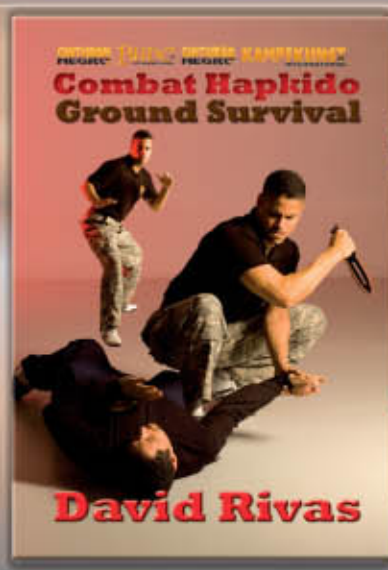
Goodbye Grand Master. OSU!





New Martial Arts DVD's

REF.: • COMH4



at Hapkido
Ground Survival

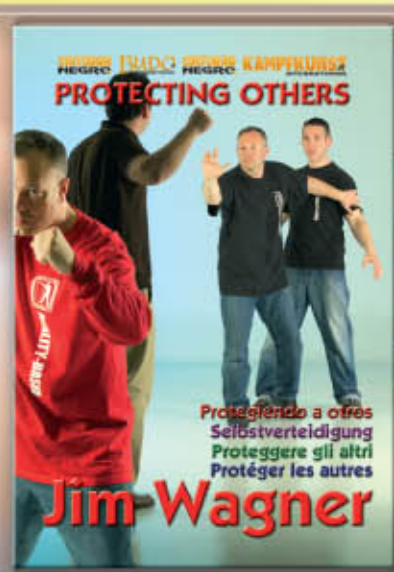
d Rivas

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MONTH!!!**

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REF.: • SARG15



TING OTHERS

Wagner

You can always end in a hostile situation with a friend, a relative or a partner who does not know how to protect himself and unfortunately, many martial arts schools do not teach us to protect others. Thanks to his experience as a soldier, SWAT officer and bodyguard, Jim Wagner provides in this DVD the psychological and technical keys to face those situations. Communication, bodyguard skills (human shield, grabbing, evacuations, cover and evacuation), exercises to develop the natural instinct, survival against fire and impact weapons, disarms, chemical attacks and victims rescue techniques. An unprecedented work that will improve your training and will make you more professional.

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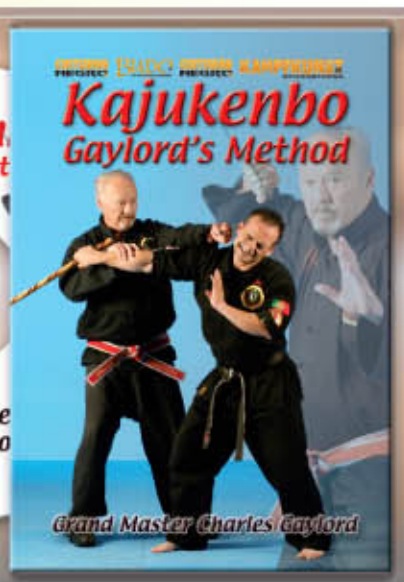
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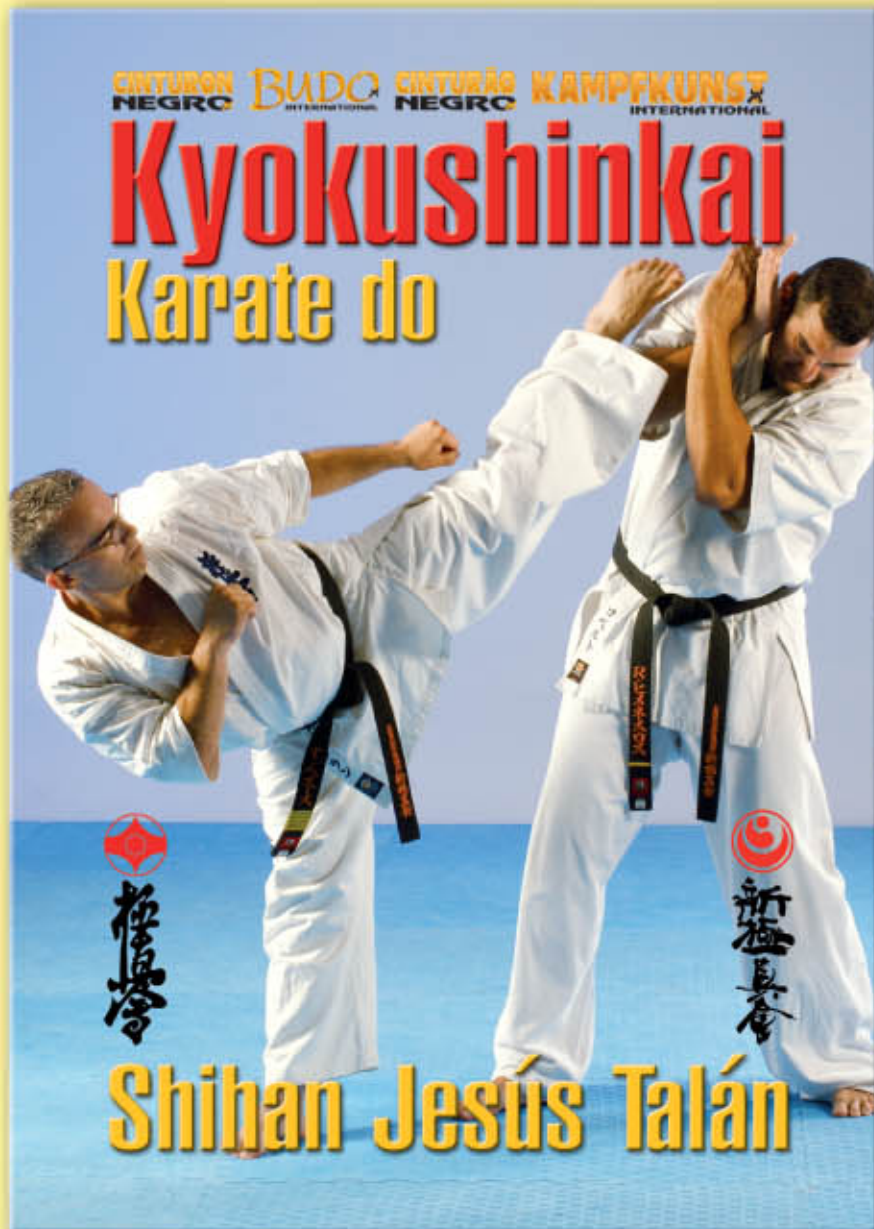
REF.: • GAYLORD

Grandmaster Charles Gaylord, tenth degree of Kajukenbo and President of the KAA and the ICKKF, learned from his instructors, Paul Seronio and Emperado, a strong, tough, effective style. However, over the years, he developed internal and external skills through a practical and applied training, meditation and constant pursuit of mind over body training, creating his own method. In this posthumous DVD, recorded few weeks before his death, the Master presented various aspects of his teaching method, explaining in detail the techniques against grabs and punches, defenses against stick or knife attacks, pressure points, Pinan and Kata.



Kyokushinkai Karate do

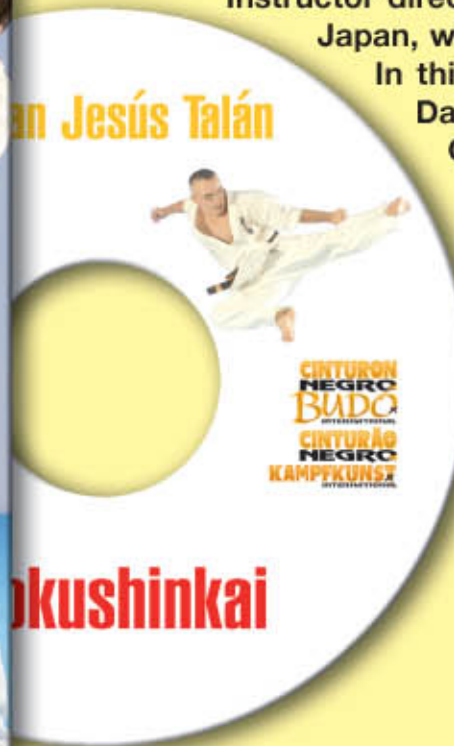
Shihan Jesús Talán



REF.: • KYOKU1



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Shaolin



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“Zum Kap Kuen”



Direct student of the famous "tailor" of "KunFu Huste" Chiu Chi Ling, Master Martin Sewer is one of the world's most prominent exponents of Hung Gar style. Resident in Switzerland, he frequently travels to teach an art very popular but with just a few good teachers. This same year he made his first DVD for Budo, where he introduced the essence of a style that is getting more followers every day within the practitioners

of Kung Fu. After the good reception and the interest shown by our readers, we have asked Master Sewer to deep into another of the many aspects of such a rich and powerful style.

The form we are presenting today, "Zum Kap Kuen", is one of the most significant ones of this style of Kung Fu.

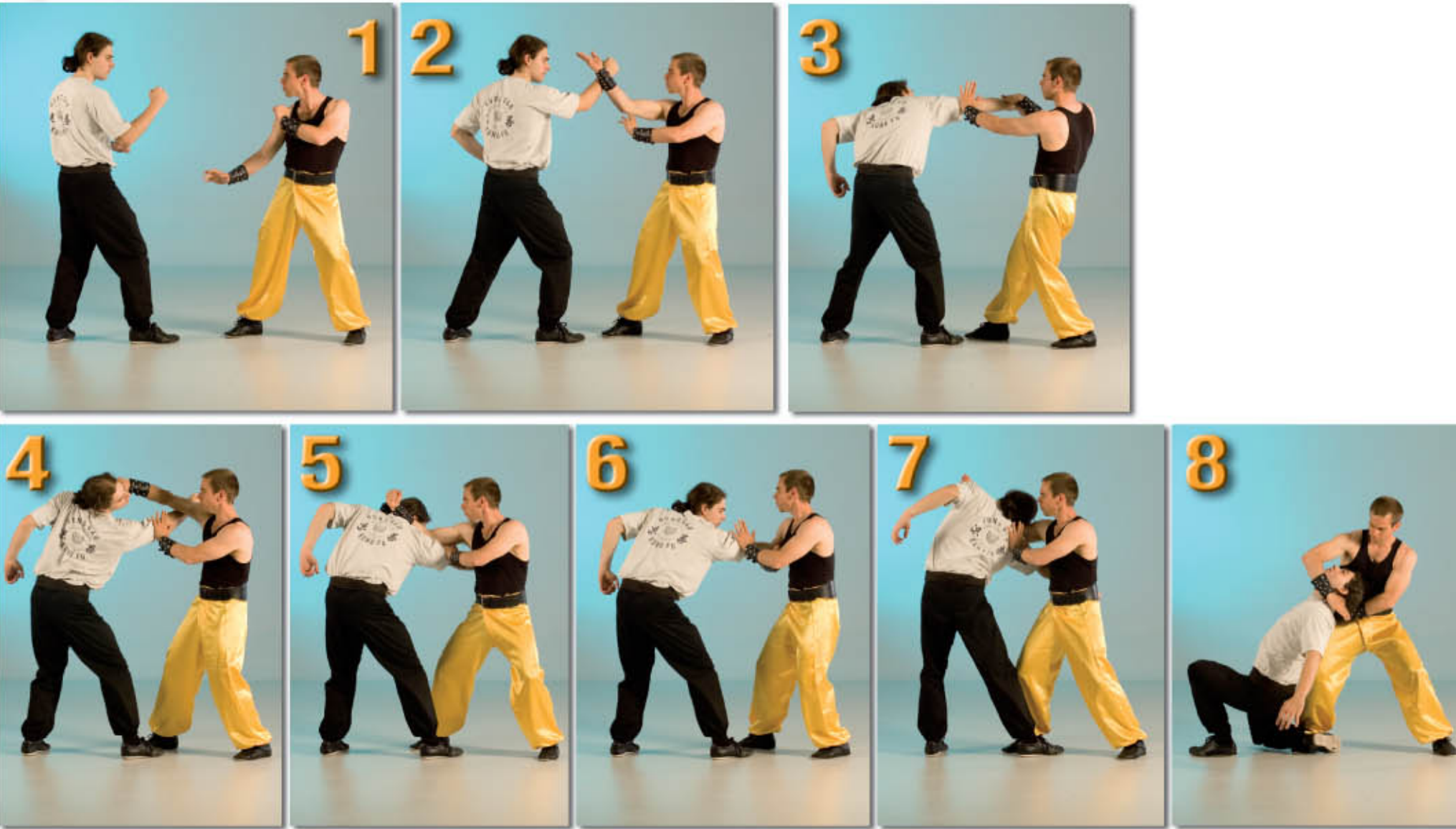
Text & Photos: @www.budointernational.com



