



# The Dragon's List

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## **How To Defend Against White Horse Presents Hoof** by *Grandmaster Wong Kiew Kit*



### **White Horse Presents Hoof**

**What would you do if an opponent grips your both hands and executes a thrust kick to your chest?**

Many martial artists would find themselves helpless when caught in such a situation. Actually it is not difficult for a master to employ appropriate tactics to catch his opponent in such a situation.

One common strategy is to attack the opponent first with one hand, and as he responds with his one hand, immediately attack him with the other hand so that he would respond with his other hand. Then grip both his hands with double tiger-claws, open his "gate" and strike him with a thrust kick, using a southern shaolin pattern called "White Horse Presents Hoof", as shown above.

It may be a surprise to some martial artists that the counter against this seemingly formidable attack is quite simple! Indeed a master who knows his opponent likes to employ thrust kicks may lay such a trap. First he pretends to be naive and allows his opponent to manoeuvre him for a thrust kick. Then he applies the counter.

Some people call this the "chess aspect" of kungfu. You do not rush in to strike your opponent. If he is skilful, rushing in is asking for trouble. You lay a trap. You feign some weakness so that he falls into your trap. Then you strike him when he is in a disadvantageous position.

One effective counter is as follows. As the opponent kicks, turn from a Bow-Arrow Stance to a side-way Horse-Riding Stance and simultaneously deflect the kick with a verticle elbow-block. As you turn your body, you must also turn your both wrists in small circles. The turning of the wrists release the opponent's grips on them. This pattern is known in southern shaolin Kungfu as "Bar the Stream to Block the Big Boss", as shown in the illustration below.



As in using "Fisherman Casts Net" to counter being held from the back as explained in another webpage, a solid stance is more important than the relevant technique in applying the counter. Equally important is correct timing.

There are a few follow-ups from this favourable position. One is to strike his abdominal dan tian using the pattern

"Precious Duck Swims through Lotus". Another is to grip his foot and dislocate his ankle using "Double Dragons Subdue Sea Monster". You should, nevertheless, be careful of your head as it is exposed in this position.

*This column is contributed by Grandmaster Wong Kiew Kit, a living legend of Shaolin kung fu that has graciously allowed us to include his materials. He can be contacted at [shaolin@pd.jaring.my](mailto:shaolin@pd.jaring.my). His website can be found at <http://www.geocities.com/~wahnam/>*

### **Applications of Torite Jutsu 3**

*by Grandmaster Rick MoneyMaker*

This article appears as part of The Dragon's List University. If you would like to see more instructional articles of this type please contact the author or [The Dragon's List](#)

### **Torite Jutsu part 3**

by Grandmaster Rick MoneyMaker



**WARNING!! The techniques utilized here may cause serious injury or even death. Please use extreme caution when practicing these techniques and only practice under the guidance of a qualified professional!**

**Watch Grandmaster MoneyMaker demonstrate this technique with combat application variations!**

Please note these demonstrations require Real Player. For your free Real Player download [click here.](#)

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**This technique uses the following elements of The Cycle of Destruction:**

Fire Burns Metal

Metal Cuts Wood



**Step 1:** As your opponent attempts to push you, you parry with your left hand.



**Step 2:** Your right hand comes over and crashes into the radial bone



**Step 3:**Your right hand curls and locks under your own forearm and . . .



**Step 4:**The lock for the a submission hold is created

**Points**



Grandmaster Rick Moneymaker has achieved the ranks of:

- 9th degree black belt in Torite-Jutsu
- 9th degree black belt in Okinawan Kempo
- 8th degree black belt in World and British Kempo Arts
- Rokudan in Tae Dwon Do
- Godan in Isshinryu Karate-do
- Yondan in Aikibudo
- Nidan in Japanese Goju-ryu Karate-do
- Co-founder of Dragon Society International
- Co-founder of Torite-Jutsu.

