

B u d T h o m p s o n ' s



KALI ACADEMY

OF



MIXED MARTIAL ARTS

Instructors
Confidential Manual
Supplemental Hand Book



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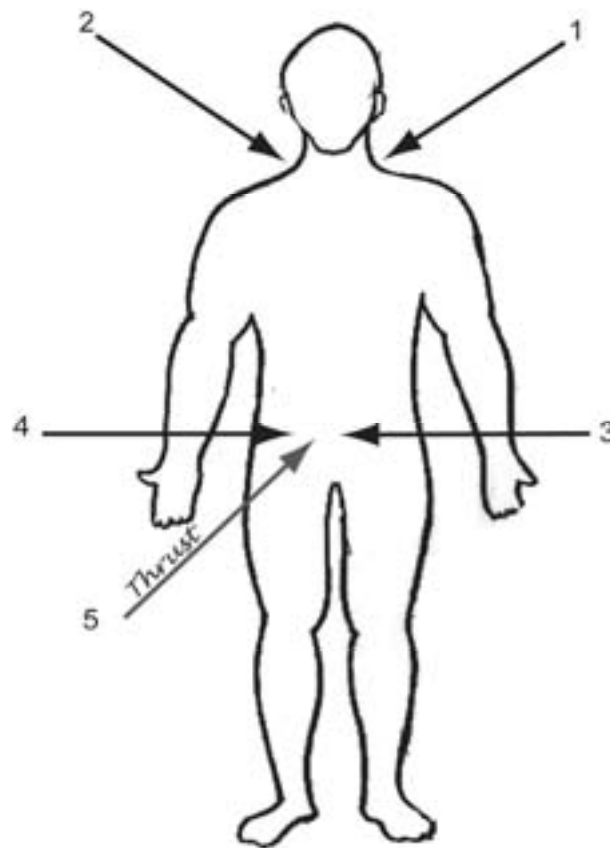
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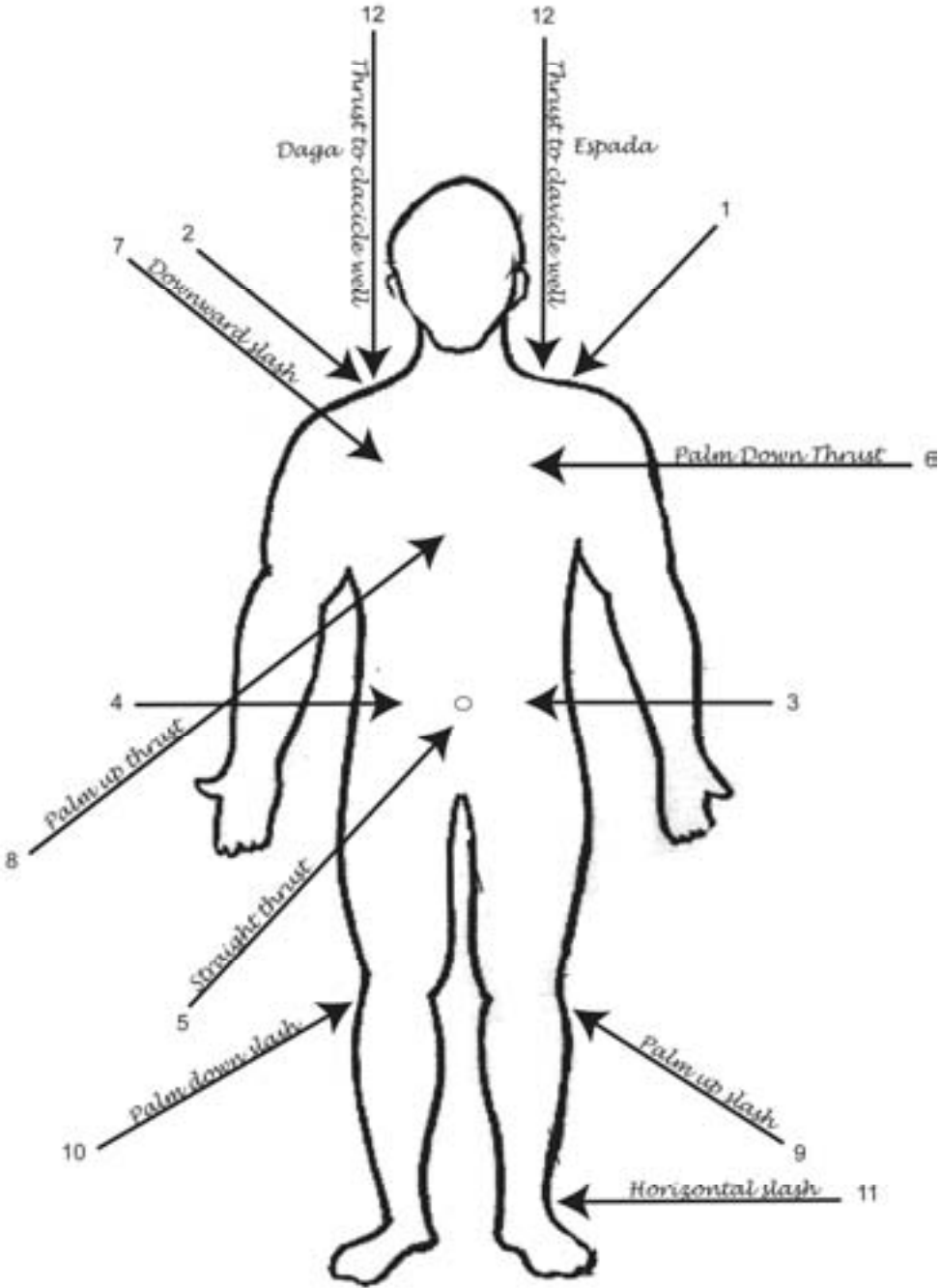
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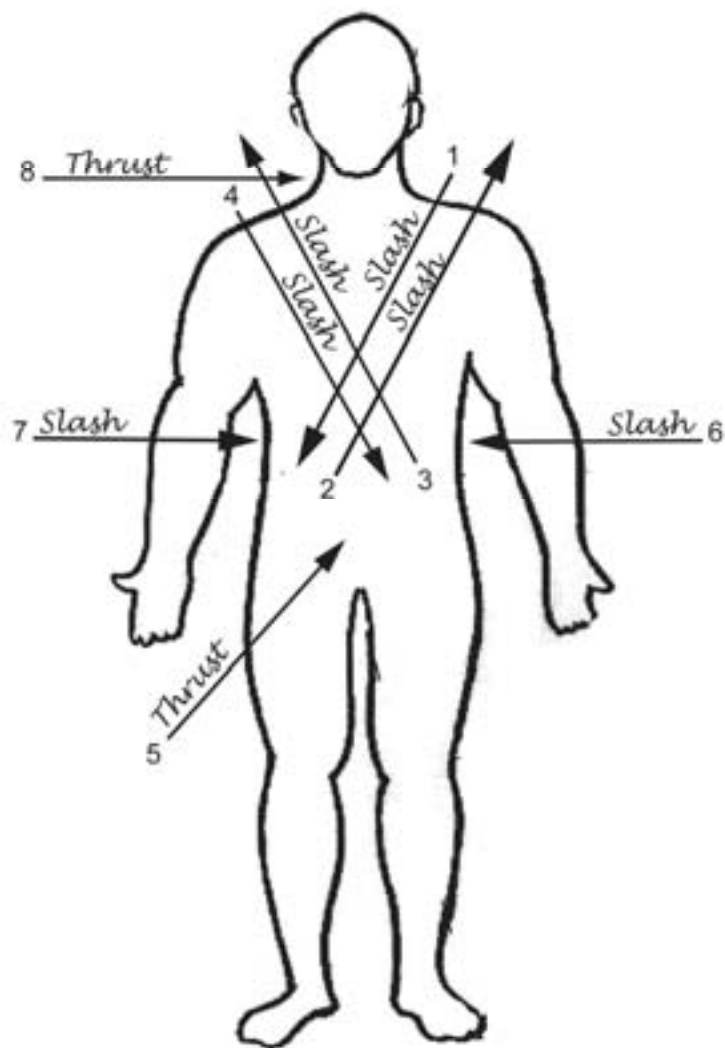
LACOSTE'S 1st CINCO TEROS PATTERN



