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Title: Safety in Martial art and Martial art-based sports.

Abstract

Background.

Before twentieth century there was self-defense martial art Tang Shou that later evolved to sport martial art named Karate.

Problem.

The aim of this study is to split between real life martial art meant for self-defense and martial sport fights and explain the different ways of ensuring training safety in both cases.

Method.

The main method was qualitative method based on collecting and analyzing Kata forms in the form of texts and graphic records of the twenty century, Bubishi book from end of nineteenth century and general Qi Jiguang military manual Jixiao Xishu from 1561AD. Probabilistic sampling was done by attending seminars round the globe. On the collected data inductive labeling like Kata, self-defense, martial arts, philosophy, and history was used. Content analyses were done by focusing on repetitive patterns present in twentieth century documents and for "ordinary" observer indirect and incomprehensible information from pre-twentieth century documents. Final conclusions were done by inductive method.

Results.

The study give explanation how to achieve safety of practitioners when training for real life self-defense and when training sport.

Conclusions.

Safety in Martial art for real life self-defense training is achieved by training with moderate motion when trained in pairs and using full power and speed when performing Kata forms. In sport fights safety is achieved with judges, right to end the game whenever one fighter surrender and through Agon = equality of fighters and Ludus = pointless difficulty created by rules that protect the fighters and prolong the fight to satisfy spectators need for violence.

1.0.BACKGROUND

The history of science is science itself (Goethe). Study the past, if you would divine the future (Confucius). Therefore author looked in history to find out what is art of self-defense and what is sport. Conclusion author made is that martial art of self-defense through time transformed to sport as per Fig. 1.