His areas of expertise includes:

- Traditional Chinese Medicine as applied to the martial arts
- Pioneer researcher and instructor in the area of TCM as applied to the martial arts
- Twenty-eight years of martial arts experience
- Awarded "International Instructor of the Year" by the American Federation of The Martial Arts
- Golden Lifetime Achievement Award March 25, 2000

For more information about Grandmaster Rick Moneymaker, The Dragon Society, or Torite-Jutsu, [CLICK HERE](#)

### **Master Mark and Jook Lum Praying Mantis**

*by Dr. Marty Eisen*

Gin Foon Mark is the fifth generation master of the Kwong Sai Jook Lum Praying Mantis system. Master Mark was born

in Toyson, a village near Canton, China in 1927. He comes from a family of four generations of high ranking, Kung Fu experts. His instruction in Kung Fu began at the age of five, under the supervision of his uncles and grandfather. He is one of the few people alive today who has directly experienced Kung Fu as it was taught in the monasteries when they were still fountains of knowledge. At the age of nine he was admitted to the Shaolin Temple at Chun San and studied with the monk Moot Ki Fut Sai as well as other outstanding Masters. He received instruction in Si Lum, White Crane, Eagle, Leopard, Tiger and various internal Kung Fu systems.

His uncle, a White Crane expert, was gigantic, over seven feet tall and close to 300 pounds. Master Mark realized that there might always be someone larger and stronger than him. It was senseless to rely on muscular strength! Therefore, he asked his father to petition, on his behalf, for admittance to the Hoi Jung Temple in Macao. Mark was accepted into this temple which was renowned for its internal Kung Fu. There he studied an ancient form of Tiger Claw, which relied on sensitivity and turning the opponent's strength against him. Master Mark also studied Praying Mantis in the Jook Lum Temple in Kwong Sai. He applied the sensitivity exercises to this style, creating a much softer system.

In these temples, Master Mark studied:

1. Ming Kung: Self defense techniques and the healing arts of herbology, acupuncture and Chinese Massage.
2. Shin Kung: Spirit Kung Fu which included charms for controlling spirits using the Ba Kua in relation to the zodiacal signs, healing the sick, begging for rain, expelling evil spirits, judging the success or failure of a project and designing structures (Feng Shui).
3. Chi Kung: Use of internal power (Chi) both for health and the Martial Arts (Dim Mak, iron palm and body).

During World War 11 Master Mark was a bodyguard for his uncle, who was a general in the Chinese army. He was already a Kung Fu expert; no one would suspect that a 15 year old had such devastating skills.

Sifu Mark's teaching career began in 1947 when the trade associations of Chinatown, New York, sent for him to instruct their younger members. In New York, Master Mark met Sifu Lum Wing Fai, the fourth generation Master of Kwong Sai Jook Lum Praying Mantis. Master Mark continued his study of Praying Mantis with Lum for nearly 10 years.

Why did Master Mark give up the other forms of Kung Fu to concentrate on Praying Mantis? He thought that it contained most of the techniques of other styles; one could theoretically improve forever, since this style was not based on muscular strength and fast reflexes. Moreover, it was one of the deadliest forms of self defense that Master Mark had run across. Incidentally, this is why Bruce Lee was attracted to this system. One reason for its effectiveness was that it was invented for fighting by a puny monk to defend himself against a bullying, gigantic Kung Fu expert, as the following brief history indicates.

This Praying Mantis (Tang Lang Pai) system is about one hundred and eighty years old. it was created by Sam Dart, a monk of the Jook Lum (Bamboo Forest) Buddhist Monastery in the province of Kwong Sai, China. Sam Dart was so small and frail-looking that the monks didn't allow him to practice Kung Fu. He was given all of the dirty tasks. One of his chief duties was to carry water from the river to the monastery. If he became tired and rested, the abbot's chief assistant hollered at him and frequently beat and kicked him. Sam Dart endured this abuse because his tormenter was a huge, powerful white eyebrow style Kung Fu expert.