VILLABRILLE NUMBERING SYSTEM



EIGHT POINT KNIFE STROKING



SEVEN WAYS TO TRAIN TWELVE AREAS

1. Abecedario – One side continually feeds the other side defends and counter acts. Analogous to throwing batons practice Abecedario has twelve stages.
2. Contra Sumbrada – counter for counter training method, you hit me, I defend and hit you back, you defend and hit me back too. Analogous to playing catch Sumbrada has twelve stages.
3. Mining Sumbrada and Abecedario.
4. Solo Training
5. Hitting Objects
6. Sparring
7. Visualization

TWELVE STAGES OF ABCEDARIO

1. Receive one hit – One block and hit
2. Receive one hit – One block and two hits
3. Receive one hit – One block and three or more hits
4. (A) Receive two hits – Two blocks and one hit
(B) Receive two hits – Two blocks and two hits
(C) Receive two hits – Two blocks and three or more hits
5.
(A) Receive three hits – Three blocks and one hit
(B) Receive three hits – Three blocks and two hits
(C) Receive three hits – Three blocks and three or more hits
6. Receive fakes to positive hits
7. Use/Receive different weapons
(A) Use different weapons
(B) Receive different weapons
(C) Using throws, locks, sweeps, trips, chokes, takedowns, disarms
8. Receive while retreating
9. Receive while moving right or left
10. Receive while circling (left or right)
11. Receive low to high, high to low
12. Receive on different terrain, environments or situations

SINAWALLI SIX COUNT VARIABLES (DOBLE BASTON)

•Variables:

1.) I/I/I Family (Inside/Inside/Inside)	64
2.) I/B/B Family (Inside/Back Hand/Back Hand)	64
3.) I/B/I Family (Inside/Back Hand/Inside)	64
4.) I/I/B Family (Inside/Inside/Back Hand)	64
5.) B/B/B Family (Back Hand/Back Hand/Back Hand)	64
6.) B/I/I Family (Back Hand/Inside/Inside)	64
7.) B/B/I Family (Back Hand/Back Hand/Inside)	64
8.) B/I/B Family (Back Hand/Inside/Back Hand)	64
<u>Total Variables</u>	512

•Key To Variables:

- 1.) H/H/H (High/High/High)
- 2.) L/L/L (Low/Low/Low)
- 3.) H/L/H (High/Low/High)
- 4.) L/H/L (Low /High /Low)
- 5.) L/L/H (Low/Low /High)
- 6.) H/H/L (High/High/ Low)
- 7.) L/H/H (Low/High/High)
- 8.) H/L/L (High/Low/Low)

ABCEDARIO CONTRADAS FORMAT

1. By the Numbers
2. Mix the Numbers
3. Mix the Combination
4. Isolate the Numbers
5. Isolate the Combinations
6. Fake & Feed the Numbers
7. Feed & Fake at Random