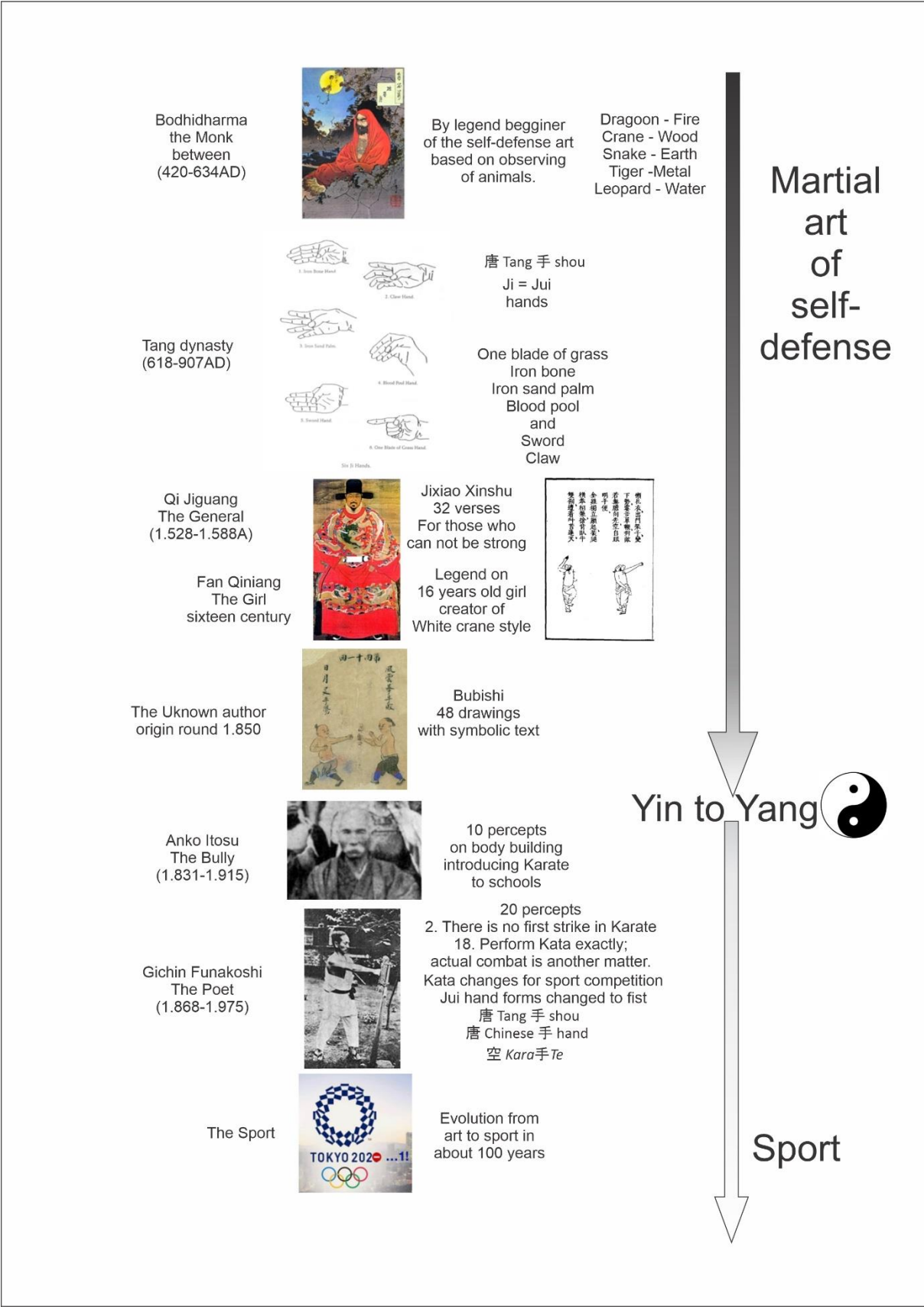


Fig. 1 History of fighting (author)

2.0.PROBLEM

After realizing that martial art of self-defense evolved to sport it is important to identify ways of fighting. From the early beginning of all living creatures there where two sorts of fight. The first is a struggle in which males fight for the right to insemination. In such fights, usually no one dies, so the author calls them sports fights. Second is real life fight in animal and human world where creatures hunt one another and where always someone die. Humans have besides that, real life fights in form of wars where purposeless many people die. The author 's conclusions are shown in Fig. 2.