One day Sam Dart was sitting outside the monastery. He saw a praying mantis battling a huge bird at least ten times its size. The bird retreated and finally flew away. Sam thought that if the small insect could vanquish the large bird, perhaps he could defeat his gigantic tormenter. He captured some praying mantises and studied their fighting methods. Sam copied the insect's fighting techniques and combined them with the inner power training methods he had learned from his former teacher. This Sifu was a hermit called Hai Shem, who lived on Wor Meh Mountain. Hai Shem was a very deep and mysterious person with great internal power. It is not known whether he knew any Kung Fu.

After Sam had been studying for about four years, the abbot left to visit another monastery. When he returned he saw that his assistant was bandaged and limping. He asked the White Eyebrow what had happened. The White Eyebrow explained that he had an accident. The other monks feared the White Eyebrow and didn't contradict him. Finally, Sam Dart said that he would tell the truth. He had fought and trounced the White Eyebrow. He was very sorry for what he had done but he couldn't restrain himself - a beaten dog eventually turns on his tormenter. The abbot commanded, "Don't do it again," and struck Sam lightly on the head three times. He repeated the warning and once again lightly tapped Sam's head three times.

Sam reasoned that since the blows were so light that they were not meant as a punishment, but as a code. Perhaps the abbot wanted to meet him outside the monastery at 3 A.M.. That night Sam went outside the monastery's walls at 3 A.M.. The abbot was already there. The abbot thought that Sam Dart was clever not only because he figured out the code, but also invented an outstanding system. He decided to help Sam. The abbot saw some weaknesses in the system and pointed them out. They continued to meet and further develop the system.

Today it might seem strange that many monks who lived and worked in monasteries practiced some form of martial art (Kung Fu). There were two reasons for this tradition. Long hours of meditation and religious practices weakened the body and exhausted the mind. The monks realized that Kung Fu is a good discipline for both the body and the mind, being conducive to good health and relaxation. Moreover, Kung Fu provided an excellent defence against robbers who occasionally tried to plunder monasteries.

Each major monastery had its own style of Kung Fu. Naturally, rivalries developed among the many styles, so exhibitions and tournaments were held periodically. A council composed of the elders of the various monasteries presided over these gatherings. It was not unusual that a contestant suffered fatal injuries. Under such stiff competition the less effective systems were gradually eliminated; the better ones survived and propagated.

At that point in history, most of the major classical Kung Fu systems were well-developed. The abbot instructed Sam Dart in many practical techniques from other systems. That is why the Praying Mantis system contains many techniques from other systems. Sam was interested in creating an extremely effective and deadly fighting system to use in tournaments between monasteries.

Sam Dart taught his system to Lee Siem, a fellow monk of unusual intelligence and physical stamina. Under Sam Dart's skillful instruction, Lee mastered the intricate and subtle techniques of the system. Lee Siem won the King Fu championship in 1850. After that he never participated in a fight to the death and became a high priest.

For centuries martial arts were taught mainly within the monasteries. Near the end of the Ching dynasty many changes in customs occurred. Chung Yu Chang was one of the first laymen to learn the Praying Mantis system from Abbot Lee Siem at the Jook Lum Temple. Master Chang passed the system on to Lum Wing Fay, Master Mark's teacher. Since none of the teachers died before passing on the whole system, this is one of the few systems that has survived intact.

This system is alive today largely through the efforts of Master Mark alone. None of the other disciples of Master Lum taught Praying Mantis openly. In fact, in the 1940's Kung Fu was reserved for the Chinese. Master Mark believed that all people were the same and taught all interested students of good character. He was one of the first Chinese Kung Fu teachers to open his Kwoon to the general public. He also gave many demonstrations in Madison Square Gardens during Karate tournaments. His students participated in the first Karate versus Kung Fu competitions held in California.

Promoting Praying Mantis in those days was not easy. Master Mark was challenged many times by Chinese Kung Fu practitioners. They thought he was too young to be a Sifu. Many Karateka's also challenged him because they had never

seen Kung Fu and doubted its effectiveness. Master Mark soon gained the reputation of a formidable fighter in the 1950s. At that time Bruce Lee was visiting his father, who was an actor and appearing in a Chinese theater in New York. An acquaintance of the actor brought Bruce Lee to Master Mark's school to study there. Bruce Lee was so impressed with Master Mark's skill and knowledge that he wanted Master Mark to move to California in order to continue his studies and use Master Mark as a technical adviser for his films. However, Master Mark could not leave New York at that time because of family obligations.

