



Kwan Ying Do Kung Fu

"When you drink a glass of water, remember where it came from"

...

"Practice big in order to do it small, through big movements we pack the power into small ones"

...

"See through the red dust."

...

"Whatever you do, do it with full focus and intention. The worst thing you could do for yourself is train half heartedly. You'll develop bad habits and reinforce them every time. Always focus intently on all that you do!"

-Grandmaster Feemon Ong

"When given a choice of the easy way or one more difficult, always chose the difficult path. It brings more rewards."

-Grandmaster Gao Daosheng

A clarification of Kung Fu, and a look into the history of Shaolin and Kwan Ying Do (群英道)

Before we dive into Kung Fu it is important to note that the literal translation of kung fu has nothing to do with martial arts... The literal translation is hard work, more accurately skill achieved through hard work. To say it in another way kung fu is a certain type of skill you gain through repeated practice and discipline. That being said “Kung Fu” as it is seen by the general public carries similar attributes, and isn’t too far from the literal connotation. Traditional martial arts develop a widely applied and exceptional sort of kung fu, a sort of profound skill which can be applied to move more healthily and efficiently all throughout life. When contrasting these skills to those achieved through mixed martial arts, Krav Maga, or other combat systems you’ll find the difference is that traditional movements and attributes are applicable to how you move in all of life. This retraining makes it easier to do day to day movements, and in a way your practice is extended throughout your entire day as opposed to simply training in class.

The work of kung fu form and technique practice is done slowly with a precise progression from big to small, slow to fast, mind to body. We say that the traditional path of training “puts power in the body”. A power that comes from full body movements that can be applied in whichever way you wish to use it. This power once trained efficiently with consistency comes to arise spontaneously without intentionally putting it there. This is the ultimate goal of kung fu practice, living in a way that power comes all on its own without separation from your mental or physical self.

Understanding the root of this practice lies in understanding its history. In short Kung Fu’s historical root is Chi Kung, Buddhism, and the cultural significance of the Shaolin temples. You can read more about Chi Kung in my other introduction packet, so here we’ll focus on the specific history of Shaolin, Grandmaster Feemon Ong and how this relates to training in our art.

The first Shaolin temple was in the middle of a forest that contained small pine trees, these trees are what gave the temple its name, shao (little) lin (forest). Shaolin before the time of Tamo (more about him in the Chi Kung packet) focused on translating Buddhist texts. After Tamo became the abbot the practice of Cha’an came into great importance in China, and later as the practice reached Japan it became Zen. We know Cha’an + Zen as a Buddhist practice which focuses primarily on experiencing life through meditation. The common term for this type of meditation is mindfulness. This practice of Cha’an has been a cornerstone in the practice of shaolin kung fu from the most basic temple stances to every healing and martial technique. In our practice we focus on being aware of what you’re physically doing to perfect the use of your body and handle the stress of exertion. Not to be confused with a sort of spiritual journey.

How this deeper physical awareness jumped into martial technique is a controversial topic. Many people hold the shaolin temple to be the root of all martial arts. Many people construe the history of martial arts with this belief. I used to be one of these people then I started learning about the cultural prevalence Shaolin had to the Chinese community and their lifestyle. Being a Buddhist temple it housed monks that are very caring and giving to people. Shaolin was, and still is, a community center that takes in refugees and sends out nomadic monks, very similar to the way the Catholic church sent out missionaries and was a sanctuary for people in the west.

Shaolin took in various types of people and held them to a strict code of ethics and honor, as I covered briefly in my Chi Kung packet. Shaolin was a rehabilitative center, for health and spirituality very similar to a Catholic church in the middle ages. As such it was also a sanctuary for criminals pursued by the government, military refugees, homeless, the sick, deranged, ill and destitute. Because of this Shaolin gained many benefits and endured many hardships. The temples themselves have been burnt down and raised to the ground at least 3 times, that we know of. Its occupants have been murdered by renegade monks (i.e. Pak Mei, white eyebrow) and various high level officials throughout Chinese history. Overall the Shaolin temple has always strived to maintain a neutral position in regards to government affairs, but even Potetamo (Tamo) ruffled the feathers of the emperor at the time. Individual monks at times have left the temple or been excommunicated for being instruments of government uprising. Especially during the up rise of communism in China, and the boxer rebellion which nearly destroyed shaolin culture and martial arts as a whole in China. Setting that

aside it is important to note Shaolin as many other things is a human organization and fallible. Keeping this in mind finding the truth within martial history is very obscure in China, but here's my take on it...

From looking at the history we do know, it is safer to assume that martial arts came into shaolin from various influxes. With the strong foundations built through meditation and chi kung it is far more probable that the monks, being nomadic in nature, had a need for the militaristic martial art training to protect themselves. With the supporting foundations of traditional Chinese medicine, chi kung and Cha'an they created the Shaolin martial systems we see today.