The Chiu Chi Ling lineage
Hung Gar Kung Fu



Kung Fu



It was midmorning, the sun shone and came through the small window of the school. The rays fell directly on the altar of the ancestors, who starred tales of glory and honor that our imagination could not exceed. The stone floor, cold and dark, showed scars and scratches due to solid iron weights piled in a corner. Nearby, the arms perfectly polished and gleaming in the sunlight, as the halberd or the monk spade. From everywhere heroes and famous wrestlers of the past were looking at us, from portraits on the walls, as if they were observing our every step.

The whole room glowed something serious and robust, as if it were telling about the blood and sweat it had seen. In the center there was the young Chiu Chi Ling, trembling and sweating from the effort of the position of the horseman. The training always began at

five am and ended only when the master considered it advisable. The training was like the room itself: hard, strong and based on a lot of sweat and blood; as in the Hung Gar training with masters such as Chiu Kow, the student was regularly tested, inside and outside.

But the young Chiu Chi Ling was already thinking of the mid-day meal, when his father and master used to tell him stories and legends of wrestlers of Hung Gar. Tales of heroes who with their martial art had liberated entire villages of clans and blackmailers, or who won life and death duels thanks to Hung Gar.

Does this seem a good Kung Fu movie or maybe a story or a good novel? The truth is that this story turns out to be true, because every detail comes from the history of Hung Gar family style and of Grand Master Chiu Chi Ling.

Still today, the scars remind the hard

training with his father, Grand Master Chiu Kow, who forced him to train even with blows, if necessary. But Chiu Chi Ling did not always want to be master of Kung Fu, he did not always have the strength to go on: "Sometimes I even tried to run from my father", says Chiu Chi Ling smiling. But there was also his mother, who kept cheering him up: "My son, do not give up. Show your father who you are!", she used to say. Today, at the age of 66, Chiu Chi Ling is grateful to his father for every lesson and strives to spread his knowledge of Hung Gar Kung Fu worldwide.

It was Chiu Chi Ling who in the 70s began to teach in Hong Kong as a precursor of Hung Gar style and who organized the granting of Dans under the watchful eye of his father. Beijing did not introduce them until 1997.

Also in the world of actors and film choreography, Chiu Chi Ling has had a long career, since he has worked in

Shaolin

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“Zum Kap Kuen”



more than 70 Kung Fu films, such as in "Kung Fu Hustle" or "The Adventure of Power". Famous stars like Jackie Chan or Jet Lee have learned many tricks with Grandmaster Chiu Chi Ling and today they continue being friends.

Who would not want to learn with such a well known a successful master, who teaches one of the most famous and experienced styles of Kung Fu in the world? Thus, Sifu Martin Sewer has been one of the many who wanted to be Chiu Chi Ling's student and go through the same hard training as him. Many stories are told of near-fatal hard training, who took to physical and mental limits and from which one could get out as an elite fighter and a hero. But the road was so rocky and hard as described above. Many surrendered when they started training, but Martin Sewer recognized the value of such training with a master as Chiu Chi Ling and endured everything, since he saw that nothing was too far for him. He used to travel to Hong Kong to learn the art of Hung Gar. Sifu Martin Sewer has been more than 30 times in Asia and in Hong Kong to improve his training. Not being Asian gave him more disadvantages than advantages and that was something that he felt many times. However, he continued to get his goal of creating someday his own Kung Fu school, so hard and so consistently that a withdrawal was simply impossible.

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"Still today, the scars remind the hard training with his father, Grand Master Chiu Kow, who forced him to train even with blows, if necessary"

But the way was as hard as the training his master Chiu Chi Ling had previously followed, who also tested him mentally and physically in depth.

Sifu Martin Sewer has often accompanied his Sifu to several meetings and lunches with great masters and that way he has known other styles and customs. There they discussed and talked about many different stories and legends, new facts were told and they philosophized about everything that had to do with Kung Fu. We can imagine how enlightening and intense it must have been. For such a young student at the time, it would be like a dream, but Sifu Martin Sewer absorbed all the knowledge, always with the goal in mind.

Still today, when it's been 15 years of the inauguration of the first branch of "Marting Sewer Kung Fu School", and after having achieved

The Chiu Chi Ling lineage Hung Gar Kung Fu



1 2



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4



“Zum Kap Kuen”

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the title of Sifu, Martin Sewer regularly travels to Asia and America to visit, train with him and meet his sifu friends and acquaintances.

But of course, all this seems easier than it actually was, because as it is known, Hung Gar is not a thousand techniques that can be learned, but it is almost perfect logical principles which consider the whole human being and don't accept a fault or a mistake. Therefore it is not surprising that we meet again the principles of Yam Yeung, Ng Hang or Pa Kua, which, accompanied by the constitution (Lei Loi), the six directions and various basic and useful Sutras of Boxing of Sin Yat Cai or Kiu Leung Kiu Seung Gwo, of which arises a concept which simply makes Hung Gar probably be the most lethal and effective martial art in history. Sifu Martin Sewer learned them from his own Sifu, as well as many other facets of Hung Gar, such as working with the mind (Hei Gong), medicine or philosophy. All these lessons from the past have been reserved only for the better and more advanced students, but the fact that Sifu Martin Sewer has been chosen as the successor of Grand Master Chiu Chi Ling, which was later confirmed by Master Chiu Chi Ling himself in front a camera, leaves no doubt about his right and duty to learn all that.

The same way as Sifu Martin Sewer perseveres in his own knowledge, he also guides his schools and students in the same direction of success and perfection. One day Sifu Martin Sewer was asked if among students in his schools there were also important people and his answer could not have been more simple and straightforward: "All my students are important!".

And this is how he always treats them.

Always looking for the progress and success of his students; along with his instructors he tries to optimize the student learning, without ignoring the traditional customs and practices, like hard training.

The next goals and steps are left to guess. They currently organize internal tournaments, seeking a fresh and renewed motivation among students. They also advertise and offer courses and special offers. That is the specialty of Martin Sewer Kung Fu School, where "something always happens!" - as the pupil Tiziano tells, who has practiced Hung Gar for over two years with Sifu Martin Sewer and his instructors. He adds: "Training is always very tough and demanding for all students, regardless of the age or level. But every week there is something new in the program, which makes it very varied and exciting". A good example is the recently held "Week of Attitude", where each day one of the attitudes that make the real fighter of Hung Gar was analyzed: discipline, respect, control, mood and attention. Some people may think that the discipline and rigor do not allow humor or fun in Hung Gar Kung Fu, but that's not the case. The success of training in a class results in students with SLS acronym (Sweating, Learning, Smiling)!

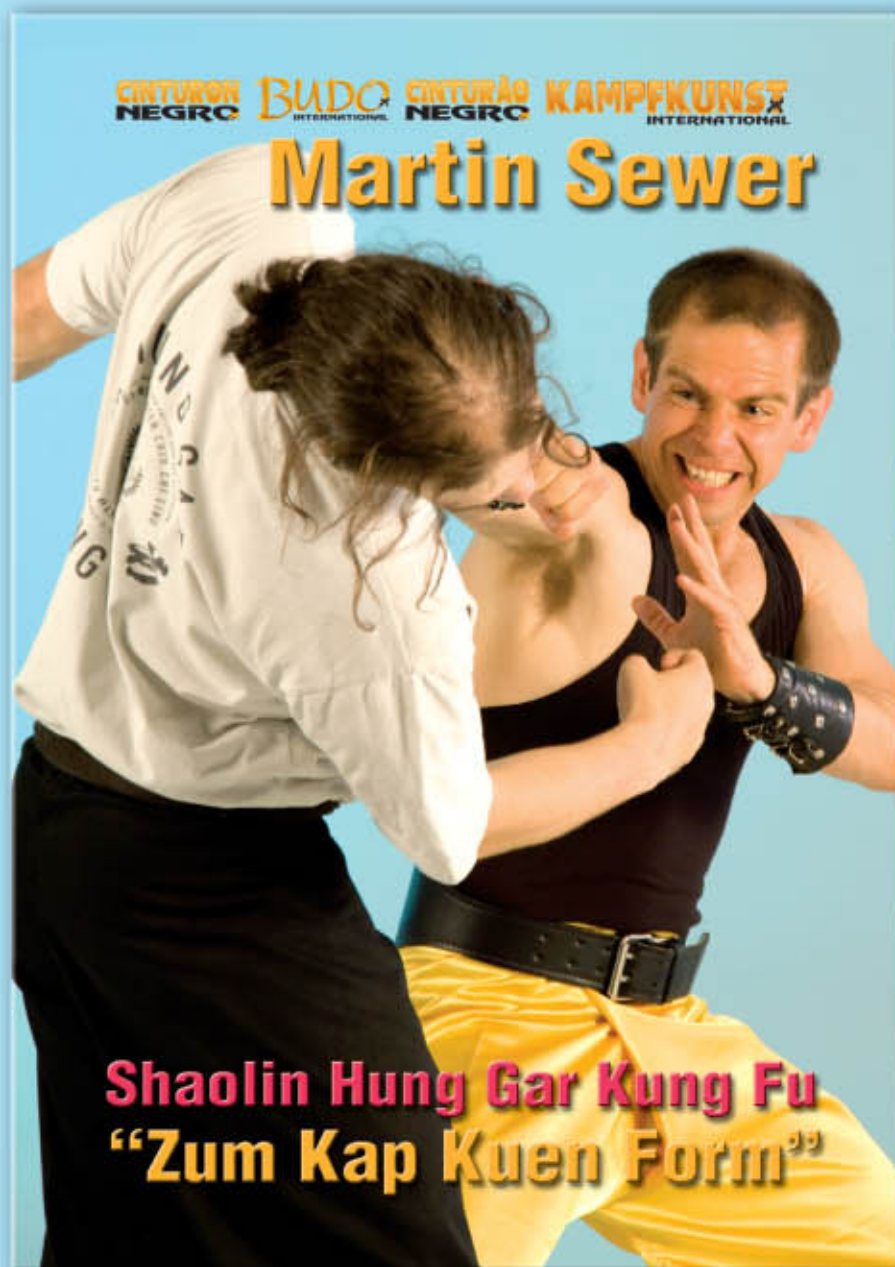
But of course, the selection and the instructors of Martin Sewer Kung Fu School don't stop learning and evolving, because like all experienced Sifus know, you can only teach students if you evolve. That means that it is important that the instructors of Martin Sewer Kung Fu School improve their knowledge and evolution and do not stop learning by themselves. The most recent example are the regularly organized meetings in which all Dan holders in Switzerland meet to know the latest news about the future of Sifu's Martin Sewer school and naturally to improve their own Kung Fu and learn from their Sifu. Maybe it is not as hard as Sifu Martin Sewer had to learn from his Sifu, but it's is certainly as instructive and valuable. The fact that most of the students of Hung Gar style who reach the DAN of each level under the hardest effort and iron discipline come from Switzerland, is a sufficient prove of where the true Kung Fu and the true hardness of training can be found.