In 1968, Master Lum Wing Fay closed his hands (retired). He encouraged his five disciples to carry on the traditions of the system and appointed Mark to be the fifth generation Master. To honor and formalize this event, a huge banquet was held at the Atlantic Ocean restaurant in New York. The retirement of Master Lum and the inauguration of Master Mark was witnessed by over 200 prominent members of Chinese Associations. To commemorate this event a photo of the 5 disciples was taken with Master Lum. Sifu Mark received Grandmaster Lum's Spri (altar) with its cups, bowls, fans, stamps and other artifacts from the Temple. Shortly after his retirement, Master Lum moved to Taipai, Taiwan.

During the next 23 years, Master Mark and Grandmaster Lum actively corresponded. Lum continually encouraged Mark and revealed new facets of the system. During this same time, according to tradition, Master Mark and the four other inner disciples helped to support their Sifu with monthly donations.

Since Master Mark was one of best known Kung Fu teachers in those days, he was selected to appear on the popular television program "You Asked For It". The producers provided Master Mark and his family with an all expenses paid trip to Taiwan for a surprise visit with Grandmaster Lum. After more than 12 years of separation, the reunion in the temple between Mark and his old Sifu was very emotional. The producers filmed and televised these Masters practicing their art together once again.

In 1970, Master Mark was invited to visit Minneapolis, Minnesota by a number of martial artists. He liked the area so much that he settled there in 1971 and opened a Kung Fu school. However, just as before, Sifu Mark's primary source of income came from the restaurant business, since he is also a master chef. Minnesota considered him to be a noteworthy historical figure and elected him to the Living History Museum. In 1979 a biographical film was produced and archived.

Master Mark was selected by the Physical Education Department at Temple University to appear in their World Masters' Symposium, held in Philadelphia in 1982.

Sifu Lum taught Master Mark the following formulas of the system: 3-step arrows, Um Han, Um Moy Fat, the 18, 36, 72 and 108 point formulas. He also taught Mark classical Chinese weapons, such as the butterfly knives, the staff, the 3-section staffs, the kwando, the trident and swords. However, most importantly he transmitted the secret fighting strategies and inner power (Chi Kung) exercises to him. Mark also learned Lum's methods of treating injuries along with the secret herbal formulas. Some of these formulas will increase the flow of Chi to certain areas of the body and strengthen these parts, for example, the bones. Thus, it is not necessary to toughen the hands by hitting hard objects like in external styles. In addition to the healing aspects of the art, Master Lum taught Mark the deadly art of striking acupuncture points, Dim Mak, and gave him the chart of the secret acupoints.

Master Mark learned that a theoretical knowledge of Dim Mak is not enough to apply it successfully in actual combat. The fighting system must have certain characteristics imposed by the requirements that the acupuncture point must be struck accurately and with sufficient force. The difficulty is that the target is small, moving, not rigid and often protected. For example, suppose the acupuncture point is located on the arm. If you lunge at the arm from a long distance, the arm will have moved slightly. Even if you hit the target, the arm will be moved by the force of the punch and so the strike's power will be reduced.

Insight into an effective technique for the application of Dim Mak can be obtained by considering the analogy of pushing an elevator button. Most people keep their hand close to the button and push it with one finger, instead of their whole hand. Thus, for accuracy, the ability to strike forcefully from a short distance (short power) must be developed. Furthermore, the striking surface must be small, like the second joint of the index finger of a phoenix-eye fist used in Praying Mantis. To compensate for the loss of external power of a blow, due to the give in the target, the ability to inject Chi must be developed. Finally, since the opponent is trying to block your punch, you must be able to spin around his block and perhaps attack another acupuncture point. This ability depends on feeling rather than eyesight. All of these abilities are found in the Praying Mantis System, since it was especially developed for Dim Mak.