PANGAMUT DRILLS
HIGOT - HUBAD - LUBAD BASICS

1. Seek the Path
2. One for One cycle
3. 1-4 to 1-4 cycles
4. 1-4-1 to 1-4-1 cycle
5. Siko to Siko cycle
6. Doble Siko cycle
7. Angle #2 to Angle #2 cycles
8. 2-4-2 to 2-4-2 cycle
9. 4-2 to 4-2 cycle
10. Kamot to Kamot cycle
 Parry, Place, Trap & Punch
11. Vertical Gunting, Trap & Punch
12. Catch, Place Trap & Punch
13. Inward Gunting, Place, Trap & Punch
14. Inside Vertical Gunting, Trap & Lt. Punch
15. Inside Vertical Gunting, Trap & Rt. Punch
16. Switch & Reverse #1
17. Inside Ubon with Songab
18. Outside Ubon with Songab

THE MOSLEMS OF THE SOUTHERN PHILIPPINES (MOROS)

As seafarers, this branch of the Oceanic Malay has no superior. They carried the cargo of that early day. The famous Venetian traveler, Eben Wahab, wrote about them in 898 in the city of Confu in China, which was the gathering place of southeastern traders. Arabian geographers of the 10th century mention them and their trade in spices. The Phoenician sailed the Mediterranean. The Oceanic-Malay voyaged the wide Pacific from Africa to the Easter Island, from China to the coral seas of the south. The wanderings of these early Malays were remarkable achievements of navigation. The reading of the stars was known to them, as was the making of charts. That these voyages took place at an early date is suggested by the fact that as early as BC 2300 the Chinese had charted the heavens to pave the way for the navigator. The Arabic "Book of Miracles" describes a voyage of three hundred ships made to Madagascar in 945. Strong evidence shows that the African coast was reached at this early date.

The Malay had sailed over a region approximating 2/3 of the circumference of the earth as early as the 9th century. From the Malay sailors Marco Polo learned of Zanzibar, Madagascar, and Abyssinia, carrying back to Europe geographical knowledge the absorption of which was far beyond the capacity of European nations of that period. There also appears faint evidence that the praos of the Malay reached the coast of America. His heritage as a sailor retained for himself the reputation of producing the greatest pirates of all history.

The southern region of the Philippines is one of the oldest battlegrounds in the world. The unconquerable Moros were beset upon all sides by land grabbing aggressors. Men of all creeds and colors have scrambled for a foothold in the southern Philippines—from India, Ceylon, Borneo, Celebes, Java, China, Japan, Portugal, France, Spain, Holland and England. Their bones moulder there and only the spirits of intrepid adventurers remain. They reckoned not on the courage of the defenders of this soil. During the period of the European expansion and colonization of Asia, the southern Philippines remained unconquered. They successfully defended their island empire from a period a century before 1 AD until their power was finally broken by the dismounted cavalymen of United States at the battle of Bud Bagsak in 1913.

THE FACTS OF JEET KUNE DO

1. The economy – tight structure in attack and defense
(attack: the alive leads / defense: sticking hands)
2. The versatile and “artless – artful,” total” kicking and striking weapon
3. The broken rhythm, the half – beat and the one or three-and-a-half
(JKD’s direct in attack and counter)
4. Weight training and scientific supplementary training plus all-around fitness
5. The “JKD direct movement “in attacks and counters-throwing from where it
Is without repositioning
6. The shifty body and light footwork
7. The”un-crispy”stuff and unassuming attacking tactics
8. Strong in-fighting -
 - A. shifty blasting
 - B. throwing
 - C. grappling
 - D. immobilization
9. All-out sparring and the actual contact training on moving targets
10. The sturdy tools through continuous sharpening
11. Individual expression rather than mass product; aliveness rather than
classicalness (true relationship)
12. Total rather than partial structure
13. The Training of” continuity of expressive self” behind physical movements
14. Loose power and powerful thrust-drive as a whole. A springy looseness but not
a physical lax of body. Also, a pliable mental awareness
15. The constant flow (straight movement and curved movement combined-up
and down, curved left and right, sidesteps, bobbing and weaving, hand circles
16. Well-balanced posture of exertion during movement, constantly. Continuity
between near all-out an near all-loose

JUN FAN METHOD OF JEET KUNE DO
SENSITIVITY DRILLS
BASICS

1. Hinge Principle
Lop Sao, Qua Chuie
2. Ball & Socket Principle
Pak Sao, Qua Chuie
3. Biu Gee to Pak Sao Da
4. Biu Gee to Lop Sao Da to Pak Sao Da
5. Bong Sao & Lop Sao Cycle
 - A. Using Chung Chuie
 - B. Using Qua Chuie
 - C. Using Sat Sao
 - D. Using Sot Kil
6. Pak Sao Cycle
7. Combination of Lop Sao Cycle with Pak Sao Cycle
8. Don Chi Progression
9. Seong Chi Basics with Seong Chi Progression
10. Mix Don Chi Basics with Seong Chi Progression
11. Mix with Push Hand Basics with Chi Sao Basics
12. 2nd Motion Counter 1st Motion Basic Progression

JUN FAN METHOD COUNTERS FOR LOW REAR O'OU TEK

1. Jeet Juk Tek (lead leg)
2. Jeet Juk Tek (attack rear leg)
3. Jeet Jik Tek to body
4. Jeet Jik Dum Tek to body
5. Jeet Jik Dum Tek to hip
6. Jeet Jik Dum Tek to leg
7. Jeet O'ou Tek to base leg / body
8. Boang Gerk / Jeet Gerk
9. Jeet Juk Tek to leg
10. Yao Ma or Jo Ma & Riposte
11. Lead Biu Gee / Lead Chung Chuie
12. Toy Ma & Attack