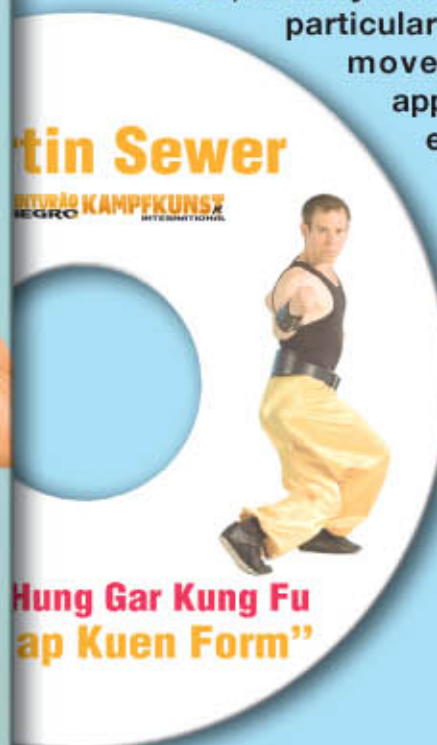
The Chiu Chi Ling lineage Hung Gar Kung Fu

Shaolin Hung Gar Kung Fu "Zum Kap Kuen Form"

Martin Sewer



REF.: • SERWER2



Master Dr. Martin Sewer, 7th Dan of Shaolin Hung Gar Kung Fu and official successor of the traditional style of Grandmaster Dr. Chiu Chi Ling, 10th Dan, presents in this new DVD the second form of the training program at this school.

The Zum Kap Kuen form, efficient and quick in the use of fists, is analyzed step by step by Dr. Sewer, paying particular attention to the most complex movements and their devastating applications. Without doubt, it is an excellent starting point that you can use in real combat situations.

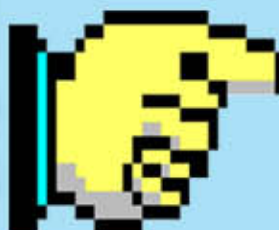
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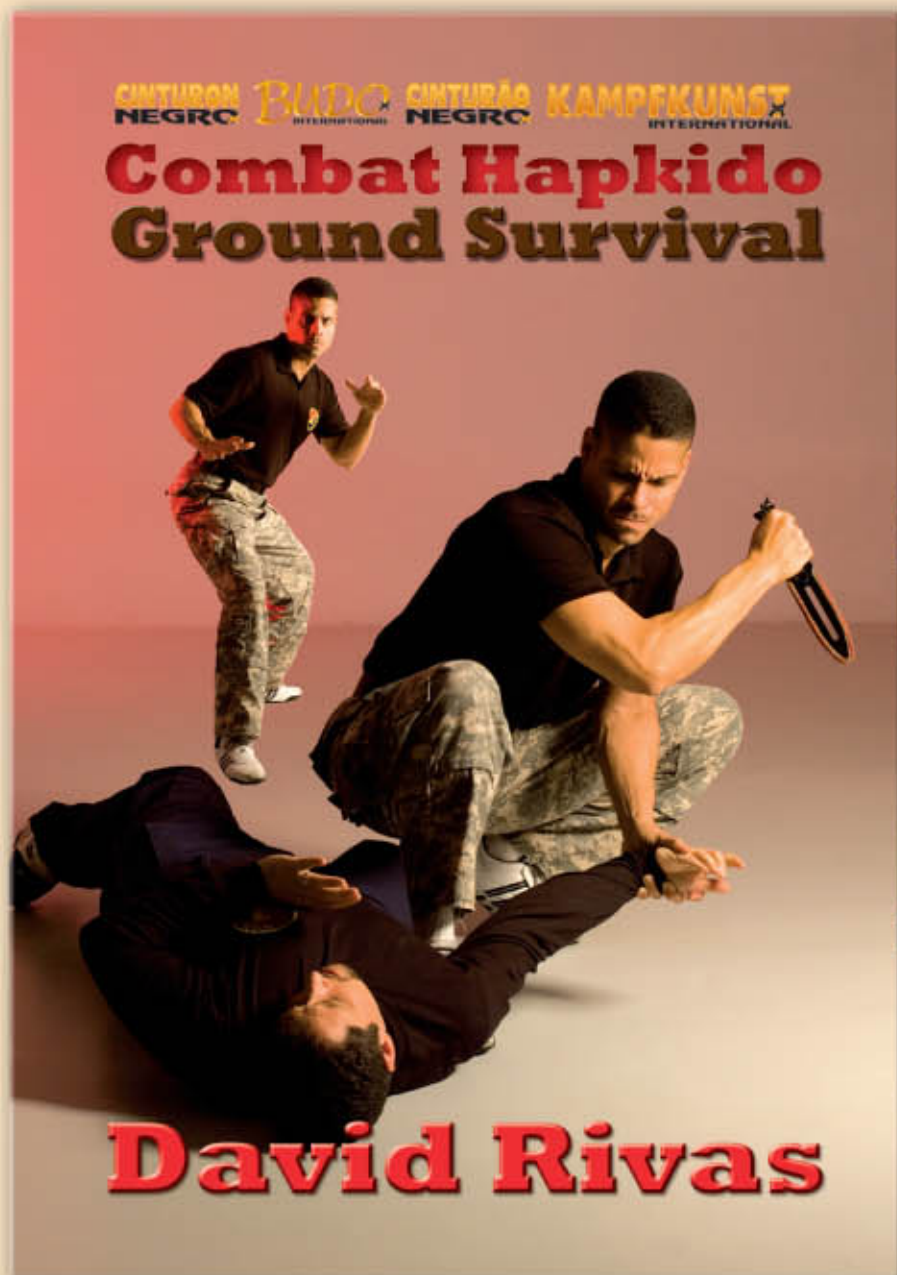
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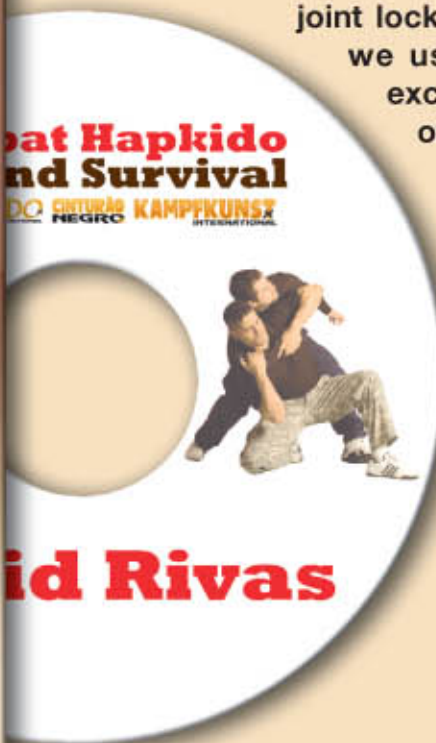
Combat Hapkido Ground Survival

David Rivas



At the request of Grandmaster Pellegrini and thanks to his 30 years of martial arts training, Master David Rivas has developed a unique, simple, effective and consistent program with the principles of Combat Hapkido. This is not therefore a program of Grappling or MMA, this is about ground survival. We simply want to survive and win on the ground enough time to escape or continue fighting from

our natural dominant position through impacts, joint locks and pressure point techniques we use in our standing system. An excellent DVD with the foundations of a constantly evolving program that has helped make of Combat Hapkido one of the best and most comprehensive self-defense systems.



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John Pellegrini's **Combat** **Ground**

Text: **Maestro David Rivas**
Photos: © **Alfredo Tucci**



“At the strategic level, our program would not be designed to achieve “submission” of the attacker. In a real fight surrendering is not an option and there is no referee to come and stop the fight”

“We want to survive and dominate on the ground long enough to be able to stand again without injuries, escape or keep fighting from our natural dominant standing position”



Hapkido



Survival **GROUND SURVIVAL IN COMBAT HAPKIDO**

David Rivas

Since prehistoric times, the survival instinct of man has led him to learn to defend himself against human and animal attacks. His whole existence depended on his ability to fight, armed or unarmed, standing and on the ground. The archaeological records of most cultures around the world show that warriors and athletes have practiced and trained fighting techniques for over 30 centuries and an important element of fight and sport training has always been what we call wrestling, ground fighting or grappling. Thanks to the written and painted traces, we know that the Egyptians, Greeks, Romans and other Mediterranean cultures practiced various forms of ground fighting. The same happened in the East, where India, Korea, Philippines, Japan, China and other countries developed forms of ground fighting. Obviously, it was understood that during the fight one or both fighters could end up on the ground, a difficult and dangerous position.

Most martial artists are familiar with the names of the methods of ground fighting, such as Pankration, Greco-Roman wrestling, Sumo, Judo, Sambo, etc., but what many do not know is that some of

these styles, in their original form, were extremely violent, didn't have any rules and sometimes the wrestlers fought until death or until one of the participants ended maimed or seriously injured.

In our time, the culture and laws of our societies require to prevent violence and injuries. All styles of fighting on the ground have undergone a necessary transformation with the added of civilized security rules, which have finished becoming exciting sports for the spectator. In regard to martial arts training, the leaders of this revolution were: in the 50s, Jigoro Kano, founder of Judo, and in the 90s, the Gracie family, pioneers in Brazilian Jiu-jitsu. In addition, many other great fighters and styles, such as Marco Ruas with Vale-Tudo, Bart Vale in Shootfighting and the Machados, to name a few, have contributed to the technical development and popularity of ground fighting. But the most significant change took place after the first Ultimate Fighting Championship (UFC) in 1993. In that competition and the similar events that followed, it became clear that unfortunately, most traditional martial artists were badly prepared for ground fighting. The martial arts community was shocked to see that the style of punches and kicks were crushed by ground

fighters. However, contrary to what many thought, the reason was not that the fighting styles on the ground were better than other arts. It was because an expert ground fighter always managed to bring his opponent down and force him to "play his game", a game where the other wrestler had no skill whatsoever.

However, we must thank the Gracies and many others to have opened our eyes that way. Thanks to this revelation, most of the instructors, regardless of the art, began to include ground techniques in their programs and even some added complete ground systems. This development has benefited both the instructors and the martial arts pupils and has made them more aware of this need. As the Hapkido, our original art, was also lacking in ground fighting techniques, grandmaster Pellegrini decided to change the situation and developing his combat Hapkido style, he decided to include a ground element in the system. Grandmaster Pellegrini had already tried different approaches to ground fighting to complete combat Hapkido, but the results left him unsatisfied. So he asked his friend Carlson Gracie Jr. to create a program for our style. Thus he created a base but in the end, it did not work for two reasons: the busy schedule of trips

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John Pellegrini's

Combat

Ground



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Carlson had did not leave him time to lead the program of our organization and grand master Pellegrini wanted s o m e o n e permanently leading the program; the second reason was that although Carlson Gracie was a very talented fighter, Pellegrini wanted an approach more focused on

"self defense", with techniques that were not designed for sport and competition, but for actual combat in the street. Aware that during my 30 years of training in martial arts I had studied various forms of ground fighting, Pellegrini asked me if I would be interested in investigating this subject more in depth, with the aim of developing a unique, simple, effective and consistent program with the technical and philosophical principles of combat Hapkido. Of course, I accepted the challenge and the opportunity he presented to me.