**All of the formulas that Master Mark learned from Lum and in the Jook Lum Temple were one-person formulas.** From seeing many famous Masters fight and from his own fighting experience, Sifu Mark realized that the formulas alone were not sufficient for self defense. Real fighting is continuous, you attack, your opponent counters, you counter his counter and so on. You must not only learn distancing and timing, but feeling as well so that you can turn your opponent's strength and aggression against him. You must also learn how to handle different sized opponents, varied attacks, etc. Thus, in order to clearly understand how to use the techniques in a formula, Master Mark devised realistic and practical two-person fighting versions of each formula. In addition, he invented many new two-person formulas depending on the level of skill of the students, like loose hands. He also designed many new sticky hands formulas like Toyshu, Saishu Patterns, 5-Star, etc. These are outstanding contributions to the evolution and fighting prowess of Jook Lum Praying Mantis.

The Praying Mantis System is very subtle. Powerfull and practical techniques are hidden in the relaxed, circular movements of a practitioners hands and feet. It is difficult to explain these techniques until they are practiced and experienced. However, the following features of the system distinguish it from other systems.

1. Praying Mantis is an internal system. It concentrates on developing internal power rather than external muscle strength.
2. The Praying Mantis system has more techniques than many other systems and includes sticky' hands and feet.
3. The Praying Mantis uses his opponent's strength against him.
4. Many Praying mantis techniques rely only on feeling. The hands react as if they had eyes and without thinking. The hands are alive and not dead. Praying Mantis is a "Soft Arm" Kung Fu system.
5. Each formula has a two or more person breakdown.
6. The Praying Mantis learns to use each limb independently of any other limb.
7. Praying Mantis fighting is relaxed, continuous and flowing.
8. The techniques are practiced exactly the way they are used; there is no show.
9. The Praying Mantis System is a shortcut system.
10. Praying Mantis has more than one power.
11. Although the Praying Mantis practices high kicks, it favors low kicks for combat.
12. The Praying Mantis uses Dim Mak, the art of striking acupuncture points to produce injury or death.
13. The system is based on Taoist philosophy. Ultimately it reduces to Yin and Yang. The practitioner requires no conscious thought to react.

The world headquarters for Kwong Sai Jook Lum Praying Mantis Kung Fu is in Maplewood Minnesota, a suburb of St. Paul. Here Master Mark teaches the self defense part of the system, which includes all possible types of armed and unarmed attacks. Since Praying Mantis is not a sport all possible ranges of fighting are taught, for example, close quarters and Chin Na. All classical Chinese weapons are taught. Chinese painting and lion dancing are also taught. In addition Sifu Mark emphasizes the health aspects of the system and has special classes oriented solely to health, for example, the Six Healing Sounds' class. Master Mark's Six Healing Sounds teacher was simply known as "Old Master" in China. Even when around 100 years old, he was in good physical condition and appeared half his age. He had a government job and travelled from province to province teaching Chi Kung until his death at around 105. He cured many diseased people with Chi Kung. Master Mark also teaches an internal version of the Iron Palm, called the Cotton Palm, which he learned in the

Hoi Jung Temple. This version is much safer to learn than the regular Iron Palm, which can have many adverse effects on a practitioner's health.

Master Mark's training partner, Ho Dun, died in September, 1991. Grandmaster Lum died in November, 1991. Documents recording the funeral of Grandmaster Lum indicate that only the living disciples, Lee Boa, Chuck Chin, Eng Shew and Gin Foon Mark contributed towards the burial of their Sifu.

This leaves only 5th generation Master Mark as the ultimate authority on the Jook Lum System. Fortunately, in this modern age there is still a complete system and a living Master. To preserve this system requires dedicated students who realize that Kung Fu is a lifetime study and are willing to search for genuine teachers.