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NOY DA SERIES #2

JUN FAN/JKD FOCUS MITT DRILLS PROGRESSIVE INDIRECT ATTACK/PIA

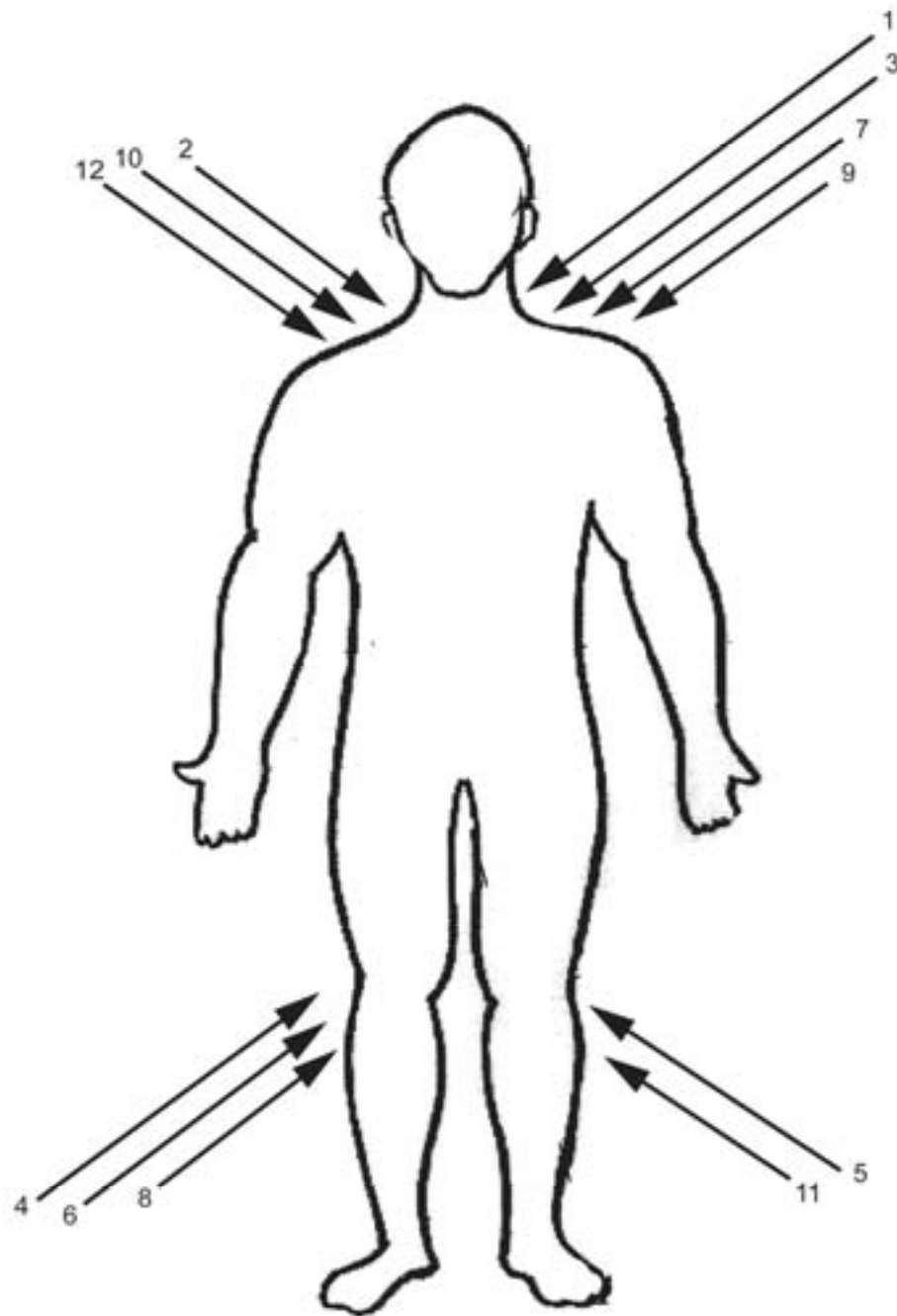
7. NOY DA/PAK DA* BIU GEE WEDGE/PAK DA/LOP DA** PAK SAO/QUA CHUIE/LOP DA/CROSS (JIK CHUIE) HOOK (O'OU CHUIE) CROSS (JIK CHUIE) LEAD HOOK KICK (O'OU TECK)
- * Note mitt holder defends by raising the lead barrier to initiate trapping combination
 - ** Defender Parries "Wong Pak" Across centerline in Response to Double Pak, Ball and Socket Principle Is Applied Here
- 8a. NOY DA/PAK SAO/JAO SAO (TO OUTSIDE)* DOUBLE JUT/THROW ACROSS CENTERLINE/NOY DA** PAK DA/LOP DA/CROSS (JIK CHUIE) HOOK (O'OU CHUIE) CROSS (JIK CHUIE) LEAD HOOK KICK (O'OU TECK)
- * Note mitt holder defends by raising the lead barrier to initiate trapping combination
 - ** Hit to interrupt timing and to allow for stance change to adjust to different facing or lead change
- 8b. NOY DA/PAK SAO/JAO SAO* DOUBLE JUT/DOUBLE THROW ACROSS CENTERLINE AND BACK**NOY DA*** PAK DA/LOP DA/CROSS (JIK CHUIE) HOOK (O'OU CHUIE) CROSS (JIK CHUIEW)/LEAD HOOK KICK (O'OU TECK)
- * Note mitt holder defends by raising the lead barrier to initiate trapping combination
 - ** Essentially a fake to confuse and interrupt timing
 - *** Hit to interrupt timing and to allow for stance change to adjust to different facing or lead change



