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THE WAY OF THE WARRIOR

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GUN DISARMING

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Krav Maga
for professionals

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Submission Grappling

NIPPONTO:
The Sword in
Japanese History

DANIEL HAYEN:
Chinese Kempo

JAMES MCNEIL:
"Splashing Hands" Kung-Fu

Sifu Víctor Gutiérrez
The Revolution is here!

Sifu Víctor Gutiérrez



Martial arts and self defense systems must evolve, reinvent themselves and adapt to the real needs of today.

Based on proven experience, the Wing Revolution designs a comprehensive structure based on a scientific review of the traditional elements of combat techniques.

The system aims to enhance those components that are really practical, and rejects secondary elements, creating a highly functional gear.

This video deals with the first training course, Combat Basics, which is formed by the different sequences in Attack, Reactions, Shifts, Legs, and Weapons.



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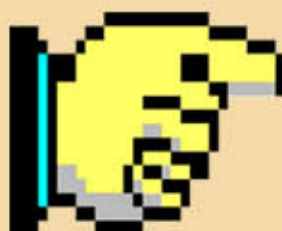
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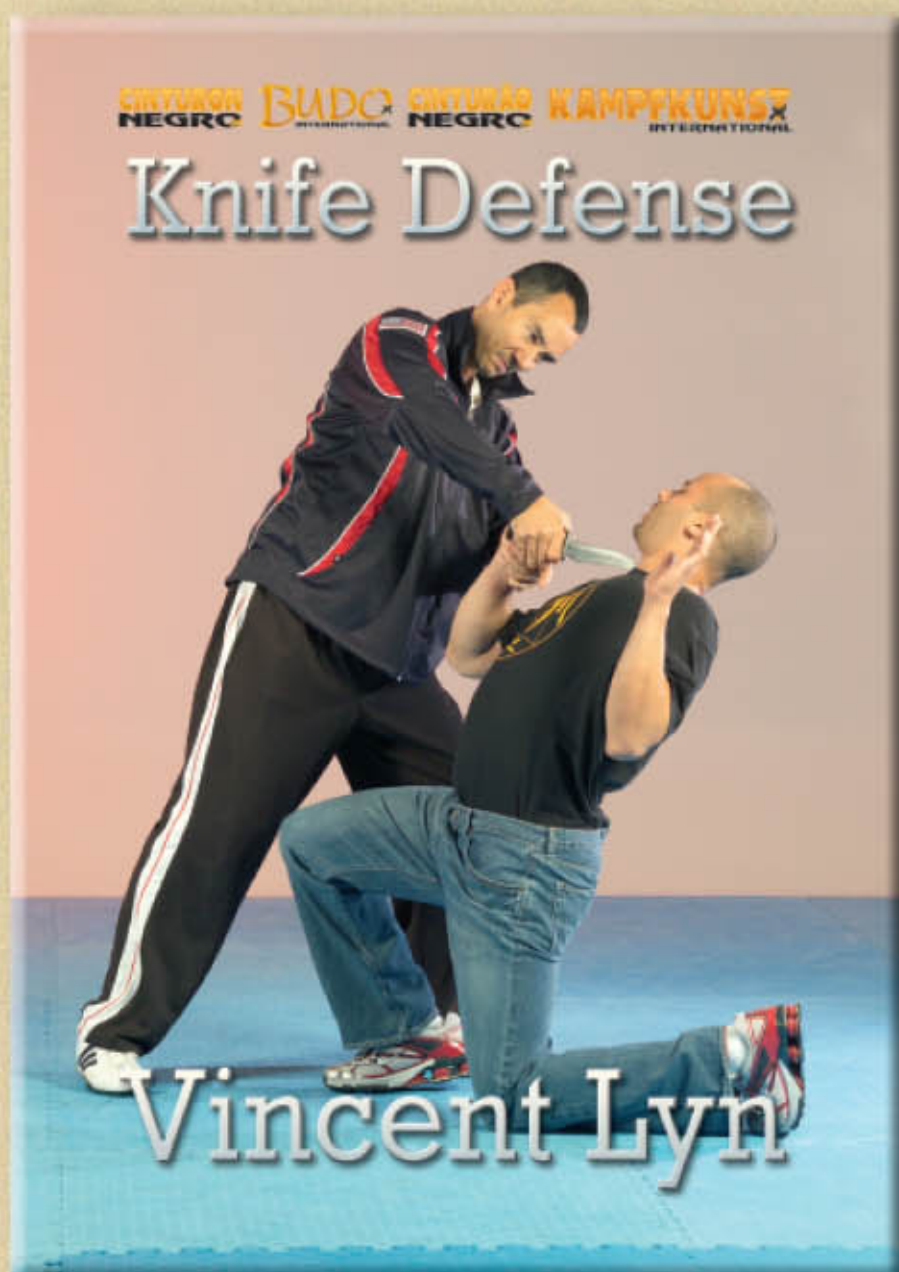


WATCH A PREVIEW

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Knife Defense Vincent Lyn



Of all violent crimes committed, the knife is used 35% of the time. What would you do if faced with a knife at your throat? What is taught in most martial arts schools today regarding knife techniques is obsolete. They're giving their students a false sense of security. In this video, Sifu Vincent Lyn, excellent Master and self-defense expert, shows

close quarter knife disarms in a

precise and realistically crime

based use. Whatever your martial arts style or having never studied you can add

the techniques here to your arsenal. Remember a knife is the deadliest weapon, it never runs out of bullets.



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EDITORIAL

THE SPIRITUAL WORLD

"In order to follow the path of knowledge, one has to be very imaginative. In the path of knowledge nothing is as clear as we would like it to be".

Carlos Castaneda

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Shakespeare: Hamlet Act 1, Scene 5

Nothing is more slippery than the spiritual world. Coming close to it and trying to describe it from the reason with certainties, is and always will be an impossible task, a vain attempt; however, as Warriors of consciousness, this is an irrevocable act. I humbly approach it on tiptoe, to share with you the thoughts, experiences and some small lights that have been lighting in my way.

Defining what I mean by spiritual, albeit difficult, is essential because the word is much worn out. Spiritual is essentially what is not material, but material is a manifestation of the spiritual; as you see, the problems start soon. Let's try to clarify this point: today we know from quantum physics and particle accelerators that the matter is always emerging from nowhere. For the shamans, the material world is only a construction of our awareness of Being, put another way, the parable of "Matrix" is a reality. Although we perceive the world as an organization of solid objects, most of it is made up of vacuum. What we know as reality is emanations of energy organized and defined by our mental catalog.

I know it is hard to believe, but the world we see is only a convention of our minds and from a so solidly structured convention, understanding that "other reality" I call spiritual is an almost impossible task. Nevertheless, and however difficult this way is, there comes a time in the life of every Warrior when this spiritual reality makes its way through his own experiences, to be displayed before his eyes.

This opening frequently occurs over an unexpected breach in the solid walls of consciousness, an event often associated with an emotional experience which stops our world. Nobody seems to want to sign up voluntarily to this change or to any other; human beings are lazy and monotonous and paradoxically, since we are born, we are looking for the way to die. While our biological commands push us towards the maintenance of life, the emanations that form us fight unconsciously inside us to merge with the

rest of emanations, to return to their original essence. In the end, only consciousness keeps us alive; paradoxically, that is the cage that holds us and the key which will get us free.

In the world of the Spirit, the laws of classical physics we know behave unpredictably. Space, time, speed and acceleration act strangely and things are never necessarily what they seem to be. Since nothing in it is similar to what we are used to, that encounter can not be sought, rather it is it which finds you. But as this is a world of energy, it is a sine qua non condition that you have saved or have enough strength for that encounter to take place and to survive to the impact.

The deceptions and distractions are another constant in this world, where the handles are just a few and there is a price for each one of them. What "is" can become apparent in a myriad ways and the understanding of things can have thousands of forms. A great sobriety is necessary to travel on these roads, however, the first encounter with this world never comes through this virtue. We have to carefully tune our understanding tool to avoid falling into the endless traps we can find in these territories, so the only way to certify our progress will be keeping a group of references as empirical and solid as possible, unequivocally comparing them with other people who walk flawlessly in it. They are all very difficult tasks, but easy when the time comes, because when it has to happen, it simply happens.

That first emotional impact can happen in our lives through the most unexpected ways, but it will always become apparent through an emotional experience. Why emotional? The emotion is the horse pulling the cart that is the body, while the driver is the rider, the mind. The driving force in all our lives is the emotions. They mobilize internal resources, channel and decide our needs, after which the mind shapes them in the form of decisions. The engine is therefore the emotional center, the heart Chakra and only it can open the doors of that change. Neither the training nor the mind on their own, nor the knowledge, will know or be able to bring that jump. They

are always painful or extreme experiences which put us on the threshold of those transforming facts which can open a new path in our lives.

The path of the Warrior becomes thereafter a way where we must bear witness to the signs and the magic that slip through the gap between the worlds, and we must make a superhuman effort to navigate seamlessly between them. Such transit is no strange to a wealth of intense emotions and is not always pleasant. The first sensation is being overwhelmed by a flood of emotions that unexpectedly assail you in any corner. Even if the whirlwind has ended, your world of emotion will never be the same as it was before this experience. This is because the place of emotions is essential in the path of the conscious Warrior. In the words of Castaneda: "One is not complete without sadness or longing, for without them there is no sobriety, no kindness. Wisdom without kindness and knowledge without sobriety are useless".

These extremophile experiences certainly bring deep changes; it has been so in my life and in those of others with whom I have shared similar experiences. Ultimately, the fact, people or circumstances that led you to this transformational experience become something anecdotal, once measured the intensity of the discovery. The certificates of your transformation find impossible paths, to leave it clear that you are on the threshold of a new world. People dream of you thousands of miles away, people call you immediately in response to an act of power that concerns them... all in the Whole seems conspired in this new awakening for the process of change to take place, so that what should be transformed inside you can be done, so that what you thought impossible just a few days ago, is now normal.

The accumulation of synchronies, of concatenated "coincidences", the opening of some intuition, extreme sensitivity, are some of the constants of this process, although in each of us they may take place with unique distinguishing features. What is essential is a change in perception, a sense of humility before the unimaginable, a huge increase in responsibility and a much



greater emotional empathy. The breakdown of distances between waking and sleeping is another strange reaction. Dreams acquire a bigger dimension in daily life, we are more ourselves all the time, even dreaming. Rational and magical thinking begin to merge into a single thought, a single observer.

In the spiritual world nothing is sure, though. There are many traps: intuition should not be confused with desire, emotion should not be confused with sentimentalism, knowledge with success and being successful once does not mean you are always so.

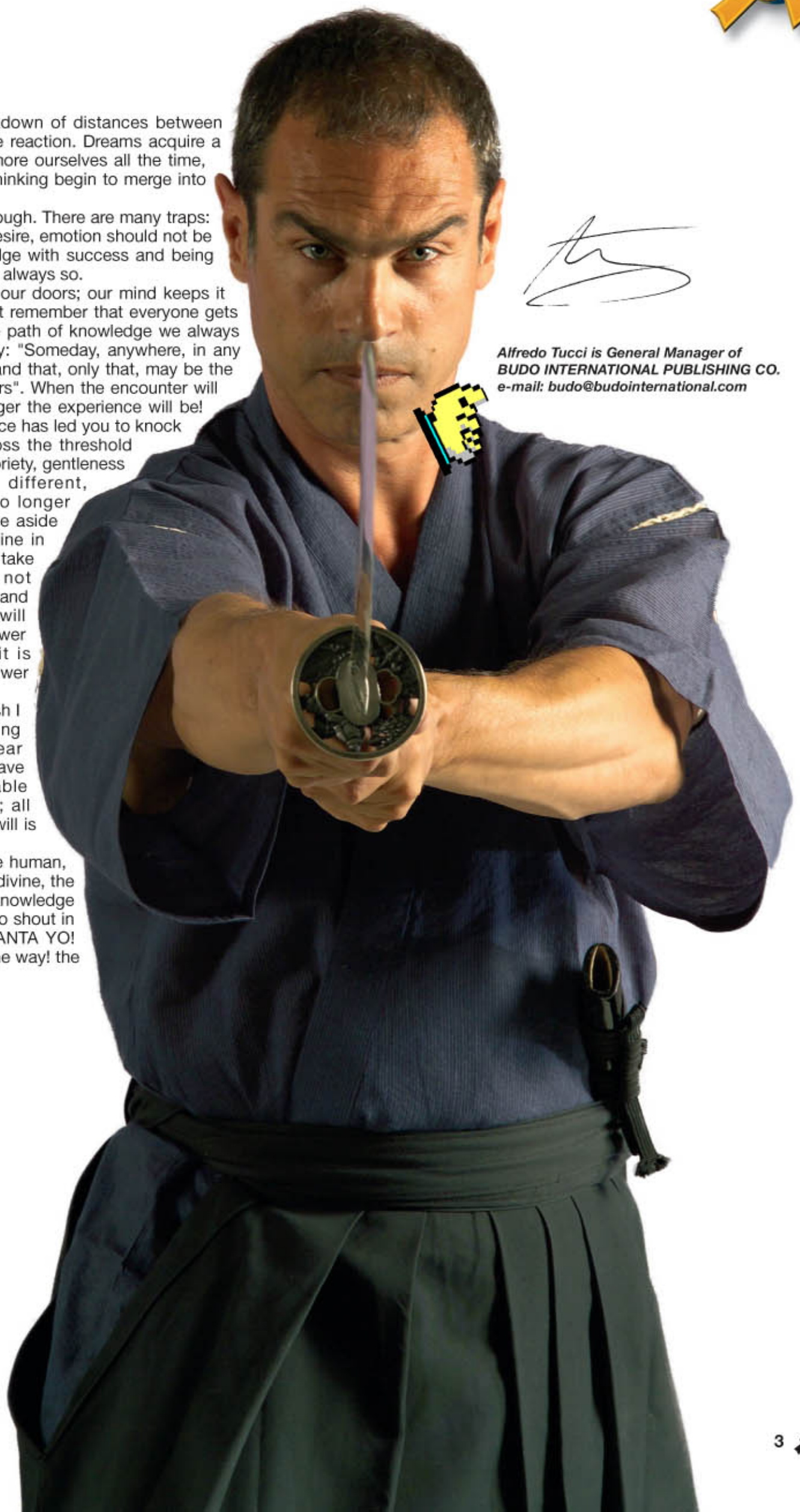
The spiritual world is always calling to our doors; our mind keeps it compulsively and persistently away, but remember that everyone gets their just deserts sooner or later. In the path of knowledge we always find ourselves. Neruda put it beautifully: "Someday, anywhere, in any place, inevitably, you will find yourself and that, only that, may be the happiest or the most bitter of your hours". When the encounter will be with the infinite, imagine how stronger the experience will be!

Remember then that whatever experience has led you to knock on that door, when you will pass across the threshold you will be a newborn. Behave with sobriety, gentleness and fluidity, because the rules are different, because the usual references are no longer useful. Leave your personal importance aside and above all remember that the engine in that world are the emotions; they will take you across the threshold, but will not resolve your doubts. Look around you and everything will speak; look and you will see; trust as a Warrior your personal power and jump to explore. Here the limit is infinite, but what you do with your power will make the difference.

I wish everything was much easier; I wish I could tell you that here, and go handing out keys to paradise; but for it, dear brothers and friends, we must also slave away! Do not rest on the questionable laurels of the material achievement; all serve to a great purpose, but the free will is there for us to use it properly.

When the gods confirm the ways of the human, when the human acts according to the divine, the force is with us. So, open the paths of knowledge and live according to them, to be able to shout in battle as the old Lakota warriors, "HANTA YO! Hanta yo; wakanya hibu welo" ("clear the way! the force is with me!").

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"SPLASHING HANDS" KUNG-FU



Splashing Hands, developed at the Shaolin Temple in the late 1700's, is an infighting or a close infighting system of kung fu. It was taught to those monks who were in charge of guarding the temple gates

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CHINESE KEMPO



today we bring to our pages a Grand Master of Kempo, with extensive experience both in internal and external Arts.

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GUN DISARMING



Any firearm is dangerous into the hands of which it does not know his possibilities and their limitations. The unique way to learn as much as others is practicing.

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SUBMISSION GRAPLING



The Grappling for the needs of a security expert is a technical work of huge practical value which will be appreciated both by Grappling scholars and by those who, through their work in prisons or for public security, allow us to live better

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Zusammenfassung Sommaire Sumario

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WING REVOLUTION



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The development of The Wing Revolution system has been taking place for several years. Defining the time when it all began would be impossible. There was no intent to create a new style, and it did not happen after an "enlightenment" or a "dream", as in many legends of martial arts.



TIGER & DRAGON



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From the vast experience of Grand Master Paolo Cangelosi and the champion Samart Payakaroon, a particular program is born accompanied by a methodology of training, selecting the best techniques for different combat situations, combining the ancient and modern spirit of the art of the warrior...

NIPPONTO



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Our collaborator Salvador Herráiz has always been captivated by the process, history and symbolism of the sword...

Summary Sumario Sommario

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Sifu Victor Gutierrez



The policy of this magazine is never getting involved in disputes among organizations and often I must warn those who write on it to refrain from attacking their competitors, opponents or whatever. In this case it has been unnecessary, because Sifu Victor Gutierrez has acted flawlessly, thanking his Masters in last month article for the teaching received. And he has done it just at the time of declaring his independence and the logic creation of his own system and the institution to deal with it. Since all his Masters are and have been collaborators of this medium, this nuance was even more important to me and I am pleased that despite how painful this trance may be, everything is taking place with the maturity that could be expected in these people. It is logical, however, that everyone highlights his distinguishing features in his texts, there is no shame in it for anyone.

I have therefore the pleasure to introduce a new DVD by Sifu



WING REVOLUTION

Victor Gutierrez; it is not just one more, of course it isn't; he has the strength and power of someone who is starting, but also the experience of someone who has been succeeding for many years in the field. The Wing Revolution is not born overnight; it is the result of an evolution that can be clearly perceived in previous works by Sifu Gutierrez. For many years his way of looking at Wing Tsun had a very personal imprint, now he has simply systematized it professionally in a model of teaching and learning which I think is superb, modern and extremely functional. Some of the major technical issues that have motivated this step are explained in this article, which I guess many students of Wing Chung will eagerly devour. To those who were expecting insults, bad behaviour and low tricks, do not go on reading, here you will only find what there must be, information on what is born today, its features and advantages.

Alfredo Tucci



Every change causes a wide variety of reactions, both for and against. The doubts and concerns are logical both in the supporters of that change and in its detractors. The resistance to change and its treatment or management is under study from different areas of knowledge and it is applied in fields such as psychology, sociology, business studies... Information is the best tool for those who are willing to analyze the change and then decide whether they are persuaded or not. For others, however, any action will be useless, since they do not want to change their stance.

In the last months I have had to answer many questions from my students and other martial arts practitioners, about my developments in what is now known as The Wing Revolution. Questions about different aspects that I myself had previously raised and which were the origin of the evolution. I have also heard and read many preconceived critics of people who do not know the approach or the work developed in the system. These lines do not mean to convince those who make these comments, but to provide information to those who want to learn more about The Wing Revolution.

The development of The Wing Revolution system has been taking place for several years. Defining the time when it all began would be impossible. There was no intent to create a new style, and it did not happen after an "enlightenment" or a "dream", as in many legends of martial arts. Of course, it is not about wanting to make WT with more contact or MMA, that would greatly simplify things. On the contrary, it is a very slow process that begins with the doubts about the effectiveness of the work you do. When you are learning, your questions are answered by "in the next grade, it is sure I will learn to solve this or that problem". Some of these issues are resolved with your learning, but others don't. And at some point, you have to find your own answers or forget your doubts. Not surprisingly, given the problems, you first look for solutions with the tools at your disposal. Later you discover you need other tools that will allow you to improve your work and you focus your efforts on the design of those tools. Then you try those new tools and try to make them fit in your previous work. Finally, you retouch the tools again and again until they do their task as you expect, and then it is time that these tools replace virtually all the older ones, expanding your possibilities and discovering new abilities. And so, the first attempts to answer your questions acquire dimensions on their own, independent from the original approach.