Unfortunately, it is not easy for neophytes to find genuine teachers. History shows that in some martial arts, after the Master had died, students who were not inner disciples, and did not learn the whole system, claim to be Masters. The same thing is happening in Kwong Sai Jook lum Praying Mantis. People, who were not inner disciples of Master Lum or even his student but taught by Master Mark or his students, claim to be Masters. They hoodwink the public by forming benevolent societies or with flowery dedications to Master Lum. Some offer a picture taken with Master Lum as proof. Any experienced martial artist can see that some of the so-called self defense photos are unrealistic and are just poses and clowning for the camera. There are also Sifus and their students who didn't have the patience to learn the whole system or even to correctly learn the small part of the system that they pretend to teach. These pretenders expose themselves by their ludicrous movements which do not resemble the movements of Masters Mark or Lum. Fortunately, a prospective student can draw his own conclusions by seeing Master Mark in person, videotapes of Masters Mark and Lum, or Master Mark's web site.

Adequate self defense skills can be learned in a few years, much easier than in many other systems. The reason is that in this style of Praying Mantis the techniques are applied exactly the way they are practiced. One can learn how to improve one's health in about 6 months by learning the rudiments of the Six Healing Sounds.

At 73, fifth generation Master Mark's skill is still improving. His inner power is very effective in warding off the attacks of any sized opponent.

*The fifth Master, Gin Foon Mark, came from a family of four generations of Kung Fu experts and has been teaching Kung Fu for more than fifty years. He is one of the few living people who were trained in monasteries when they were strongholds of Kung Fu. Master Mark was one of the first Masters to openly teach Kung Fu to occidentals. He was featured on Prism television and the subject of an educational film "Kung Fu Master". Since he was famous, he was selected to appear on "You Asked for It". This television program depicted the reunion of Master Mark and his teacher, Master Lum. Sifu Mark has also been featured on Prism television. Master Mark's home state, Minnesota, considered him such a noteworthy figure that he was elected to their Living History Museum. In 1982, master Mark was selected for the World Master's Symposium at Temple University.*

*Dr. Eisen has written many articles on Kung Fu, Eastern exercise and Chinese medicine.*

## **Ancient Chinese Weapons - A Martial Artist's Guide**

*by Dr. Yang Jwing-Ming*

**Weapons and Martial Artists** Generally speaking, a well-trained martial artist would carry at least three kinds of weapons. He would have a primary weapon such as a sword, saber, staff, or spear, with which he was most proficient. Usually this weapon was obvious to his enemy and had the most power and killing potential. A secondary weapon would be hidden on his body, perhaps a whip or an iron chain in his belt or a pair of daggers in his boots, which could be used in the event that his main weapon was lost during battle. For use at very long distances or in a surprise attack in a close battle, he would use dart weapons. Some of these easily-hidden weapons (e.g., darts or throwing knives) were thrown by hand, others (e.g., needles) were spat from the mouth, and still others (e.g., sleeve arrows) were projected from a spring-equipped tube. In choosing his weapons, a martial artist must consider three factors. First, what weapon suits his physical stature? If he is tall and strong, he would take advantage of a long, heavy weapon such as a large saber or halberd, which may weigh over 50 pounds. These weapons have more killing potential because of their length and are more difficult to block because of their great weight.

If a martial artist is tall but not particularly strong, he might choose a spear. With this long but lighter weapon, he can effectively utilize his speed and realize greater endurance in battle. A short but very strong man might select a thick, heavy saber or a pair of hammers. Such weapons can devastate an opponent at close range.

Finally, a short and weak martial artist can best utilize swords, double swords, double sabers, double rods, or daggers. Most female Chinese martial artists specialize in these weapons.

The second factor a martial artist must consider when choosing a weapon is the conditions of an upcoming battle. Will he be on horseback facing a similarly mounted opponent? Will he be grounded but his enemy on horseback? Or, will it be a purely man-against-man encounter with no interfering steeds? Each situation requires a different weapon.

If fighting horse-to-horse, a martial artist must consider four things: protecting himself, protecting his horse, attacking his enemy, and attacking his enemy's horse. The reason for protecting himself is obvious. Protecting his horse is almost as important. He remains on equal footing with his adversary only while he is mounted. If the horse becomes disabled or the enemy knocks him off the horse, he is lost. Of course, attacking the enemy is uppermost in his mind. A long weapon such as a long staff, spear, or halberd fulfills all these requirements.

