



VING CHUN METHODS

A TRAINING GUIDE FOR INSTRUCTORS Earle's Academy Ving Chun Kuen The Art of Invincibility

*64 basic training drills that can enhance ones structure & foundation
And develop incredible power, speed, reflexes & coordination*

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*Impeccability begins with a single act that has to be deliberate, precise and sustained.
If that act is repeated long enough, one acquires a sense of unbending intent which
can be applied to anything else. If that is accomplished the road is clear. One thing will
lead to another until the warrior realizes his full potential". - **Don Juan, Castaneda***

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INTRODUCTION & INTENT OF TRAINING GUIDE

At some point in their training I will encourage every member of Earle's Academy to become a Wing Chun instructor, for I am a firm believer that the practitioner will reach their full potential in the art far sooner if they are placed in the position of teaching it. However not everyone aspires to be an instructor or take on the responsibility of teaching others, and for them other in-house methods are used to bring out their best.

The decision to train others should not be made lightly, for it shoulders one with a certain amount of responsibility. It's all very well to train others for the benefit of furthering your own skills, but what of the expectations of those whom you are training? They are probably training with the expectation that they are going to be able to learn the Wing Chun system, and to fulfil that expectation requires the commitment of not just the trainee, but you the instructor.

It is with those ideas in mind that I have put together this training manual to assist in the development of suitably experienced (Earle's Academy) Ving Chun Instructors who will have the expertise to:

- Demonstrate a basic general knowledge of the history of Earle's Academy, and the history of Ving Chun
- Demonstrate a general understanding of the guidelines and expectations of the Australasian Ving Chun Kuen Instructors Association & the Australasian Ving Chun Kuen Sports Association
- Ensure that their students understand and are meeting association membership obligations
- Introduce and supervise safe training practices
- Describe and demonstrate core technical skills of Ving Chun
- Teach effective practical self-defense using the Ving Chun method
- Be able to assess and assist students practical and theoretical progress

To those ends **Part 1** of this manual contains an outline of the history of Earle's Academy, some information about the Australasian Ving Chun Kuen Associations, and brief essays on loyalty and the Kungfu family.

Part 2 details expectations of the relationship between the Association and the Instructor; provides practical guidelines for establishing a class; and describes 64 basic training drills that can enhance ones structure and foundation and develop incredible power, speed, reflexes & coordination.

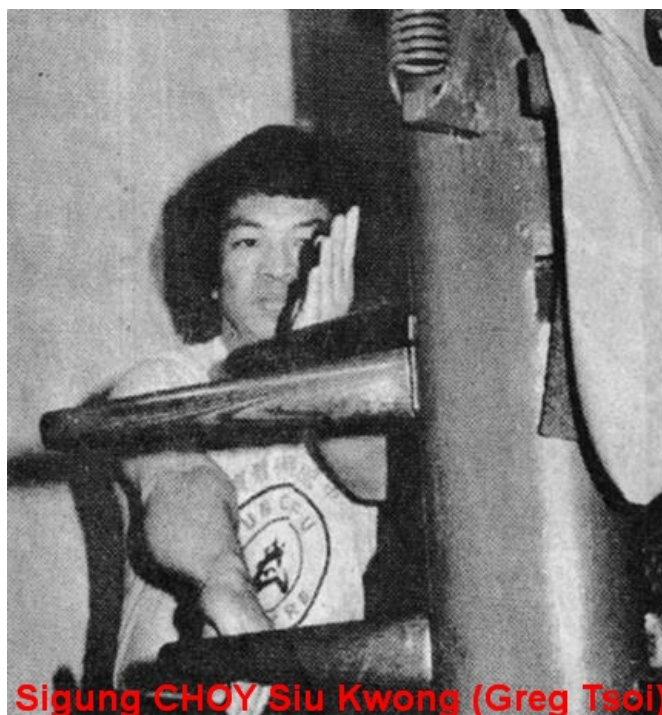
Kevin Earle

Additional information is available on our website - www.earleswingchun.com

VING CHUN METHOD – PART 1

HISTORICAL PERSPECTIVE

VING CHUN SINCE YIP MAN



Sigung CHOY Siu Kwong (Greg Tsol)

Master Choy (born in 1939) began his training as a private student of great Grandmaster Yip Man (Ip Man) in 1951, at about 12 years of age, before immigrating to Australia circa 1959. In early 1972 he received permission from the Grandmaster to teach publicly, opening the VCK Kung Fu Centre at 768 George Street Sydney. Prior to that time, from the early sixties, he had taught more or less privately in Dixon Street, being the first Wing Chun Master to publicly teach Wing Chun in Australia, and one of the first Wing Chun Masters to teach westerners.

It is believed that Grandmaster Choy stopped teaching publicly in 1976 or '77, and there is little written about him. For that reason we have published the text of a rare interview Master Choy gave (about 1974) in an article titled "The Real Kung-Fu" Sydney Wing Chun master who trained with Bruce Lee"; published in 1974. (Volume 1 * No 2, Australasian Fighting Arts magazine).