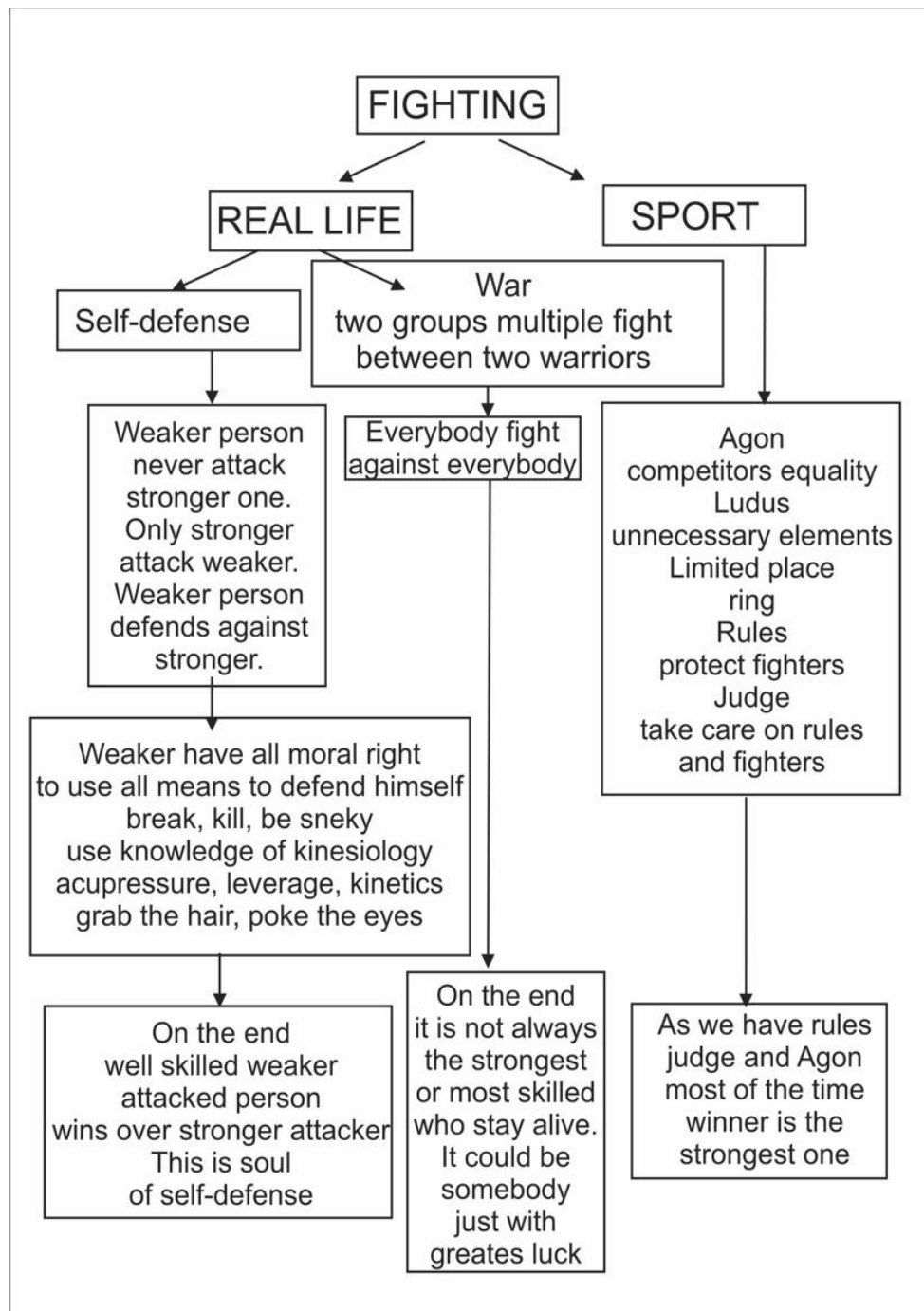


Fig. 2 Fighting

3.0.RESULTS

3.1.Introduction

At the begging of research author first looked for definition what is safety and found in . Oxford dictionary that the safety is freedom from danger and in Cambridge dictionary that the safety is state in which or a place where you are safe and not in a danger or risk. Based on French word “sauf “ that means except author made his own definition that the safety is where someone or something is exempt from any sort of harm.

After that author set following hypotheses:

- Real life fight art of self-defense is meant to harm and kill.
- Sport fight is meant to show ability of fighter.

3.2. Sources explaining art of self-defense

Author focused his research on martial art from which arose Karate Kata forms and later Karate as sport. It is important to know that as Patrick McCarthy (1) wrote: credible pre-twentieth century documents explaining the history and evolution of Karate are virtually non-existent. On the base of his twenty years of research author completely agree with McCarthy because the only documents that author found and are preserved for us and are explaining the art of self-defense are Bubishi (author not known, occurrence estimation 1.850AD) and Jixiao Xinshu by general Qi Jiguang (1.561AD). Jixiao Xinshu was hundred years later incorporated in more known Wu bei zhi. Many people have opinion that Bubishi and Wu bei zhi are same document. This is wrong. Most likely Bubishi have roots in Wu bei zhi. There are most probably no other documents preserved to us due to the ban on carrying weapons and training of martial art that lasted on Okinawa from 1.477 to 1.868. At this point is not to forget that all original Okinawan and Chinese Karate Kata are based on White crane style that arose mid sixteen century. Author's conclusion is that all other documents from twentieth century are already infected with a sporting approach. Understanding old Chines martial art drawings and accompanying text is not easy because they were not done as direct instruction but as reminder in most secretive and misleading way understandable only to chosen ones.

Answer to epistemological question how author know that he know is that author started to train Karate about fifty years ago and made during last twenty years in his *Dojo* theoretical research proved trough practical experience and feasibility approval. Author find very important according to French philosopher Certeau (1925-1986) philosophy (2) that for last twenty years he was not member of any martial art society where he would need to follow dogmatic practice with no scientific support. Therefore author was free to observe others worldwide and implement Confucius wisdom: “If I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of one and imitate them and the bad points of the other and correct them in myself”. Author started his research with Karate *Kata* decoding based on correct translation for Karate action moves names, followed by study of pressure points, kinesiology, and physic and mathematic, vector analyses, Chinese philosophy (Confucius and Lao Tzu) and Sun Tzu Art of War. With collected knowledge author succeeded to decode Bubishi 48 posters and later Qi Jiguang 32 verses.