At the strategic level, our program would not be designed to achieve "submission" of the attacker. In a real fight surrendering

is not an option and there is no referee to come and stop the fight. When you're on the ground, the worst possible situation is the nightmare of several attackers coming to help your opponent, that is a situation that can be fatal.

At the tactical level, we had to structure the program to ensure that any weapon that was available would be used to immediately stop the attacker or to keep fighting. Since the attacker would decide to go to the ground, we would let him do so.

From the beginning we decided we did not want simply choose Brazilian Jujitsu techniques and add them to our system. My task was to search and analyze the

different ground fighting styles, carefully select the most effective techniques and if necessary, modify them so they could be easily integrated into our fight methodology. In addition, Pellegrini did not want a huge amount of material with infinite possible combinations, setbacks and cons, which would take years to be learned. Therefore, another requirement was that the program would be limited to a certain number of techniques, first to avoid getting on the ground and if they failed, to defend oneself against any type of ground position, including against an armed attacker.

Since our main objective was to escape quickly from the ground and get again the

Hapkido



Survival GROUND SURVIVAL
IN COMBAT HAPKIDO

David Rivas

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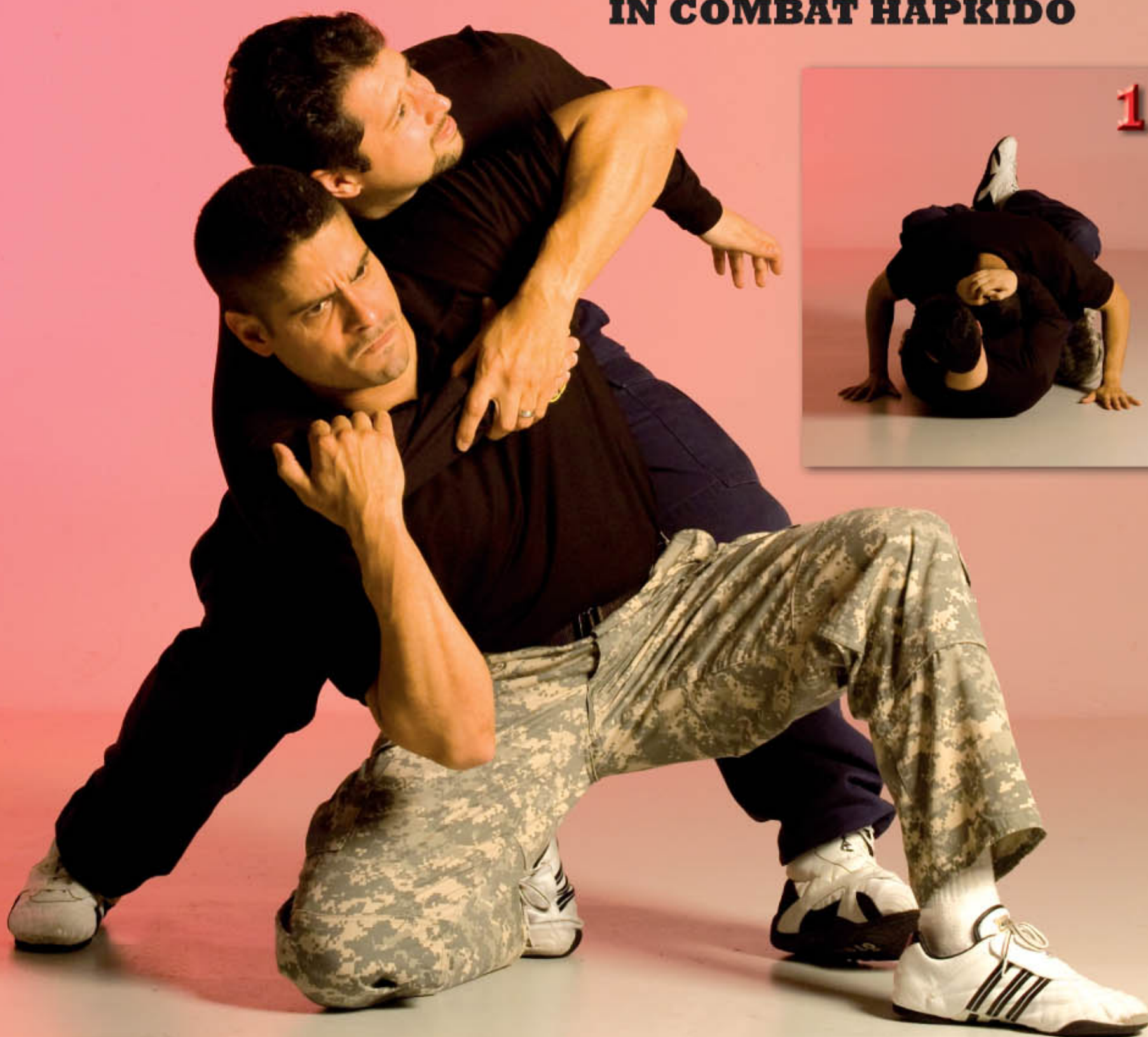




John Pellegrini's **Combat**

Ground

**GROUND SURVIVAL
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David Rivas



dominant standing position, thanks to my research I persuaded myself that 50 techniques would be more than enough to face any attack from any position. I spent three years researching, structuring and polishing the material, which turned into the formal establishment of the "Ground Survival Program of Combat Hapkido". The choice of the name for this new component of our style was also important. It had to show unambiguously our purpose and philosophy. Combat Hapkido is a style of standing defense. We are not wrestlers. We do not want to be locked in "ground fighting" or "ground grappling" for a long time. We simply want to survive on the ground long enough to stand up again and escape without injury, or keep fighting from our dominant natural position. So we decided to call our new program "Ground Survival". Once we fulfill our mission, students and instructors of combat Hapkido would not have to learn a completely different whole art, or go anywhere else to train ground fighting. From the beginning, Ground Survival in Combat Hapkido has been very well received, not only by our students but also by practitioners of other arts. But I believe that physical combat is more science than art and like all sciences, it must always be moving and evolving. So my task is not over yet. I'm still researching other ground fighting styles

and evaluating techniques (ours and others) to verify their effectiveness, which in our case means they have to work for the standard individual (not only in expert sportsmen of UFC). They also have to include blows, joint locks and pressure points techniques we use in our standing system and which are already familiar to our students.

Thanks to this ongoing critical process of evaluation, Pellegrini realized that it would require additional modifications to suit the unique needs of specific groups. And so, once again, I was assigned the task of developing sub-special programs for children, law-enforcement agents and military. These three groups have to deal with very mixed conditions regarding ground fighting. Children, for example, often end up on the ground by a push from an older child, in the schoolyard or in a park and they have to be able to escape quickly to avoid receiving punches and kicks. Police officers who end up on the ground have serious problems to reach their weapons and sometimes those problems can be fatal. Members of the military also have to face problems of access to weapons and the possibility of being held by enemies, sometimes suicidal. Other factors, such as carrying equipment, the place or the regulation, make the ground defense a complex but vital issue for the survival of the troops. Although it would be ideal to

have techniques which would work exactly the same way for everyone, the reality, as we showed before, is quite different. Each group operates in a unique, specific context with special conditions. That is why I developed custom programs that we call "Ground Survival for children", "Ground Survival for agents" and "Ground Survival for military in combat". Of course, they all share common principles and some techniques, but they also focus on the specific needs of each group.

I am pleased to say that today the Ground Survival programs of combat Hapkido are considered among the best ground self-defense courses that exist. We have published exceptional instructional DVDs and I don't stop travelling around the world giving seminars and training courses for instructors. I am very proud of these achievements and I have to thank Grandmaster Pellegrini for trusting my abilities and for his support. Combat Hapkido is a better and more complete self-defense system thanks to our ground survival programs, but none of this would have been possible without Grandmaster Pellegrini's open mind, wisdom and vision.



Report

THE SECRET CAVE OF KARATE IN TOMARI

FURUHERIN

空手





Text & Photos: Salvador Herráiz, 6th Dan
Tomari, Okinawa

A mythical cave in the hills of Tomari, off the coast, was once the hidden place for the shipwrecked Chinese arrived in Okinawa, many of who were martial artists who began practicing and teaching Karate in this mythical place in absolute secrecy. Such is the case of Chinto (the clever Chinese karateka to whom we owe the name of one of the fastest and most elusive katas of Karate... as himself) or Kosaku Matsumora, the hero of the town. Salvador Herraiz shows today from Tomari, Okinawa, this curious historical place of Okinawan Karate.

Since in 1392 the 36 families known as the 36 Kume Families (whose name comes from the neighborhood where they settled and which also meant the beginning of Chinese martial arts in our Island of Karate) moved from the Chinese city of Fuzhou to Naha, the Chinese pilgrimage to Okinawa was constant, but the story that we're going to tell today took place four centuries later.

The most unknown, uninhabited and isolated area of Tomari, in Okinawa, is a small forest near the sea with mountains that hide cracks in the ground, formerly used as a hiding place by people who were to remain in the shadow for one reason or another. That was the case of some major karatekas who came from China by ship and hid in those caves, after being shipwrecked off the coast. They made their living as best as they could (often stealing) and

used to practice their martial arts in those hidden areas near to Naminoue beach. By the first quarter of the fourteenth century, one of them was a Chinese sailor and martial arts expert with a knack in the shady deal of making a living in certain circumstances. Chinto soon began teaching martial arts near the cave, giving his informal lessons around 1840 to villagers of Tomari and people who would be important in the future,

1. The neighborhood of Tomari, from the air.

2. Entrance to the Furuherin cave, the secret place of the Chinese sailors arrived in Okinawa.



THE SECRET CAVE OF KARATE IN TOMARI

FURUHERIN



schools of karate as Gankaku), although it is unclear whether it was created by him, by Matsumura Sokon or it was just brought from China by the latter and renamed in Chinto honor.

The exact meaning of Chinto is uncertain: a possible translation would be "fighting in the West" (West fight), while another would be "fighting in a city". Chinto was one of the katas that Gichin Funakoshi took to Japan, along with 15 more. It was initially a kata introduced by Tomari-Te that was included in Shuri-Te. There are more than 5 different versions of Chinto. Tomari version keeps a part of Chinese essence while Shuri is more simplistic. The kata follows a straight line of movement and must be performed with very dynamic techniques.

A typical feature of this form is the repeated position with the leg up, which reminds the splendid vision of a crane perched on a rock about to hit its victim. It also uses several jumping kicks

such as Uku Kiryu (1800-1850), Teruya (Koshin) Kizo (1804 - 1864) and Giei Yamada.

As the occasion deserves, the sun is with us on our trip through the hills of Tomari. The area has uninhabited places and only very few dotted with small houses and even huts. The vegetation is thick and some rough stones allow to find some family tombs. I walk the area feeling that I'm stepping on the same ground as the Chinese shipwrecked who brought Karate (under other names yet) as their only luggage. When we reach the entrance of the cave, and although I hide it as I can, the excitement overwhelms me. My feelings on the history of Karate are like that. What can I do?