"One of the biggest problems in the evolution of training for many combat systems is what might be called the "technical in-breeding". In other words, we spend most of our time improving our technique against attackers who use our same movements"

"What we do, is it traditional Wing Tsun?" "What is the difference?", I think these two questions are the most repeated in recent days. From the outset, defining what "traditional" is in Wing Tsun or any other art is totally subjective, because depending on where you place the barrier of evolution, you will have different visions. The "traditional", is it what Yip Man or any of his predecessors did, or is it what Leung Ting's students train in China today, or students of other masters, or perhaps the European Wing Tsun? But the truth is that today I could not call Wing Tsun what I do and teach, that is why I decided to leave the EWTO. I share and apply many principles and concepts that I learned, but under strategies, tactics and techniques which have been emerging and changing in recent years, and I hope they will continue to grow and evolve, not only with my drive and vision but with that of the members of the system who want to make The Wing Revolution grow.

The fundamental strategy in Wing Tsun against an aggression or an attack is to respond to the counter, protecting the center line and with continuous attacks. This works best when the attack begins in long distance and the adversary does not

know your strategy. The problems arise when the combat comes from short and medium distance, and especially when the attacker "knows" you and is "waiting" for you. If, moreover, my response is unsuccessful because the opponent anticipates and gets out of my trajectory, the options to rebuild my attack decrease due to the limited mobility of my movement of attack and position. Other times, the advance causes a real "train crash" against my opponent, which in theory I should be able to solve if I'm stronger, or leave it if I am not. In The Wing Revolution we attack by protecting the center line, and also the sides where the enemy can enter with his attacks, what we call safety "borders" or limits which allow us to react after the contact, before the blow hits our body or our face. Continuous attacks crossing the opponent's axis when we are at a hitting distance, or toward the borders when we don't have the optimal distance, and diagonal movements getting out of the attacker's goal, with positions varying with weight loads or neutral, make easier our attack and reactions to the adversary's movements. All this mobility and sequence of attacks and reactions have to be valid also when it comes to fight with or against weapons. Although when it comes to weapons we can't consider attacking and crossing the adversary's axis, but the first goal will be disarming with our attacks, using the new concepts of borders, continuous and protected attacks. In fact, unlike what happened in Wing Tsun and Escrima, having two systems which have sometimes contradictory strategies for the same problem, in The Wing Revolution the empty hand fighting, with and against weapons, is adapted to specific needs of the fight, choosing the appropriate strategies and tactics at the time, without having to change the play. One of the biggest problems in the evolution of training for many combat systems is what might be called the "technical in-breeding". In other words, we spend most of our time improving our technique against attackers who use our same movements. This creates a certain type of skills and responses to types of attacks, but in turn it forgets and even despises other hazards. Over time,



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training and exercise habits are created which put the limit of our vision of combat in our technical, tactical or strategic concepts. Thus, the training begins to turn around environments created for the development of skills or specific answers that are sought, whether in a combat between equals, sports or not, or in sparring-type exercises, lat sao, poon sao (chi sao)... The Wing Revolution seeks through training to be aware of the various hazards in the struggle, a necessary first step to try to avoid or overcome them.

Therefore, in a safe environment and meeting the needs of physical activity, practitioners will work the necessary skills that make them improve and gain autonomy to solve increasingly complex problems. This is another difference with the previous approach: the goal is not to learn a new program or "technical choreography", but to improve the skills needed to solve the various processes of a fight. In this way, initially the training develops the skills and competence of the pupils through various works in attack, reactions, movements, legs, proprioception, ground and weapons. Little by little, they will gain fluidity, mobility, response and adaptation to different environments. They will also improve in areas such as dynamic rooting, strength transmission, power, muscle connections, balance and coordination of arms and legs. Without forgetting the importance of a training focused on health aspects of physical activity, and knowledge of the strategies, tactics, principles and values of the system. The objective is getting the maximum of each individual paying attention at his/her needs and features, because in The Wing Revolution the most important thing is people. That is why we created a new institution seeking personal and professional growth and serving its members. It is a concept of system and institution which is quite different from what has previously been done, which is the reason why it was necessary to



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continuously improve it in an independent way. In this new institution the training, both of students and of instructors and leaders of the organization, becomes one of the priorities of work. This has set up a structure of the system and the institution to make all the discussed objectives easier.

This leads us to understand that, institutionally, The Wing Revolution is not relegated exclusively to a new approach at a martial level. The structure and mission of the institution is also treated with the same thoroughness and professionalism that I have tried to show through what I understand it is my passion, which motivates me and my work, which is supported by my need to try to be a good professional. Although I am using these lines to briefly show the way we all have begun to walk, I would like to explain in a clear and humble way that I do not intend to be an institution, but just to be part and party involved in its development. The honesty with which I deal with my link to it makes me admit my limitations (which I attempt to minimize every day) and take advantage of my abilities towards the idea that is common to all professionals I work with: restlessness, curiosity, professionalism and continuous improvement. The need to have a group of skilled, motivated members willing to go down this road with me, always seemed to me a better option to share my knowledge with those who are interested in it, than becoming the only distribution channel on my own, since my only interest is to have an infrastructure to develop and make evolve any of the ideas and events that a person willing to train and learn can develop: my capacity for improvement will always be subject to the skills of those around me.

This movement of professionalization in all areas of the institution has made us ask ourselves, as well as the technical-tactical system itself, what the proper procedure is for the practitioners who gain access to the system to achieve autonomy, instead of "becoming slaves" of the system itself. On many occasions, the teaching of a codified system, whatever the context, is based solely on the teaching of a technical arsenal, whose use is determined by specific issues of "stimulus - response". What do

"In The Wing Revolution we attack by protecting the center line, and also the sides where the enemy can enter with his attacks, what we call safety "borders" or limits which allow us to react after the contact, before the blow hits our body or our face."

I mean by this? The new structure of learning and training, besides being understood as something versatile, dynamic and subject to constant revision, will not only teach the practitioner to learn the system, even it will not only teach him/her when he must act: he will teach him/her to be free to decide. Therefore, the training in decision making is the question that, understanding it as the most extensive and complex, will determine the autonomy which is sought by the institution, so that in the future the practitioners will be the responsible for generating the knowledge that I am currently initiating (from the deepest modesty).

At this point, it may be possible to think that all these good intentions and ideas pursue a dramatic effect and that they seem better than they are... Far from it. Even if we are watching with great care and delicacy the development of many organizations within the institution itself (management, R & D, advertising, external relations...), the part focused on training, both of the practitioners themselves and of the future

professionals who will form the institution, has acquired a special significance. In my (our) concern to provide those interested in this new approach an appropriate access, with opportunities for promotion and avoiding the "dead ends" (as in certain moments of my training I've seen myself), we have not stopped seeking a model that would make the practitioner the central point of his/her training and that, on the other hand, would specify the minimum quality we consider appropriate for an institution like this. That is how we chose the European Qualifications Framework (EQF).

The essential property of the European Qualifications Framework is to recognize the learning outcomes of a person. This is a fundamental property, since from now on, the promotion within the system will be evaluated taking into account what the practitioner is able to do and prove. For that matter, this Framework uses three variables respectively: knowledge (theoretical and / or applied); skills (intellectual and / or practical); competences (level of autonomy). These three variables are also sequenced in relation to eight levels, which specify the requirements needed to be framed in one level or another. Thus, we have used the general requirements of the European Qualifications Framework to identify which knowledge, skills and competences are needed to cover each of the levels, which, to facilitate learning, are organized into several modules. For transfer, a person who passes and gets a Level 2, for instance, in The Wing Revolution, may communicate his/her skill within that system to any professional in any field in which this Framework is implemented (and the implementation will be compulsory in Europe since 2012). This way, it is possible (and desirable) that technical, tactical or strategic elements of the system change and evolve without damaging the structure of promotion, since that structure determines the ability to resolve situations, not the way to do it: finding a solution to a problematic situation does not mean that it is unique, nor finding a better solution indicates that the first one was not good, since both are valid for the same problem. This approach maximizes the chances for growth and innovation of the system, and



“This movement of professionalization in all areas of the institution has made us ask ourselves, as well as the technical-tactical system itself, what the proper procedure is for the practitioners who gain access to the system to achieve autonomy, instead of “becoming slaves” of the system itself.”

explicitly represents the dynamic and adaptive approach that characterizes us.

This approach also requires a rethinking of the teaching and assessment systems, since it is necessary to provide those professionals responsible for its spreading with the tools that will deliver the good intentions to all practitioners. Parallel to the revision of the curricula, some training programs have been designed divided into modules, and they are spread throughout the whole structure discussed above. Currently four modules of system analysis have been programmed, which are complementary to the training of the practitioners, although once they will reach a point in their training schedule they will become necessary modules, since only by studying them it will be possible to acquire the skills to perform the autonomy and development work which is required at that level for the European Qualifications Framework. The institutional segment specifically in charge of reviewing the training programs is constantly evaluating what essential and necessary elements should have a professional who represents The Wing Revolution. In relation to this matter, some transition programs are also being considered for those professionals who are currently teaching classes and who for some reason or other want to be linked to this institution. We are working especially for them, to offer them a training that, complementary to their current experience, will provide them more and better tools to increase their satisfaction with the efforts they make to spread a system which believes so much in them and vice versa.

And following the line of dynamism and innovation, I

also believe it is necessary to show that, although this institution has as its starting point a combat system, what really characterizes it is an ideal of working and not the realization of it. In this regard, we do not limit ourselves exclusively to the practice of The Wing Revolution as a martial system, but starting from that line, there are several lines of work which, although some of them are considerably more advanced, all are being prepared so that in a future, anyone can enjoy the ideals on which this institution is based, regardless of their interests and motivations for accessing it. Among the products which are being prepared, you can find:

The Wing Revolution: the cradle of the institution, where the study of conflict situations, as well as the most suitable tools for their resolution, are made available to the practitioners, with the aim of ensuring a control and management of the situations of risk in a satisfactory way.

WingKids: Educational guidance specialized in children and young people, aimed at reaffirming the basic skills which are consolidated at these stages (body image, space - time perception, basic skills, values and attitudes...) to provide them with tools to underpin the autonomy and self-concept through the work of elements derived from the combat system.

WingWomen: This approach is aimed at the training and education of women to control situations that might undermine them. The work includes purely physical issues, in the case of a physical





WING REVOLUTION

assault, in addition to providing a work that reaffirms their femininity, with the confidence and self-sufficiency necessary to enjoy their life without fear.

WingFit: Healthy self-discipline is an element that we seek in our daily life. Enjoying our health, comforting joy through movements that will help us go beyond ourselves, finding in this activity much more than sweat and pace, presenting a work that will be an exciting challenge for oneself.

WingWellness: Taking the motor manifestations of the combat system, they are reoriented to contribute to satisfaction and well-being, both

physical and mental. Part of the individual security lies in experiencing a healthy state.

WingSafe: Specialized treatment of the security sector which includes the design of specific training programs, suitable for a procedure that legitimizes a safe and effective performance in any of the fields covered within the police, military and security world.

Far from trying to be cryptic with all these issues I have shared with you, keep in mind that everybody, from the first to the last person expressing an interest in this great project, will have information to clarify his/her doubts, since the institutional transparency is another major concern among us: I do not mean that the illusion of these lines is mixed with pretentiousness. On the official website you have a suggestion box we invite you visit, since you are the most important part and you give the true meaning to this institution.

Before saying goodbye, for now, I would like to thank from here everyone for the support received, which has been huge, and say that if I keep perceiving interest in thãe work we do from The Wing Revolution, there will be no day that I woke up with no desire to do something big for you.

Víctor Gutiérrez Silván
The Wing Revolution





Interview

The always dark transition of Chinese Arts towards Karate has been recreated again and again. It is an open space in which the many forms of Kempo, Kajukenbo or Kenpo Karate has sought pragmatic solutions based on speed, short combined movements, cheking, etc...

Having a great martial background, today we bring to our pages a Grand Master of Kempo with extensive experience, both in internal and external Arts. The video we present today will be of great interest for all those who in one way or another work the forms of defense based on Kempo, since it provides very interesting and original solutions and brings us closer to a genuine vision of what combat should be.



Hawaiian Chinese Kempo Chinese Kempo Karate

Daniel Hayen



www.kempo-karate.be





Budo International: Grandmaster Daniel Hayen, tell us about your martial arts background.

Grandmaster Daniel Hayen: I have done many different martial arts, but my higher degrees are in 2 disciplines (Kempo 9th degree black belt and Ju Jutsu 7th degree black belt). Other degrees that I have are in Kick Boxing, Light Contact, Karate and some others. I have also worked with Chinese masters such as Master Lo Chi Min and Yao Bonhie. With these masters I did Kung Fu (Chuan Fa) and Chi Kung (Qigong). I am also an Aroma and Massage Therapist.

B.I.: You are the Director of the International Chinese Kempo Karate Federation and the President of the Belgian Kempo Organization and Hawaiian Chinese Kempo Ohana.

G.D.H.: The ICKKF is a worldwide organisation supported by masters like Great Grand Master Gaylord (President), Grand Master Wilson, myself, Sigung Bruno Rebello and Sigung Antonio Ribero, who are active and hard working people.

In this organisation, you will find Lohan Tao Kempo Karate systems, Kajukenbo, Pai Lun Tao, Tai Chi, Chi Kung and Shin Gi Tai Kempo.

The Belgian Kempo Organisation was first the Kempo and Similar Fighting Arts Organisation in Belgium. When I started the Belgian Kempo Organisation, the idea was to bring the different Kempo / Kenpo systems or styles under one umbrella and to organise and work together...., where people from Shin Gi Tai Kempo, Shaolin Kempo, American Kenpo, Kenpo Ju Jutsu, and other similar styles are together and which will be a home for every kempoka.

That means that they have the same passport, having national trainings, seminars and competitions together. I wanted a federation on National Level, where the Flemish and French spoken people are united, and where we are working together so that we can have a Ministerial Recognition. But not everybody thinks like this, and like in other countries there are different federations and associations working separately in Belgium.

“What is so specific on our method is the reaction speed, most of the time we step in the attack, what means that we break the forces lines from the opponent, and that's a surprise for the aggressor”

The HCKO (Hawaiian Chinese Kempo Ohana), works like an organization with the goal to spread the systems or styles that are practiced in the family (Ohana) worldwide.

In the Ohana you can find two kempo styles or systems that are under my supervision.

In the HCKO you will find Lohan Tao Kempo and Shin Gi Tai Kempo.

This also means that there is an exchange and collaboration in the two styles, where people of both styles can do techniques from the other system, which means that in their practice they have a richer baggage. The kempokas from both styles can use the technique from the other and this with the greatest respect for the other system.

For the moment the Ohana is present in 60 countries. For the Lohan Tao Kempo, Sigung Bruno Rebello is in charge and for Shin Gi Tai Kempo I am in charge.

I am the grand master for both styles or systems.

On the pattern / patch that we use, you will find the different elements of the two styles.

The roundabout, with the different hand

positions from the Lohan Tao Kempo and the Dragon from Shin Gi Tai Kempo, the lightning as reverence to professor Chow, the octagon, the eight ways of Buddha, means also the eight directions.

B.I.: This Budo International DVD, what is it about?

G.D.H.: On this DVD you will find techniques back that we train in the Ohana. Hereby I would like to show to students and not students, some aspects of Kempo, unarmed and armed. In this DVD we show also an exercise to increase speed and coordination.

We show also to the people the speed developed on the techniques.

If you get a problem on the street, you must react fast because on the street it goes fast.

B.I.: What are the specifics of your training method, why is it so famous?

G.D.H.: When I received the transmission of Densho as successor of G.M. Mike Ceuliman in the Shin Gi Kempo style, I found that I had to elaborate the style. The style must be accessible to everyone, young and old people, with the capacity that everyone has.

That's why I added the element Tai (body). So we became the style of the 3 elements (Sky, Ground, and Body) or the other meaning, which is Mental, Technical and Body element, because the 3 elements must go or work together. I think that each individual is different, that's why everyone will react on a different way in case of an attack or aggression: for example, somebody who is a puncher will react with his fists, a kicker will use more his legs and so on.

Everybody will react on a different way also depending on the situation. What is so specific on our method is the reaction speed, most of the time we step in the attack, what means that we break the forces lines from the opponent, and that's a surprise for the aggressor. We have techniques with and without weapons in the style and in the Ohana (family) and also Health techniques as forms (health form and energy exercises). You must give the students guidance, stimulate them and after they have the basic



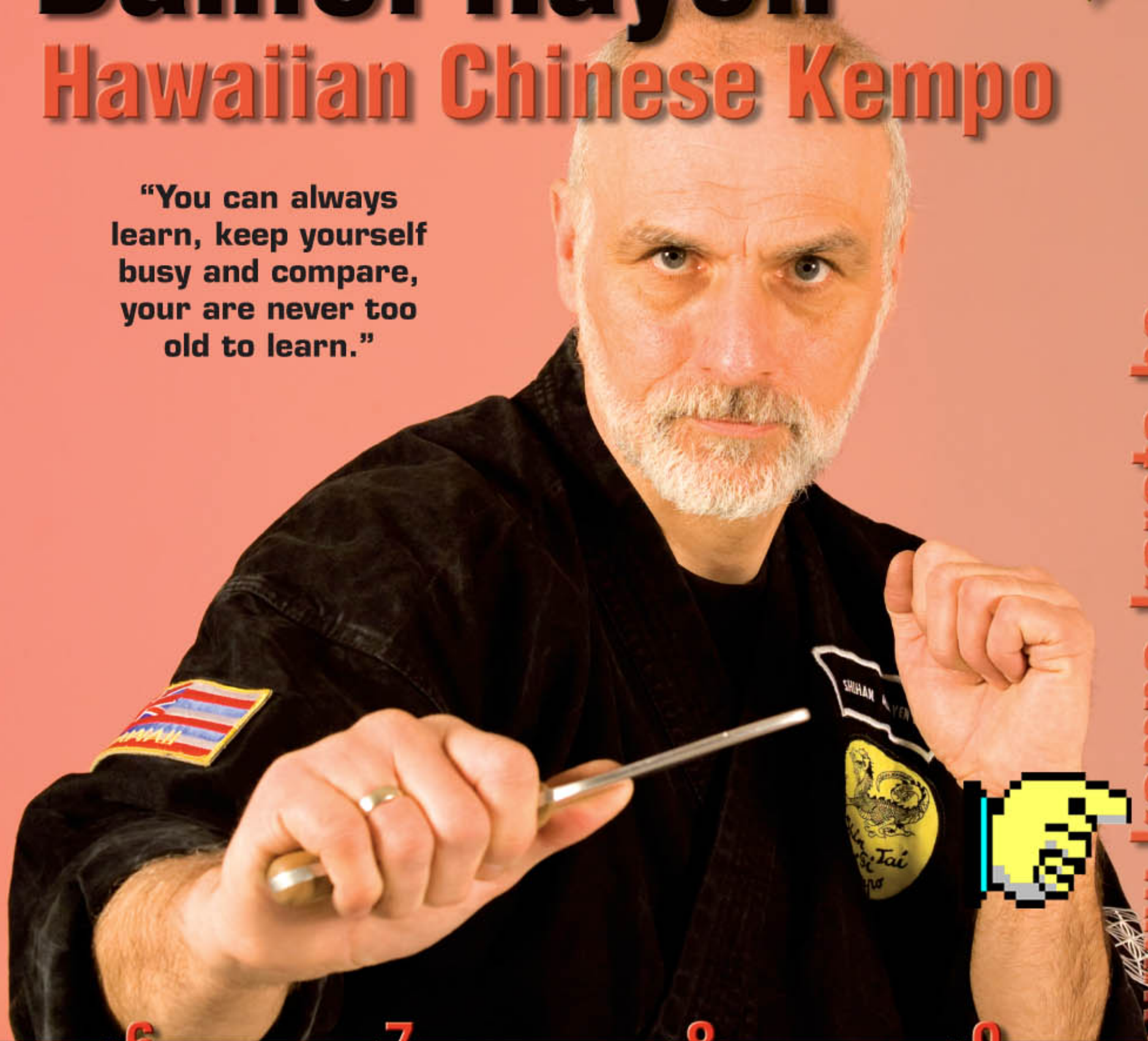
Chinese Kempo Karate

Daniel Hayen

Hawaiian Chinese Kempo



**"You can always
learn, keep yourself
busy and compare,
you are never too
old to learn."**



www.kempo-karate.be



**1****2****3**

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Chinese Kempo Karate



Daniel Hayen

knowledge, you must help them to find and develop their own strong points.