*“THE TRUTH IN COMBAT IS DIFFERENT FOR EACH
INDIVIDUAL”*

- 1. RESEARCH YOUR OWN EXPERIENCE*
- 2. ABSORB WHAT IS USEFUL*
- 3. REJECT WHAT IS USELESS*
- 4. ADD WHAT IS SPECIFICALLY YOUR OWN*

TWELVE COUNT SINGLE END STAFF



HISTORY OF THE PHILIPPINES #2

Ancient land bridges, evidence by the Sundra Shelf; Borneo and Palawan, make it reasonable to assume that early man may have used them to cross from mainland Southeast Asia to the Philippines. Determining exactly how the first man arrived in the Philippines, either by land bridge or across the ocean in sea worthy vessels, is debatable. Concurrently, pinpointing the exact racial origin of the first man to arrive in the Philippine islands remains open to theory.

Nevertheless, pottery shards derivatives of ancestral languages geography and blood genetics all help researchers' discover racial origins. Three races are each found in the insular projection of lands south of Asia and are revealed as the probable ancestors of the Pacific Islander: The Australoid, Veddoid, or Negritoid people. Research further narrows the earliest settlers to the Philippine Island as being of the Negritoid or Veddoid races.

Blood group genetics support that Philippine Negritos descended from late Pleistocene peoples, called Proto Malays, who inhabited the island of Southeast Asia more than 30,000 years ago. It is theorized that these people with dark skin and sometimes frizzy hair, traveled by land from Central Asia. Perhaps the Negritos walked across the ancient land bridge. The Negritos are credited with bringing the *pana* (short bow) and later developed the long bow. Although some people have thought that African Negroid people originally related to the Proto Malays, blood group research does not support that theory.

In addition to the Negritos, researchers have pointed to the curly hair Veddoid race as being among the early men to arrive in the Philippines. They are also Proto Malay, and were believed to have migrated to the islands of the Indonesia from mainland Asia, during the Neolithic Period (Stone Age, Bronze Age and Iron Age) until about 1000 BC. The Veddoid were related to the Lakai, of the Malay Peninsula, and the Vedda of Ceylon, India. Some researchers' state that the Veddoid features and preference to live on the Philippine mountain slopes tie them to the Mongol race. Inhabitants among the inland tribes of northern Mindoro, in the west central Philippines, are believed to have traces of the Veddoid.

The first to arrive in the Philippines by boat were probably Indonesian sailors of the Veddoid race who have been described as tall, burly, sea-loving and fearless. Additionally, farm and fishing immigrants described as shorter, darker complexioned than the preceding Indo Aryan group would have been of the Negrito race.

Research informs us that the Veddoid, Negrito and Austronesian races were all forerunners of the various Pacific Island tribes. Certainly immigrants continued to arrive in the Philippines in a series of migrations throughout the centuries. Some think that the first groups of the Malays to the Philippines were Austronesian. They would have been from a Mongoloid race whose descendants were the pagan head hunting tribe of Igorots (also spelled Igorrotes). The Igorots were any of the various ethnic groups who lived in the mountains of northern Luzon.

Subsequent Proto Malay (Indonesian) invaders usually settled on the outskirts of islands, while previous coastal Malays fled to other islands or moved inland. Some escaping inhabitants chose to seek isolation and maintain their culture. Others chose the converse and regardless of how relatively "pure" a race may have been originally, or which race arrived first, those who remained without evading invaders, ultimately intermarried and produced a racial blending.

Just as intermarriage produces a blending of races, so does it also result in a greater wealth of knowledge and culture. This held true regarding knowledge of martial arts. It would be absurd to assume that an individual left his country and abandoned his experience or knowledge of anything. Warrior arts and skillful implantation thereof were vital for protection and preservation of an individual or group. Emigrants needed to be prepared for hostile encounters during travel and for their uncharted futures and would heavily rely on their marital arts.

HISTORY OF THE PHILIPPINES #12

On March 16, 1521, Magellan sighted the mountains of Samar (Zambia). It was a portion of the Philippine Islands archipelago, located southeast of the central Vasayan Islands. Magellan named it St. Lazarus, since he first saw it on March 16, or "St Lazarus's Day." Samar's coastal reefs prohibited landing, so Magellan's fleet sailed southward and then west into Leyte Gulf. He sighted natives in many canoes off the shores of Suluan, but feared possible conflict with the islanders and decided to ford ahead. Magellan sailed another eleven miles and anchored at Homonhon, apparently an uninhabited small island. Its bay was a pleasing half moon shape, with a white sand beach and appealed to Magellan and his scurvy weakened sailors.

Two days later, nine natives, apparently from Suluan, arrived aboard a *prau*, a swift Malayan single outrigger boat with a triangular sail. Another source said *piroque/piragua*, a canoe made from a hollowed tree trunk. A few came aboard Magellan's ship and received trinkets, including red cloth, mirrors, hawk bells, and ivory. In return, they gave all the food they carried in their vessel. Antonio Pigafetta, was a gentleman passenger and adventurer aboard Magellan's ship. Pigafetta kept a journal and much of the information about this voyage was due to his faithful writings. The food items were a jug of palm wine, fish, two kinds of bananas, which Pigafetta described as "figs a foot long," plus "cochi" (coconuts). Pigafetta also noted that they were naked except for loin cloths of park, and named them Caphri (Kaffirs), Arabic for unbelievers.