(It is recommended you read the full article @ www.earleswingchun.com)

IP MAN VING CHUN IN NEW ZEALAND

Earle's Academy Ving Chun Kuen

Ving Chun Kuen (Wing Chun) was introduced into New Zealand in 1972 by Kevin Earle, whose later formal studies in Ving Chun were with Master CHOY Siu Kwong (Greg Tsoi), a student of the Great Grandmaster YIP Man (IP Man) of Hong Kong.

Kevin Earle is a true pioneer of Ving Chun Kuen, being the first to publicly teach the art in New Zealand, and his dedication to studying and teaching Ving Chun spans more than forty years. He has travelled overseas to study with some of the world's leading exponents of the art as well as hosting various martial art Masters in New Zealand. He has given public demonstrations of Ving Chun, manufactured training equipment, produced videos for the promotion of Ving Chun, and has had numerous articles published in martial art magazines. With his encouragement and support many of his students have trained in Australia, Hong Kong, and China; and a number now run their own schools.

During 1978-79 he was an elected representative on the (then) New Zealand Martial Arts Council organized by the Ministry of Recreation and Sport. He was the representative for the South Island Chinese martial arts on that Council. He later represented the former New Zealand Chinese Martial Arts International Wu-Shu Council, (now the New Zealand Kung-Fu WuShu Federation) during its establishment. He has been a permanent lifetime member of the prestigious Hong Kong Ving Tsun Athletic Association since 1994.

Instructor Kevin has many years of practical security/crowd control experience in the hospitality industry, as a Doorman in various dance halls, night clubs, and hotels, as well as training many who work in that industry. Indeed many owe their start in that industry to his guidance, his instruction, and his personal recommendation. Even today in his sixties he continues to train door staff and security personnel while still actively working in hospitality. He continues to teach (privately), give workshops on Ving Chun, and he is founder as well as a Technical Advisor to the Australasian Ving Chun Kuen Instructors Association (1994) and its associate body, the Australasian Ving Chun Kuen Sports Association.

With a part-time career as a "Bouncer" (Doorman) spanning 45 years and 40 years studying and teaching Ving Chun, Master Kevin is well qualified to teach and write about the practicality and technical aspects of Ving Chun Kuen, the Fighting Fist of Ving Chun.

(As published in the official website www.earleswingchun.com)

STRUCTURE OF EARLE'S ACADEMY ORGANIZATION

Concerned at the number of persons who misled the general public by falsely claiming to be qualified to teach Ving Chun - and claiming to have been trained in his Academy when in fact they had not trained at Earle's Academy at all, or had limited training; and feeling a responsibility to both the wider Wing Chun community and the public at large that the art of Ving Chun Kuen (as developed, and taught by him) be passed on in the highest standard, Master Kevin Earle formed the **Australasian Ving Chun Kuen Instructors Association** (the AVCKIA) as an umbrella group for those Wing Chun instructors and practitioners who had been trained at Earle's Academy so that;

- (1) Members of the public would have a way of identifying legitimate instructors; &
- (2) It could be ensured that genuine Earle's Academy instructors and practitioners could be identified and had access to on-going training and up-skilling.

The Australasian Ving Chun Kuen Sports Association (AVCKSA) was later formed for all members to foster the sense of family; of belonging; in keeping with the traditional values of Kungfu. The purpose being that the instructors train only with the recognised members of the family, and that members train only with fellow members & Association Instructors, so that eventually they may experience the higher levels of learning & understanding.



EARLE'S ACADEMY AND THE WING CHUN FAMILY

Earle's Academy is, in the general tradition of Chinese Kungfu, much like a family. Loyalty is paramount. Although it can be said that there are no secrets in Kungfu, in fact the training methods within each family are often unique to that family. Thus any student who shares that knowledge with outsiders may be expelled.

One should note that even within a particular system of Kungfu, such as the Wing Chun system, there are individual families. For example the Wing Tsun style of Leung Ting, has been copyrighted by Leung Ting, and again one can see subtle (and not so subtle) differences in the Wing Chun of William Cheung, even though both those masters originated from the Yip Man school in Hong Kong.

Leaving Instructor training manuals with juniors, who may then disperse them among the wider community, is one example of knowledge 'sharing' that is prohibited. This does not mean that the contents are 'secret', or withheld from the members; the contents are meant to be shared with them in a way that any possible misunderstanding is minimised. Other examples include 'free' training that extends beyond a cursory introduction to the art; accepting as students Instructors from other martial arts; accepting as students those who actively participate in other martial art activities; doing chi sau or other training activities with 'mates' and other persons who are not active *financial* members of the family school. *Instructors should actively discourage such activity.*

Some might suggest that restriction on 'sharing' is solely for the benefit of the School; or that the Academy is perhaps holding back information; or has something to hide. Nothing could be further from the truth! It is for the benefit of each member, and for the benefit of prospective members - remember, the members are the Academy.