3.3. Martial art of self-defense

At the beginning it is necessary to understand what is self-defense. According to Cynarski and Skowron (3) self-defense is “technical and tactical skills to avoid or fend off an attack and neutralize the attacker. This is well explanation. The author will give an explanation that is more practical and descriptive. Self-defense start when attacker attack defender. At this point defender should try to solve the situation using Lao Tzu’s (4th century BC) Dao philosophy where the highest level of fighting is no fight. This is important because as Sun Tzu (544-496BC) (4) wrote “If the enemy is strongest immediately upon arrival, then we should not go into battle, but wait until his zeal and courage yield and only then attack. It is important to defeat his confidence.” If attacker even after that attack than defender must follow next Sun Tzu saying: “In ancient times, an experienced warrior first assured his own invulnerability and then waited for the enemy’s vulnerability”. After that defender can successfully attack and kill attacker. Old Martial art teach to kill on the end and solve the problem forever. In ancient times, it was not possible just to knock out or seriously harm and leave attacker a live because he would come later back to defender and kill him from behind or in sleeping. It was an art designed for the weaker defender to be able to kill the attacker that later transformed to sport. Author found as person most responsible for transformation of art to power by using the theory about media and cultural production based on field and habitus by Pierre Bourdieu (1930-2002) (5),) Okinawan master Anko Itosu (1831-1915) who wrote in 1908 his ten percepts of Karate.

For proof that original martial art of self-defense is hidden in Jixiao Xhinshu and Bubishi books author will give an explanation by explaining the verse No. 1 from Jixiao Xinshu and to verse No. 1 connected poster No. 41 from Bubishi. Jixiao Xinshu author found in Cambridge library. There are many Bubishi books done by several editors like Patrick McCarthy (several editions in past thirty years) Martial Art Spirit by George Alexander (2015), the original *Fu Roku Bubishi: The Original Translation of One of Okinawan Karate’s Most Important and Valuable Texts* by an unknown author (2016), *Bubishi* by Roland Habsetzer (2009), and a lesser-known version in Japanese by Tokashiki Iken, *Okinawa Karate Hidden Bubishi* (1995). Last *Bubishi* author found was David S.Nisan, Lui Kangyi. *The general Tian Wubezhi: the Bubishi in Chinese martial arts history*. (2016). Author took for his explanation poster from Nissan’s edition because he believe that this is the oldest version and that’s why most correct.

Jixiao Xinshu have 32 verses where drawings are done as reminder and not as instruction as we are used nowadays. The verses contain mystical and symbolic concepts from Chinese history and philosophy so they cannot be understood by uneducated people. On drawing there is only one man in for this action most specific-important position not showing what happened before and after. The 32 verses together are forming the form what we name nowadays Kata. In China, these 32 verses are still practiced today in Kata form. This is also probably the first kata in a White crane style. To author the most important is first verse because it include sun and moon hand the most important teaching for self-defense.

Photos are done by author. Author used the Chinese characters translation conducted by Clifford Michael Gyves in 1993 in his Master's thesis for the University of Arizona. Gyves translation author wrote in *Times New Roman italic font*. Text written in Times New Roman Normal fonts is author explanation.

Jixiao Xinshu No. 1 verse



Fig. 3 Starting position



Fig. 4 Sun and the moon hand
(change the posture)



Fig. 5 Whip position
(Take a single whip position)



Fig. 6 Verse No. 1



Fig. 7 Knock out or kill
(Convenient opportunity)

For author this is self-defense as originally meant.

It is using Sun Tzu philosophy, law of physic, Dragon style, Snake style, acupressure points.

This is art that even woman can use to defend from bully. Knowledge and low power.

Casually hitch up your clothes and let your body assume the Going out the Door position.

This means that defender have to act as in a narrow place where he have to hold his extremities close to the body. Here we must not forget that in old times, the door was narrow and in two parts, so that it was easier to defend the house, as Sun Tzu wrote: maneuver a large

mass with a small force. In old China there was a special craft science for how to build the door and *how* to control its opening and closing by lever systems. Only the nobility with soldiers could afford large doors.