Through sign language, the natives agreed to return with fresh provisions. True to their commitment, four days later they brought coconuts, rice, palm wine, oranges, and chicken. They were accompanied by their chiefs, whom Pigafetta described as extensively tattooed, adorned with gold armbands, earrings, and wearing silk embroidered cotton skirts. Imagine how delighted Magellan must have been to see the clothes and ornaments indicative of trade with China.

March 25th, Magellan sailed west from Homonhon, and then south until he landed in front of Limasawa, a small island south of Leyte. The wary islanders came by canoe, but stayed aloof of Magellan's ship. So, Magellan plied the natives with trinkets offered on a plank, which was gently slid towards their canoe. Once the gifts were received, the islanders departed. A few hours later, two balangays arrived bearing their leader, Rajah Kolambu (Colambu) who ruled Limasawa, Suluan, and a district in Mindanao. Rajah Kolambu sent a few of his men to Magellan's ship, bearing gifts of a gold bar and basket of ginger. With great restraint, Magellan politely declined, to avoid appearing eager. Meanwhile, to his delight, Magellan's Malayan slave of ten years, Enrique, understood these natives' language. Scholars believe that Enrique was reared in the central Philippines, captured, taken to Sumatra, and then to Malacca islands (east Indies) and eventually sold to Magellan.

As the days passed, Magellan earned Rajah Kolambu's trust and, the latter, invited Magellan to be bonded to his as a blood brother *casi casi* ceremony. This ceremony was popular in Malay at the time and involved each drinking a few drops of the other's blood. Magellan introduced the islanders of Lamsawa to Christianity, by holding a solemn Easter mass on the beach. Antonia Piagefetta's journal account was, "After the mass, some of our men took communion. The captain general then ordered the performance of a sword dance, at which the kings we greatly pleased." This display of swirling blades would have appealed to the blade wielding Filipinos, and Pigafetta confirmed its success. Magellan further bragged about the superiority of Spanish warriors, claiming that they could take on and defeat Filipino warriors three to one.

Magellan also queried the natives and ascertained that a greater selection of spice commodities could be had from Seylani (Leyte), Zubu (Cebu) and Clagan (Mindanao). Rajah Kolambu then offered to escort Magellan's fleet through the tricky reefs and through his quest, if Magellan would delay two days and help with the rice harvest. Magellan, short of staples, agreed. A week later, on April 4th, Ferdinand Magellan, his new blood brother, Rajah Kolambu and men, in their respective ships and balangay headed northeast for Cebu. They chose Cebu because it served as the trading center for the Philippine Islands as was ten times larger than Limasawa.

HISTORY OF THE PHILIPPINES #22

Nevertheless, the *Katipunan* was not invincible. Spanish forces subdued Andres Bonifacio's groups and they fled northward to Montalban. Additionally, Spanish military forces successfully protected the province of San Juan del Monte with two sections of artillery. Meanwhile, sixty Veteran Guards were able to stay off rebels in the Sampaloc suburb.

With Andres Bonifacio in exile, another rebel lieutenant, , assumed leadership of the *Katipunan* and commanded an assault in the province of Cavite, on August 31, 1896. The *Katipunan* targeted, disarmed and assassinated the resisting Spanish Civil Guard. They also invaded Roman Catholic convents and estates in the province and ruthlessly murdered all within.

Next, on September 3, 1896, Aguinaldo led another ferocious *Katipunan* revolt at the Luzon capital city of Nueval Ecija. Again, the *Katipunan* successfully targeted and defeated the Civil Guard. By the time reinforcements arrived from Manila, there were very few Spaniards left to rescue. Finally, Spain was spared from further massive *Katipunan* atrocities by Teodoro Paino, a mere initiate of the *Katipunan*. He was a workman for *Diario de Manila*, a printing business serving the *Katipunan* by secretly producing its proclamations, lithographic stones, daggers, and harboring receipts. However, the *Katipunan*'s recent mobilization as a mass killing machine had convicted Teodoro Paino's conscience. So, Paino shared his regret for having belonged to the *Katipunan* and disclosed its secrets to his sister. She was a student at the College of Looban, where she reported her brother's testimony. The college was operated by the Roman Catholic Sisters of Mercy who, in turn, sent Paino to repeat his confession to the parish priest of Tondo.



Then Teodoro Paino's knowledge was passed to the subdivision's lieutenants and on up to their district chiefs. It ignited a 15 day non-stop manhunt that exposed valuable evidence of paper goods and paraphernalia associated with the Supreme Council of the *Katipunan* and resulted in more than 500 arrests. The Spanish continued their request to eradicate the *Katipunan*. They were able to defeat a fifty-two day campaign by using reinforced Spanish troops. Andres Bonifacio had lost the confidence of the *Katipunan* as their military leader since his forces had been pushed into retreat of the first day of the rebellion. Meanwhile, the Spanish rounded up a scapegoat to avenge themselves against the insurgents. They targeted Dr. Jose Rizal, founder of the defunct *Liga Filipina*. Although Dr. Rizal had written years earlier to elicit support for political reform and Filipino independence, he had never advocated rebellion or violence. Nevertheless, the Spanish arrested Jose Rizal and publically executed him on December 30, 1896. Rizal's death served to further fuel the Filipino's animosity against Spanish control in the Philippine Islands.

K.K.K.N.M.A.N.B.

