

Propagating the Filipino Martial Arts and the Culture of the Philippines

To Master or Not to Master

By: Mustafa Gatdula

What type of Filipino martial artist are you? How far do you want to take this thing? What are your goals in the arts? Is it necessary to complete curriculums, teach the art, fight in matches, cross train, or aim for mastery?

And that, today my friends, is the question. This question is not one that you need to answer aloud, but is one you should be answering to yourself so that you can navigate the martial artist lifestyle. "That" being the why of your martial arts journey—not so much the eight questions I posed.

You see, we tend to filter everything we see in the arts through our own eyes—and our eyes tend to be discriminating eyes. If I have an insecurity about my actual fighting ability, I have been traumatized after becoming the victim of a crime, or perhaps I am a natural scrappy guy who likes to fight, I might be guilty of seeing all study in the martial arts through the eyes of a fighter. If I aspire to be called some lofty martial arts title, or maybe grew up feeling pushed around or held back, I may see the martial arts as a journey that begins with a low rank and ends in a high rank. If I am a community oriented man, have an infatuation with Filipino culture, or an interest in Filipino history, I might look at the Filipino martial arts as a way of preserving, practicing, promoting, or rediscovering Filipino culture. There are many reasons for studying the art, and we must consider why we undertake this lifestyle as well as decide what we would like to do with our knowledge once we have it. Even if your purpose is undeveloped or as simple as you simply thought it was "cool"—each reason to study is valid and has its nuances. Your journey won't be the same as someone in the same art with a different reason for study and a different plan for his acquired knowledge. Because of this, the question does not have a simple answer. Rather than try and answer for everyone, I will answer when I believe mastery of the art is necessary. You can then decide if you fit this category, and if this path is for you.

Studying by Seminar, Distance Learning, and Long Term Discipleship

The first part of answering this question is to state emphatically that mastery of the art can only occur after one has committed himself/herself to long term discipleship under a true master of the art. If you wanted to learn to become a master mechanic, you will not be able to achieve this goal under a man who has never worked on cars for a living. You will not learn it from a book. You will not achieve mastery of automechanics from YouTube clips. You will not be able to find a weeklong workshop anywhere that will give you the tools, I don't care if the seminar was taught by Henry Ford himself. You can tinker around in the backyard and learn a few things on your own about cars, but that is nothing compared to the guy who spent ten years under the tutelage of the master mechanics at a car dealership. There are many lessons that, while may be revealed to you through trial and error—are not going to be learned like you will learn after repairing thousands of vehicles with all types of problems 40-60 hours a week for a decade. There simply is no comparison.

Yet, the Filipino martial arts community is heavily populated by men who have absolutely no actual combat experience, no sparring experience, have 20+ teachers (and fewer than 10 actual lessons with 19 of them), and learned from the same source as hundreds of thousands of other FMA students... who consider themselves a "master" of the arts. Preposterous.

If one is a "dabbler" or wishes an introduction into the FMA, then distance learning, seminars/workshops, and extracurricular classes in a school specializing in another art will suffice. These environments, whether the intensity is casual or whether the training is difficult, can do little more than introduce concepts and give moderate explanations about techniques and theories. However, for building an actual foundation in an art, a consistent and regular, regimented and on-going program is needed. Just as you cannot expect to take 5-6 "seminars" in learning to speak a foreign language fluently, what the average FMA man is doing very similar to

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the old retired Navy veteran who can say “Please”, “Hello”, and “Thank you” in 10 different languages—but can’t hold even a basic conversation in any of them. Even most “veteran” FMA seminar jocks, who can ramble off Tagalog and Cebuano terminology as a regular part of his speaking vocabulary and transition from drill to drill, showing a plethora of escapes, disarms, takedowns, and other wonderful demonstrations—cannot hold a “conversation” (i.e., sparring match) using 90% of his knowledge without a feeder or otherwise cooperative partner. Keeping the analogy of language going, a martial artist who can “flow” his techniques through demonstration but cannot fight with those same techniques has the fluency of a 6 year old child. That 6 year old can speak as fluently as the Eskrimador moves—just as quickly, just as clearly—but is no “master” of the English language. Bottom line, dabbling for 20-plus years does not a master make.

Defining Mastery

I’m glad you asked. In conversations like this, a common question is brought up. It goes like this:

To each his own. Who are you to decide what a ‘master’ is to me? We create our own path. We look at things our own way. My definition of ‘mastery’ may not necessarily be your definition. Who do you think you are? Master So-n-So has been in these arts XX years, and has taught hundreds—maybe thousands—of guys. He has world champions/Dog Brother members under him, I guess they’re wrong, huh? Blah blah blah, quack quack quack...