Shaolin's martial training can be seen as a natural byproduct of their experience. It fits well with a foundational tenant of Buddhism "Do not add to another's suffering". That being said, if we use too much force or tip the scales past balance we're adding suffering. This delicate balance which must be held and trained extensively, especially in the use of force. This view is the same in Kwan Ying Do Kung Fu.



Kwan Ying Do means "Way of honorable masters" and was founded by Grandmaster Feemon Ong. Feemon Ong grew up training in the White Cloud Temple in China and primarily did his tutelage under 3 masters: Master Lau Pei-Zhong, Master Jin, and Master Gao Dao-Sheng. He was a devout and traditional Buddhist, but like many Chinese had strong influences from Daoism and Confucian ethics. The only reason I mention this is that I think it's important to understand the roots of any system in order to apply them correctly. Learning and being of a particular religion isn't a requirement for practicing Kung Fu, but being able to see the art in light of its origins will greatly enhance your understanding of it.

Feemon Ong created Kwan Ying Do to honor his masters and spread the art in the west. Kwan Ying Do's literal translation is People, honor, way. I wrote a post about the focus of Kwan Ying Do here to clarify what exactly this entails:

<http://www.movewithlife.net/mwl-blog/root-of-honorable-masters>

The Kwan Ying Do emblem has various symbols. The two straight swords symbolize Ong's 2 Daoist teachers Lau Pei Zhong and Master Jin. The Red Pa Kua was included because red traditionally stands for good luck in Chinese culture and the Pa Kua a symbol for all changes, hence good luck in all circumstances. The Yin Yang also included as a wide spread symbol for Asian culture and in this particular case its original meaning universal balance and Tai Chi (supreme ultimate).

We fall under Feemon Ong's system primarily, although I have also been influenced by various other Kung fu and martial art practices. Ranking in Kwan Ying Do is difficult, yet simple to understand. We have 4 belts: White, Green, Brown, Black. In general, it takes about 15 yrs to accomplish a black belt, with regular training in the art. I've spent most of my time travelling and training outside of class and as such I'm currently ranked as a Green belt. Over all, I have been practicing Kwan Ying Do since around 2004, approximately 15 years at the time of writing this packet. I have been given permission to teach from my teacher/Sifu Dave Cial, with whom I am still consistently training with.

On the next page you'll find a general overview of what each rank entails.

White Sash:



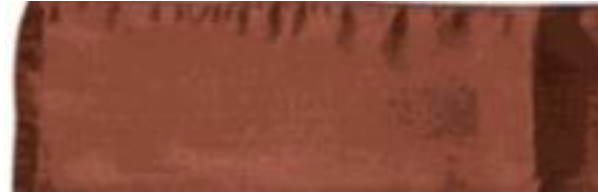
White sash is where we work on coordinating the timing of: step, stance, contact. It is also where we focus on building the ability to open ming min (lower back to mid back), kwa (hips), and big body movements (torso). **Minimum Form requirement: Sup Ji Ken, Gak Fei Ken, Far Ken**

Green Sash:



Green sash is where we develop power and fluidity of the above steps in the body, and we begin to work with application + sparing. As well as harnessing and being able to use bigger body movements w/ smaller stances and Dan Tien power (linking the core to the use of our limbs). **Minimum Form requirement: Iron Cow Plows field, Siu Hop Ken, Sei Fan Da, Som Jin Ken, Far Ken, and others ...**

Brown Sash:



In brown sash we develop greater breathing capacity, snap, fajin (refined body mechanics which results in more efficient power generation), and effective freeform/sparing application of all techniques. In this rank we also bridge Dan Tien power, Tzun Kwan power (streamlined awareness) and application thereof. **Minimum Form requirement: Far Ken, and others... Weapons:**

Black Sash:



By the time we reach black sash we should be able to expand our breath capacity, and come to develop intuitive application. By this rank power and flow becomes second nature and should come naturally. This is also traditionally the rank where we focus solely on building and expanding the art through teaching and helping others. Black Sash, contrary to Karate, is where mastery and a far deeper understanding is gained solidifying the practice in the body. **Minimum Form requirement: Far Ken(1 Breath) , and others... Weapons: at least 3 different weapons forms...**

Our lineage is as follows:



Masters Lau Pei-Zhong, Master Jin,
Grand master Gao Dao-Sheng (Left)



Grand master Feemon Ong (Right)



Master Alex Wasil, Master Ron Moore, Master Robert Krueger



Sifu Dave Cial (Left)

Sifu John Pleveris (Right)



Daniel Hyde (below)



**A SPECIAL THANKS TO ALL MY
INSTRUCTORS AND OUR
HISTORY TOGETHER!**