Kataastaasang Kalagayan Katipunan Nang Manga Anac Nang Bayan
(Supreme Society of the Sons of the People)

The words Supreme Society express the idea of supreme Social Situation, of a society formed of noteworthy people. A well-read writer on the subject of "El Katipunan o el filibusterismo en Filipinas," says, speaking of this union of such notable folk: "A reunion of people who meet to concoct assassinations cannot be a reunion of noteworthy people but should rather be a reunion of noteworthy criminals." There is not the shadow of a doubt that this is the best and, in fact, the only title to which such a society as the *Katipunan* can justly lay claim.

WHAT IS WING CHUN GUNG FU?

Wing Chun was made famous by Bruce Lee. Wing Chun was Bruce Lee's first discipline and the art of Wing Chun is tightly integrated into his style of Jeet Kune Do. The Wooden Dummy is a major component of Wing Chun Training. Wing Chun specializes in the techniques of the hand, whereas many northern Chinese Gung Fu specializes in kicking. Wing Chun combines many short punching techniques designed to reach the opponent faster and more efficiently. Wing Chun was one of the original Shaolin Temple styles and was designed for smaller people to defeat bigger foes. So it is ideally suited for women.

Wing Chun [widely translated as 'beautiful springtime' or 'springtime song'] is a Southern Chinese Martial Art, one of the branches of the generic term Gung Fu. Wing Chun is a direct, scientific and clinical style of fighting, in which the attacker is quickly overwhelmed by speed and power. Being a martial art, the fighting aspect is only one part of the whole system, and emphasis is also placed on relaxation and physical health, with Wing Chun practitioners continuing to practice well into old age. This relaxation and health is something which can benefit the practitioner everyday in today's stressful society. The confidence gained from ability is often enough to see the practitioner through conflict, but techniques can be applied in a real self defense situation safe in the knowledge that they work.

WING CHUN DUMMY EXERCISE SET # 8

1. LEFT TALK SAO, RIGHT HAND BUI SAO POSITRIONED IN CENTER LINE, RIGHT JIT TEK TO DUMMY TRUNK, LOW RIGHT JUK TEK TO DUMMY LEG
2. RIGHT TALK SAO, LEFT HAND BUI SAO POSITIONED IN CENTER LINE, LEFT JIT TEK TO DUMMY TRUNK, LOW LEFT JUK TEK TO DUMM LEG
3. RIGHT HAND KAO SAO TO MIDDLE ARM, LEFT MIDDLE JERN DA
4. LEFT HAND KAO SAO TO MIDDLE ARM, RIGHT MIDDLE JERN DA
5. RIGHT GONG SAO LEFT JAO SAO, RIGHT, GO DA (SIMULTANIOUS)
6. DOUBLE TALK SAO

JEET KUN DO DUMMY EXERCISE SET # 4
(con't)

16. CHOAP CHUIE, QUA CHUIE
17. COUNTER FRONT HAND OBSTRUCTION
18. WITH PAK SAO DA LOP SAO,QUA CHUIE
19. GUM SAO DA, LOP SAO DA, GUM SAO DA
20. CHOAP CHUIE, QUA CHUIE
21. COUNTER FRONT HAND OBSTRUCTION
22. WITH PAK SAO DA, LOP SAO, QUA CHUIE
23. GUM SAO DA, LOP SAO DA,GUM SAO DA
24. DOUBLE GOANG SAO (LEFT SIDE OF DUMMY)
25. LEFT HUEN SAO AND HIT LOW
26. RIGHT HUEN SAO AND HIT LOW
27. LEFT HUEN SAO AND HIT HIGH
28. RIGHT HUEN SAO AND HIT HIGH
29. RIGHT SIDE OF DUMMY
30. PAK SAO WITH DA ½ MIDDLE HIT
31. JAO SAO DOUBLE JUT SAO

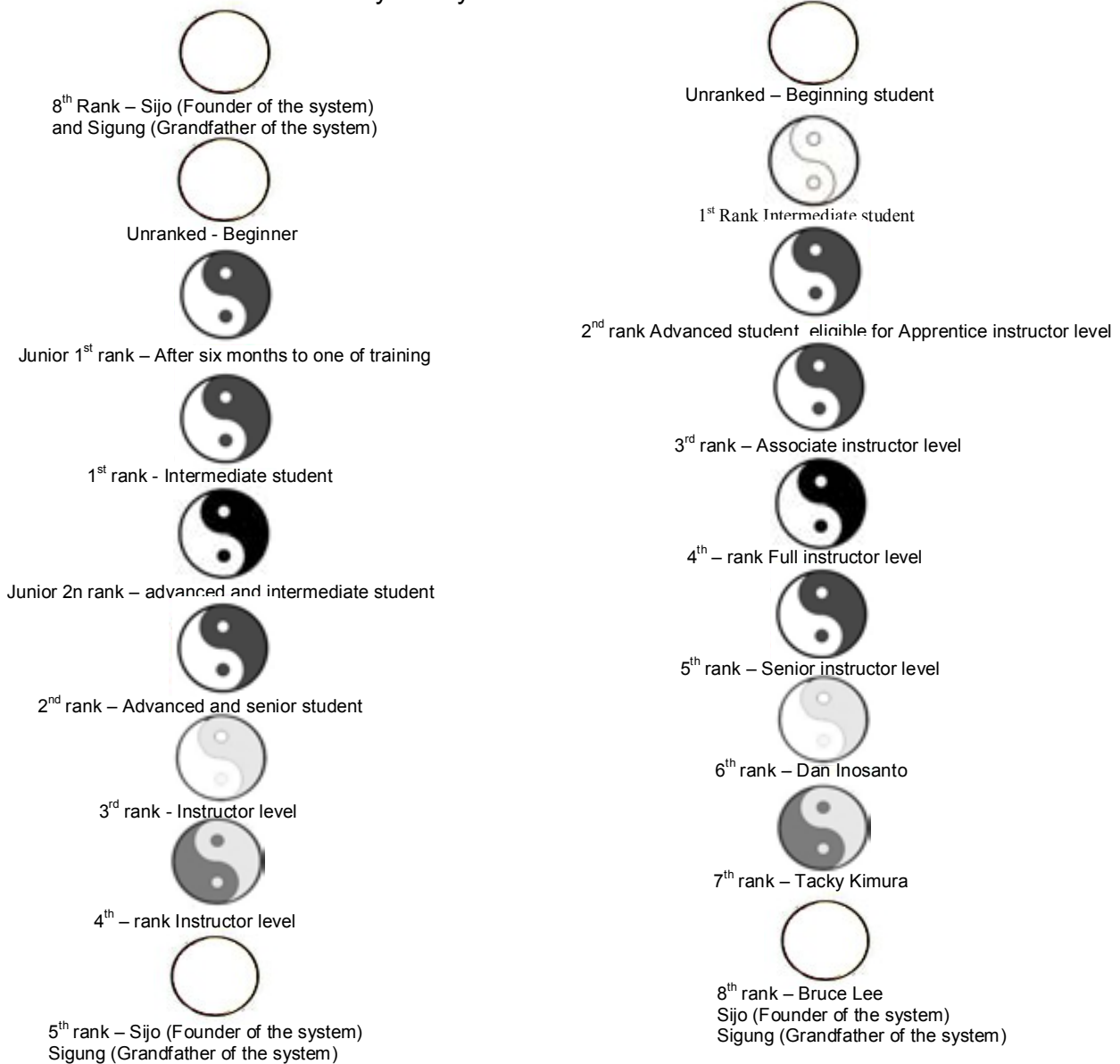
*JEET KUNE DO DUMMY EXERCISE SET # 7
(con't)*