(The sharing of knowledge should be done with guidance, says Instructor Kevin. He gives the example of a member who, after only a few lessons, stole a class training sheet and left the Academy. A few weeks later the same person advertised a Wing Chun class in a local gym! Instructor Kevin visited the class and observed that not only was his material being taught incorrectly, but badly as well! He subsequently shut the class down. As he explained to the Gym owner, "Not only has he stolen from me and my academy members, he is stealing from you, and from those who have signed for his program. He is committing a fraud against them, and possibly putting them in danger through his poor teaching practices.").

In fact far from keeping members in the dark, since the day that the Principal Instructor of Earle's Academy, Kevin Earle, introduced Wing Chun to the New Zealand public, he has actively supported and promoted other Wing Chun Masters, arranging for students to support the Australian seminars of Chu Shong Tin and Jimmy Fung, as well as the New Zealand visits of Susana Ho, YC Yeung, Beau Bouzaid, Ian Protheroe, and Mark Rasmus.

However these were not whimsical encounters by Instructor Kevin; rather they were organized support for the spread of the Wing Chun system as a whole, and for the individual Masters concerned. Over the years he also organized the distribution of dozens of Wing Chun books authored by Karen Armstrong and the late Jim Fung. Further, he has also hosted Filipino martial artists.

He has also encouraged Earle's Academy members to visit other Wing Chun Masters when traveling internationally, and a number have visited schools as far a-field as the UK, Canada, Mainland China, Hong Kong, Australia, and Germany.

(One of his students lived in Hong Kong for more than three years, training at Wong Sheung Leung's school; another moved to Melbourne and became one of William Cheung's senior Instructors, teaching Ian Protheroe, among others; one became the Ashburton based New Zealand representative for Ian Protheroe; one lives in Bangkok Thailand where he trains in the Chu Sau Lei lineage of Robert Chu; and many know of Sifu Beau Bouzaid.)

However while promoting the wider Kungfu family, Instructor Kevin continues to promote the traditional Kungfu way of one Master, one lineage.

SIFU NET AND THE WING CHUN RIDDLE

Kevin, the westerner will never master the real kungfu.” So spoke my kungfu friend, a master of White Crane Kung-Fu. At the time of our conversation I was a young teacher of the Wing Chun system of kungfu, of which there was just one book available in English, and to my knowledge at that time there was just one system of Wing Chun. I had only one teacher. I had but one path to follow. How hard could it be?

As I reflect on that damp and misty evening conversation some forty years ago I find my friends comment somehow strangely prophetic. If it was impossible for a westerner to learn real kungfu forty years ago then surely it is impossible now, for no longer is the path clear cut. As a raw beginner, at least I had had the opportunity to scratch the surface of kungfu, while today the surface is littered with trips and snares amidst that thorn bush known as 'The Net'.

The internet is a goldmine of information about various kungfu systems including Wing Chun kung-Fu, each promoting their own particular theories over the internet and through other media. With so much information now freely available surely, logic would suggest, it should be easier to learn kungfu; yet even before they begin the kungfu novice is faced with a confusing dilemma. Which path to follow?

There is in excess of one million addresses to Wing Chun available via the internet, and one could not hope to visit every address in their lifetime, never mind read the tens of millions of pages of information those addresses lead to, or watch the thousands of Wing Chun videos posted online. Even if one could devote their waking hours to such a pursuit, where would it lead? Certainly not to any quality of personal development in the art itself, for one would have no time to practise. And even if they set aside a portion of their time to practise, questions would then arise. Which theories on Wing Chun are the theories to practise? Whose method to follow? Which system of Wing Chun to study? How should one stand? This way or that way?

One of the problems associated with written information on the net is that the subject matter may be presented in such a way as to appear quite logical. But is it really? Often that which is logical in theory is not so in practise. And what may appear to be logical in a particular circumstance may be quite impractical when subtle changes in circumstance occur. So how does one ask the author to qualify or verify their statements? Can one enter into dialogue with the writer, coupled with hands on guidance or demonstration to substantiate their written ideas? Still another problem that arises is that often one cannot identify the source; or if the source is identified, the reader may lack the necessary understanding of the underlying principles of the system on which the source is based and may mistakenly attempt to apply those principles into their own system. Further, is the source reputable? Similar problems exist with video - and often a certain practitioner and his methods may appear extraordinary on video, leading the viewer astray or giving them unrealistic expectations, for generally footage shown is a carefully staged demonstration with willing and compliant followers.

As I alluded to, numerous systems of Wing Chun have been 'discovered' in the past forty years. Some claim lineage from Henan Siu Lam, some from Fujian Siu Lam. Some descend through Yip Man. Some branch off before Yip Man, maybe through the Red Junk, or through Malaysia or Vietnam. Others have sprung from the Yip Man lineage in the period since Yip Man settled in Hong Kong, and have separated laterally through several generations. And despite the claims by some advocates of the different systems that they are 'the same', or that the underlying principles are 'the same', in my opinion they are in fact quite different in principle and substance.