Rather than engage in this debate for the umpteenth time, let me throw out my very simple, short answer. And then expound on that short answer.

Plainly put, A Master is one who has left no stone un-

turned in his study and development of his art, and anyone in his presence dare not challenge his worthiness of the title.

Is that easy enough to understand? Notice that this definition has two parts:

1. A Master is one who has fully studied and developed his art, and
2. His skill is visible enough that no one would argue that he has, in fact, mastered the art.

We must demand more from ourselves besides simply learning techniques, drills, and new arts. I could learn all the mathematical equations in the world—but if I cannot apply those formulas in the real world and use them, that knowledge is of no use at all. Too often, FMA practitioners can demonstrate the art beautifully. They can look as deadly and impressive as ever. But if they cannot use this knowledge to stop a simple aggressive, unfriendly attacker, his demonstration was nothing more than slick choreography. At the same time, we have men who can fight. They can crack a skull, they have the pain tolerance to endure all types of stinging slaps from the stick, broken fingers, etc., but most of the techniques in their arsenal is not used in those fights because he has only developed 10% of what he knows—he is nothing more than a good fighter, not a master. He could be friends with the guy from Ong Bok, he could have hundreds of pictures with Grandmasters and celebrities, he could have certified tens of thousands of students. But if his art has not been fully developed, investigated, absorbed into his reflexes, and can be/has been used against hundreds of opponents, he has not mastered the art.

And once all that research has been done, the sparring partners have been trained with and beaten, the art has been revised and reduced and concentrated and renamed—he should have developed his skill to such a high

degree that most people who encounter him cannot name ten men with the same level of skill... or he is no master. You cannot call yourself a Master when most people know plenty of people with better skill. Age is irrelevant here. If you’ve ever encountered a master musician (and I have) a master artist, a master mechanic, a master physician, a master of academics, a master chef—then you would know exactly what I mean. Many of us just don’t know what a true master is, so it is easy to call a likeable, older fellow with mediocre or above average skills as “Master”. I get that. But once in a while, you encounter a true master of the arts—any art. One who seemingly has no peer. One with nearly perfect technique. One who can answer every question, not from his opinion file—but his been there, done that file. To bring it home, at a bare minimum, and this is not mastery but the first step towards achieving mastery—you should have developed every strike in your arsenal to the level that you can shatter bones with it. I have met many so-called masters who tell me that they don’t do backhand strikes and abaniko strikes “because they aren’t destructive enough”. Telling that to a guy who can break objects with every technique in my curriculum is actually telling on yourself. Let’s be blunt here; very few men in these arts have full investigated their art. And very few have developed their physical skills to a destructive level, and this is just the ground floor of the uphill climb to mastery.

But of course, there are men who feel that fighting with blunt weapons and blades do not require physical fitness and therefore knowledge is sufficient to combat effectiveness. If that were true, I could put a razor-sharp blade in the hands of a determined 16 year old and none of these “combat experts” will fuck with him while empty handed. There is a higher level to this martial arts thing, and that

path is not for everyone. Most guys don’t even know that the path exists. Let me drop a few tips that will help you get started on your path towards mastery:

- perform every technique in your system—attack as well as defense—at least 5,000 times
- face and fight 100 opponents
- develop and train at least 3-4 defenses for every attack 1,000 times
- regularly work with 500 repetitions in training
- impact training and testing; you should be able to break wood, bricks, coconut, baseball bats with your skills
- have a specialty, that if you used that skill, weapons or technique—you know you will defeat 90% of your opponents
- you can actually BEAT 90% of your opponents and have done it regularly
- accomplish and then revisit a technique that you have used 10,000 times—and do this regularly

To most people reading this blog, this section above will sound unrealistic. However, if any of you know my personal students, anyone who has studied with me more than 4 years has already done this. Plus I know several other martial artists who train this way and these numbers do not sound unreachable or unreasonable to them. If you truly want to explore the possibility of achieving mastery, give it a shot. It is a simple, but difficult goal to achieve. Anyone with the will, and anyone with the guidance and motivations can do it.