We can not speak of Furuherin and Tomari without speaking of Kosaku Matsumura, who would become the most important and famous master of the martial form known since around 1700 as Tomari Te. Kosaku learned this form of future Karate with Teruya Koshin and one day, while he was secretly practicing his martial arts on his own near the cave, he observed that there was someone wat-

ching him from the inside. Matsumura went to tell Teruya about it and he made him go back to the place, where the "spy" who was staying in the cave apologized for interrupting his practice, handed him a paper and then... vanished. When Kosaki showed the paper to Teruya, Teruya said: "of course, it could be no other than him". It was Chinto.

Later, Sokon Matsumura, Military Chief of Shuri Castle, was ordered to arrest a Chinese stowaway who had caused some disturbances in the city and was hiding in the caves of Furuherin. The strategies, tricks and knowledge of that Chinese made the mission more difficult than it had initially seemed. It was Chinto, so Sokon Matsumura took with him an expert who knew the hiding places and caves of Tomari hills. The expert was none other than Kosaku Matsumura, who thus came to meet with Matsumura this evasive Chinese. In a short time, they all became friends because of their common passion, martial arts, and they exchanged all their knowledge.

Chinto's skill gave the name to the famous kata (later also known in some

which make it different from other katas. Both features represent the preparation of kata to fight in steps and stairs, on one hand, and in places with uneven ground and on rocks, on the other. The ground where the Furuherin cave is located has also influenced the technique of this kata, with the front kick jumps thrown over the rocks.

Both Chinto and Tomari, and the Furuherin area where we are now, would mark Kosaku Matsumura's life, who later became a hero for defending the interests of Tomari villagers in the years when the samurai of Japan's main island submitted them. There was a fight which is still remembered in the region, Kosaku Matsumura against a Satsuma samurai. The incident took place in Haariya Street, between Takahashi bridge and Maemichi street, in the neighborhood of Yamazato Giki. During the fight, in which the samurai had his regulation sword and Matsumura was just wearing his wool coat, the karateka even lost a finger... which he threw into the river along with his coat.

Without a doubt, Kosaku is the true standard of Tomari, with the permission of



1. Current look inside the small cave.
2. The area around the cave, on Tomari coast.
3. Sokon Matsumura Monument.
4. Master Hokama, 10th Dan, Salvador Herraiz, 7th Dan and student of his, at Kishin Teruya family's tomb in 2009, where in life he taught martial arts to Kosaku Matsumora.
5. Salvador Herraiz at the Monument to Kosaku Matsumora, in Arayashiki Park, where the feats of the hero from Tomari are told (Photo 9).
6. Master Hokama and Salvador Herraiz, in 2007, present their respects at Sokon Matsumura's tomb, in Shuri (photo 7).
8. Monument to the 36 Kume families, in Matsuyama Park.





THE SECRET CAVE OF KARATE IN TOMARI

FURUHERIN

another expert in the area as it was Kokan Oyodomari (1831-1905) and among his disciples we must mention Chotoku Kyan, Kodatsu Iha and Choki Motobu, who used to learn from the hero of Tomari in the areas of Furuherin cave and the nearby family tomb of the Teruya's, improvised natural dojos at the time and now considered by those who love traditional Karate as historical sites of our martial art, where I'm spending in Okinawa another exciting day for the most unknown origins of Karate. As an anecdote we can mention the fact that Kosaku didn't want to teach combat skills to Motobu, due to his character, known by everyone, I suppose. Choki was crafty enough to spy Matsumora in his private practices and thus steal some of his knowledge.

Kosaku Matsumora always had an enormous commitment to his community and demonstrated it throughout his life. On November 7, 1898 Kosaku Matsumora died and his legend began in Tomari. For a century his memory has remained in the legends of the region and it can be seen today in the street a nice relief in Matsumora's honor, which represents a karateka performing a hand technique. On the other hand, on May 8, 1983 a tiny monument was raised in his honor in Arayashiki park, of course in Tomari, hardly a nook of land with swings, between the buildings in the neighborhood. The memorial, called kenshoji, commemorates Matsumora's life with the following words the 10th Dan Master Shoshin Nagamine prepared to define him:

"Kosaku Matsumora (1829-1898) was born in the village of Tomari. Of enormous talent, the Bushi from was a person who knew how to take advantage of his small but powerful body. When he was young, Matsumora studied Tomari martial traditions under the instruction of Giko Uku and Kishin Teruya. Under the astute guidance of teachers such as Uku and Teruya, Matsumora stood out as a brave person and a bujin. He became well known for his chivalry and vibrant spirit and was always remembered for preventing a Satsuma samurai armed with his sword, damage Tomari inhabitants. Then, in an effort to avoid reprisals, he was confined in a remote place of Nago. Matsumora is



also remembered for protecting property of the town on behalf of Governor Choken Yamazato, known as Neewagumuchi. In 1879 the properties and assets of the region were in danger of being confiscated by the new Meiji government, after the King abdicated and the Kingdom was abolished. But the efforts of Japanese officials to confiscate Tomari's goods failed thanks in part to Bushi Matsumora's efforts and his supports. Due to Matsumora's efforts, the Neewagumuchi has been modified until becoming the Sensaku Kenshikai, an association that is still alive today. Once this is known, the name of Kensei Kosaku Matsumora, a person of honor and justice, will live forever".

The monument ends saying: "sponsored by the Society of Yuji Family, an organization that raises the monument to commemorate Kosaki Matsumora's life". It is signed by "President Kosho Matsumura and the rest of members of Tokiwakai. The President of Matsubayashi Ryu Karate Kodokan, Shoshin Nagamine, and members. Members of the nonprofit association Tomari Senkaku Kenshokai, led by President Giken Maeda".



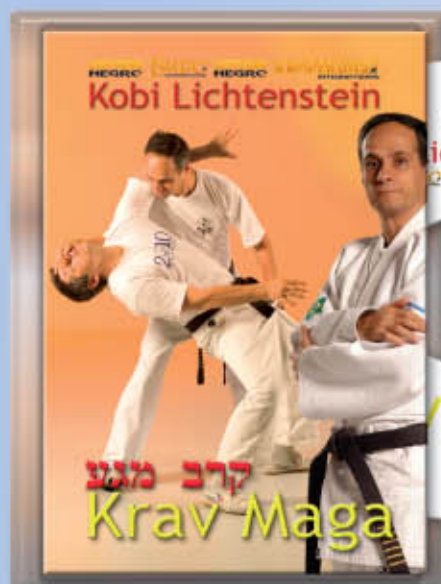
Top, a memorial relief to Kosaku Matsumora in other street of Tomari. Bottom, Salvador Herraiz at the entrance to the cave Furuherin in 2007.

Before going to rest after my historical research in Okinawa, I visit the temple Tenku Seigenji, which is considered the "house of Kosaku Matsumora", and after talking a few moments with the abbot of the temple and enjoying the lovely day, I end the day with a long walk to Sokon Matsumura's tomb, in Furujima, near which I will sit to "revive" in my mind some historical memories of my favorite characters of the beginning of Karate in Okinawa. THE



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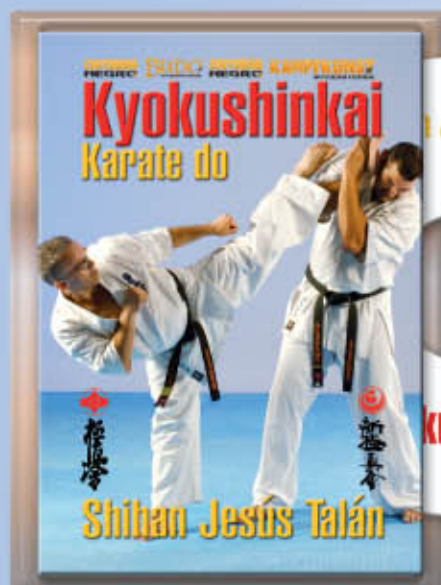
Kobi Lichtenstein was privileged to learn Krav Maga since childhood with its creator Imi Lichtenfeld. He was also one of Imi's first black belts who left Israel to spread the style, introducing it in Latin America in 1990 and creating the Krav Maga South American Federation, with the aim of transmitting the art and preserving its original essence. In this work Master Kobi explains in detail the defenses against the most common attacks in the street, such as fist attacks, kicks, grabs and chokes, and more complex situations such as stick and knife attacks and gun threats.

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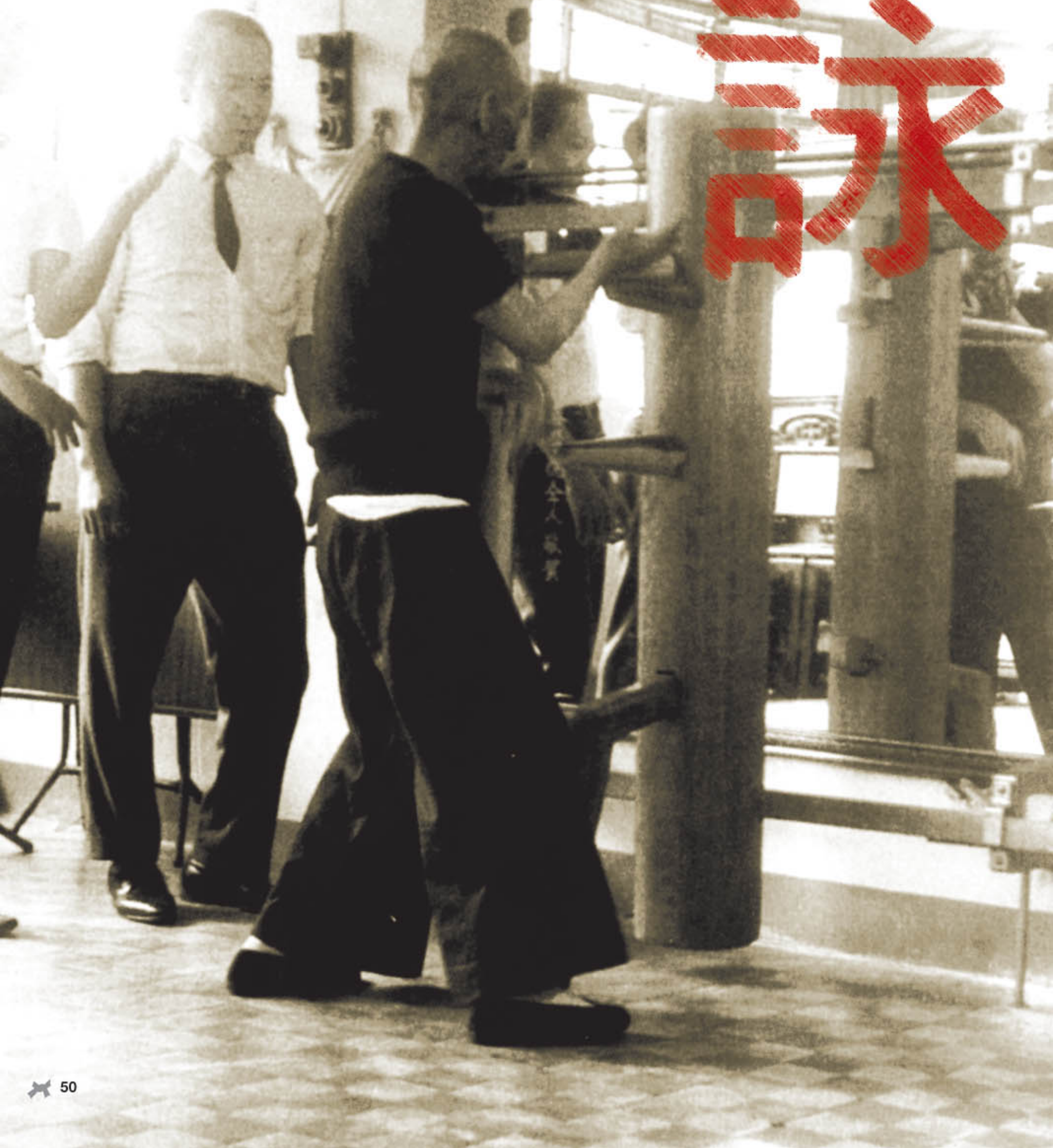


Report

Yip Man

THE WIZARD OF WING CHUN

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Text: **Pedro Conde & Mamen Cañadas Rufo**
 Photos: © Budoarchives © Keith Kernspecht

Under his unmistakable appearance of king old man, always smiling, tall, thin and bald, it is hidden an extraordinary man whose legendary biography has made him one of the "immortals" of martial arts. Most people know him as "Bruce Lee's master", but Yip Man was much more than that. He was an exceptional martial artist, master of masters and, undeniably, the responsible for the spreading of Wing Chu worldwide.