The ease with which information on Wing Chun can be accessed isn't recognised by the student for what it is - an obstacle to their progress. How can they recognise such an obstacle when they don't know any better? But it is also a problem for the teacher, for having instructed a student to stand 'this way' or perform a movement 'thus', a student, confused by the conflicting information they are exposed to, may silently or openly question their teachers methods, (perhaps even to the point of sowing dissent among other students), as they measure their instruction and progress against that which they are exposed to on the internet. Does this mean that the teacher should instruct their students to avoid internet Wing Chun? Not at all. There are many entertaining, interesting, even helpful publications available on-line, a number from very reputable sources. So if used wisely the internet can be a valuable resource for student and teacher alike. But if either believe therein lays the path to learning and teaching Wing Chun, or real kungfu, they will be kidding themselves.

So if one desires to learn 'real' kungfu how should one proceed? There is a kung-fu saying, that first one must empty ones cup to make room for the new idea, for one cannot possibly begin the new idea while one is full of the old. I would add to that by suggesting that one should not attempt to fill their cup with many flavours, for such a mind will be led about in a constant state of confusion; a gypsy; a follower of fad and fashion; led first this way then that way by contradictions in theory and principle. So I suggest that the teacher guide his students wisely through the information maze, and that the serious student spends his or her time training kungfu diligently, as guided by their teacher, treading the kungfu highway rather than the internet byway.

When you seek it, you cannot find it. - Zen Riddle

Kevin Earle copyright 2010.

(As published in the official website www.earleswingchun.com)

A subtle message in the story "Sifu Net and the Wing Chun Riddle" is the idea that time spent training ones kungfu skills will be more beneficial than time spent surfing the net – and that as an Instructor ones time will be more productive and beneficial to ones students by talking less and training more. Hence the inclusion of this story here. – Kevin Earle

Further to the dude who wanted to use our facilities but not be part of the group, here's something to think about. Music lessons, \$40 - \$60 plus an hour. Tutoring in dance, English, math's, physics - \$25 to \$60 an hour. Rugby coaches get paid, tennis coaches get paid, gym instructors get paid on top of which they may charge fees for personal training; golf pro's get paid - in fact most (if not all) clubs and sporting codes have fees and many have extra fees for specialized courses, seminars, and workshops. Then there are the associated hidden costs such as uniforms, grading's, exams, tools, instruments, etc... I am amused by the all too common mentality among wannabe martial artists that they should be taught for free.... I have frequently been approached by persons who told me straight that I "had to teach them Wing Chun at their convenience" solely because they wanted to learn. Guess who I'm not teaching.... *Kevin Earle*

Decline And Fall Of Kungfu In The West

While encouraging members to train with each other, Instructor Kevin abhors the trend amongst some past students to begin teaching others for free. "Our fees are modest, yet students ask (or in some cases don't bother to ask) for permission to teach others while not charging fees; essentially going into opposition against their own school, and undercutting it."

"With few exceptions", says Instructor Kevin, "*those students don't want to pay fees themselves or commit to attending a class*, in the mistaken belief they can get by on what little knowledge they have while hoping to maintain or improve their own skill through teaching others."

Further, they demand loyalty from their students while offering none. Their students in turn repeat the trend, thereby contributing to the watering down of the art. This partly explains the deplorable standard of some so-called Wing Chun exponents today."

"And what of their students?" asks Instructor Kevin. "They have joined such classes in the belief they are going to learn the Wing Chun system, when in fact they are no more than a training dummy for one who has only a partial understanding of the system. Who do they turn to for clarification? They have nowhere to turn. I neither condone nor encourage or support such practise."

LOYALTY & COMMITMENT

Why Training With Financial Members Is Important

Instructor Kevin has no problem with members training together outside of normal class times - in fact he encourages it. However he prefers that, with few exceptions, members only train with those who are *financial* members of Earle's Academy. The principle of training only financial members is, according to Instructor Kevin, an important one. "In previous generations, those who trained with outsiders were often regarded as traitors. Such acts of disloyalty could result in the offender being given 'the chop'. In modern times less drastic measures may be taken, however the offense remains serious."

"When one gives money, they are in fact giving of their time and effort, their sweat and blood. That demonstrates commitment and loyalty, attributes required of a student to satisfy his teacher that they are worthy of being taught", says Instructor Kevin. He gives an example of receiving a phone call from a stranger asking, "I would like to come and learn Wing Chun from you, what commitment can you show me?" "Well," said Instructor Kevin, "I have some thirty odd years teaching and studying Wing Chun as my commitment; now please tell me sir, what commitment can you offer me to teach you?", and the phone went dead. "To teach such people is to cast pearls before swine," says Instructor Kevin, "one needs to be selective in who they teach, which is why I ask [only] for loyalty and commitment. Their sweat and blood. That is the kungfu way; hard work. And in the modern world the fastest way one can demonstrate such worthy attributes is to pay the fees due."

"Further," says Instructor Kevin, "a teacher must be committed and loyal to his students. To spend time imparting knowledge and skill to persons who are not prepared to show their loyalty and commitment in return, is to steal time and knowledge from those family members who are committed, who are paying their dues."