- RT. SIDE 16. RT. PAK SAO WITH LT. HA DA, LT. JAO SAO, DOUBLE JUT SAO, RT, HA DA GUM SAO WITH LT. DA
- LT. SIDE 17. LT. PAK SAO WITH RT. HA DA, RT. JAO SAO, DOUBLE JUT SAO, LT. HA DA LT. GUM SAO WITH RT. DA
- RT. SIDE 18. RT. HA DA, JAO SAO, DOUBLE JUT SAO SWING, JUK TEK TO JUT TEK
- LT. SIDE 19. LT. HA DA, JAO SAO, DOUBLE JUT SAO SWING, JUK TEK TO JUK TEK

BRUCE LEE'S RANKING SYSTEMS

There was no ranking in classical Gung Fu, but a color ranking system based on the yin and yang had been devised Jun Fan (Bruce Lee) There are eight ranks in the Jun Fan System and in Jeet Kune Do. Note: the two curved arrows surrounding the yin and yang symbol are omitted for simplicity in illustration.

Bruce Lee used this ranking system from 1965 to about 1968. This was both for Jun Fan Gung Fu, the Tao of Chinese Gung Fu and Jeet Kune Do. Tacky Kimura was at the highest level with fourth rank. Both James Lee and Dan Inosanto was third rank. This ranking system began about Match 1968, and was disbanded somewhere in 1969. Dan Inosanto reinstated this ranking in his backyard school in 1970 and dropped it out in 1974. The Jun Fan Gung Fu Clan in pursuit of Jeet Kune Do Concepts Ranking system was reinstated in 1988 by Tacky Kimura and Dan Inosanto.



KALI HANDS

GUNTING: (SCISSORS)

HORIZONTAL

VERTICLE

SPLIT

INSIDE PARRY BICEPT DESTRUCTION

INSIDE PARRY EYE RAKE

INSIDE PARRY WITH SLBOW HIT

ATOPI

INWARD BACKHAND BACKHAND

CONTROLLING A PUNCH

GET HIT

CATCH

HOOK

REDIRECT

DESTROY

SLIP

CONTROLLING KICK ON MID TO HIGH LINE

GET HIT

CATCH

HOOK

REDIRECT

DESTROY

EVAD

DESTRUCTIONS: (JOINTS & NERVES)

HAND

LEG

FOOT

DRILLS:

PUSH HANDS

HUBUD LUBUD

1. INSIDE HUBUD LUBUD (CONTROLLING)
2. INSIDE HUBUD LUBUD (WITH ELBOW TRAP)
3. INSIDE HUBUD LUBUD (WITH ELBOW ROLL)
4. OUTSIDE GRAB HUBUD LUBUD
5. OUTSIDE GRAB WITH ELBOW ROLL HUBUD LUBUD

*The Symbolism
Behind the
Filipino
Martial
Arts
Logo*



1. The Universal triangle
2. The circle represent the Creator; from continuous motion
3. The Kali triangle: love, compassion, humility
4. The stick, the core of the Filipino martial art. The first weapon taught, from which to learn all other weapons
5. The blade (points upward toward “Life”), is taught after the stick
6. The fist represents the empty hand art of the Philippines
7. The half moon symbolizes the “half” of the Philippines (Southern Philippines) which were never under Spanish rule, and also the “moonlight” which was the only time Kali practitioners could safely practice their art during Spanish rule
8. The four parts of the circle represents the four saints called upon by Kali practitioners: Saint Michael, Saint Gabriel, Saint Uriel, and Saint Raphael
9. Ancient “K” for kali, kalirodman
10. Ancient “E” for eskrima, estocado and estke
11. Ancient “S” for silat

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