B.I.: In your opinion, what is the reason for all Kempo / Kenpo organizations being so separated?

G.D.H.: Individual Ego, everybody wants to be the best, the greatest and so on. But a lot of them lack an open mind. While they are coming from the same nest or the same teacher, some forget this. Now this is not only in Kempo/Kenpo. Most of the time it starts after the death of the Grandmaster. For me everybody can have his place, but a lot of them ask a lot of money and give nothing or hardly anything in return. We have to think on the future, on the ones who come after us. I think that we must give as much as we can to our students while we are in live. You must help growing your students and also give them the chance to do it. You can always learn, keep yourself busy and compare, you are never too old to learn.

B.I.: As leader of one of the largest Kempo organizations in the world, what is your planning for the future?

G.D.H.: What we have reached now is not only my work. This would not have been possible if I hadn't had the help of very good collaborators. In special Sigung Bruno Rebello, who is hereby a great help. Worldwide we cannot forget of course the work of the Sensei, Sifu, Sigung and others who work and do promotion and elaborate the styles in their own countries. Countries such as Morocco are growing.

Those who are not serious and only think about grades, have no place among us; if there are countries who are interested, they can always come to us. We want to continue to develop and be present in as many countries as possible.

Biography

Succesor of Soke Mike Ceuliman

Grand Master 9th degree Black Belt Shin Gi Tai Kempo. Grand Master Lohan Tao Kempo. Shihan 7th degree black belt Ju Jutsu. 5th degree black belt in Kick Boxing. 2nd Degree black belt Light Contact. 1st Degree black belt in Karate. Shihan Kenjutsu. Professor in Chikung (Gi Gong) International Kempo and Kick Referee.

"I think that we must give as much as we can to our students while we are in live. You must help growing your students and also give them the chance to do it"

Grand Master Hayen started his martial arts career in 1964 with Judo and Jiu Jutsu, but that was in school and also in private lessons. In 1967 he started with Kyokushinkai Karate and after that he went to Tamo Belgium where he started Kempo. There he received a formation on the old way (working in small groups of maximum 10 persons). So it was another way of working with the master. On the First European Championship, he became a Vice European Champion. On National level he was several times Champion or Vice Champion.

When he was in the army, he came in contact with Shaolin Kempo and when he returned from the army he also did Karate and self defense (Dju Su and Ju Jutsu). In the several years that he practiced several martial arts and fighting sports, in one of these clubs, the club of master Claude Goetz (all style Karate, later called Light Contact) he saw a young guy starting, who will later be known as the "muscles from Brussels", Jean Claude Van Damme (real name Jean Claude Van Vaerenberg).

In 1982 after Soke (Grand Master) Ceuliman left the country, and on the advice of different higher graduate friends from Holland and Germany, grandmaster Hayen decided to open the lessons for the large public so that everybody who wants to learn

Kempo can do it.

He created the Belgian Kempo Organisation and Similar Fighting Arts, and wanted that this federation is open to all Kempo/ Kenpo systems. That same year just before Soke (Grandmaster) Ceuliman died, he received the transmission Dencho out the hands of Shihan Klaus Poestges, 9th degree black belt Kempo from Germany, and thus became the successor of Grand Master Ceuliman.

He started to organize and restructure the style, he wanted to give on the students a structured base and a good ranking program, this is why he first made technical manuals and later video tapes. Grand Master Hayen is always searching for knowledge, and he was frightened of inviting other martial arts and Kempo/ Kenpo masters for giving seminars in Belgium. So there was a technical exchange between him and the other experts.

He works with Masters of Hawaiian Kenpo, Kempo Jutsu, American Kenpo, Shaolin Kempo, Chinese Kempo, Kajukenbo, Lima Lama, Lua and so on.

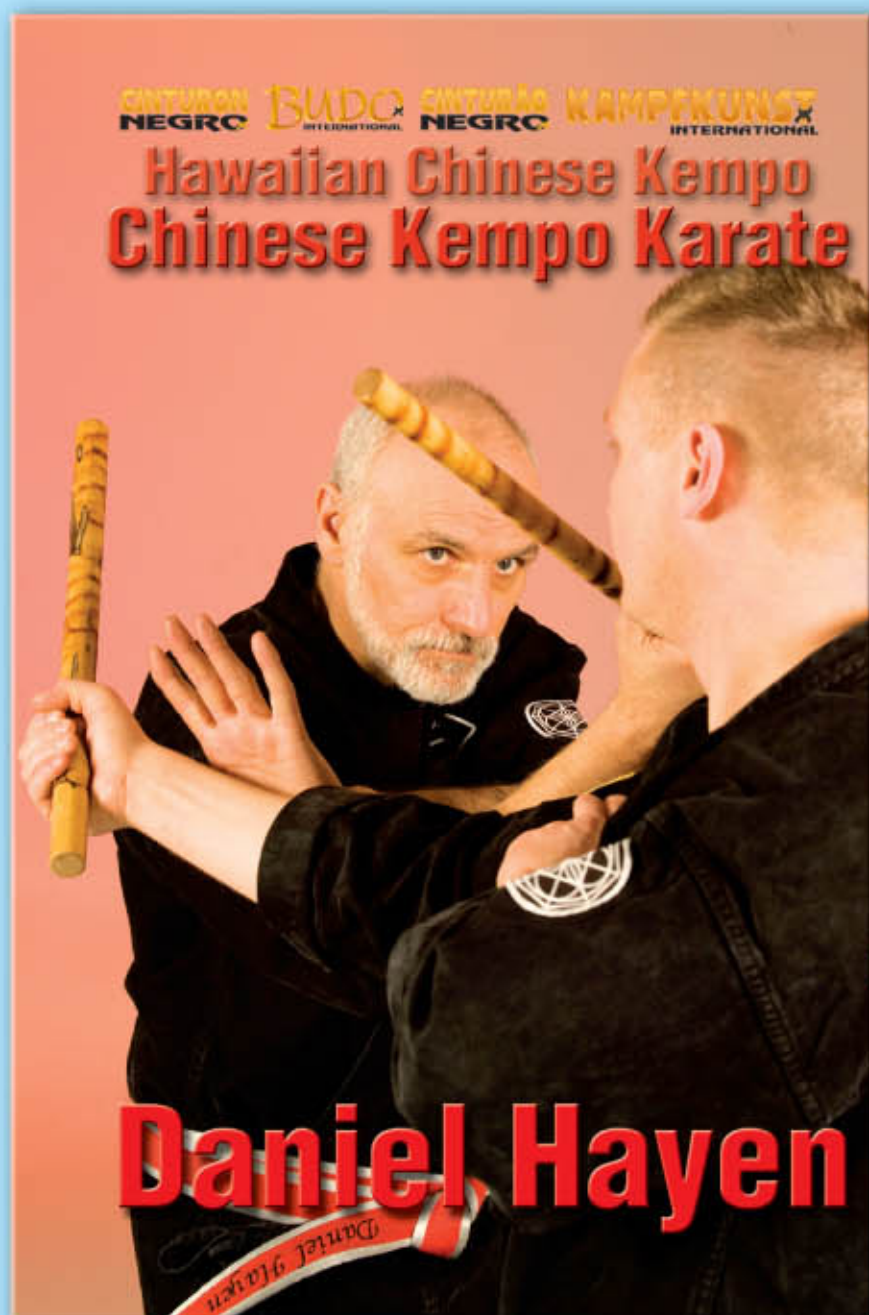
Grand Master Hayen is also an expert in weapons (sticks, knives, tonfa, sai, sword, etc). He received his 7th Degree Black from Master J. T. Will. And his 8th Degree Black Belt out of the hands of Grand Master Gutierrez in name of Great Grand Master Mitose;

Grand Master Hayen learns different styles, and he is the representative of different international federations. He was and still is consulted for the creation of different Kempo / Kenpo federations in others countries, and in some of them he is vice president or board member. He contributed to spread Kempo in Belgium, France, Germany, Holland, Morocco, Israel and New Caledonia.

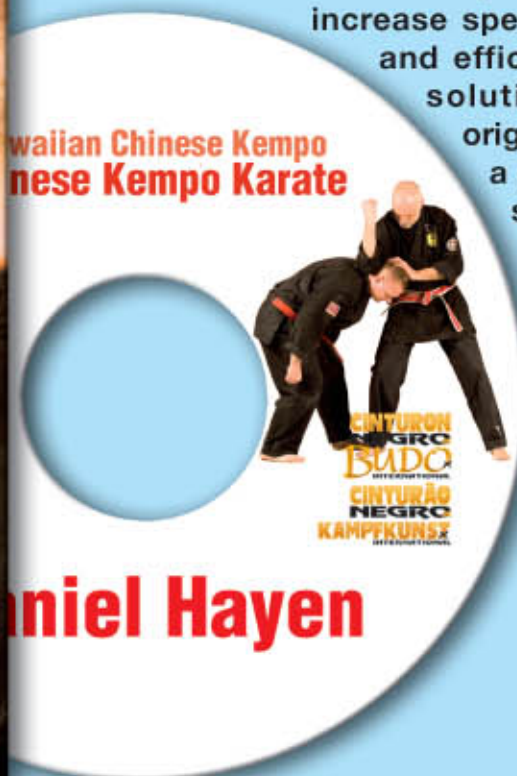
In 2008 he received his 9th degree Black belt out of the hands of Sigung Bruno Rebello in name of the Countries which are members of the I.C.K.K.F. (International Chinese Kempo Karate Federation). He is also mentioned in different Black Belts hall of Fame. He is giving seminars all over the World.

Hawaiian Chinese Kempo Chinese Kempo Karate

Daniel Hayen



Having a broad experience both in internal and external Arts, Grandmaster Daniel Hayen, 9th degree black belt in Kempo and 7th in Ju Jutsu, is Director of the ICKKF (International Chinese Kempo Karate Federation) which includes Lohan Tao Kempo Karate, Kajukenbo, Pai Lum Tao, Taichi, Chi Kung and Shin Gi Tai Kempo systems. In this DVD he presents a broad array of Kempo techniques, with and without weapons, as well as exercises to increase speed and coordination. A rapid and efficient method which provides solutions of high interest and originality and brings us closer to a genuine vision of what combat should be.



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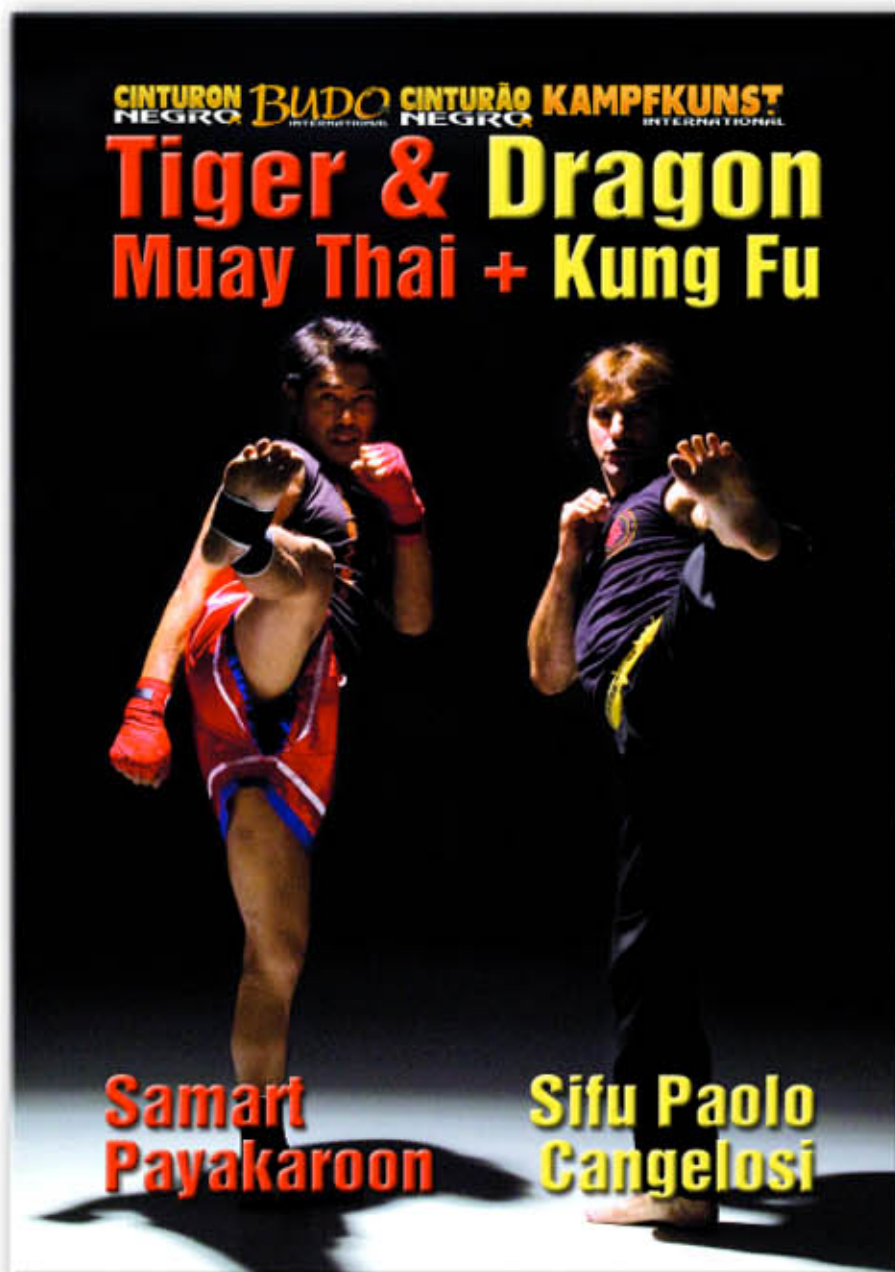
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Tiger & Dragon Muay Thai + Kung Fu

Samart Payakaroon Sifu Paolo Cangelosi



Samart Payakaroon: a unique record in history, declared best Thai boxer of all time, several times champion of Lumpinee Stadium, WBC boxing world champion and a star of sports in Thailand.

Paolo Cangelosi: the most impeccable record as Kung Fu master nowadays, with a long experience as a practitioner and teacher, a wide career as a fighter and leader of one of the most solid Kung Fu organizations in the world.

As a result of a deep common analysis of the art of fighting, Action Fighting has been born, a program that brings together the basics of Chinese and Thai martial arts, unifying the ancient and the modern spirit of the warrior art.

Tiger & Dragon
Muay Thai + Kung Fu

Samart Payakaroon
Sifu Paolo Cangelosi

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Real

A unique trajectory in history, considered the best Thai boxer of all time, a film actor, a singer, a sports star in Thailand, the face of Coca Cola in his country, Samart is a living legend of one of the most lethal combat styles and undoubtedly the toughest on the planet.

Tiger &

Muay Thai Samart Payakaroon

Martial Arts



The most impeccable career as a master of Kung Fu of our times, he defended in China the honor of his school in struggles without limits, he is the creator of the most spectacular scenery of Martial Arts in the Theatre and the head of one of the most solid organizations of Kung Fu in the world.

+

Dragon

Kung Fu Sifu Cangelosi



On the right, some photos of an entire unique career as a great champion and actor in over 12 films, his last album has been a success in his country, where he is adored.

From the vast experience of Grand Master Paolo Cangelosi and the champion Samart Payakaroon, a particular program is born accompanied by a methodology of training, selecting the best techniques for different combat situations, combining the ancient and modern spirit of the art of the warrior.

Paolo Cangelosi, for his great knowledge of the martial art, from a long experience as a practitioner and instructor to a fighter career (one of the first Westerners who fought in Asia in the free fight), was nicknamed at the end of the eighties by many Eastern fans "Pu Tien Loong", the dragon which dominates the sky.

Samart Payakaroon, with his results in the Thai and international professional field, "is the champion who has won most times at the Lumpinee Stadium in Bangkok and World Champion of Western Boxing of the WBC" with more than 200 combats; he is considered the best Thai fighter of all time, and he is nicknamed "Mat Payakaroon", "Kind morning tiger".

We are in a time where people want to speed up everything, where new generations no longer seem to have the patience and perseverance of the ancient practitioners. The traditional styles are completed and in many cases are replaced by mixtures of martial arts, which end in combat, often seeking to do everything very quickly and getting poor results.

The martial arts are composed of several techniques that are divided into several sectors and strategies of action. What we want to convey in our program is a set of principles, techniques, strategies that can prepare the fighter for any combat situation, beginning with a martial artistic vision, for the street self-defense.

Our theory and opinion begins with the traditional method, we both agree we need to go through the foundations of genuine disciplines, in our case of Kung Fu and Muay Thai.

Thanks to the constant training of the basics, a solid physical and mental structure is created, which is proper for the learning of new techniques with the possibility

of developing the skills to interact with more styles, creating a correct mixture of martial arts and fully exploiting their potential and adapting them to one's own capabilities.

Our theory can be confirmed by having a look at the great masters and champions of the past, who thanks to a long and constant practice in one or more martial styles could face the free style successfully. An example of these more recent times are the MMA, where we can see champions who, in order to improve and make their own style more effective, seek for the specialization in the traditional field, spending long periods training real martial arts such as Kung Fu, Ju Jitsu, Muay Thai and so on.

Paolo Cangelosi and Samart Payakaroon, two names with more than 40 years of practice, have met for a long time sharing training and study and analyzing the art of combat.

Our program, called "action fighting," provides the foundations learned from the world of Chinese and Thai martial art, from the main styles of Kung Fu to the ancient and modern techniques of the Thai fighter. The beginning of our system is the fencing of the blows.

This sector can be divided basically into techniques of high and low arts, at long and short distance; excluding all those sophisticated and often too dangerous techniques for being tried in training, such as: open hand blows, different claws, finger tips hitting the surface of the body without a natural defense.

We have reduced the technical background to the use of body parts, such as in the case of the upper limb: the fist with the knuckles and the back of the hand, the cuts on the hand, the forearm on its inside and outside part, the elbow and the shoulder. For the lower limb we will use the different parts of the foot, tibia, knee and hip. The techniques will be formed by exploiting the correct paths of action, such as



straight lines, upward or downward circular movements, diagonals, etc. These dynamics must be properly adapted to our weapon and coordinated with the whole movement of our body to achieve precision, speed and power.

The distance

Through the space between my opponent and me, we can determine whether the technique has to be long or short, if accompanied by the movement of one leg or the movement of our whole position, or if it must be taken without any movement and just with the rotation of the hips and the trunk.