VING CHUN METHOD – PART 2

THE ASSOCIATION AND THE INSTRUCTOR

The Association does not attempt to impose any restriction whatsoever on Instructors. Association Instructors are independent agents and as such are free to;

1. Give private instruction, operate as a club, or as a commercial enterprise
 2. Train when and where they want
 3. Set their own fee structure (so long as it's not 'free')
 4. Develop their own Wing Chun training syllabus
 5. Have their own uniform (or not)
 6. Have their own grading system (or not)
- and etc..

For personal development in knowledge & skill level of Instructors, the Association will do all in its power to provide regular access to the Technical Advisors.

The Association will not usurp the authority of Instructors – the Association is there to reinforce the role of the Instructor, add credibility to the Instructor, and provide the opportunity for Instructors to up-skill.

The Instructors will have all the rights and privileges of the Association so long as they remain financial members.

There are some base requirements for Association Instructors;

- To actively encourage their members to be financial members of the Sports Association (Australasian Ving Chun Kuen Sports Association) (and their names may then be listed on the website as practising members)
- To see that all members train only with financial members.
- To only train financial members. (An exception might be when running a self-defence course at a school, for example).
- An Instructor must not train persons for free – even if they are Association members.
- Must not train Instructors of other martial arts/schools. (They should be busy training their own students)
- That they themselves do not cross-train in other martial arts/schools. (If they want to cross-train, should have done it before becoming an instructor).
- Make every attempt to take regular private instruction with their Teacher (in the first instance) &/or with an Association Technical Advisor.
- Support workshops hosted by Association Technical Advisors.

ESTABLISHING A CLASS - GENERAL GUIDELINES

The decision to train others should not be made lightly, for it shoulders one with a certain amount of responsibility. It's all very well to train others for the benefit of furthering your own skills, but what of the expectations of those whom you are training? They are probably training with the understanding that they are going to be able to learn the Wing Chun system, and to fulfil that expectation requires the commitment of not just the trainee, but you the instructor.

Following is some general advice which you may find helpful.

Setting Up Your Class

1. The days and times on which classes will be held, the venue itself, and the fee structure, should be determined by you the Instructor, and not by students or HQ or anyone else – it's your class and so it's you who has to be there. However, if you say you are going to be available on a Monday evening at six o'clock, then you need to be available every Monday at six o'clock at the designated venue. You can't expect others to keep turning up if you can't turn up.
2. Don't over-commit yourself. It may be wonderful to run classes seven days a week, but consider your family responsibilities and the need to earn a living.
3. Don't sign up to leases and lump yourself with power bills – at least until you have a student base large enough to cover all expenses and then some. The bigger the bills, the bigger the responsibility, and the less likely you are to enjoy your own training.
4. Don't train anyone for free. It doesn't work. It's those who pay who stay. A thirty minute free participation should be welcome enough. Remember, you should be sharing your time and knowledge with those who are paying, not with tyre-kickers.
5. Don't allow people to come and watch classes. What are they going to see? Someone whose been training two or three nights going through the form? Your students are not paying their fees to be sideshow freaks, so perhaps you should consider that their right to privacy is greater than the perceived right of others to come and watch. No rubberneckers - make them join in.
6. Don't try to teach someone everything on their first night. It won't benefit them, and at best it will probably just confuse them. It's not a race.
7. Don't have children's classes. It may mean you miss out on an income stream – but what are you, a Wing Chun Instructor or a babysitter? No, it's much better to sign up mum or dad and let little Johnny or little Judy train alongside their parent, so that as soon as they have had enough for the night mum &/or dad can take them home. This means the parent maintains responsibility for the child, and the training enhances their relationship.

8. There is no sense in getting hurt learning how not to get hurt. Institute safe training practises. Even a minor injury may cause a student loss of income or loss of training time while they recover. They won't thank you.

Naturally there may be exceptions to these basic guidelines. If you are running your classes as a commercial enterprise and relying on membership for income, you may need to be supervising classes six or seven days a week and it may make economic sense to offer potential clients a free lesson; use existing members as advertising; and run classes for children, etc... Ultimately it is your decision as to who you choose to accept as a student.

Points To Ponder:

- In my personal experience there are two emotionally confusing threads that run through the mind of the majority of people who commence training. Most especially women, but many men as well. One, they want to learn how to defend themselves, and two; they don't really want to have to hurt somebody else.
- In my opinion the most important skill for a beginner to develop is the skill of not getting hit. Therefore it may be appropriate to guide students through several phases of development – the first stage being to develop proficiency in Dai Sau, Chit Sau, and four corner deflection.
- Avoid using the words “block” or “stop”. Banish them from *your* vocabulary. (This may be hard to do, because these are words new students use often and are familiar with).
- Be quite clear about saying exactly what you mean. Clarify what it is you really require from a student when you use words like “redirect” or “deflect”. What is really going on in your mind and his or her mind right about now? You've probably got the idea you're teaching this person how to “deflect” an incoming force. They, on the other hand may be thinking something like “how do I “stop” this person from hitting me?” or, “Hey, I'm “stopping” (blocking) this person from hitting me!”
- Now. The following is important. Not too much theory for your new students. Don't get into long winded explanations about the differences between blocking & deflecting, etc. Their brain is already exploding coping with all this new stuff. Keep it simple for beginners! Don't try to give them your five months or five years of accumulated wisdom & experience in five minutes.