The figure of Yip Man (Ip Man & Ye Wen) is unquestionable. He wouldn't have the international scope he has now hadn't it been for the fact that he was Bruce Lee's Master and mentor.

Despite what has been written and spread, Bruce Lee was just "another student" of Yip Man. The Little Dragon never had a higher level within the style. When Bruce Lee went to America, within the school there were many students who were much more advanced than him. Furthermore, and contrary to what has been reported, Bruce hardly tried or trained with Yip Man. The Sifu was very traditional, his teaching followed the Chinese customs. As the "patriarch" of the school he only trained personally the most advanced students (the "Big Brothers") and these in turn taught the other students. This explains

why most of Chu Wing Bruce learned was taught by other students such as William Cheung or Wong Shun Leung. Consequently, the contact between Bruce Lee and Yip Man was short and very sporadic.

However, Yip Man's life has the necessary ingredients to become a legend in his own right; but before going into the account of his troubled experiences, we should know the history of his art and his masters.

Legend has it that Wing Chu was created back in the fourteenth century by a Buddhist nun called Ng Mui, who invented a such a peculiar combat system after observing the fight of a crane and a fox. The art was passed down through the centuries in secret, as required by tradition. In the early nineteenth century, the 5th Guardian of the Style was Leung Jee, an herbalist who was very fond of martial arts.

He lived in Fatshan, a city in Kwantung province, in southern China. Across the province this peaceful herbalist was known for his unusual combat effectiveness. Those who dared to challenge him (and there were many) came invariably defeated by his devilish way of moving and his favorite technique, the Iron Palm. Jee Leung was actually quite peaceful, but as his reputation grew, the number of fighters who challenged him to discover his secrets increased.

Chan Wah Sun, another outstanding master and a fighter at the time, fervently wanted to learn with Leung Jee; but he was loyal to the secrecy of the Martial Arts at the time, and refused to share his knowledge with Wah. Leung reserved his most valuable lessons for his son Leung Bik, who was destined to become the 6th Guardian of the Style. When he reached a



Yip Man

certain old age, he decided to teach his art to Bik privately. Every night they met in the herbarium to train. Chan Wah Sun decided to move his office of money exchange (that's what he did for a living), to a room adjacent to Leung's herbarium, in order to spy on the master and learn his secrets. In this way, night after night, Wah, hidden in the darkness, absorbed all Leung's teachings. But Leung, even if he already was an old man, had not lost his lucidity, and he quickly noted the presence of an inappropriate spectator; however, he pretended not having seen him and began to teach all the concepts and movements in the wrong way to confuse Wah. Then, during the day and while Wah was working, he rectified his teachings so that his son could learn the true Wing Chu. So Wah studied an incorrect version, completely modified, with no many movements and full of wrong concepts.

Despite that, Chan Wah Sun, being a very shrewd person and gifted for the fight, progressed with great difficulty, changing what he learned and adapting it to the reality of combat. The result was that he didn't learn the genuine Wing Chu, but he

modified the nonsense "taught" by Leung Jee, to the point of making it truly effective in combat. The proof is that after Leung Jee's death, Wah challenged Leung Bik to stake the succession of the Guardian of the Style in a duel, and he won the battle. Wah was convinced that he had won thanks to the Wing Chu techniques learned in secret, when in fact he had won despite them. Leung Bik was undoubtedly still too inexperienced to face successfully a fighter forged in a thousand battles, as it was the case of Chan Wah Sun. Bik, the honor trampled and the soul mortified, vanished from the region and Wah became the new head of Wing Chu style, an art which he didn't know! He also continued studying other martial arts on his own.

Wah's victory and his new status as Guardian of the Style provided him such a reputation that he was finally able to open a martial arts school and leave the trade of money-changer he hated so much. He

buried the nickname of "Wah, the money-changer" and began to be known as "the wooden man", after an exhibition where he destroyed a solid wooden dummy with his fists. The Martial Arts "business", however, was not too lucrative at the time, since only very small groups of disciples were instructed. So

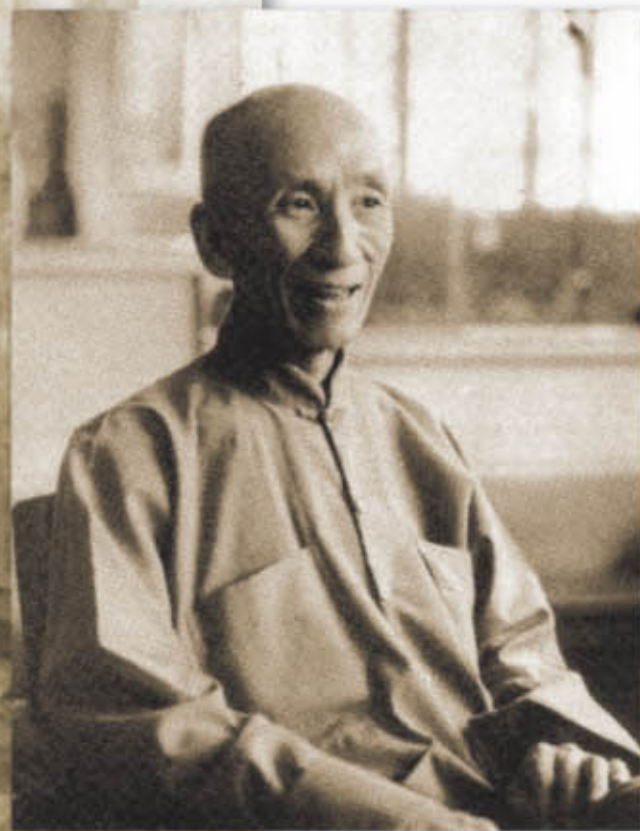
Chan Wah Sun sought the protection of a "patron" who let him a part of his house for free so that he could open the school. It was precisely the Yip family, one of the wealthiest in Fatsan City, who hosted him in his mansion. The patriarch of the Yip's, Yip Oi Do, decided to host such a reputed martial artist to protect his home and properties.

Among the Yip's children there was a delicate and sickly boy called Yip Man, who was born on October 14, 1893. From his early childhood, he followed the traditional education that was reserved for every child of Chinese gentry: philosophy, literature, classical Chinese and Western poetry, as well as some noble arts such as calligraphy and painting. The fate of Yip Man seemed already sentenced: to study trade and then take some of the family business. However, they ignored that their skinny son had a very strong will. From his childhood, he escaped the surveillance of his tutors to go and see how the disciples of his father's "protégé" were training, that was something that seemed to fascinate him.

At the age of nine, he finally decided to go to talk to the old master Wah (who already was 60) and asked him to be accepted in his classes. Wah didn't take the proposal too seriously: he was just a kid and also he had been born into comfort, so (the Master thought) he would be capricious and inconsistent. The situation was not so simple. On one hand, Wah would have made no objection to accept him if he hadn't had so serious problems because of the space for the 16 disciples he already had. On the other hand, he could not reject Yip Man, because he was one of his patron's sons, the son of the person who was hosting him. To get away at this juncture, Wah decided to accept Yip Man in exchange for three hundred pieces of

silver. This represented a very large sum, and the Master assumed that Yip Man, who was just nine, would not be able to get that amount in years. Wah thought he had solved the dilemma, when the next day Yip Man came with the sum he had asked. He had spent years saving every pay their parents had given to him. The old master had no choice but to accept him as a student, without accepting the sum, of course.

Regarding Yip Man's father, he wasn't very keen on the idea of his soon starting to practice Wing Chu. He had other ideas for his son's future and also the martial arts were not very well regarded among the Chinese middle classes since the rebellion of the Boxers. But Yip Oi Do made the





s a m e mistake as Chan Wah Sun, he thought it was just a sudden whim of his son, and as soon as he suffered the hard training, he would abandon his martial hopes. On the other hand, he also saw the great physical benefits that Martial Arts could bring to his sickly child. This way and ignoring everybody's scepticism, Yip Man entered the world of Wing Chu at the early age of 9. Something very characteristic of the young Man was his extraordinary will and determination.

Wah, who initially did not take him seriously, imposed a very rigorous training discipline to discourage the middle-class young man. But the more difficult he tried to make it, the more devoted Yip Man was to training. After several gruelling months of testing, the master, astonished by the amazing determination of his youngest pupil, decided to accept him as the baby of his Wing Chu family. Over the years, Yip Man gained the respect of his master and "Big Brothers" to the point that Wah came to seriously consider the idea of training him as his successor.

In 1911, Chan Wah Sun, Yip Man's master, suddenly died. Yip Man was only 13 and had been practicing Wing Chu for 4 years. He continued training 3 more years under the tutelage of the most advanced pupils of the school or "Big Brothers".

When he turned 16 his father sent him as an intern at St. Stephen College, a Catholic institution located in Hong Kong, to learn English and add Western knowledge to his education. There, the hard life of the internship and the competitiveness of his peers forged in Yip Man an iron character and allowed him to test his martial skills for the first time in the many fights among students. His effectiveness in combat reached such level that he soon could not find any opponent within the school and the neighborhood.