After choosing the fencing techniques, we must work them. The best system is the repetition of individual blows in the shade, then working the combinations to get a clean and coordinated movement: later we can apply our blows to the bags and the paos. Also in this case the training will be developed with a progression which will go from the light impact of the static target, to an increase of the power and speed against moving targets, until we get to compare the pressing effect by our coach, who will move the target toward our blow, choosing the perfect impact timing and causing a stronger rebound.

We will come to work from programmed sequences to free and instinctive techniques.

Muay Thai Samart Payakaroon









Sifu Cangelosi and Samart training in Thailand this summer, while they were preparing the last details of their system. Bottom right: A great atmosphere on the day of recording, with some guests, Grand Master Sanchis, Mrs. Payakaroon and Tony and Eva Montana.



We will use a training method divided in times, in order to follow a table, controlling our growth, especially in the resistance. For example, initially we will make two-minute rounds, with intervals of 30 or 60 seconds, then we will move on three-minute rounds up to five minutes each: the total number of rounds will go from a minimum of three to a maximum of eight.

Once the part of the bags and the paos with the time method has been developed, the same techniques will be worked with the sparring, in couples, playing different combat situations in long and short distance.

During this work, we will always need to respect the principles of action, for example: the attack, the counterattack, the grip, hitting back after the exit, the advance, closing, etc.

Another step is free and instinctive training, as if we were making a light combat; this training stage can be divided into the following parts: arms only, legs only or a combination of arms and legs, only in the short or long distance.

What we suggest is never exceeding 60% of the speed and power of our blows and using good protection for our body; it is wise to avoid unnecessary traumas that may disrupt our training circuit and inhibit our psychological aspect.

The formation of personality and control of the emotional area is very important and therefore we have to follow the development of training gradually in intensity and time, not wanting to omit some stages to get temporary results.

Only by transmitting security to our being and certainty to our body we will be able to develop all levels of our art in harmony and serenity.

In conclusion, in our training cycle we advise to choose in the technical program the blows that we find

the most appropriate and suitable for our psychophysical conditions and work them in an extraordinary way without a partner, with the bags and paos, taking full advantage of them.

Here we end a brief analysis focused on the field of fencing blows and their training method.

Our program also includes all parts of hand to hand combat: from standing - typical from the Thai clinch and from Chinese Shuai Chiao and Chinna - to the grappling with completion to the ground. Also in that case we have selected the main techniques and adapted them to our action fighting program.

For more information, you can attend our seminars.

Soon there will be a video and a book based on our technical system.

If you want to keep abreast of our events, this is our website: www.sifu-paolocangelosi.com

If you want to organize seminars with us, do not hesitate to contact us.



Kung Fu

Sifu Paolo Cangelosi





Tiger &



The Muay Thai of this unique great champion in the history of Thailand is like the tiger:

Aggressive, fast, fierce, implacable.

Look at the shades that in the ground appeared in the photos! Can you distinguish them the tiger and the dragoon?

Dragon



The Kung Fu of Grand Master Cangelosi has the features of the Dragon.

Slipery, winding, unfathomable, overwhelming, his attacks go beyond what the opponent may expect, like the blaze of his jaws.

The Sumi-e of the Tiger and Dragon have been made by Master Augusto Jordan, for the occasion.



Muay Boran

Hitting the body or the head?

Hitting the body or the head of the opponent, what is the best way to be sure of getting a KO in combat? Of course, this question offers a wide range of possible responses, especially according to the personal experience of the person who gives the answer. If we then consider fighting sports, the choice will be mainly affected by the rules of competition: for example, in the case of amateur Muay Thai or Boxing, the athletes are actually forced to lead their blows to the high target, often omitting the body work, due to the impossibility of getting useful points with blows which are not led to the head. On the contrary, in the field of professional wrestlers (Thai boxers, boxers or kick boxers), the difference between the work to the big target and to the head is important; therefore, from this point of view, most athletes can hit with a discreet efficiency both to the trunk and to the head and they may be considered, from our point of view, some kind of hybrids. But in the history of sports combat, as in every human activity, beyond the mass of good fighters, there have been great fighters that helped to create real categories of specialists in both fields.

The first are the so-called "head hunters", wrestlers who plan their strategies according to the best way to keep a distance from which they can attack at any moment the high target of the opponent. The nose, the chin, the jaw, the temples and especially in Muay Thai, the sides of the neck in the area of the carotid sinuses: these are the typical targets that the typical head hunter reaches with scientific malice, causing irreparable damage to whoever dares to face him. In Boxing, classic examples of this type of techniques are represented by the great James J. Corbett (known as the "inventor" of Jab) and Mohamed Ali (the greatest), in fact two of the top experts of the left straight, the typical blow of the stylist boxer. Both became famous for their great ability to hit the head of the miserable adversary from all positions and always with amazing effects (who could forget Henry Cooper's face devastated by the left punches of "Butterfly" Ali, in his second match, which inspired the saga of Rocky Balboa), but they rarely ventured with attacks aimed at the big target. In Muay Thai, one of the greatest names of all time, Golden Leg Pua Pua Noi, with whom I had the great honor to practice for many years, was the classic head hunter Thai boxer; all his actions and movements were a means to achieve the same objective, being able to perform his legendary Tae Kaen Ko Tae or circular

kick to the neck, a powerful blow that, when it reached the target with the tibia and even with the instep of the foot, left no hope to the adversary, even if he was used to receiving blows all over his body. These great athletes based their combat strategy especially on the Side Stepping of Boxing or Salab Fan Pla of Muay Thai: evasive steps that, when performed with proper timing, allowed them to throw punches with power, also moving backwards. The precision of their actions, developed in the long hours of work with their sparring colleagues, together with the timing that characterizes a great champion, made the attacks to the head of these fighters comparable to blows made with hammers or maces.

The second category is formed by the boxers following the old maxim: "Kill the body and the head will die". The classic example in the boxing field in modern times is represented by the legendary Mexican boxer Julio Cesar Chavez (in earlier times it was the heavyweight champion Bob Fitzsimmons who became famous for his blows to the trunk, who got to destroy even Corbett the "inventor" of the "solar plexus punch"). For his opponents, the early rounds against Chavez were real nightmares, they had to endure a relentless hammering on their body which crushed their ribs and took their breath away, opening the way for a violent attack on the head that often ended the match. And the match could end even before, if one of his blows to the big target reached one of the three vital points (liver, solar plexus, heart), and then the fight ended in the first few minutes; to that end, the great Joe Frazier, heavyweight champion and the man who defeated Ali himself, often recalls that thanks to his experience as a veteran boxer, it is less painful and exhausting receiving a blow to the chin than a blow to the liver, try and believe...

In Muay Thai, often the blows to the body which end the combats are thrown with the knees, especially during periods of hand to hand fighting. As I have said in other articles, the leading exponent of demolition work with the knees in Thai Boxing in modern times is undoubtedly Diesel Noi; the terrible combination of his strong grip to the neck and his powerful blows with the knees made of his attacks to the body an incredibly efficient method of killing the opponents. The effectiveness of such action of neck grip and knee blows to the solar plexus has been documented, even with all the limitations of a TV show, by a team of National Geographic who, using scientific tools used on car impacts, has certified that the Chap Ko Ti Kao of Muay Thai is the most lethal blow of the fighting arts.

But to be able to work on the body in a lethal way like Chavez or Diesel Noi, you need to have the courage and technique to reduce the distance, constantly cutting off the enemy ways of escape through which he presumably will try to regain space. Do not be afraid of the battle to impose your own power, challenging the opponent head to head, that is what you need in order to be effective with the blows to the big target; but when the hound of the hand to hand has got the proper distance (also with fight grabs, as in the case of Muay Thai) and has released the power trained for hours with the bags, the paos and the sparring partners, it will be very, very difficult for those who face those strikers to avoid the final out of combat.

Of course, the dream of each wrestler would be being able to master both techniques, achieving efficiency both in head blows and in blows to the big target: but the practical experience of professional athletes have proved extremely difficult to find such complete wrestlers. In most cases, every good coach knows that the best way to put a wrestler in a position to win before the boundary is finding his point of greatest strength, working hard on it with a scientific method and always give the athlete a "bomb" to achieve the desired knockout. The bomb could be a hook to the chin, or a knee blow to the liver, it doesn't matter! But what is really important is that this blow represents for any opponent a Sword of Damocles, a latent danger, always ready to appear and leave him out of combat.



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มวยโบราณ ✕

Gong Gee Fook Fu Kune Hung Gar, Kung Fu

Sifu Paolo Cangelosi



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PRICE:
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Sifu CANGELOSI this work delves into the energy aspect of Hung Gar, one of the most comprehensive external styles due to its high level of expertise and deep knowledge of Chi Kung. CANGELOSI analyzes the first stop of the way Gee Fook Fu Gong Kune, the oldest of Hung Gar, the Kow Loon Tiuet Kiu or "Nine Dragon Iron Bridges," sequences that link the most important techniques of the style, with new breaths Dragon, developing the inner strength to turn it into physical strength and martial technique, application, explanation of how energy exercises and Iron Corps. An extensive work undoubtedly of great interest to students and experts.



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SPLASHING HANDS Kung Fu

Sifu James McNeil



The Splashing Hands is considered one of the faster and most powerful Kung Fu street fight system today, and it is named after the hand movements, similar to splashing water, creating a kind of speed and power achieved only by grand masters. A quick footwork combined with low and straight kicks and punches and elbows at dizzy speed, making extremely difficult the adversary's reply. Feet and hands move as if in flames, but only the enemy gets burnt.

Master James W. McNeil, who has been training in Taiwan for 41 years and is one of the 3 people in the world who knows the system nowadays, reveals its secrets in this DVD.



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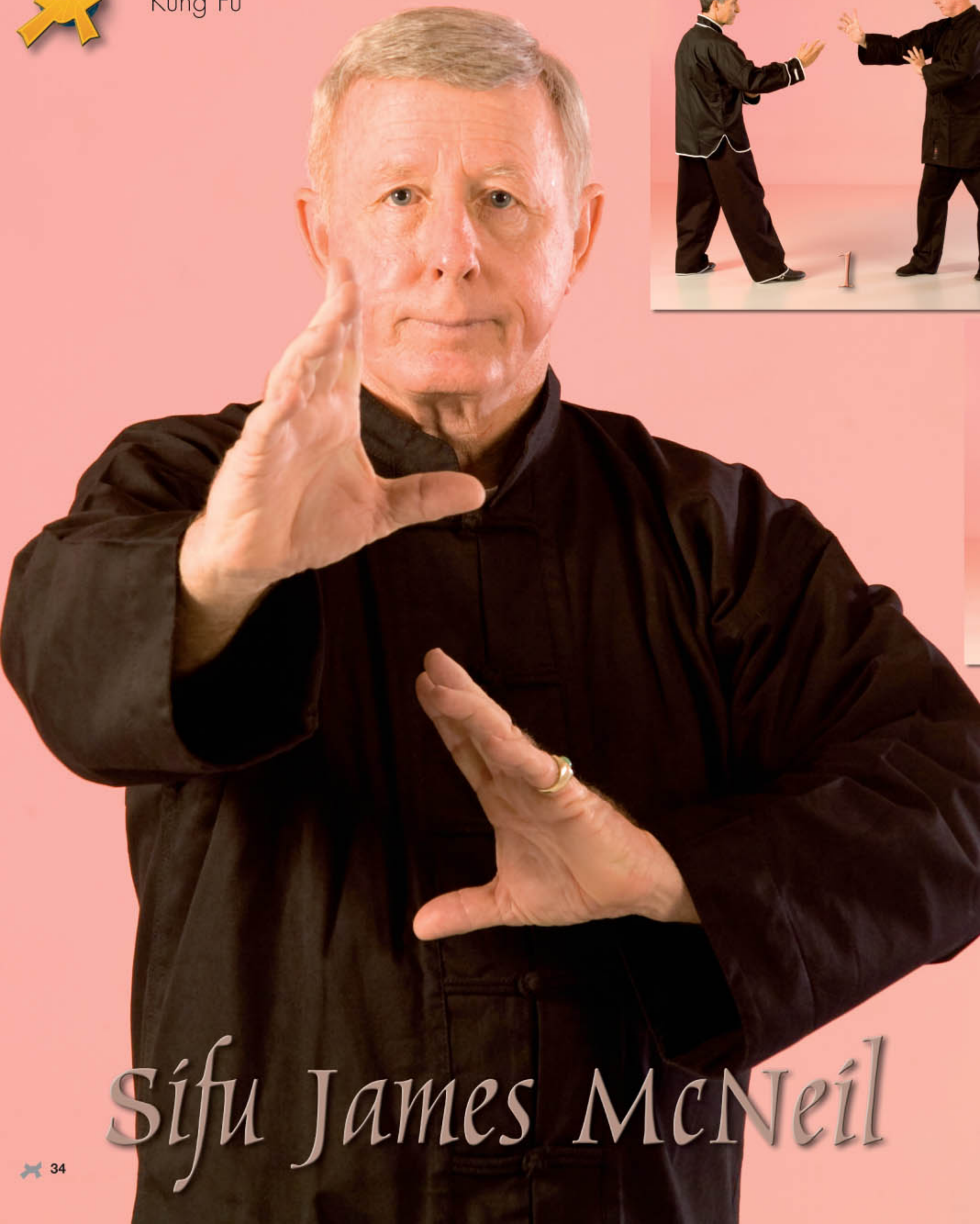
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Kung Fu



Sifu James McNeil



SPLASHING HANDS

Kung Fu

Splashing Hands is considered one of the fastest, most powerful kung fu street fighting system available today. McNeil, who has trained extensively for 41 years in Taiwan, describes how splashing hands, which got its name from the way the hands move as if one is shaking water from them, creates a type of speed and power only known the greatest masters. Your feet and hands will move like they are on fire, but only your enemy gets burned.

As a fighting style, splashing hands is an extremely practical, no-nonsense kung fu art. It features quick shuffling footwork, and low focused straight leg kicks.

These are combined with jabs, punches, elbows, and hammer fists, thrown with blinding machine gun like rapidity. Opponents have a difficult time defending against this kind of attacks carried out by a fighter trained in splashing hands because of the speed with which the techniques are delivered, as well as the sheer number of strikes and kicks the opponent has to deal with in a short period of time. Master James W. McNeil, one of just 3 people in the world today who knows this system, unveils the secrets in this DVD.





SPLASHING HANDS

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The dying art of chinese streetfighting kung-fu splashing hands

Splashing Hands, developed at the Shaolin Temple in the late 1700's, is an infighting or a close infighting system of kung fu. It was taught to those monks who were in charge of guarding the temple gates. Splashing Hands, named for the way the hands move as if one is shaking water from them, is valued for its explosive, high speed hand and footwork and it uses simultaneous offensive and defensive techniques.

Historically, only a relatively small number of students learned this system. Even after splashing hands was introduced to fighters not associated with the Shaolin Temple, it never became a widely practiced art. Those who knew the effectiveness of the system were reluctant to share their knowledge.

Because of this secrecy, it is unknown whether splashing hands is still practiced today on the Chinese Mainland. We do know the style was brought to Taiwan in the late 1940's and early 1950's, where a former Nationalist Army general taught a selected few students.

In the late 1950's Haumea F. Lefiti (Tiny), a resident of Southern California, learned the system while he was stationed in Taiwan with the United States Marines Corps. Upon his return to the U.S., Lefiti approached the late kung fu grand master Ark Yuey Wong with a letter of introduction from his teacher in Taiwan. Tiny's teacher knew that Ark Yuey Wong was the only person in the United States who was a skilled practitioner of splashing hands.

Lefiti asked Grand Master Wong if he could become his student in the splashing hands

style. Grand Master Wong did not agree right away to teach Tiny, claiming instead that he knew nothing of the style. However, Tiny persistence was rewarded, and Grand Master Wong finally agreed to teach him. A few years later Tiny opened his own school in Huntington Park, California. He got together with a few of his close friends and relatives, they were: Richard Nuñez, Sal Esquivel, Haumea 'Tiny' Lafite, J o h n



Sifu James McNeil



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Louise, and Solomon Kaihewalu and they formed an association called the Lima Lama Association. A few years later Tiny realized the original system that he learned in Taiwan was going to be lost forever if he didn't start teaching, so in 1968 Haumea "Tiny" Lafite broke away from Lima Lama Association and started teaching Splashing Hands. Splashing Hands finally became available to a wider audience since then. James W. McNeil has continued to train and teach this magnificent Splashing Hands system to the world since 1968.

As a fighting style, splashing hands is an extremely practical, no-nonsense art. It features quick shuffling footwork, similar but faster than that used by the famous Muhammad Ali, and low focused straight leg kicks. These are combined

with jabs, punches, elbows, hammer fists, chops and finger-pokes thrown with blinding machine gun like rapidity. Opponents have a difficult time defending against this kind of attacks carried out by a fighter trained in splashing hands because of the speed with which the techniques are delivered as well as the sheer number of strikes and kicks the opponent has to deal with in a short period of time.

Geared for the street

Unlike other styles of classical martial arts, which are good for tournament fighting and other controlled sparring situations, splashing hands is extremely contemporary in that it is geared strictly for the streets. It is in fact a pure street fighting system. In reality, a street fight should last no longer than one minute or so. Splashing hands is structured to fit this time frame. It accomplishes its goal using lightning kicks to the knees and groin coordinated with the high speed barrage of various hand techniques.

Today, many martial arts emphasize kicking to the head, chest, or other high targets, in Splashing Hands there is no high kicks. In terms of overall fighting strategy, an important aspect of this system is learning how to control a fight from the outset. You make the first move and force the opponent to react to it.

Too often the average person believes a fight begins only when the first punch is thrown, ignoring that in a combative situation an opponent has already begun to fight to in his mind. His intentions are expressed in his eyes or face or in the placement of his body. In splashing hands training you learn that even though an opponent has not yet





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SPLASHING HANDS Kung Fu

thrown a punch or kick, if his face twitches, he shifts his stance, or even if the wind rustles his eyebrows, he has already made the first move and you must explode into his. In this context, students are taught how important it is to gauge the exact distance between themselves and an opponent, to judge the proper angle for any given situation, and to develop precise timing.

Because splashing hands is an infighting system, working close and sticking to the opponent is of paramount concern. Double blocks, single blocks and strikes along with the sophisticated rolling hands techniques draw the opponent into an attack and pull him dangerously off balance. When the opponent attempts to withdraw from the attacks, the splashing hands fighter closes the gap and sticks to him, all the while striking him with jabs, punches, elbows and uppercuts. Once the opponent goes down, the fighter continues to stick to him, keeping up the attack until the opponent has been subdued.

Shuffling off

Splashing hands training first emphasizes on basic footwork or the shuffles-left and

right, reverse shuffle, shuffles with kicks, 45 degree shuffles, close the gap, or close the gap and kick. Then the hand techniques are learned and coordinated with the shuffles. The feet move rapidly as if they were on fire. The hands jab, punch and uppercut while the feet are in motion. To develop the incredible speed for which this system is noted, one must be completely relaxed, applying power in the last instant at the point of contact with the opponent. Like a bullwhip, one is loose and flexible. The student is always reminded the relaxation yields speed and speed yields power.

Throughout each phase of training, whether in the foundation techniques, or the series of techniques called browns, advanced browns, or the forms of the five animals, small cross and four corners, the students learn to develop the sensitivity of touch required to fight as close as possible to the opponent. Two man drills are used regularly to refine the techniques and to sharpen the timing, and more importantly, to install the principles underlying the system. Splashing Hands kung fu system is a complete system.

As in the internal arts of Hsing-I, Ba-Kua, Tai-Chi, and Hsiao Chiu-Tien, the student, while practicing alone, trains as if he were facing a highly skilled opponent. When engaged in a real fight, however, he approaches the opponent as if the opponent did not exist. His mind becomes empty and his body reacts in the way it was trained to move.