- You're keeping it simple not because the students are stupid, *but because they're not stupid!*
- Remember the saying, sounded good in theory but didn't work in practice? Well, some theory *I* know works in practice, *but the student still has to learn how to make that theory work for them!*

Your instruction should be ninety-nine and a half percent practice, and just half a percent theory. Students will get all the theory they need and more than enough, by attending workshops & seminars, taking private lessons, and reading manuals like this.

- The role of an Instructor is to help a student learn how to put theory into motion. For themselves! *Stop trying to do it for them!* Walk away!

Finally, be honest with students. If they ask you a question and you are not sure of the answer, tell them so. Tell them you will try and find the answer, and in turn ask your Instructor for the answer.

VING CHUN METHOD – PART 3

SIU NIM TAO – LITTLE IDEA

“This is about Lop Nim - to establish an idea in the mind”

As told to Chu Shong Tin by his Master, Ip Man

When I first published this manual I (naturally) assumed that every Instructor would be familiar with the first form of Ving Chun Kungfu, Siu Nim Tao, since without it there would not be a Ving Chun system. However in hindsight the manual seemed, to my mind at least, to be incomplete without at least some reference to it, since it is the Siu Nim Tao that ties all of the other information in this manual together. Thus given the importance of Siu Nim Tao I believe that some coverage of the form here would reinforce its importance within the mind of the Instructor, as to the role of Siu Nim Tao in each of the 64 drills.

There is very little written about either *‘the force of idea’* or how to develop an *‘invincible force’*, as these concepts appear to be virtually unheard of, even within the wing chun community apart from the lineage of Grandmaster CHU Shong Tin, and although I alluded to the concept of an *‘invincible force’* in part 2 of my 2002 article *“Wing Chun’s Chi Sau Stands Up”*, I only touched on it briefly. Still, the article is worth the read, and in the future I intend to write more about *‘invincible force’*, and *‘the Art of Invincibility’*.

I must accept responsibility for the outline of training stages of Siu Nim Tao as presented here. The stages are just a guide; the important thing is to practise the form daily. However acknowledgement must go to Grandmaster CHU Shong Tin for propagating the idea of *‘mind force’* or *‘the force of an idea’* (nim lik), and I recommend any of his writings as a ‘must read’. It is not without good reason that he is known as “The King of Siu Nim Tao”.

There are four basic stages to the development of one’s Siu Nim Tao

The first stage is the memorization of Siu Nim Tao from start to finish. The time taken to memorize the form will vary from person to person. Once one has memorized the form the first stage gets left behind.

The second stage is that covered in this manual and the DVD; combining individual movements into more complex movements for application.

Teaching practical self-defence and fighting skills from the movements of Siu Nim Tao is an important part of the training, however there are other skills that need to be developed, which are covered in the third stage.

In the third stage, (the stage at which, hopefully, you should have already reached), one must clear the mind of any idea or curiosity – any thought at all – of what the movements of Siu Nim Tao may mean or could be used for, and focus instead on the *‘force of an idea’*. Training *‘force of idea’* will lead one to the developing of an *‘invincible force’*.

Regarding the third stage, it is possible to practise ‘force of idea’ without working through the second stage.

Finally, you begin to infuse your entire body, every movement, and every complex movement, with the **‘invincible force’**. This is the fourth stage.

Important: To develop “force of idea” & “invincible force”, you must not “force”, but just “be”.

Practise the form every day.

There is no tangible transition between the third and fourth stages; rather they blend together, the third stage becoming the fourth stage.

They are unending stages of personal refinement that cannot be marked or graded.

INTRODUCTION TO THE BASIC DRILLS

(The contents of this training manual should be treated as confidential - it is not to be copied or shared amongst the students, since it is quite possible that they will not be able to identify the drills correctly from the brief description given and could set themselves on the wrong path.)

The following training drills are provided as a simple guide - a prompt – for you – the Instructor.

On occasion you may find them beneficial when planning or reviewing a schedule of class activity, or when encouraging homework training.

The descriptions accompanying each drill are deliberately brief for it is assumed that you are already familiar with most if not all of these drills, having been trained in them since you began your training or when undergoing assessment while participating in the Trainee Instructor Program.

However if there is anything here you are unfamiliar with do not hesitate to ask for clarification.

Some Idea On How To Use These Drills

Sixty-four drills in total. There are drills provided for solo training (good for homework assignments); some for pairs training; some for timing & coordination; hand speed; leg manoeuvres (pivoting, stepping, & kicking); and power training, etc...

You will note that each section is divided into two or more groups. Generally speaking the first group in each section is very basic, while subsequent groups in each section are more complex in nature, requiring multiple simultaneous movements, and being beneficial for developing timing and coordination.

This method (separating basic movements from more complex movements) provides you (the Instructor) with an idea of how to break down complex movements into simple movements when a student is having some difficulty; and how to combine single actions into coordinated actions as their skills develop.