However, the impulsive Yip Man was constantly looking for fights to improve his martial effectiveness. One of his friends told him about an eccentric Gung Fu practitioner who worked in a silk factory at the port and who was reputed to be invincible in battle. One afternoon Yip Man went to the port in search of the fishing

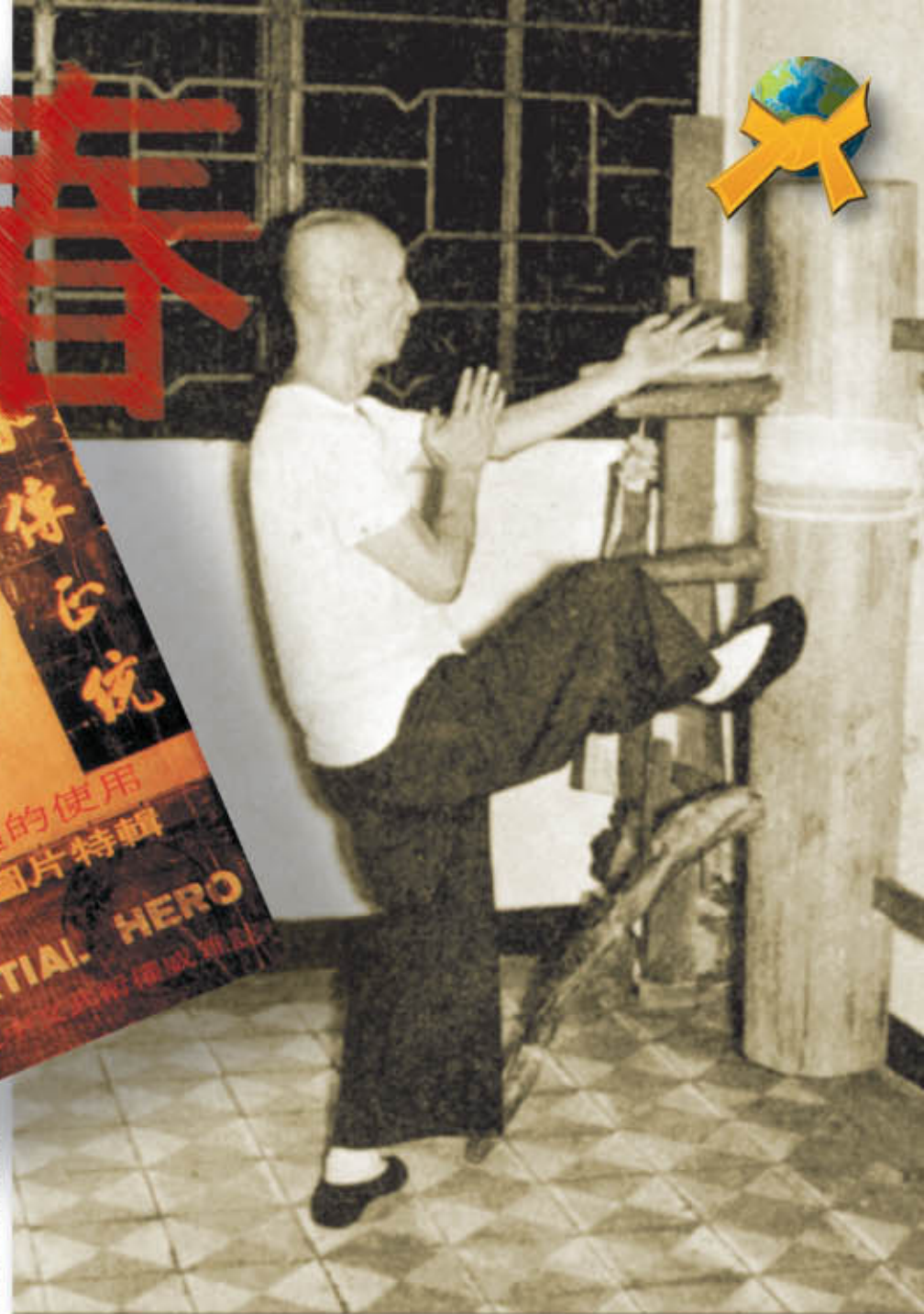
boat in which he had been told the renowned fighter lived and slept. When he finally found it, he challenged him loudly shouting from the pier. He didn't receive an answer so, outraged, threw a stone to the boat. Then a deep voice asked quietly what he was doing there. Yip Man replied straight and defiant: "They say you're invincible in combat. I would like to fight against you". A man in his fifties looked over the side, looked at Man up and down and said: "You are very young and skinny. I do not want to waste my time, but I'll give you a try: perform a Tao (form or kata of Gung Fu) and I'll see if you are worth it". Yip Man was not intimidated by the arrogant disdain of the fighter and performed powerfully the Sil Lum Tao, a Wing Chu form. "OK, - said the challenged man smiling- I will give you an opportunity, but the fight will be done on my boat..." Yip Man went to the boat and both stood on their guard. Suddenly, Man leapt on his adversary, launching a dazzling succession of punches. But the man blocked all his blows with an astonishing naturalness and threw the young to the water. Man swam to the boat, jumped overboard and attacked his adversary again with redoubled fury. He stopped all his attacks once again with ease and Man fell again to the cold waters of the harbor.

Yip Man finally realized that he was fighting against an exceptional Gung Fu master so, soaked to the skin, he humbly asked him to accept him as his pupil. The man, not answering a word, turned his back and

began to prepare dinner. Since then, Yip Man started going to the boat of the master every night with gifts, he even used to wash his clothes and cook his dinner; despite all this the man did not even speak to him.

But after more than two months and observing the respectful insistence of young Man, the master finally opened his mouth to ask him: "Who taught you Martial Arts?". "Master Chan Wah Sun, from Wing Chu style". Hearing the answer, the gentle gesture of the master showed a great emotion that Yip Man couldn't interpret. The enigmatic fighter looked at the horizon for a long time and when he turned back he looked at Man straight in the eye and said, "Okay, I'll teach you my art. I'll teach you the true art of Wing Chu". Yip Man was stunned: What did that mean? He thought there was only one style of Wing Chu, the one he had learned straight from the Guardian of the School. Seeing the expression of astonishment on the young boy's face, the Master continued: "My name is Leung Bik and I am the son of the person who taught your Master. I'm the 6th Guardian of the Style and the only living practitioner of the true Wing Chu". Bik told Yip Man why and how his father deceived Wah, so that he had never learned the original Wing Chu.

Yip Man had practiced until now a peculiar amalgam of Wing Chu, totally adulterated





Report



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Yip Man



and mixed with many other martial arts that Chan Wah Sun had been investigating over his busy life. Although such a hybrid was certainly effective in combat, it was not the original Wing Chu; this had only survived in the person of Leung Bik, who had never taught it to anyone nor had intended to do it. In this sense, it can be said that the true Wing Chu had been lost forever after the death of Leung Bik, if fortune hadn't brought coincidentally a headstrong young man called Yip Man to appear on Bik's way and became the receiver of this extraordinary martial art.

Yip Man thus became Bik's disciple and learned the genuine Wing Chu in its full form, that is, including the secret techniques. Leung Bik died a few years later, but they were enough for Yip Man, with determination and dedication, to learn everything his sifu knew. Yip Man returned to Fatshan, to his hometown where, as official successor of the original Wing Chu, started teaching to 4 or 5 students in the 40s. Yet he didn't stall in the study of Martial Arts, but he continued to exchange techniques and knowledge with his former practice partners, Chan Wah Sun's students.

He was still a young man so he disliked the rigid hierarchy that characterized Gung Fu schools of the time. From the beginning, he established friendly relationships with his students. He did not want them to call him "Patriarch", he preferred the nickname "Man-Sok", that is, "Uncle Man". Later, over the years, Yip Man would become yet more rigid and traditional, gradually applying the typical hierarchy of Patriarch-Big Brothers-Beginners in his school. But in the 40s he established another standard, that, unlike the first one, he never broke until the end of his life: he never asked money for his classes, he taught for pleasure and did not want the monetary affairs to disturb his school.

At that time he began to work, for pleasure, as the head of the police station of Fatshan. Soon his reputation began to precede him, everyone knew his uncommon ability to reduce and stop the "outlaw". His exploits became famous in the region. These include having submitted a band of eight dangerous criminals on his own. He also faced numerous experts of Gung Fu, many of whom were "troublemakers".

When the Popular Chinese Revolution triumphed in 1949, Yip Man fled to Macao, but he failed to take "roots" in this city.

restaurant workers, allowed him to use the facilities to do his teachings. In this place, Yip Man began to train his first group of students. His teaching began in July 1950. He quickly became the leading exponent of Wing Chu of Hong Kong, earning a reputation of extraordinary master, but somewhat eccentric. This was due to the fact that he didn't make any advertising of his school (though it was very well known), he did not charge for his classes and students never took it lightly (it is said that when someone wanted to join his school, Yip Man used to investigate him for months before finally accepting him). If for any reason he rejected a candidate or expelled a pupil, nothing could make him change his mind.

It was in the fifties when a series of extraordinary martial artists started to stand out in Yip Man's school. Names such as Tsui Sheung Tin, Ho Kam Ming or Wong Shun Leung are already marked in golden letters in the history of Wing Chu and in Martial Arts. They all were formed under the hands of the "smiling sifu". The best known of these, Wong Shun Leung, first arrived one evening in 1954 to Man's school, asking him to demonstrate the effectiveness of Wing Chu against Boxing, a discipline in which he was an expert at the time. The evidence was so convincing that from that day he was fully integrated in the Yip Man family. Shortly afterwards he became one of the top pupils at the school, known by practitioners of other styles of Gung Fu as "the row-maker", because any excuse was good for him to challenge almost every relevant martial artist in Hong Kong. In fact, the fame acquired by Wing Chun practitioner in general was of "rude boys" (quarrelsome, fight makers) who did not stop challenging and fighting to test and improve their skills and advertising the style and the school.

In 1955 the school already had around 30 students, though most left the school when Yip Man moved the Kwoon (Dojo) to Lee Tat Street in Kowloon. The new place was located in the slums of Hong Kong, so Yip Man had to deny the access to many disturbing and suspicious candidates; but he also accepted some excellent fighters, such as William Cheung or Bruce Lee. These were two real rowdies who, however, showed far more passion and enthusiasm than many veterans. Bruce, who at that time was quite an irreverent and indomitable tough guy, showed a

After a short time, he moved to Hong Kong, where he stayed for the rest of his life. Upon arrival at the British colony, Lee Man, who was secretary of the union of

tremendous respect for Yip Man, as Jesse Glover, first Bruce Lee's student, recalls: "Bruce was always talking about Yip Man with great respect and I think he was proud to be one of his students. I remember he used to tell that Yip Man, even though he weighed hardly 50 kilos, had a fighting power far greater than any of his students, even higher than William Cheung's, who was 1'75m tall and weighed over 80 kilos. He also told that Yip Man, aged 65, still had such skill that no one could touch him in combat".

Soon after classes began, Bruce heard a story according to which Yip Man had recently killed another Gung Fu master at one stroke, because the master had refused to leave the school after insulting the Wing Chu and the sifu himself. Bruce Lee believed in the authenticity of the story, since he knew the extraordinary effectiveness of his master. The Little Dragon was a promising figure within the school, but he left it prematurely to migrate to the United States. During the early years of his "American Adventure" Bruce continued sending letters periodically to Yip Man, telling him about his progress and explaining that he was giving Wing Chu lessons to several American students. He actually asked him to accept within the Wing Chu family his most advanced student, the African American Jesse Glover. Apparently Yip Man got very angry, because at that time he believed that Wing Chu should only be taught to people of Chinese race; it was like having an advantage over Westerners. But in 1965, he radically changed his mind, publicly admitting that Wing Chu should be taught regardless of race or nationality.

In 1968, Yip Man, 70, underwent surgery for stomach cancer, after which he announced he stopped teaching. This decision was a hard blow to the Wing Chu community, since Yip Man retired without having taught all the secrets of his art. For this reason one of his students, called Kwok Keung, visited him while he was still recovering from surgery to convince him to privately teach a very promising pupil of his, named Leung Ting. Unexpectedly Man agreed and, ignoring all the rules of hierarchy (many Big Brothers or their children should have been given priority in succession), taught the very young Leung Ting the entire Wing Chu he only knew. Yip Man died on December 1, 1972, at the age of 79. Leung Ting became the leading exponent of Wing Chu and the successor of the "Smiling Sifu". Today, Wing Chu is one of the most practiced martial arts worldwide and Yip Man has become, for his own right, one of the most emblematic masters of Martial Arts, to the point that his life has been made into a film.





Muay Boran

Grand Master

Sane Tubtibtong

The forms of attack of Grand Master Sane Tubtibtong



Without doubt, one of the greatest contributions in the last five years to the development of technical programs of IMBA, the international school of the early 90's which studies and teaches Muay Boran in the world, has been done by Grand Master Sane Tubtibtong. The name of this great expert of Thai Martial Art is little known in the West, because of his quiet personality, not very used to be in the spotlight; in fact Arjarn Sane is well known in his mother country, where his students call him the man of Chok Lom, the forms of Muay Boran. In fact, thanks to Master Sane, the practice of traditional forms is also on the rise in Thailand again, and a proof of it are the numerous form competitions hold nationally and internationally and the famous World Championship in 2007 in Bangkok.