Using the same techniques and principles developed at the Shaolin Temples of

Northern China, splashing hands kung-fu is taught today in Southern California. This style may not be for everyone, but anyone who's tried it will swear by its effectiveness.

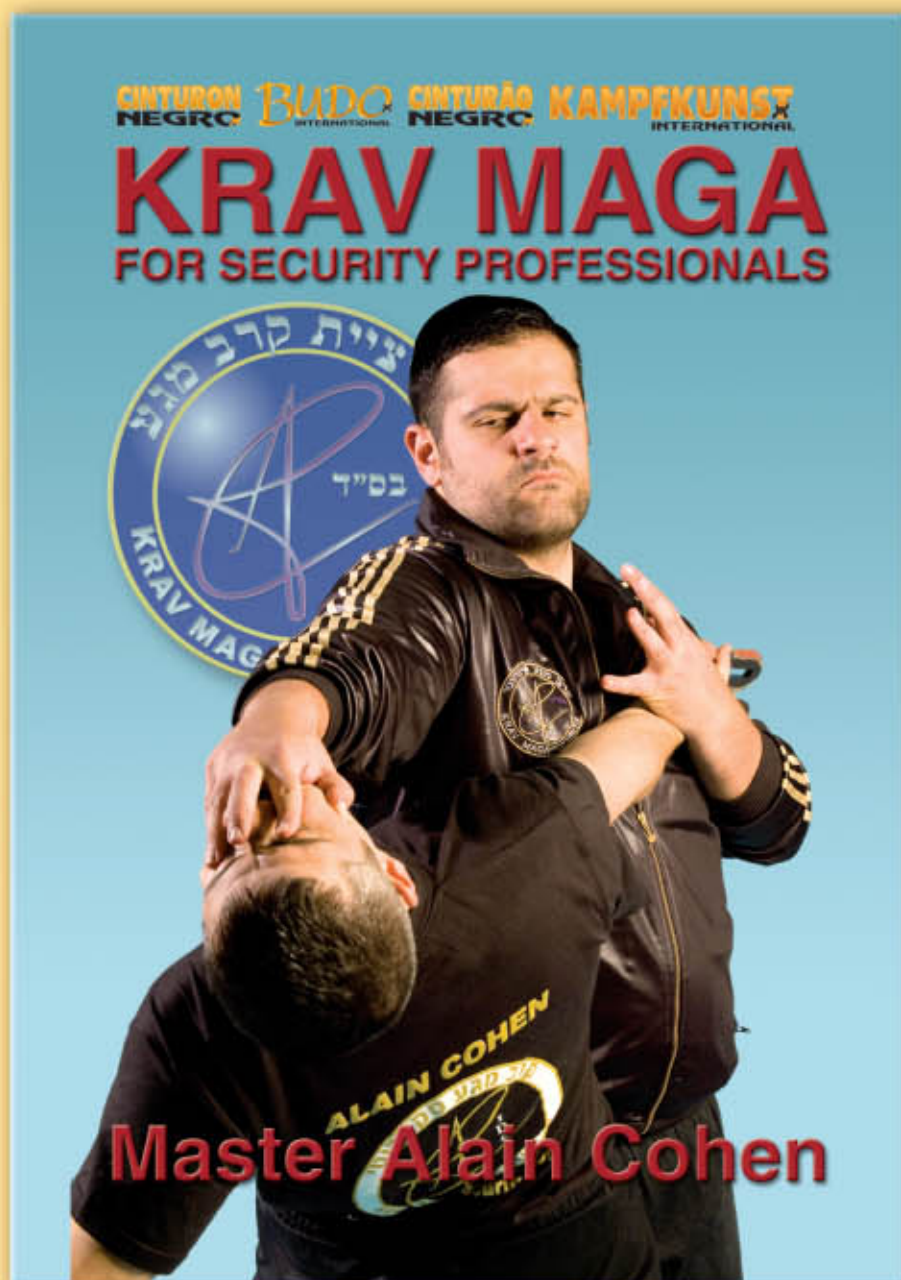
Master James McNeil has studied with some of the greatest Masters in Taiwan and the United States. He was the only foreign student of 4, and he trained with 6 very skilled Masters who taught only the old styles of kung fu. Haumea F. Lefiti, (Splashing Hands, for 5 years), Ralph Shun (5 Animals Southern Shaolin System, for 4 years), Hsu Hong-Chi, (Hsing-I, Taoist Lovemaking, for 6 years), Pan Wing Chow, (Chen Tai-Chi, for 14 years), Chin Cheng-Yen, (Tzu Men-Chuan, for 17 years) and Chiao Chang-Hung, (Little Nine Heaven, Ba-Kua and Taoist meditation, for 18 years). McNeil feels as though there is no "best system". They are all good in one-way or another. Choose the one that best suits you. You must enjoy training. You must feel comfortable doing it. Then that will be the best system for you.



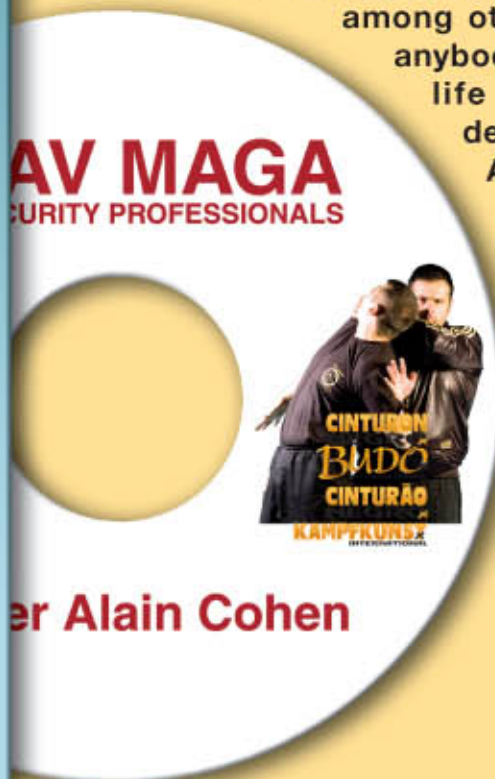
KRAV MAGA

FOR SECURITY PROFESSIONALS

Master Alain Cohen



Master Alain Cohen is nowadays a reference in Krav Maga, one of the most widespread forms of self-defense worldwide. But it is certainly in the field of security professionals where this type of work has caused a sensation. For this reason, Cohen presents a new DVD specifically devoted to this subject, where he describes in detail techniques of defense, control, police stick, disarms and shooting positions, and VIP protection, among others. In life, don't count on anybody to come to your aid, your life is just the result of the decisions you make every day. Ask, listen, learn, react, save yourself!



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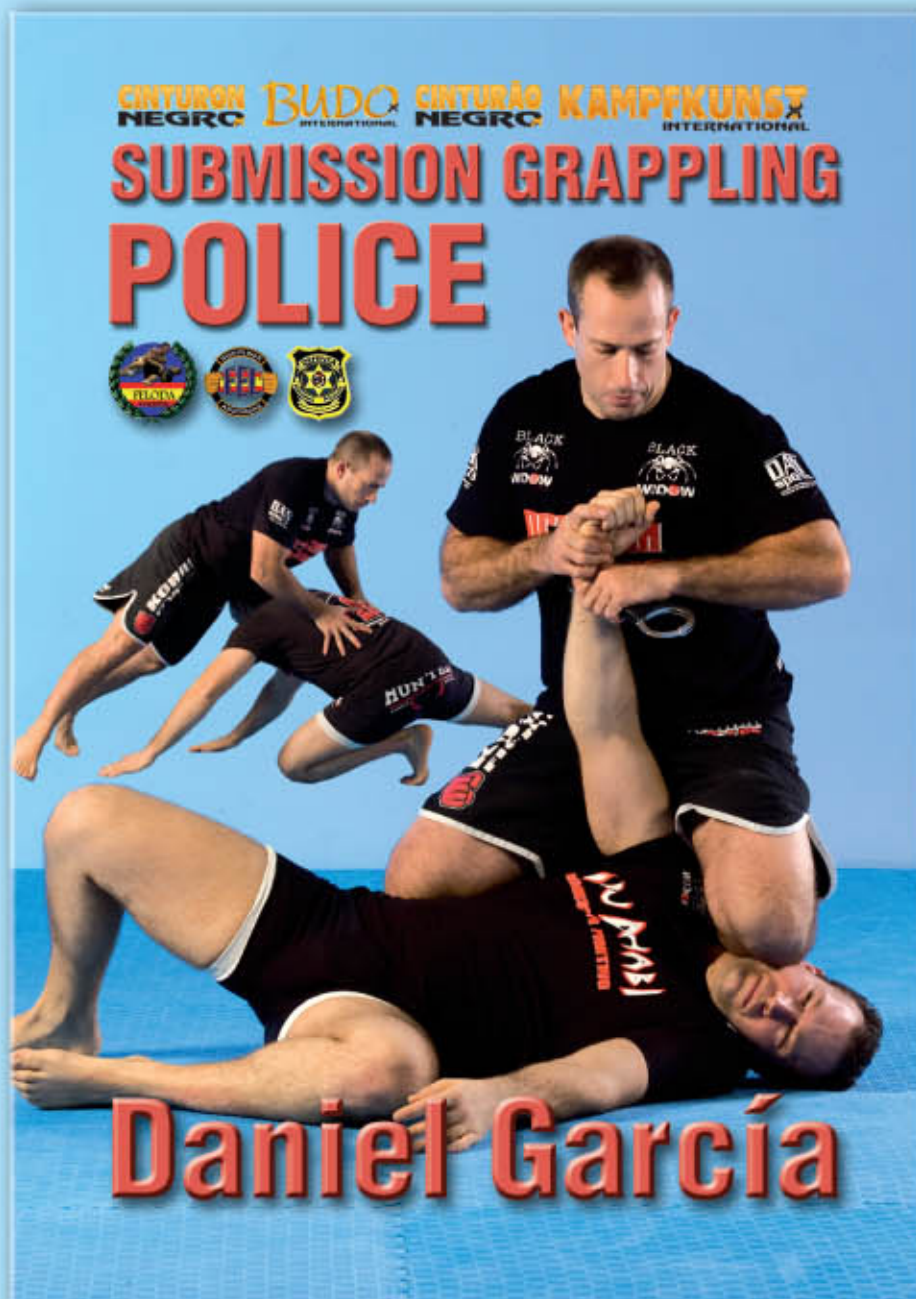


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SUBMISSION GRAPPLING POLICE



Daniel García



With this work, recommended by the Spanish Federation of Olympic Fights and Associated Disciplines, master Daniel García gives a fabulous tool specially designed for prison officers, police officers and safety professionals, as well as trainers of BJJ, MMA, Grappling, Judo, Sambo and other combat sports. Besides the competitive or self defense aspects, the instructors will have a base

with which to provide additional knowledge to these professionals who go to the gym to receive effective training to suit their job requirements. It will also open new forms of work to police self-defense instructors, adding another interesting technical perspective to the existing techniques in this field.

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The usually hard work of law enforcement agents, either policemen, or prison officers, is often enhanced by the many limits that the law stipulates for the use of their scarce and very limited defenses.

Not just the law of proportionality in the use of force (I would like to know how that can be applied in some situations of life and death!), but also the limitations on the use of weapons, place the law enforcement agents in extremely difficult positions.

The poor training, consequence of the increasing demand for policemen, puts them in the place of "veterans", whose experience does not exceed two or three years of patrolling...

No, there is no money or time for training! Do it on your own! And there are many who do so.

Today we bring to these pages a wonderful tool specially designed for



DVD RECOMMENDED BY THE SPANISH FEDERATION OF OLYMPIC WRESTLING AND ASSOCIATED DISCIPLINES.

GRAPPLING



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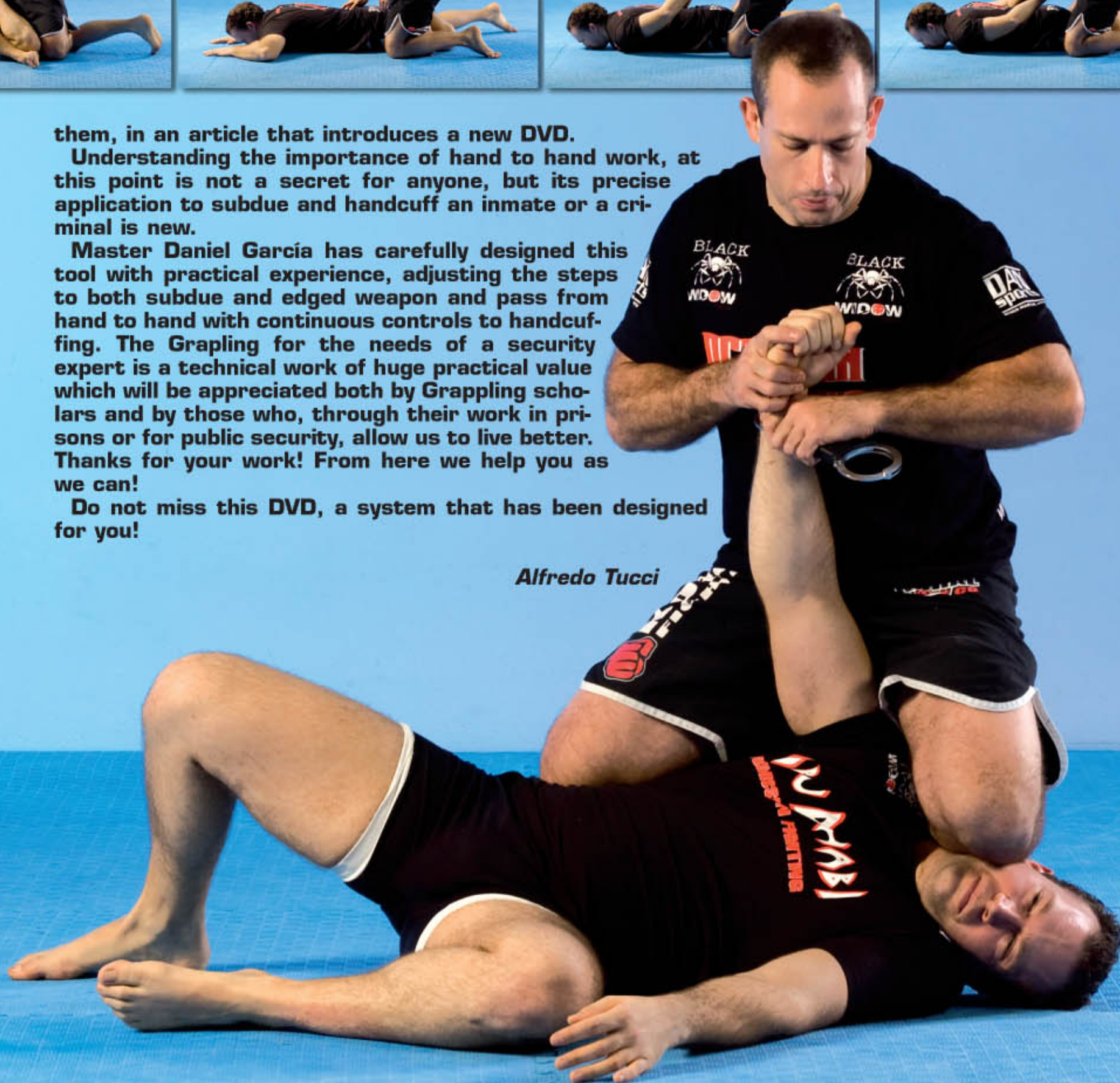
them, in an article that introduces a new DVD.

Understanding the importance of hand to hand work, at this point is not a secret for anyone, but its precise application to subdue and handcuff an inmate or a criminal is new.

Master Daniel García has carefully designed this tool with practical experience, adjusting the steps to both subdue and edged weapon and pass from hand to hand with continuous controls to handcuffing. The Grappling for the needs of a security expert is a technical work of huge practical value which will be appreciated both by Grappling scholars and by those who, through their work in prisons or for public security, allow us to live better. Thanks for your work! From here we help you as we can!

Do not miss this DVD, a system that has been designed for you!

Alfredo Tucci



DANIEL GARCIA



SUBMISSION



Police Prison Submission Grappling

This work I present today is specially designed for prison officers, police officers and any person who develops his professional work in the law enforcement field. I think it will also be useful for the instructors of martial arts such as BJJ, MMA (Mixed Martial Arts), Grappling, Judo, Sambo and other combat sports, since besides the competitive or self-defense aspect, they will have a base on which they will give complementary knowledge to these professionals who come to the gym with the interest to receive effective training adapted to their professional needs, showing their willingness to give a good service to citizens. In the same way it will open new forms of work to police self-defense instructors, adding another interesting technical perspective to the existing techniques in this field.

For several years, the effectiveness of these combat systems has been proved in many competitions of MMA as well as in the field of self defense. The question now is: why don't we adapt it to the needs of the agent?

In a Grappling competition, the ultimate goal may be to seek an end to win the combat or seek for advantages in points needed to get the victory. For a law enforcement officer, the competition is called intervention and its main purpose, besides reducing subduing the criminal, is putting the restraint tools, such as shackles or handcuffs, to finish the intervention. But the question becomes more complicated in regard to the choice of techniques to be used and the power with which these are applied, since legally we are required to subdue the criminal causing the least damage, and nothing is said of the security for the professional who makes the arrest. We are in a dilemma, if I don't apply the

techniques with enough force, I run the risk of getting injured. However, if I overdo the application of them and I cause injuries, not only I will be denounced in court, but the image for society will be deteriorated.

It is certainly a sensitive issue.

Grappling offers a vast technical arsenal that combines both efficiency - which gives greater security to the agent who uses them - and the fulfilment of the laws on detention, that is, subduing and handcuffing causing as few damage as possible.

Another important factor to consider is the physical condition it is necessary in any intervention, as in a combat. In addition to physical debilitation, caused by the effort, the emotional stress can contribute to a flagging that may harm the resolution of the situation we are living. Periodical training in this fight system will provide an amazing physical and psychological training, given the close resemblance of a training session with a real intervention.

Another factor to be considered is being able to distinguish when we are in a situation where we can subdue without causing injury (police personal defense) or when life is at stake (self defense).

In essence, the Police Prison Grappling system works as follows:

1st) If we can control the criminal using different techniques of police self defense, then we will do so, thus avoiding going to the ground. I am referring to techniques such as Kote Gaesi, Ikkio, Nikkio, Sankio, Gokio and other usual techniques in

this field, from which we can handcuff the criminal.

2) If when performing these techniques of police self defense the criminal escapes and the intervention becomes a fight, or because of the aggressiveness of the individual stronger techniques are required, then we will use the arsenal provided by the Grappling.

Let's take the example of an individual who starts to hit us without saying a word.

In those cases we have two options, answering the aggression in the same way, hitting the opponent, thus resulting



DANIEL GARCIA

GRAPPLING



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in injuries on both sides. We know that stitches are punishable, making the action become a pitched battle and giving a bad image to the citizen. The other possibility is to shorten the distance as soon as possible, avoiding being constantly hit, and then throwing the individual (there are ways to throw him controlling him, so that the fall does not cause serious injury) and then controlling him on the ground, using pinning, dislocations or police choking. The final step consists in manipulating the joints to handcuff the individual, as well using some psychological factors which will make subduing easier.

When talking about police use choking I mean blood choking, which we will use initially to control the individual, only closing the choke in cases of

extreme necessity. A breathing choke would break the individual's trachea, permanently interrupting the air which goes into the lungs and causing death. Nerve chokes

don't have a police use either, but they can be used to control, when they are performed by experts.