Change to a lowered posture and momentarily take the Single Whip stance.

This means that defender will have to move his hands in the same way as when he do whip or like snakes do. Vector analyze give the answer why such moves are the fastest one generating the biggest possible kinetic energy necessary to knock out or kill attacker.

Respond to your opponent as if you have no courage and advance forward.

Author found this translation more suitable: Respond to your opponent as if you have no courage to advance forward.

Vacantly brighten your eyes and ready your hands for convenient opportunities.

This means that defender have to focus his eyes on the point where he will place his hit. This will improve the effectiveness of his hit.

The first verse is placed in the first position of Qi Jiguang on purpose, not accidentally. This form incorporates the most important and basic self-defense action in *Bubishi* called Sun and the Moon hand. This action is the mother of everything, and everything further have base on this principle. According to author's experience someone can find this action in different variations in all Kata. Nowadays this is forgotten in sports, but this is the biggest and most important martial arts secret that soldiers had to learn! It is based on the Sun Tzu saying, "In ancient times, an experienced warrior first assured his own invulnerability and then waited for the enemy's vulnerability." The whole action follows the five-animal generation cycle and allows attacked person to become "stronger" and more victorious with each move.

First, redirect the attacker's energy to flow like water (Leopard), i.e., to bypass you.

Water nourishes Wood.

Then catch, the attacker like a Crane (wood).

Wood feeds fire.

Be fire, act like a Dragon, and become invisible to the attacker.

Fire creates earth (snake).

Hit with a whip motion, as a snake does.

Earth bears (creates) metal (tiger) necessary to disable the attacker.

Following the generation, cycle will make you invincible.

Bubishi drawings and text are giving more information as Jixiao Xinshu. There are already two fighters "fighting" and symbolic text based on Chinese history and mythology. Drawings are presenting fighters in form of reminder in specific position or positions not obligatory in same moment but mostly in several different moments even for one fighter alone. The most misleading is accompanying text written under sport influence who is wining and who is losing. This is complete nonsense. In real life nobody fight for fun and everybody want to finish fight as fast as possible because there are most probably more attackers. This instructions could be understood only with perception that drawings are explaining self-defense where defender will win.

Bubishi No. 1



Fig. 8 Sun and the moon hand
Wind cloud boxing

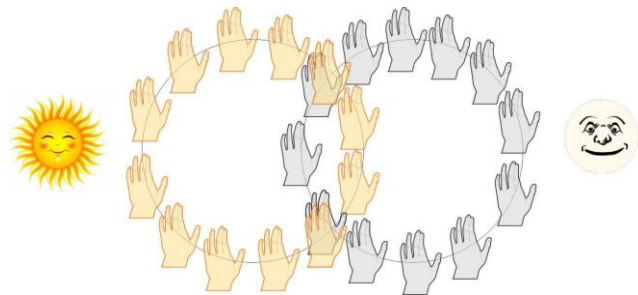


Fig 10.Sun and the moon hand (author)



Fig 11 Starting position (Wind colud boxing strats)



Fig. 12-13-14 Sun and the moon action redirect energy by changing hands.



15. Finalization – disabling the attacker

For author this is self-defense as originally meant.

It is using Sun Tzu philosophy, Vector analyze, Dragon style, lever and fulcrum.

This is art that even woman can use to defend from bully. Knowledge and low power.

On the end action gives possibility to brake bones, knock out or kill.

3.4. Martial art sport

Before talking about safety we have to be aware what sport is. There is a big difference between a sports fight and a real-life fight for which martial arts were envisioned. This could be best understood by observing how a lioness hunts a bull in nature and how a bull in the ring kills a lion, both of which someone can see on YouTube. The lioness uses her “Martial art” knowledge in the open space and wins. In the ring, a limited place where there is no retreat, the bull wins through brute force. A sport fight is as defined by Huizinga (6) a game because it fulfills all of the definitions of what a game is:

-At first, it is self-relief from the abundance of vitality. Someone have to look at the people attending sport games, the attendants and observers. If we could collect the energy released at football games, there would be much less carbon dioxide in the air.