Don't practice the drill for the sake of practicing the drill! It's not the drill that is important, but the skills that may be developed by the use of a particular drill!

The final section comprises some examples of how one might use their basic skills to defend themselves if attacked, as illustrated in the video/DVD titled "The Siu Nim Tao of Ving Chun Kuen", (previously released as "Defendercise 2"). They are included in this manual for quick reference, as it is not always convenient to refer to the DVD.

*Don't place too much importance on the techniques in the DVD, for **Wing Chun is not a collection of techniques**. They are presented to inspire ideas, to fire the imagination, and as such they should not be practised to develop fixed methods; rather use them to develop movement, timing, coordination, power generation, speed, reflexes, etc.*

SOLO DRILLS

Solo Punching - group A

<u>Drill</u>	<u>Description</u>
Continuous Chain Punching	alternate between fast & slow bursts of vertical punching
Punch 1 - 10 & 10 - 1	from ready position 1 punch, pause, 2 punches, pause, up to 10; back down to 1 punch
Chain Punch Warm Down	jog quietly on spot, sink into foundation and commence burst of chain punching; repeat cycle

Solo Punching - group B

Straight Blast, Bridging	from neutral position spring forward chain punching
Single Hand Punch (a)	from center of chest 2 fast punches rest, & repeat – build up to 3, 4, multiple punches same hand – repeat with other hand.
Single Hand Punch (b)	from center of chest 1 low punch followed immediately by 1 head high punch
Single Hand Punch (c)	from center of chest 1 high 1 low & finish with 1 high
Single Hand Punch (d)	repeat (b) & (c) - combine with bridging

SOLO DRILLS

Footwork - group A

<u>Drill</u>	<u>Description</u>
Pivot 90	from neutral position pivot waist no more than 45 left, back to 45 right focus centre, feet remain parallel
Pivot 180	from neutral position pivot from waist 90 left, then pivot 180
Pivot Punch	Combine pivots with punch, and chain punching
Basic Shift Advance	half step back step forward opposite leg, circular sweep to square

Footwork - group B

Forward Shuffle	shuffle forward 4 steps & pause, continue – keep shuffle small
Bridging Step	step with lead leg, leading with ankle - feet remain parallel and the same distance apart
Continuous Shift Advance	half step back, then step forward with opp. leg – shift back with lead leg, step frwd opp leg –
Sideward Shift	step to the side & in finish square
Step/Shift & Punch	practice combining chain punching with footwork drills

SOLO DRILLS

Dai Sau & Chit Sau - group A

<u>Drill</u>	<u>Description</u>
Dai Sau	bend at elbow raise both arms to parallel fingertips touching maintain elbow angle & raise elbows to shoulder height
Chit Sau	cross arms about waist height outer wrist joint at centreline plane forward from elbow
Four Corners Drill	maintain center while performing a basic four corner pattern

Dai Sau & Chit Sau - group B

Four Corners & Punch	execute simultaneous punch while performing each deflection of four corners
Four Corners & Punch	when proficient with above combination reverse the direction of drill
Four Corners & Punch	devise own patterns practise until proficient
Combination Drill (a)	perform dai sau or chit sau with simultaneous punch while bridging
Combination Drill (b)	perform dai sau or chit sau with simultaneous punch & executing sideward shift

SOLO DRILLS

Leg Manouvres - group A

<u>Drill</u>	<u>Description</u>
Low Heel Kick (LHK)	from the neutral position LHK, MHK, & SnapKick arc in and out along the centreline and maintain the
Mid Heel Kick (MHK)	angle of the leg, LHK to knee height, MHK to own mid level height, the toe pointing out. With the
SnapKick	SnapKick toes point straight ahead remember simultaneous pivot with all basic kick training
Thrusting Mid heel Kick (T-MHK)	as required

Leg Manouvres - group B

Frontal Low Side Kick (F-LSK)	from neutral position toes pointing in kick on the angle toward centreline, striking at shin - knee height with the underside of foot/heel
Hook Kick (HK)	from neutral position toes pointing in kick on the angle using blade of leg striking up through the body to the opposite shoulder
Back Hook Kick (BHK)	from neutral position kick back to centre, maintaining good posture
Cross-over Stamping Kick (C-SK)	from neutral position cross centre with mistaken step perform C-SK

SOLO DRILLS

Leg Manouvres - group C

<u>Drill</u>	<u>Description</u>
Combination Kicking (a)	once proficient at basic kick & return to neutral position, perform kick and hold in the extended position for 7 count
Combination Kicking (b)	once able to maintain position for 7 count without losing balance, add a 2nd kick, hold for 7 count; when proficient add a third kick
Mid Heel Kick (MHK) (a)	from neutral position pivot 90 to left & MHK, bring feet back to the neutral position and pivot 90 right & MHK, repeat
Thrusting Mid heel Kick (T-MHK) (a)	from neutral position pivot 90 to left T-MHK, bring feet back to the neutral position, pivot 90 right & T-MHK, repeat
Combine MHK & T-MHK	begin combining random variations of both kicks
Bridging Kicks	as proficiency develops use kick to bridge the gap, begin combining handwork add bridging step