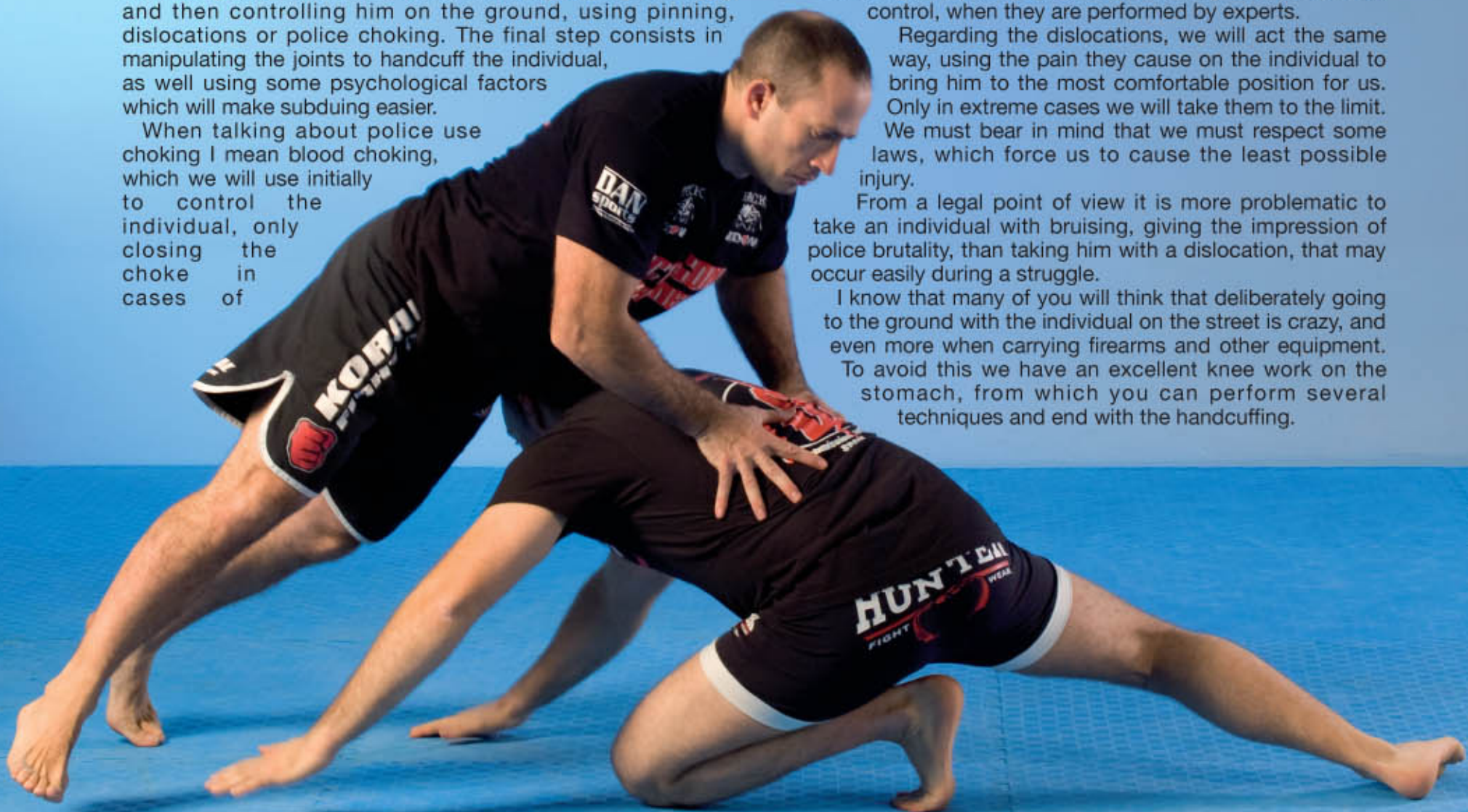
Regarding the dislocations, we will act the same way, using the pain they cause on the individual to bring him to the most comfortable position for us. Only in extreme cases we will take them to the limit.

We must bear in mind that we must respect some laws, which force us to cause the least possible injury.

From a legal point of view it is more problematic to take an individual with bruising, giving the impression of police brutality, than taking him with a dislocation, that may occur easily during a struggle.

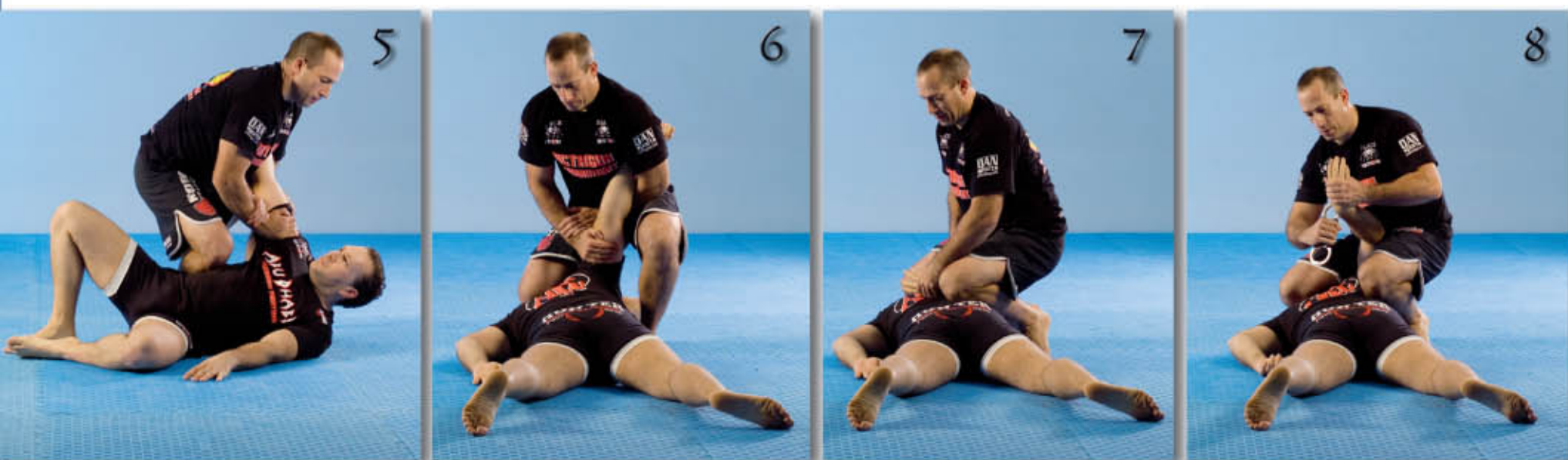
I know that many of you will think that deliberately going to the ground with the individual on the street is crazy, and even more when carrying firearms and other equipment.

To avoid this we have an excellent knee work on the stomach, from which you can perform several techniques and end with the handcuffing.



"In short, going to the ground is not an option, but a very high probability, present in any subduing or intervention"

GRAPPLING



As a last resort we would have the control of the individual on the ground. It is proved that a high percentage of subduing end there, where you can make a more thorough control of the individual, and we must keep in mind that we can face individuals with high doses of drugs in their body and mentally ill individual with high resistance to pain.

In short, going to the ground is not an option, but a very high probability, present in any subduing or intervention.

Police Prison Grappling and Edged Weapons

This is the situation: A man, brimming with aggressiveness, wielding an edged weapon and with the aim of destroying our life, whether one, five or fifteen stabs, and we only with our skill, our physical condition, our training, luck and nerve as the only help to prevent it. The familiar motto of fight or die!

Traditionally we have been taught by the different martial arts or the most varied combat or self defense systems, numerous versions, forms or techniques to react and deal with an edged weapon attack with empty hands. I'm referring to the cases in which we have spent other possibilities as it might be escaping out of the place, the use of occasional weapons or the use of the regulation weapon. One thing is clear, a weapon must be fought against with another weapon, if we want to be, at least, on an equal footing. The rest is taking risks that may lead to very serious consequences.

Our work takes place in a more hostile world than for any normal citizen and the likelihood that we must face these cases, of course is also higher. Hence the importance of adequate technical and psychological training, both closely linked and interrelated.

Some systems focus on the effectiveness of hitting, as a means to end the intervention in a short period of time. First we stop the attack and then we hit our opponent with the intention of leaving him out of combat. Others, however, choose the grip, throw, pin or dislocation of the aggressor as a solution. Regardless of which option we choose, the greater our technical arsenal, the more effective our defense and the greater the opportunity to be performing well and successfully complete the subduing. The technique we use in every moment, belongs to the important field of strategy.

As we have said earlier, for our professional work we are required to subdue the alleged offender causing the least injury, and in a situation of pure and simple self defense as it is an edged weapon attack, we will need strong, simple and effective techniques to minimize our physical risks. The wonders will be of no help in those moments. Two premises which are difficult to combine, effectiveness and legality, and the usefulness of the system we use will depend on them. Grappling Fighting satisfies these two criteria in this case too. It meets enforceable laws on detention and thanks to the variety and effectiveness of its techniques it gives us the necessary skills to get our as comfortably as possible.

As we know, a high number of subduing actions end up on the ground. In a struggle with an edged weapon too, since it is still a fight. To this we would add the sharp object as a big problem, so we must adjust our strategy in this regard, seeking techniques that provide us more security as far as our security is concerned, avoiding falling while having a knife close to our body. The risks exist and we can not forget them, whatever form we use, all have advantages and

disadvantages, and being aware of that contributes to a more effective response.

If we have managed to reach the ground with the individual under control, we have the premise that here we considerably reduce his ability to move, thus increasing the effectiveness of controls and joint levers when trying a possible disarmament. In short, we are in our field, to which we are used to after so many hours of training and suffering.

From the technical and strategic point of view, it is essential that we focus on the hand that is attacking us. This will be our main objective. First we will try to stop the attacks, to avoid injuries. Then we will try to grab his wrist or the clothes around it, as long as we see the opportunity, without rushing, but with the constraint that the sooner we grab his arm, the quicker the chances of being injured will decrease. Gradually, we will dominate the situation, our goal being to seek more control over his arm, a more secure control and even a dislocation that allows us to throw the individual to the ground. Always, as I said earlier, ensuring our integrity.

If everything goes well and we disarm and control the individual, it will be necessary to handcuff him and close the intervention in which, we mustn't forget it, it will be enough to have ended safe and sound.

They are high-risk situations, but there is no other option, just fighting or fighting, and never give up.

Finally, I must say that both Grappling Fighting and Grappling Self Defense are sports disciplines recognized by the Spanish Wrestling Federation and by the National Sports Council.





Master Alain Cohen

www.krav-security.com



KRAV MAGA SECURITY FEDERATION

Krav Maga for Security Professionals



He has become in recent years a reference in the field of Krav Maga. Master Alain Cohen has been illustrating through these pages for several months many aspects of what has become nowadays one of the most widespread forms of self-defense in the world. But it is certainly in the field of security professionals where this form of self-defense working has had a greater impact, and therefore as a presentation of his new video specifically focused on this subject, we bring back to these pages a very interesting article by Master Cohen, and we are sure it will draw your attention.

Alfredo Tucci





Master Alain Cohen

The 5-minute logical proof that God exists...

What is the most obvious proof that God exists? It's you. You have been created, therefore, by all logic, there are only two possibilities that may explain your creation:

A. You've created yourself.

B. Someone who has come before has created you.

Let's begin by analyzing probability A: If you've created yourself:

1. You didn't exist and you have created yourself: but if you didn't exist, then you could have not created yourself because you didn't exist.

2. You existed and you have created yourself: but if you already existed there was no need to create yourself because you already existed.

Therefore, we know that hypothesis A, that is to say that man has created himself, is impossible.

Let's talk about the possibility B:

You have been created by your parents, who were in turn created by their parents and so on back to the first creation. And this first creation is therefore the logical proof that there is a creator who has made it been born.

But then we might assume that this creator has perhaps also a creator himself. According to the logic it is impossible, there must be a creator who creates.

Similarly, any thing or object has its limits, a glass is limited in its capacity, it has been limited by who has created this glass, a table is limited by the carpenter, a house is limited by the builder that has built it, the globe is limited by its creator, etc.

Each object thus testifies that has been created and limited by its creator. Similarly, man has been created and limited by its creator. And following the same logic stated above, the

“Our soul is eternal, not our body. The Krav Maga Federation teaches how to train and condition your soul, because it is the greatest element which is embodied in the action through our body”

mandatory conclusion that arises is that there can be only one creator at first.

Other evidence also emerges: this creator is also unlimited and almighty, because if we say it is limited, this would mean that someone has limited him and therefore has created him and this is not possible. At first, there is necessarily a creator.

Science explains, for example, the phenomenon induced by gravity. The globe is spherical, some people live on the top and others at the bottom and yet they don't fall, it is the force of gravity. Scientists explain the force of gravity, but who created this

phenomenon? That is the real question.

Let's talk about the Big Bang. Try to imagine the following experiment: take all the world's weapons, bombs, guns, missiles and make them explode... Then, try to see if all these explosions allow you to create if only one tissue or a plastic cup. The answer is no, obviously. How can we say that such a well regulated and organized world like ours may be the result of chance or an explosion?

It is as if one day, walking in the forest, you find a clock. You have two possibilities: either the owner or creator was walking in the woods and it fell unnoticed and left it there, or there was an explosion of particles that have created this clock. Of course, it is clear you'll think someone has lost it and it is there.

But then, if for as mundane an object as a clock, we can not believe for one second that its origin arises from an accident or the Big Bang, how can we believe that the origin of the world and the creation of human beings is coincidental?

The fact is that we live without asking ourselves questions, because if we found the answers, they could disrupt our way of life. Let's be honest with ourselves.

On average, a man can swallow in a day which is roughly equivalent to 3kg of food and liquids. Multiplied by 365 days, this makes a ton a year. Multiplied by 75 years average life, we have 75 tons or the equivalent of a big truck full of food. A man, throughout his life, can eat up to 75 tons, but what is his weight on the day of his death at 75? Maybe 65 or 70 kilos! Another miraculous phenomenon! Hence, we understand that the man has not come to earth to eat.

We have never seen coffins with drawers. I do







Master Alain Cohen

not think they exist. The fact is that we don't take with us any money or wealth, because those goods are in fact secondary. But then, what are the main, essential things? Why have we been created? To find out, let's begin by asking the real questions to find answers and this, whatever the resulting impact on us.

Let's spend a little more time nurturing our spirituality instead of our body, which is doomed to return to earth when its time has come. Our soul is eternal, not our body. The Krav Maga Federation teaches how to train and condition your soul, because it is the greatest element which is embodied in the action through our body.

Krav Maga, the story

Some 400 years ago, a man, Moshé, decided to leave his country to go live in Israel. He got on a ship with his 7-year-old boy and 5-year-old girl. Halfway, the sea became dangerously rough until the boat broke and started to sink in deep waters. Older people could not stand in the freezing water and died quickly.

Moses put his son on his shoulders and his daughter on his back and started swimming. After a few hours he was exhausted and knew that he was inevitably to abandon one of his two children in the sea, in order to survive with at least one of the two. Therefore he decided to abandon his daughter because his son was stronger and could help him. He announced the terrible news to her 5-year-old daughter who, understanding what was happening, began to cry and mourn. Moshe reassured her, he explained

"The fact is that we live without asking ourselves questions, because if we found the answers, they could disrupt our way of life"

what was happening and after twenty minutes she understood the situation and with an immense magnanimity, she accepted her fate.

His father then began to bring her down from her back and, very gently, slowly sank her into the frozen ocean. He put some water on her face and arms, put her first leg in the sea, then the other, then one arm while she was clutching tightly with his other arm at his father's sleeve. Although she was resigned to her fate, her survival reflex prevented her from releasing her father's arm. Moshé understood it and snatched the hand of his arm. Then the girl let out a scream that pierced the black night: "Dad, have mercy! No, please, Dad! Do not leave me!".

Although it was decided, it was too much for her and her father, hearing the cry that pierced his heart, found new strength, put her at his back once again and started swimming. He swam so much and so well that they finally reached the shore. They were safe. The father, exhausted, collapsed. The two

children thought their father was dead and tried to revive him. After two long and painful hours, he woke up at last. The children were happy and the girl told her father: "Thanks for saving me and not letting me into the sea". The father replied: "Thank yourself, you've saved yourself, because you have let out that cry of despair, out of your bowels, it has been your cry and your zest for life that has saved us all".

Similarly, in life, do not rely on others to rescue you, your life is only the result of the decisions you make every day.

Ask, listen, learn, react, save yourself!

You will have understood along these chapters, that in Krav Maga Federation, our goal is not just teaching techniques, it is more than that: we want to teach you the value of a life and how to protect it, because that is Krav Maga.

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Well Known by our readers like film actor and heir of a school well the Lyn Gar, the facet of expert bodyguard of Vincent Lyn is not so well-known. In fact it has recently published a book in English of which east article is an extract, in which it analyzes the question of autoefensa with great l dye. We asked to him that it shared with vosotros its experience in the matter and recorded a DVD about the disarmament against pistols and knives. The matter is so exten-

sive that in this occasion, although the DVD touches both questions, we have wanted to go deep in the text only in one, that to do before a knife. Few Masters of traditional Arts like him have known to conjugate the reality with the martial knowledge, is therefore that we recommended its work firmly to all those that intensely are interested in the self-defense.

Alfredo Tucci

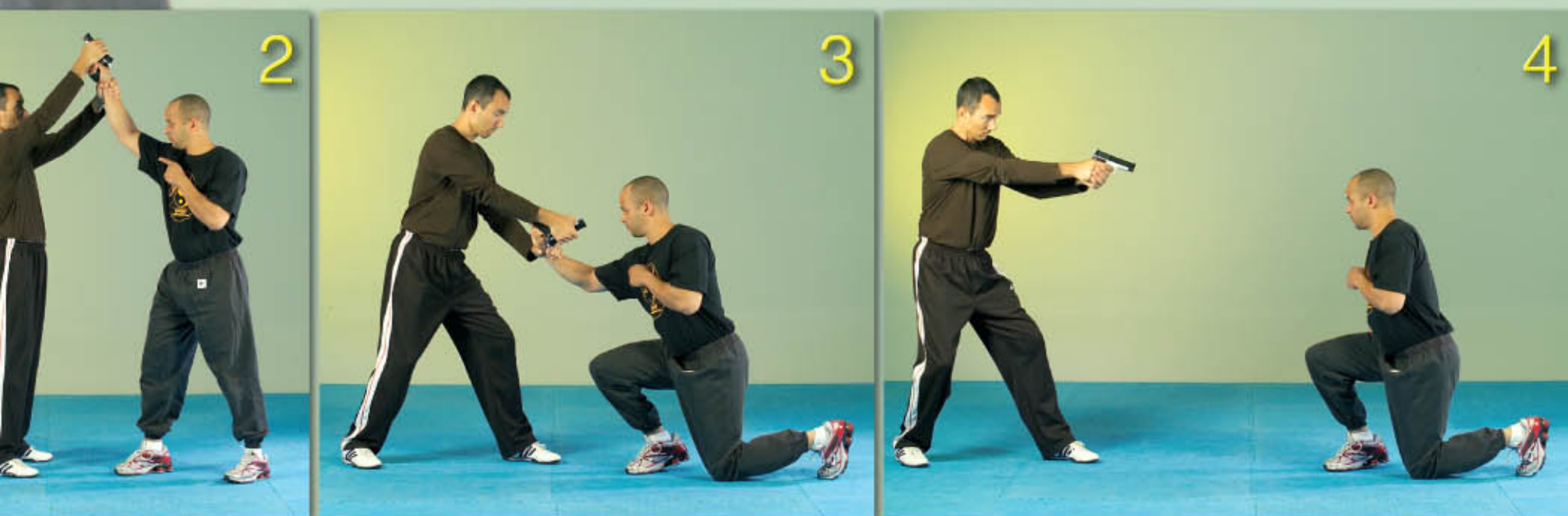
"Gun Shooting Basics - Retention"

The handgun is the most difficult of all firearms to learn to shoot accurately. Learning how to handle one properly requires considerable practice. Most users need to put at least 500 rounds of ammo through the gun before they can develop the basic ability to hit what they're aiming at in a normal situation, much less a stressful one. After that, it takes another 50 rounds a month to retain that ability. Amazingly, many buy a handgun and 50 rounds of ammo, head out to local firing range, and proceed to miss a silhouette target 25 feet away with all 50 rounds. You can't afford to be one of them. Forget what you've seen on TV. You never fire a handgun with one hand; that is, if you expect to hit what you've aimed at. Two hands should be used to hold a handgun for defensive shooting. With a revolver, cup the fingers of your free hand over those holding the gun butt. Wrap the thumb of the free hand over that of the shooting hand, or across the back of your wrist. You can use the same grip with a semiautomatic, or vary it slightly by wrapping the index finger of your supporting hand around the front of the trigger guard. With both hands gripping the gun in this manner it's easier to hold the weapon steady while you're aiming it. It also prevents the gun from

recoiling as far off the target, letting you get back on sight quicker after each shot.