-The mimicking of a real-life fight, like when all sorts of kids are playing. Someone have to imagine young dogs or other animals—they are training through games for real life. The same goes for sport fights. Games create a temporary world where special rules are applied and immediately when these rules are broken, play stops—like in the ring when the judge ensures that the rules are respected. A very important fact in games is that each player has the right to leave the game whenever he wants. For example, when a player is defeated he hits the floor with his hand and game stop. In real life fight, no fighter have such luxury and safety to except him from the fight whenever he wants.

-Training for real life.

-Exercising self-control for real life.

-Learning for a real-life competition.

-Satisfying harmful instincts. Someone have to look at the people around a fighting ring how they identify themselves with fighter and in this way satisfy their need for violence.

-Satisfying unfulfilled desires, people who watch fights in the ring do so because they have no courage to do this alone, so they would rather watch and identify themselves with the events as if they have been the ones fighting.

For safety in sport combat, there are *Agon* and *Ludus*.

-*Agon* is a competition where opponents/competitors are divided by weight and skill.

Beginner mostly do not fight with champion and Lightweight fighter never fight against Heavyweight fighter. This is very important because human body same as bacteria cell can absorb (Schwarzschild effect) with no harm only a certain to body weight amount proportional kinetic energy caused by kick or punch before injuries arose. That is why there are weight categories and limited time. Limited time is there because kinetic energy absorbed by several punches add together. Real life is opposite to this: only those who are or think that they are bigger and stronger and more skilled attack those who are weaker.

-*Ludus* are for real life unnecessary, purposeless, difficulty constrains that create pointless difficulty with only one purpose to prolong the game. *Ludus* is hidden in fighting rules that protect sport fighters from injuries that's why *Ludus* = rules do not allow hitting growing's, eyes, throat, breaking bones or attacking from behind so common in Martial art self-defense. All this in purpose to prolong fight so long that spectators who paid to watch satisfy their need for violence. Some should imagine the faces and disappointment of the spectators even if their favorite wins to fast. Nobody in fact is not willing to pay for watching two second fight as in real life Martial art self-defense fight.

3.5. Safety in training of martial art of self-defense and martial art-based sports.

It is obvious that training the art of self-defense can-not be done with full power and finalized with breaking bones and killing. In martial art of self-defense are two different safeties. Safety of attacker and safety of defender. When training we have first to focus on attacker safety because attacker will be in danger and second on safety of defender. Therefore training in pairs must be with reduced speed and power and speed and power used must be adopted to ability of trainee. For training with full power and speed with final mostly killing moves execution Kata forms are used. In this way safety is achieved.

For safety in sport combat, there are *Agon* and *Ludus*.

- *Agon* is a competition where opponents/competitors are divided by weight and skill. Beginner mostly do not fight with champion and lightweight fighter never fight against heavyweight fighter. This is very important because human body same as bacteria cell can absorb (Schwarzschild effect) with no harm only a certain to body weight amount proportional kinetic energy caused by kick or punch before injuries arose. That is why there are weight categories and limited time. Limited time is there because kinetic energy absorbed by several punches add together. Real life is opposite to this: only those who are or think that they are bigger and stronger and more skilled attack those who are weaker.
- *Ludus* are for real life unnecessary, purposeless, difficulty constrains that create pointless difficulty with only one purpose to prolong the game. *Ludus* is hidden in fighting rules that protect sport fighters from injuries that's why *Ludus* = rules do not allow hitting groin's, eyes, throat, breaking bones or attacking from behind so common in martial art self-defense. All this in purpose to prolong fight that spectators who paid to watch satisfy their need for violence. Someone should imagine the faces and disappointment of the spectators even if their favorite wins to fast. In real no-body is willing to pay for watching two second fight as in real life martial art self-defense.

4.0 Conclusion

The author's conclusions are two theories.

First theory is that safety in martial art for real life self-defense training is achieved by training with moderate motion when trained in pairs and using full power and speed when performing Kata forms.

Second theory is that in sport fights safety is achieved with judges, right to end the game whenever one fighter surrender and trough *Agon* = equality of fighters and *Ludus* = pointless difficulty created by rules that protect the fighters and prolong the fight to satisfy spectators need for violence.

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