The particular method of performance of the Forms proposed by the Master, with regard to the routines of practitioners of Muay Boran, establishes that the traditional name of each technique is pronounced when the action is being performed; this has a double reason: first, because it is easier to memorize the names of the techniques (in Thai language), and second because it is an teaching work for the viewers. Another important element of study of the Forms proposed by GM Sane says that the practice of shadow movements must be

always combined with an application of each technique as realistic as possible, in contexts of self-defense or sports combat.

Master Sane, who is a fighter, coach of several Thailand champions, international referee, sponsor and currently member of the board of Lumpinee Stadium of Bangkok, is an elusive man; in fact, just a few know that in addition to having produced the famous "form" executed by the Thai actor Tony Jaa in the very famous movie about Muay Boran, "Ong Bak", the Master also did the choreography of the fighting of another famous film about the world of Muay, "Beautiful Boxer", where the main character demonstrates many of the possible applications of Muay Boran in a ring.

In fact the ring is the test bed for many of the traditional techniques, in the opinion of Master Sane; even with the many constraints imposed by the sports regulations to safeguard the physical integrity of the athletes, the effectiveness of combat techniques have to be demonstrated in the sports context. In his opinion, many traditional techniques are becoming booming in Thailand and over time, increasing the skills of athletes and coaches, much more actions will be practiced than today, returning to the luxury of old combats of Kard Chiek (that is with hands in ropes).

In a few years, the relationship between the Grand Master and Arjarn Marco De Cesaris has become a true friendship that continues to bear fruit; GM Sane often visits the IMBA headquarters

Arjarn Marco

De Cesaris

Muaythai.it



all over the world (Mexico, Greece, England), and Master De Cesaris is still spreading in Italy and Europe the beautiful forms that made Sane famous worldwide. After the huge success of the movie "Ong Bak", the interest for the real sequences developed based on old codes (like the famous "Textbook of King Tiger" Phra Chao Sua), has grown exponentially. The presentation of this sophisticated method of preparation of the Nak Muay, made by the best students of Master Sane for recent editions of Muay Thai Championships in Bangkok, has brought many Masters close to this ancient practice, discovering all its benefits.

In the last three years, especially at the IMBA European schools, they have emphasized the study of the techniques of use of body's natural weapons in the attack, the so called Chern Muay Boran. Thanks to the constant practice of these traditional techniques, the Nak Muay can develop an excellent musculoskeletal connection in the actions of attack, both in those which are performed with the hands, elbows, knees, legs, head, and those which are performed with the combined and simultaneous use of two or more different weapons (eg. fist and knee).

The most effective actions of attack have been catalogued and integrated in the forms progressively, starting with the simplest, often used to reach the most developed, performed with a single weapon or with more weapons in the same movement.

Similarly, the first Chern studied consist of attacks executed with the feet firmly rooted on the ground, while the most advanced techniques also include the application of jumping blows following certain angles, thanks to the movements and rotations.

By regularly practicing the forms of attack of Master Sane, the Muay Boran athlete will soon master the most spectacular attack actions of Siamese fighting art, like the ones we see in the films that are going around the world bringing the essence of traditional Muay.



มวยโบราณ



Kobi Lichtenstein

קרוב מגע





Over the last few months our readers have had the opportunity of getting to know Master Kobi, and thus to identify in his columns his wide knowledge on a style that has entered with force the self-defense scenario at international level, Krav Maga. They have also had exclusive information on that great event which is being prepared in Brazil and which will be held in Rio de Janeiro, to commemorate the anniversary of the founder of Krav Maga and the South American Federation

of that style, an event which is led by Master Kobi himself and on which he has worked several years with all his commitment and enthusiasm. This will be

indeed a unique opportunity for enthusiasts, students and teachers of this Martial Art, to enjoy taking part of a historical event around which will gather all the major figures of this style worldwide. Nothing to add on the unique setting of this meeting; those who know Rio know what I mean... those who don't, will be willing to know it... Such an occasion happens once in your life! Not to be missed!

Meanwhile, on the occasion of the publication of the first DVD by Master Kobi, we bring you this interesting interview we hope will be your liking and interest.

Alfredo Tucci

2010

Krav Maga'n'RIO





Kobi Lichtenstein

**Krav Maga 2010: imi lichtenfeld centennial (z"l).
20 years of krav maga in
brazil**

Budo International: What is going to be Krav Maga 2010?

Master Kobi: From 25th to 29th May, 2010, in the wonderful city of Rio de Janeiro - Brazil, we will commemorate two important dates in the world of Krav Maga, Imi Lichtenfeld Centennial, the creator of Krav Maga, and 20 years of Krav Maga in Brazil. There will be in total five days, four days of Congress, with lessons, lectures and debates with the great masters of Krav Maga in the world, and the last day we will have an unforgettable night of tribute to all those who dedicate their lives to convey the teachings of Krav Maga, where we will have an audio-visual presentation and a dramatization playing the story and example of Imi, how his work was developed, how he crossed borders and became universal, a legacy for ourselves and for future generations.

BI: How did the idea for this event emerged?

MK: When we commemorated the 10th anniversary of Krav Maga in Brazil in 2000, I started thinking about the celebration of the 20 years and realized that it coincided with the year of Imi centennial, so I realized that date should be properly celebrated, not only by Krav Maga practitioners in Brazil, but also by practitioners and supporters around the world, a moment of unity among the thousands of followers of the way of life Imi generously left, who had, have and will have

"He who is under attack can not be considered violent for his reaction, even when using all possible means for self-defense"

their lives safe, their dignity and self confidence rescued. Today, there are several institutions and instructors who teach Krav Maga in 40 countries and the idea is bringing everyone to Rio de Janeiro, to train together. A unique and extremely rich moment in content and meaning, as well as a great promotion of cultural exchange and a chance to shape the concept of family, the Krav Maga family dreamt by Imi.

BI: How did Krav Maga arrived in Brazil?

MK: I'm always asked why I went to Brazil. And I normally answer: and why not? I arrived in Brazil on January 18, 1990 and since then I've been teaching and spreading Krav Maga exactly like it was transmitted to me by Imi, with whom I had the honor and privilege to learn since I was 3. Imi supported and guided me until 1998, when he died. The members of two Brazilian courses of Krav Maga had the opportunity to see and hear him when I took them to train and know the cradle and the father of Krav Maga. When I arrived in Brazil, I could not speak Portuguese and no one had ever heard of what Krav Maga was, and today



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Interview



קרב מגע 2010
Krav Maga'n' RIO



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Self-Defense



MK: When we overcome lack of self-confidence we break the barrier that limits our choices in life. This alone already means a huge amount of skills we activate. The physical condition, peripheral vision, balance, self-control and a healthy lifestyle are perks. But the biggest benefit is to regain our lives in our hands, refusing the

role of hostage to violence, returning home every day safe and sound.

BI: What is the position of the South American Federation in the world of Krav Maga?

MK: We invite everyone to participate together in the Krav Maga 2010 in Rio de

Janeiro, respecting all in its differences and in the link that unites us, the reverence and admiration for Imi. We look forward to having the massive presence of masters, instructors and thousands of practitioners of Krav Maga around the world.

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Imi Lichtenfeld (Z"L)

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קרבי מגע

Krav Maga

Kobi Lichtenstein



Kobi Lichtenstein was privileged to learn Krav Maga since childhood with its creator Imi Lichtenfeld. He was also one of Imi's first black belts who left Israel to spread the style, introducing it in Latin America in 1990 and creating the Krav Maga South American Federation, with the aim of transmitting the art and preserving its original essence. In this work Master Kobi explains in detail the defenses against the most common attacks in the street, such as fist attacks, kicks, grabs and chokes, and more complex situations such as stick and knife attacks and gun threats.

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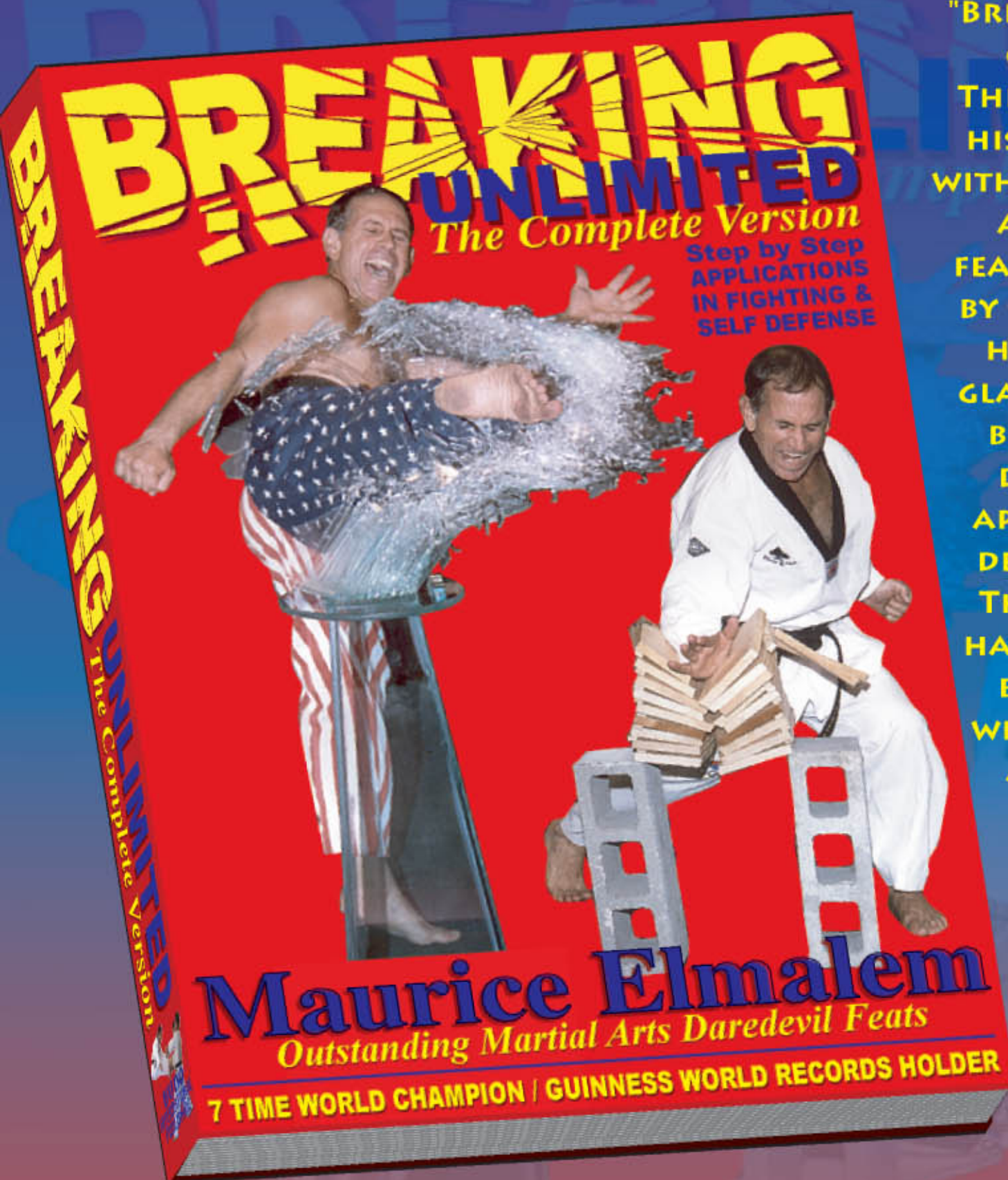
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