PAIRS TRAINING

Pairs - group A

<u>Drill</u>	<u>Description</u>
Pak Sau V. Chain Punch	
Sensitivity Drill (a)	have partner place hands gently on shoulders, pivot with partners press, try not to anticipate the press
Bong Sau Training	roll partners arm from tahn to bong, alternate.
Basic SSHands (a)	partner relaxes fuk sau on others tahn sau, sticks at wrist, follows partners palm strike, bong, & tahn
Basic SSHands (b)	swap roles with partner adopting the so-called 'pre-fighting posture', have partner, slap, push, or pull man sau from the outside gate - fold and spring back to on-guard
Bridging Straight Blast	versus wide double hand grab or swinging punch, open lunge, etc,

PAD WORK for COORDINATION & POWER

Pad Work - group A

<u>Drill</u>	<u>Description</u>
Punch Stance Training	broken rythm punching to chest pad - maintaining posture & balance, sink weight - punching from centre of chest, vary the distance from pad
Reflex Training	random broken rythm single punches to focus mitt, when failing to hit pad, change with partner
Snap Kick	snap kick to focus mitt
Stamina Training	rapid fire chain punch to moving target, when tiring alternate with partner

Pad Work - group B

Punch Stance Training (a)	broken rythm punching to chest pad, varying the length of punch from chest to wrist with straight arm
Kick To Heavy Pad	pick one or a selection of kicks to practise on pads (a) LHK (b) MHK (c) HK (d) T-MHK (e) F-LSK

Combat Ideas From Siu Nim Tao

The following notes relate to methods of pairs training illustrated in the accompanying DVD, "The Siu Nim Tao of Ving Chun Kuen", (also titled "Defendercise 2"). The drills are named as they appear in the original video, accompanied by a brief description.

The drills listed are by no means the only ways that the various moves of the form may be used. I point out that it is improbable that a 'complete' list of methods could be drawn up, and in fact I believe that an exhaustive list would simply stifle individual creativity.

I would prefer that you use your imagination. These notes are simply provided as a guide, since as Instructors we may occasionally have a mental block; like a "what shall we work on now?" block, so you may find them a useful prompt without having to always refer to the DVD, which may be inconvenient while teaching or planning a class.

Since Wing Chun is not a technique based system, then one could very well ask "What is the purpose of teaching these techniques?" The answer is quite simply that most students begin their training because they want to learn some self-defence, or develop skill in fighting. So the following techniques combine various arm manoeuvres from Siu Nim Tao into complex movements that help develop coordination and unity of body movement in simultaneous attack & defence, in a semi-realistic scenario.

If while referring to these notes or the DVD you suddenly remember a different drill, or are inspired to try something new, then these notes and the DVD have done their job.

- 1) **Defence against shoulder grab:** if your hands are low use the double knife edge strike to the bladder against someone grabbing by the shoulders and attempting to pull you in to a head butt or knee strike.

- 2) **Defence against lunge or roundhouse strike:** use the double knife edge strike to the throat.
(Do not strike your training partner in the throat).

- 3) **Defence against slap or roundhouse strike:** use dai sau and punch/chain punching against a slap or roundhouse strike.

- 4) **Defence against bear hug:** Use elbow back, palm heel strike, stamp down; finish by turning and chain punching.

- 5) Defence against strike while arm is raised:** use long-arm sink; finish with chain punching.
- 6) Defence against strike while arms are down:** use long arm raise
- 7) Defence against backhand strike:** jam with Tahn Sau and simultaneous palm heel strike
- 8) Defence against heavy blow (re-directed):** use Bong Sau/lapsau/strike to redirect opponents force and counter-strike.
- 9) Defence against grabbing hand (one):** use last movement of form to break grip and counter strike - or to affect partners balance and strike to throat.
- 10) Defence against grabbing hand (two):** when both hands are grabbed use slap parry and counterstrike.
- 11) Defence against grabbing hand (three):** when both hands are grabbed use double cutdown and double palm strike counter combined with LHK. Follow-up with chain punching.
- 12) Defence against mid-section punch:** use Wu Sau/Reverse with simultaneous strike.
- 13) How you destroy a defensive structure (example):** Double whisking arms followed by single or double knife edge strike to throat.

SUMMARY

Complex - usage definition: usage *Complex* is sometimes wrongly used where *complicated* is meant. *Complex* is properly used to say only that something consists of several parts. It should not be used to say that, because something consists of many parts, it is difficult to understand or analyse.

Thus, Ving Chun or parts thereof may be said to be complex, but the art of Ving Chun should not be complicated.

“Many books have been written about Wing Chun; a telephone book is more useful than most”. - *Kevin Earle*

Further recommended reading:

The Book Of WING CHUN by CHU Shong Tin

Wing Chun Kung Fu by Master Jim Fung & Karen Armstrong

Wing Chun Kung-fu by Rolph Clausnitzer & Greco Wong

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