How you stand will affect the accuracy of your shots. The off-side foot (left one for a right-handed shooter and vice versa) should be approximately 12 inches in front of the other, with both feet positioned about shoulder's width apart. This position (called the "Weaver stance") allows the body to absorb some of the recoil, helps to keep you on balance, and is probably the steadiest standing position to fire from. It's not as glamorous as you've seen in the movies or on TV, but it's extremely effective when used properly - and that's what counts. No one but your adversary is going to be around to marvel at your technique anyway, so don't worry about how you look.

You might also want to try a second stance that's quite effective. Face your target with your legs slightly apart and your body weight evenly distributed on the balls of your feet. Bend your knees slightly and lower your body a bit, as if you were about to sit down. This simple stance lets you point your gun instinctively to the center or either side, since your locked arms and shoulders work like a turret, swiveling from side to side.



Sifu Vincent Lyn





"Gun Shooting Basics - Retention"



After you've adopted the proper grip and stance, the two most important things you must learn are trigger control and sight pictures. When these have been mastered, you're well on your way to becoming a capable handgun shooter, able to protect yourself and your family.

Trigger control is maintained by a squeezing motion - not a jerk, slap or tug. The last three motions tend to move the muzzle of the gun off target just as the shot is fired, resulting in a miss. Your trigger finger should operate separately from your other fingers and thumb. The three fingers and thumb should provide a tight grip on the gun butt, while the trigger finger touches nothing but the trigger blade. If the trigger finger rests alongside the receiver, the act of pulling the trigger will cause the muzzle to be moved a fraction. At a distance of 20 feet, this tiny movement is sufficient to cause a complete miss. Practice squeezing the trigger and you'll find it much easier to place each shot where you want it. After the shot is off, don't let the trigger fly forward uncontrolled. The forward trigger movement after a shot should be controlled just as smoothly as its release.

Coupled with trigger squeezing is a phenomenon called "flinching." When you fall victim to this, you are expecting to hear the report of the gun going off. At the last moment, you anticipate and jerk the gun just as the trigger completes its travel and the round is fired. Flinching is a normal reaction to the report of any gun, but it's also a habit that must be overcome if you expect to use the weapon effectively.

If you're practicing on a range where others are shooting, you may find your problem with flinching complicated, since it's likely that you'll flinch at their shots as well as your own. Your best bet in this case is to try to space your shots between theirs. The sound of their weapon firing becomes a signal for you to complete your trigger squeeze and get off your own shot off. Once you've learned to cycle in on the sequence, you'll find that you have little trouble with flinching from their shots.

Your sight picture is equally important for accurate shooting. Most people who have limited experience with a handgun have difficulty in figuring out exactly how to sight it. Since the front and rear sights are so close together and yet so far from the target, the shooter finds that his eyes can't focus on the rear sight, the front sight and the target, all at the same time. Don't even

bother trying; it simply can't be done.

Focus your eye on the front sight. This might sound wrong to you, but you'll soon

find out that it's the only way to shoot accurately. The rear sight and target will both be blurry to you, but even out to ranges of 50 yards or more, it's quite easy to keep the target centered on the front sight.

Hand gun sights are designed so that a bit of light will shine between the sides of the rear sight notch and the sides of the front sight blade. With practice, your hands will automatically keep the amount of light on both sides of the front sight even. If your handgun has adjustable sights, the top of the front sight blade should be even with the top of the rear sight. This even line with the light shining equally in the middle gives you the best possible sight picture for defensive shooting. Don't worry if you can't hold the gun perfectly still - no one can. But practice will slow down the movement, as your arm and wrist muscles used in shooting become stronger.

Pinpoint accuracy is not necessary in defensive shooting. Practice looking through the sights at the target, using them mainly to confirm that the muzzle is on target. Where your opponent is and what he's doing at all times is of greater importance than concentrating on the sight pattern.

Whatever you do, don't lose sight of the basic requirement for defensive shooting: You must be able to get off one or more shots on target at close range and in the shortest possible time. Target-oriented training is essential in learning proper gun handling, safety and accuracy; but it can also become an end in itself. Since defensive shooting is close-range shooting, a great deal of long-distance target practice isn't very helpful, once you have the basics under your belt. In fact, too much of it can hinder you in getting off a quick shot in a stress situation. A fast reaction is preferable to pinpoint accuracy, provided you know what you're doing. With sufficient practice of the right kind, you should be able to defend yourself and your home with confidence.

If you have to shoot

The legal ownership and possession of a gun for self-defense is not easy in today's society, nor is it a decision to be made lightly. A large number of confusing and conflicting laws, all of which stack the odds against the gun owner, are now on the books. In addition to Federal law, virtually

every state, county and municipality has its own restrictive laws and ordinances governing the ownership and use of guns. Even more confusing, there is little uniformity in such laws from one area to another. The only thing they have in common is the restriction of your right to possess a gun.

Even if you meet the necessary requirements and are able to possess a gun legally, the circumstances under which it can be used for protection and to defend your family are even more cloudy and confusing. Over the last several decades, the courts have gradually adopted a concept that puts you the homeowner at a great legal disadvantage.

This line of reasoning shifts the burden of guilt from the lawbreaker to the law-abiding citizen reacting to an intrusion. Who among us is of such great wisdom that he can properly determine in a split second the relative merits of a bullet in the leg versus the legal penalty in a court would impose? However, insane it sounds the only way to be safe is to consult a lawyer before pulling the trigger.

Since the crime of burglary carries a rather light penalty, you are not on safe ground when you try to stop a burglar in progress with a gun. Most courts will find you guilty of using unreasonable force if you fire a gun at a burglar whose pockets are filled with your valuables. This results from the concept which says you may not use a gun to protect your own property. If you do use a gun, it must be in response to a situation in which your life (not property) is in jeopardy.

Even in that case, you had better be able to prove that indeed your life was in jeopardy - that you could have survived the encounter in no other way. Using a gun to stop a burglar from walking out the door with your valuables is an engraved invitation to real trouble on your part. And if you follow him and shoot as he leaves he house, the consequences will be even more severe.

Bearing this in mind, there is a definite procedure to be followed when you discover an intruder inside your house. The first step is to determine whether or not he is armed and thus potentially dangerous. The second is to challenge him verbally. Surprising him with a verbal challenge may make him panic and run, or even surrender. Of course you're taking the risk that he may cut you down while you're following this identity-and-challenge routine.



Sifu Vincent Lyn





Now suppose that he's not armed, but happens to be three times your size and twice as ugly. He didn't see any humor in your interrupting his work, so he decides on the spur of the moment to give you a good thrashing for your trouble. Should you shoot? You're on thin ice if you do. In most cases, a court would find you liable for criminal and perhaps even civil action if it felt that there was no likelihood of your death or serious injury as a result of his bare-handed attack. The same body of law will consider the use of hands by a boxer, wrestler or martial arts expert an attack with a lethal weapon.

Unfortunately, most situations where a gun is necessary for self-defense take place at night, at close range and so quickly that there is little time to consider the legal niceties. You must however, be able to convince the authorities that you resorted to a gun only because your life was in mortal danger. It's generally accepted that you may use only enough force to resist or repel an unlawful attack. As soon as the danger has passed, you must immediately "cease and desist." Criminals are not restrained by the same legal bonds. And in some eastern states, this concept has been modified gradually to the point where your only lawful choice in a life-threatening situation is to run rather than stand and take the life of your assailant.

The points I've made above are all very nice in a courtroom setting, but the reality of the situation is often quite different. Your reaction to a midnight break-in or an attack by an intruder usually has to be made in a split second. You rarely have sufficient time to consider where a bullet will least incapacitate your attacker while causing him to stop the attack, much less aim for and hit that precise point. About all you have time to do is take rough aim and fire.

Under such circumstances, there is a good possibility that your response may result in his death. Was your use of force excessive? A court may well think so if you fire a second shot in rapid succession and your assailant takes the second slug in his back as he goes down. There is a possibility that you may be judged the aggressor under such circumstances.

If you use a gun for self-defense or in an assault are able to disarm the gun-toting attacker you will be judged on what the court feels was reasonable in the situation - and that can be frightening. If there were witnesses, or if the attacker survives, whatever words were exchanged will be examined for motive. Where the incident occurred and / or the location of the

attacker's wound(s) will have a bearing on the court's findings. His intent will be analyzed, and yours will be decided for you by the court. With the odds stacked against you in this way, the prospects of using a gun for self-defense become overwhelming.

Suppose you find it necessary to shoot an attacker or intruder. While you feel totally justified in your actions, you should realize that the legal complications may drag on for months, or even years. There are cases where it's all clear-cut, uncomplicated and unforgotten - by all but you. However, most of us do not take the life of another that easily, and the chances are good that your psychological reaction will follow you for the rest of your life. What can you do to prepare yourself for the aftermath of such an incident?

While it's hard to cover every conceivable possibility, we must assume that you were and are determined to survive the encounter. If your opponent is armed with a gun, continue to shoot until he is down. If you've gone this far, it's foolish to let yourself be killed by an assailant who's been wounded. After he's down, back off and take cover until you can assess the situation. If you fire and he runs, let him go. It's too risky to pursue him by yourself.

Once you're convinced it's all over and he can do no further harm, check to make sure you haven't been injured and if it's been a home invasion check to make sure that all other family members in the house are safe and unhurt. There have been cases where a family member was hit during an exchange of gunfire and lay wounded for hours afterward before anyone thought of checking on his or her safety. Be sure to check yourself; it's possible that you were hit or grazed by a bullet without realizing it.

Caution family members and any neighbors who rush in to find out what happened that they are to touch nothing. Everything should remain exactly as it is until the police arrive and have a chance to reconstruct the scene to their satisfaction. If things have been moved or if it appears that the physical evidence has been tampered with, you will really be in trouble. If your attacker had a weapon, make sure the authorities give you a signed and dated receipt for it. It's not out of the question for them to lose evidence.

As soon as you're satisfied that everyone is okay, call your attorney. Explain to him briefly what happened and ask that he meet you as soon as possible. It's extremely important that he be in on the matter from the outset. He'll probably tell you nothing until he gets there. If possible, he should be

on the scene when the police arrive.

Call the police, inform them that a shooting has taken place and give them your location. Provide any other information they need, but do not discuss details over the phone. You may want to leave the phone off the hook until they arrive. Since most police emergency lines have automatic recorders, whatever takes place between your call and their arrival will be recorded on tape and may prove useful at a later date.

Put your weapon away and wait for their arrival. This is an important safety measure for you. If you meet the police at the door with a gun in your hand, you just might get shot. All they know is that a shooting has taken place. Since they don't know the details, it's only natural that they'll be expecting trouble. If you show up at the door carrying a gun, they may take no chances, so play it safe.

After your attorney arrives, take him to one side and explain the situation in detail. Don't hold back anything. Whatever you tell him is a privileged communication and cannot be used against you. If he considers you too emotional to handle things, he may advise you to leave. Do whatever he tells you without arguing. He knows what to say and can handle the police until he feels you're better able to deal with the situation.

If you have no attorney or cannot reach yours until later, be very careful what you say to police, since anything you say under such circumstances can be used as evidence. Don't apologize, don't cry, and don't sign anything. Play it as cool as possible, especially if anyone starts to pressure you. The only thing you should say at this point is that you want to talk to your attorney. Be cooperative but keep a sharp eye on what the police do. They'll probably impound the area where the shooting took place in order to gather evidence. Take notes on what they do and try to keep notes of everything that happens from the time they arrive. Your gun will be impounded as evidence, but you do not have to reveal whether you have other weapons in the house and /or their location. Answer no questions dealing with your home or personal life that are not pertinent to the actual incident.

Depending on the circumstances of the shooting, the physical evidence, statements made by you and others, and the personalities of the investigating officers you may be arrested and charged with manslaughter or murder! This can happen even it's a clear-cut case of self-defense. Do not be surprised at any turn of events, and be prepared for the worst. You can realize

"Gun Shooting Basics - Retention"

Sifu Vincent Lyn



why it's important to have a lawyer in on the case from the very beginning.

It's possible you may be sued by the attacker's survivors, even if the authorities

press no criminal charges. Such suits can drag on interminably and cost you a small fortune in legal fees.

In addition, his relatives may harass you in other ways, such as threatening phone calls or unsigned letters. Try not to discuss the case with anyone except your attorney. Even casual statements made to family members can return to haunt you at a later date.

The consequence of shooting another person in self-defense is not fair, especially since it probably wouldn't happen to your attacker if he survived and you didn't. Unfortunately, that's the way our society works these days, and you might as well know what's in store for you if you're pressed to the wall and defend yourself with lethal force. The unpleasantness of the incident will not be easily forgotten, and you may even find it advisable to retain professional and psychological help.

Despite repeated studies which show that the incidence of aggravated assault, robbery and forcible rape decreases in areas where the homeowners and citizens are armed and the criminal element knows it, our lawmakers and courts continue to make life extremely difficult for

the law-abiding citizen. The continuing rise in crime and the inability of police to stem the tide are frightening, especially when you realize that the odds are against you if you choose to defend yourself. At this point, you should be aware of the consequences of using a gun in self-defense. About the only other thing I can tell you is to avoid such confrontations if possible. If you can't avoid them, you might as well face them with the idea that you are going to win - despite the consequences.

This brings me to my final thought on the subject of both knife and gun use. As you can see whatever your decision it's going to be a harrowing experience. But if at the end of the day you are given no choice and you or a loved ones life is put in jeopardy then you have to do whatever it takes to survive. This brings us to my final chapter you'll have to "Fight for your Life."



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NIPPON TO

Two ancient Japanese sword craftsmen challenged each other to decide which of his works was more perfect. They agreed to meet by the river and one of them dipped his sword vertically into the water, keeping the handle out. The leaves floating down the river broke in two when they hit the edge of the sword. Undoubtedly, given the low speed, low weight and scarce force of the crash, that meant a great power of the sword. It reminds us of the film "The Bodyguard", where Kevin Costner cut a silk handkerchief into two by dropping it with its weight (almost zero) on the blade of a Japanese katana, to prove its power. But in the case of the two craftsmen in question, it was the turn of the other one and he put his sword in the same way in the river water. This time the leaves floating on the water turned away moments before reaching the sword, to avoid hitting its edge! Our collaborator Salvador Herráiz has always been captivated by the process, history and symbolism, and also long time ago he felt the taste of steel in a serious accident during a sword combat. In 1987 Salvador made his first visit to the Centre for Preservation of the Sword, in Tokyo, and now, after another recent visit, he brings us closer to that almost magical world.

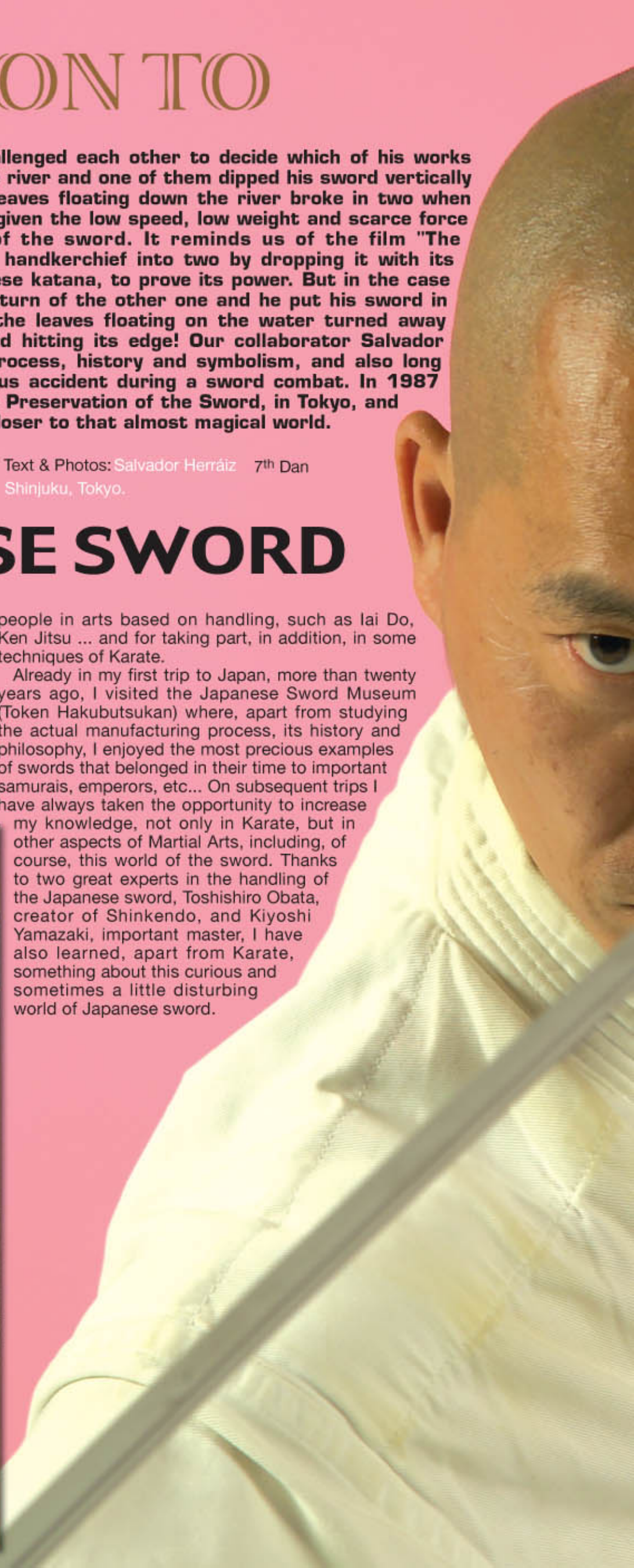
Text & Photos: Salvador Herráiz 7th Dan
Shinjuku, Tokyo.

THE JAPANESE SWORD

Japanese swords, called at a general level Niponto, have different features according to their form, shape, curvature, forging, shine, tempering marks, marks on the handle, etc... that make them very interesting. Within the Niponto group there are also longer weapons such as Naginata, Yari, etc... but here we will only talk about swords and their different types, because such weapons are the unmistakable symbol of martial arts and a great part of their spirit, for being practiced by many

people in arts based on handling, such as Iai Do, Ken Jitsu ... and for taking part, in addition, in some techniques of Karate.

Already in my first trip to Japan, more than twenty years ago, I visited the Japanese Sword Museum (Token Hakubutsukan) where, apart from studying the actual manufacturing process, its history and philosophy, I enjoyed the most precious examples of swords that belonged in their time to important samurais, emperors, etc... On subsequent trips I have always taken the opportunity to increase my knowledge, not only in Karate, but in other aspects of Martial Arts, including, of course, this world of the sword. Thanks to two great experts in the handling of the Japanese sword, Toshishiro Obata, creator of Shinkendo, and Kiyoshi Yamazaki, important master, I have also learned, apart from Karate, something about this curious and sometimes a little disturbing world of Japanese sword.