A martial artist on foot, fighting a mounted opponent, requires different weapons. His objective, killing the enemy, can be accomplished more easily if he can force him off the horse. In accomplishing that goal, a hooked sword can be used most effectively in attacking the horse's legs. Alternatively, he may use a very long, tapered rod to knock his adversary to the ground.

The final factor a martial artist considers when choosing a weapon is his own martial style. Certain weapons lend themselves better to one school than to another. For instance, Shaolin disciples were apt to use a long rod or spear, whereas Taiji practitioners more often chose the sword.

To be able to effectively utilize various weapons on different occasions, a martial artist would practice and specialize in at least one long weapon and one short weapon. Because the main principles within each class of weapons are the same, it would be simple for a well-trained martial artist to effectively utilize any weapon instantly. Long weapon training traditionally started with the long rod, whereas short weapon training began with the saber. There is an old saying, "the long rod is the root of all the long weapons, and the saber is the pioneer of the short weapons" which implies that the long rod and the saber serve as the foundation for further work within each group of weapons. In Chinese martial society, it is said "The spear is the king of the long weapons and the sword is the leader of the short weapons." This saying implies that the spear and the sword are the hardest of the long and short weapons to learn. Once a martial artist could skillfully apply them in battle, he could take advantage of the techniques and skills which the spear and sword offer. There is another proverb, "Hundred days of barehand training, thousand days of spear training, and ten thousand days of sword training." From this proverb, one learns that the sword is the hardest weapon to learn. The sword is light and requires more than ten years of "internal power" training before one masters techniques for blocking

*Dr. Yang has been involved in Chinese Gongfu since 1961 and has more than thirty years of instructional experience. Dr. Yang has published twenty-four books and twenty-eight videotapes on the martial arts and Qigong. Currently he is president of Yang's Oriental Arts Association, Boston, MA.*

## **How The Arts Have Changed My Life**

*by Jeff Miller*

Throughout my life, I have always been a physical person, lifting weights, neighborhood boxing, running, etc. Starting in 1981, I became involved as a law enforcement officer in various departments. I have done just about everything, from being an auxiliary police officer, Police Officer, private investigator, coroner's investigator, to a bounty hunter for a bondsman. Throughout my law enforcement-centered career, I've had various types of physical training including self-defense, take downs, and physical control techniques.

Starting in 1987 to 1992, I started to experience numbness, stiffness, pain, burning sensations, forgetfulness, fatigue, unexplained shaking of my legs, and at times I would limp for unknown reasons. Basically, I attributed this to the many physical confrontations that I experienced throughout my career.

In about 1986 I was experiencing vision problems. Medical professionals at the Cleveland Clinic diagnosed me with a condition called optic neuritis. At that time, they advised me that this could be a precursor for Multiple Sclerosis. To make a very long story short, that is what the diagnosis eventually became. In 1993, I had a severe bout with Multiple Sclerosis, which caused me to be taken off the road and placed on light duty inside the Police Department.

I was started on a treatment that was the latest to be put on the market for treatment of Multiple Sclerosis. It was an injectable that could cause severe depression. Six out of the first one hundred and ten people that took this drug committed suicide. Unaware of this at the time, my depression did lead to a burst of anger which led to a wound to my head caused by a 9mm., black talon hollow point round. The damage was severe. The first night entailed over 17 hours of surgery. I did not know you could be kept under that long. During this time I had to be given 11 units of blood. Injuries included the loss of my right eye, a shattered jaw bone, loss of all the teeth, top and bottom from the front teeth back, a broken nose, a shattered cheek bone, a shattered eye orbit and 3 or 4 breaks in my frontal skull bone. The doctors were amazing. My looks now are normal aside from the scar that runs across the top of my head from ear to ear, the scar on the right side of my throat and my right eye which is glass.

Sometime after this I was also diagnosed with Hepatitis C. Needless to say, I was in dire straits physically. I went from 186 pounds down to 134 pounds and my strength was deteriorating significantly. I went from being able to bench press 235 pounds to straining to bench press 45 pounds. My physical circumstances caused me to have to take large amounts of medication that at one point was costing \$4,600.00 a month and I was also forced to take an early retirement from the Police Department.

Having been very interested in martial arts, I found a local teacher, Henry Story. Henry started teaching me Chi Kung exercises. As time went on, my teacher would add an exercise or alter a breathing technique as I was able to demonstrate doing the previous one properly. Under his guidance, I did what he calls the eight best movements for health. He has taught me how to meditate, small heavenly circle chi movement and other types of chi control exercises. He has continued to add exercises and lessons in all aspects including philosophies and physical conditioning.

Continuing this, I also started Tae Kwon Do lessons at another location. My physical and mental health has improved drastically. I am back to almost 170 pounds, my stamina has improved greatly and many of my Multiple Sclerosis symptoms have lessened drastically. At one point, I was permitted by my Doctor to take up to eight muscle relaxers daily and now I max out at two daily. I still take an injection daily of a drug to slow the progression of the damage caused by the M.S. and an anti-depressant tablet daily to counter the depression caused by MS and the other medications. My visits to the Mellen center at the Cleveland Clinic to see my neurologist for the MS have gone from every three months to every six

months and finally to once a year. The Hepatitis tests are all coming back negative and my entire being is greatly improved. I attribute the large majority of my improvements in health to studying and training in martial arts. My strength, balance and over all health is probably in the area of 75 etter than it was in 1994. I have vowed to myself to continue to practice, study, learn, and to never again doubt the power and the wisdom one can physically, mentally, and spiritually obtain through the Arts.

*Mr. Miller is living proof of the healing power of martial arts. He regularly shares his experiences and wisdom at The Dragon's List Discussion Board.*

### **Why "Waste" Your Money On Martial Arts? Win \$50 at The Dragon's List!**

After reading the discussion about "why do you waste your money on martial arts" ([read the original thread here](#)) I had an idea.

The Dragon's List would like to hear why you "waste" your money on martial arts.

Respond by replying to the post [here](#) and we will vote on all responses in the May issue of The Dragon's List.

The winner will receive a \$50 gift certificate to Amazon.com!!!

Here are the rules:

- The winner will be decided by popular vote from members of The Dragon's List
- Each member can only vote once
- All entries must be made in the specified location
- You may only reply once (but if you forget something and want to add it later you can always edit your original post
- All entries must be made by May 25th, 2001

**Good luck to everyone that enters!!!**

### **Distribution Changes**

In addition to distributing our newsletter by HTML and PDF format we now offer the ability to be mailed a link to our latest issue that you may read at your convenience. This is also a the best choice if your ISP does not allow email attachments or if your email size limitations are small.

Now your choices for receiving The Dragon's List are:

- HTML (includes images, etc.)
- PDF (printer friendly, also includes images, etc. VERY LARGE EMAIL)

- LINK (our emails are large and require your ISP to accept attachments, select this is you would prefer to be notified when and where you can download our latest issue)

If you would like to change your distribution method go to <http://www.dragonslist.com/subscribe/>

Well that wraps up another issue of the Dragon's List. If you have an comments (good/bad/ambivalent/etc) we'd love to hear it.

Know how to make this e-zine even better? Let us in on the secret. To contact us please direct all mail to [webmaster@dragonslist.com](mailto:webmaster@dragonslist.com).

Got a comment about our website? Direct all website correspondence to [webmaster@dragonslist.com](mailto:webmaster@dragonslist.com).

Got a great idea you would like to see at The Dragon's List? Direct comments to [ideas@dragonslist.com](mailto:ideas@dragonslist.com).

If you received this issue from a friend and would like to receive your own copy, go to <http://www.dragonslist.com> and choose "Members" from the menu. Email subscriptions are FREE!!!

Are you receiving this issue by mistake? Go to <http://www.dragonslist.com> and choose "Members" from the menu. After you log in you will see instructions to unsubscribe.

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