The sword in Japanese history

The oldest Japanese swords are also called ken or tsurugi and were straight and double edged. It was the 3rd century and it is believed they were introduced in Japan by mounted archers from Korea.

At first the Japanese swords were straight, with no curvature and thus, in the so-called ancient times (Jokoto), between the 4th and the 9th centuries and in the Nara period (10th and 11th) the swords called Kiriha Zukuri and Hira Zukuri were

used.

By the 12th century, with the end of the Heian period and the beginning of the Kamakura period, it finally appeared the curvature in the model called Shinogi Zukuri Tachi. Sanjo Munechita, Gojo Kanenaga, Yasutsuna and Tomonari are some of the main craftsmen (kaji) who manufactured this kind of weapons. It is from there that the Japanese swords began to become something important, true treasures and sacred symbols. Therefore, the respect and treatment to a Japanese sword is already huge, similar to the respect paid to a person of high rank. Later, other important craftsmen emerged, such as Yoshiritsu, Tegai, Taema, Kunimme, etc... The challenges among craftsmen were also common to determine through various tests the greater or lesser capacity of a sword. Kunitsugu, Kuniyuki, Norinaga, Shikkate and some others passed the test for that goal. It is estimated that 25 years of learning and training are necessary for a craftsman to be in a position to make a sword with good features.

Japanese swords, whose edge is in the convex part of the blade, include in principle four types: tanto (knife which could not exceed in any case the one shaku of length, a measure unit equivalent to 12 inches), wakizashi (medium sword), katana (long sword, with a length of two shakus, 24in.) and tachi (majestic long sword 3 shakus long, 36in., more curved and decorated on its scabbard with symbols of the Shogunate period).

Most swords manufactured between the 10th and 15th centuries were made by the five most important schools of forgers. The Bizen school, in Okayama Prefecture and more specifically in the city of Osafune, and whose founder is believed to have been Tomonari, was one of them. Another school was Yamashiro's, whose center is Kyoto, the imperial capital, where the craftsman Munechika was the most prominent. There was also the

Old handguards (tsuba) preserved at the Sword Museum of Tokyo.





NIPPON TO



Yamato school, whose central city was Nara, and it was important when this city was the capital before Kyoto. Another school was Soshu's (Sagami) around the city of Kamakura, where the first shogun established his government in 1192 and the other one was Mino's, particularly in the city of Seki.

The tachi peaked earlier than the katana. The tachi had its maximum importance between the 12th and 14th centuries, from the Heian period to the early Muromachi. The Bunmei and Onin eras, within the Muromachi period, brought many local wars, which made it necessary to manufacture large quantities of swords, with the consequent loss in quality. These lower quality swords are called chumon uchi. Most of the riding combat was replaced by on foot combat, so that swords also underwent some variations. The Katanas had their time of glory in the Muromachi period, although they had already been used in the previous one, Nambokucho, and remained until the end of the later period, the Edo. We are referring to the time between the end of the 14th century and the 19th century.

Some warriors (bushi) had made the Samurai class ("server") revive in the 16th century. One of the outward symbols of class was carrying swords with blades longer than two shakus. By the way, the samurais, when they were guests at a friend's home, had to leave their katana on a special holder

Top left: Sadatsugu Takahashi, important Japanese sword craftsman. Top right: Warrior of the Nanbokucho Period (top) and repair of the helmet (bottom). Bottom: Different details of military Tachis. Next page bottom left: Detail of the wheel which, at the end of the sheath, prevented this from brushing the ground.





for it, but they were allowed to keep their wakizashi, though. On the contrary, in the presence of the Emperor or the shogun, both swords were to be left at the entrance of the meeting.

Basically, the katana sword was hung through the girdle of its owner, at the level of the waist, with the edge up, that is, with the curve down. The handling techniques of the Japanese sword started from this position. The tachi was worn with an armor (yoroi), so it was hung from some rings on the outside (under the hip) and with the edge down, with the curve up. Its position was also slightly lower than the katana, so that when it started to be used, it was raised and turned, reaching the level of the katana (the waist), and its position (edge up and curve down). In both cases, katana or tachi, they were worn on the left side of the body. The Japanese custom of people on foot crossing other people on the left (custom which remains today in the movement of cars) comes perhaps from the fact of wearing the sword on that side. Most people are right-handed and if they crossed other people on their right, their swords could crash, which should be avoided. The wakizashi, medium sword, is worn thrust through the girdle, in the same position as the katana.

In the 15th century it emerged an art called Iai Jutsu, whose first school was called Muso Ryu, and after which more than 400 different styles appeared. The Iai, or "unsheathing by cutting" is complemented by the tameshi giri (cutting technique), using bales of rice wrappers which have been treated with water for three days and three nights, then shaken and dried, protected from the sun. This way, the elasticity and resistance to a cut will be similar to those of a human body. Bamboo canes were put between the packs, imitating the bones. Often these practices were done with real people. Sentenced to death or corpses were purchased to try cuts on them.

In 1584 Miyamoto Musashi was born, a legendary expert in sword handling, and also a cultured and sensitive man. The sword duels were a constant in his life.

Musashi created the Enmei Ryu style, characterized by the handling of two swords at once, katana and wakizashi, one in each hand. The Momoyama and Edo periods enjoyed the popularity of the katana-wakizashi couple.

The swords manufactured before the Keicho era (1596-1614), at the end of the Momoyama period, are called "old" or koto, being Umetada Myoju and Nanki Shigekuni two of their last craftsmen. During the Tokugawa shogunate, or Edo period (1624-1804) the "new swords" (shinto or arami) were made by Nagasone Koketsu or Inoue Shinkai, among others. The Edo period was a period of peace in which in addition to changing the temper marks, they added an imported steel to the mixture to guarantee the supply. Between 1804 and 1860, the production of ancient or "revived" swords (fukukoto) increased, also called "neo-new" (shin-shinto). The swords called gendaito have been manufactured between 1868 and today.

Moreover, taking into account other features of the swords and for reasons which are not related to their manufacturing process, there are dozens of specific and special models of Japanese swords. We can't speak here of all of them, but we will just mention some curious cases. For example, the swords of the guards at the Imperial Palace and of some high rank nobles (kuge) were called Yefu no tachi. Shozoku tachi (sin no tachi) were the swords used in the ceremonies of the imperial court nobles. The Shirazaya tachi was a model of sword of some nobles and was characterized by its sheath wrapped in bearskin, with a spectacular hair. There was also a sword which was longer

than usual, used by riders sometimes. This model was called O dachi. Bushis' children sometimes carried a short sword for protection and it was called mamorigatana.

In the case of tanto, there is also the model without handguard (tsuba), called aikuchi. As a special weapon for women there was the so-called kaiken, a luxurious knife hidden in the clothes and used as a defense or for the ritual suicide (seppuku), which in the case of women was not done by cutting the belly but the neck.

In 1868, at the early Meiji era, an official decree banned the swords. In 1906, two master craftsmen were selected to safeguard the traditional process of Japanese swords manufacture. Years later, in 1926 began the Showa era, and the government created the Imperial Academy of Arts, with the goal of encouraging the maintenance of the tradition of Japanese sword.

The author dodging a sword attack during a Daito dori technique. Old drawing that shows the importance of the sword in the ancient Japanese society.





NIPPON TO

The Society for the Preservation of the Japanese Sword

The Nihon Bijitsu Token Hozon Kyokai, the Society for the Preservation of the Japanese Art of the Sword and the Japanese Sword Museum, was established in 1948 for the pride and culture heritage that the process means for Japan, and due to the fact that it is also of utmost importance coming from the respected ancestors.

After World War II, the Japanese crisis threatened to destroy the process of the Japanese sword, since there were obviously other things to think about. That was the reason for the creation of this society, since something like that should not be allowed to disappear. In 1968 the Museum was created in parallel, containing treasures dating back to the 12th century. Blades, grip, tsuba handguards and small details that form the sword are exposed in detail in the museum, along with additional ornaments.

Later, the Society added to its activities the inspection and record of the swords, as well as its cataloguing and classification (a process called shinsa), the production of the tamahagane in the Tatara forge, the advise to current sword manufacturers in technical subjects and the organization of meetings and conferences on the subject.

Perhaps the most important forge of modern times has been Hakusui Inami's, where they have kept the ancient rites of Yamato Shinto's prayers, which are still applied on special occasions, like the manufacturing of a piece for important

figures or military of very high ranks, because the sword, since its creation in the Bronze Age, has always been considered a symbol of military power worldwide.

There are more than three million registered Japanese swords in that country and an unknown number of them in other countries. The United States, for the occupation it did on Japan after World War II, seems to have around 750,000 swords of this type. According to the Japanese government, some of them might even belong to the 25 swords considered "national treasure" or to the 50 considered "important cultural possession", and lost since 1946. Most

Japanese swords in the United States are not polished, which makes the observation of their marks (kizu) very difficult, and they may have more than 25 different types.

We can't forget to mention here some craftsmen who passed away not long ago,

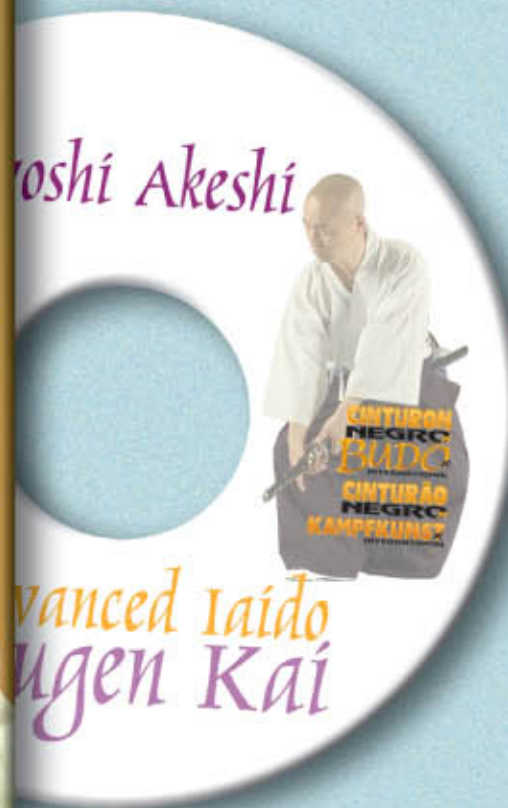
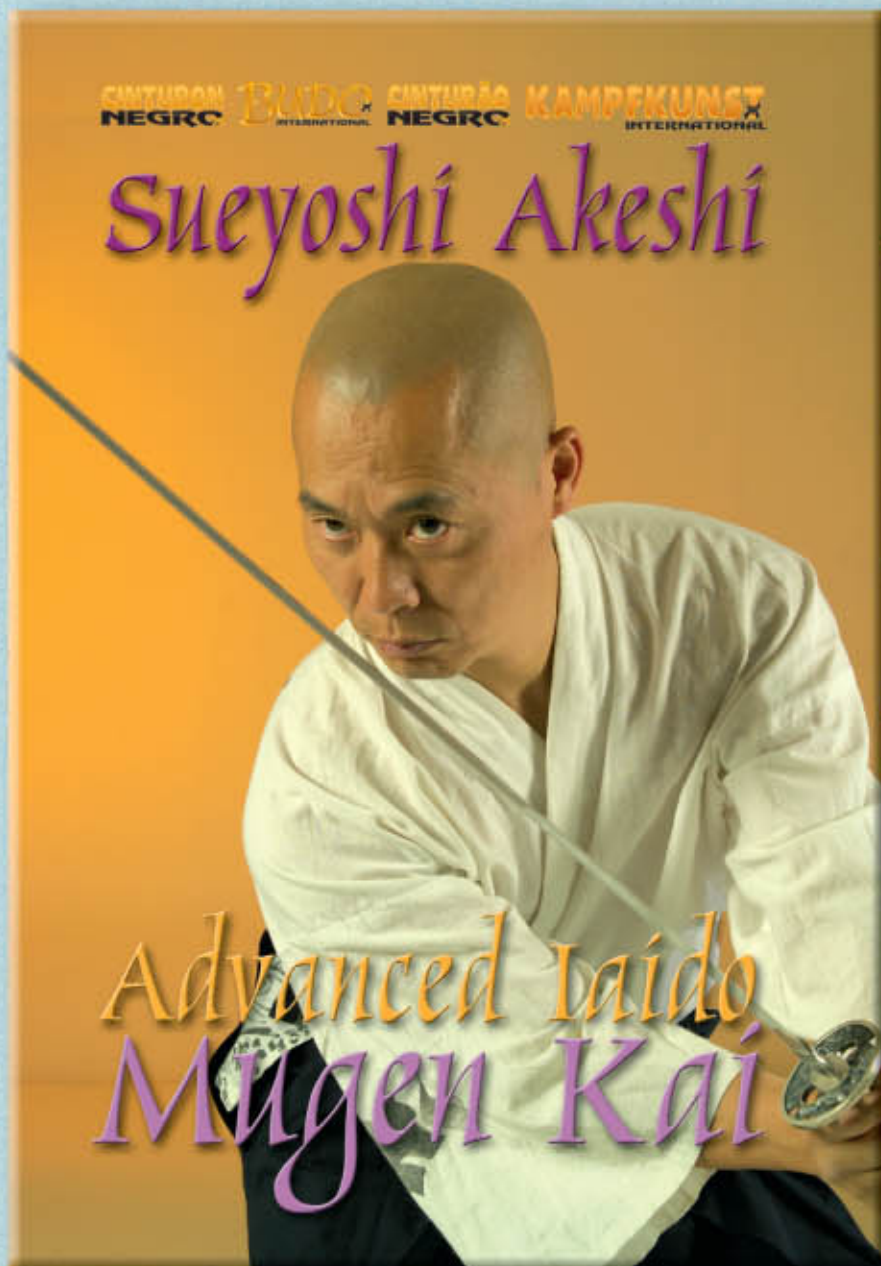
during the twentieth century: Akitsugu Amata (1927-2006), Sadatsugu Takahashi (1902-1968), Sadaichi Gassan (1907-1995), Masamine Sumitani (1921-1998) and Mitsumasa Yonemitsu (1888-1980), who are perhaps the most important.



Top: Detail of a precious Tsuba. Bottom: Tachi exhibited at the Sword Museum of Tokyo in Omote position.



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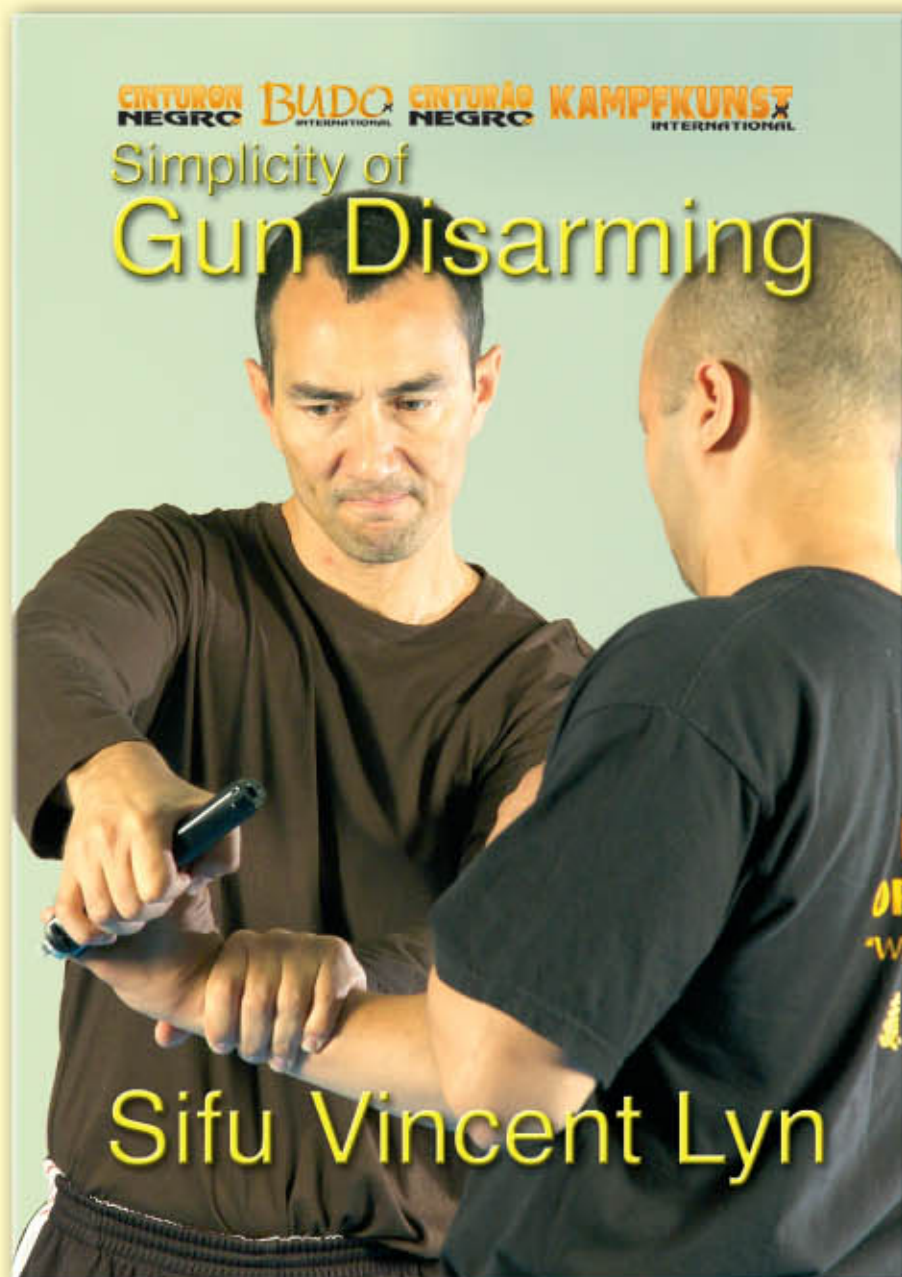
This DVD continues to deepen in the study of Batto Jutsu, and Sensei Akeshi shows the work of Katana, Jo, Yari and Shuriken that make up the Mugen-Kai system. In the Katana section we will see the Master performing Kata, their variants and applications in pairs (Kumi-lai); basic work and Kata of Jo, an excellent weapon to educate and shape the body; the Shuriken, complementing the training that helps to understand the work of Shizumi (lower the body), and the great novelty of this DVD: the Yari, a weapon of extreme technical requirement, which requires mastery, power and smoothness. The Master is back and he is better than ever!

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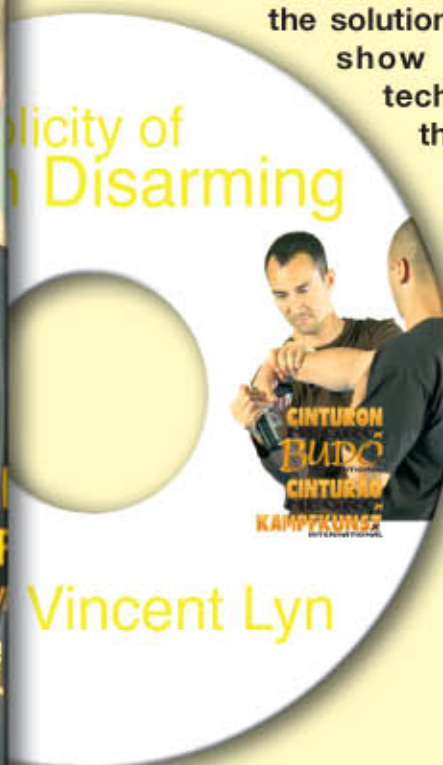
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