Depending on your goals in the martial arts, this may inspire you. Others may think it’s overkill. Plenty of folks have ridiculed me for saying these things. But only those who have been to the summit of this climb know how real and lonely this journey is. This is not for the dabbler, and it is not for the guy who lacks the vision and stomach to make it happen. Achieve it and you will have few peers, but you will

understand how silly awarding a “Master” certificate in a weekend seminar actually is. Yes, this is a physical goal and we did not touch on the nonphysical benefits of such a training regimen. Perhaps next time. Either way, there are many benefits to fully developing an art as far as your body will allow you to—and during this training you will find that your brain’s creativity will come up with much

“Secrets” of the Filipino Fighting Arts

Words from a Modern-Day Warrior
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Adaptability the Hallmark of Eskrima

By Joel Huncar

All martial arts have their strength and weaknesses. There is no one martial art style out there that has all the answers for dealing with every type of violence. Muay Thai is excellent in close range fighting and especially strong in the clinch, whereas Tae Kwon Do is excellent at long range and has amazing kicking skills. Shotokan has a powerful base that generates a lot of force and makes for strong tough fighters who are hard to take off their feet. Boxers on the other hand are fluid and have great defensive movement and have the ability to throw hands down to a science. Let’s not forget Brazilian Jiu Jitsu, which has some of the best grappling techniques and finishing moves on the planet. If you know what you want out of a martial art and understand what the strengths of different arts are you can cross train and create a training regimen that suits your needs.

The Filipino martial art of Eskrima, also known as Arnis or Kali, is one of the most misunderstood traditional martial art. Most people who even know what these arts are file them under stick fighting or knife fighting. Even many educated martial artists see them as that. However this is simply the very surface of these deep arts. They are not

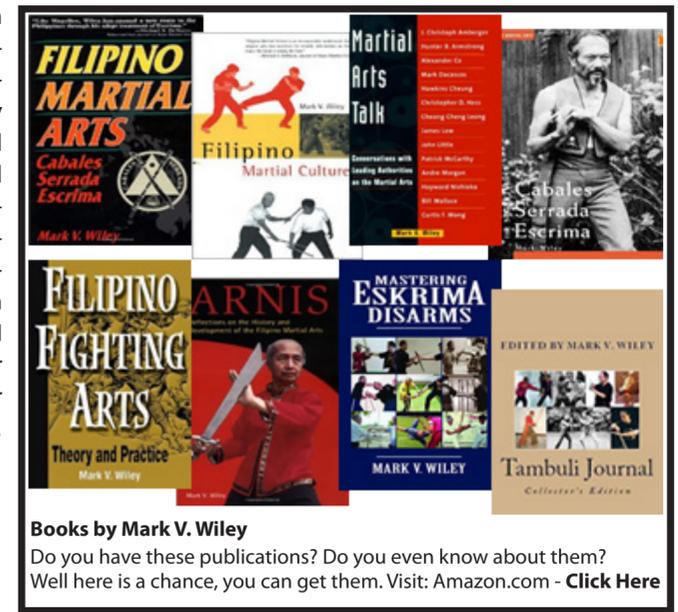
more material than even your teacher gave you. Understand that there is another dimension beyond simply knowing a martial arts, and another past being good at that arts. Few will understand, but take the nonconventional road to proficiency and that other dimension will be revealed to you. I hope this article sparks your curiosity to digging deeper than most of your peers will.

simply weapons fighting arts; they are fighting arts and the gift they offer is adaptability.

On the very mundane level, as survival based fighting systems the weapons are taught first before the empty hand skills. This is because old time Eskrimadors needed to streamline the training and be able to survive in life or death struggles immediately; as opposed to being capable after years of preparation. They were dealing with head hunting pirates that were a real threat so they had to become adept at fighting in the fastest time possible. In most other fighting systems the empty hands are taught first and the weapons after a fighter has developed some skill with the empty hand training, usually after a few years of effort and training.

Besides the obvious practical reason of teaching the weapon first there is another reason that Filipino martial artists train this way; it is the mindset that comes out of training this way. The term I have heard used is a “weaponized” mindset.

Let me explain what that means to me. Having a weaponized mindset means that wherever I go I can adapt objects in the environment to be used as weapons. I don’t have to have a knife to find a



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knife in a self-defence situation. A pen or a metal eating utensil will do just fine. The same goes for improvised bludgeons. In fact sitting at my desk I can see so many weapons around me I wouldn’t even bother to take the time to count, not only can I see them, but I am very capable to make use of them to put pain and injury on someone if I was forced into violence.

The weaponized mind is not the only thing that makes Eskrima so adaptable; it is the way eskrimadors drill and train. There are many drills that teach the Eskrimador to move into long range and close range fighting. Eskrima teaches you how to destroy and opponent’s attacking limbs at long range to binding hands and throwing an opponent off his feet at close range. There are skills in boxing, grappling, kicking and infighting with elbows and knees. There are even drills designed to work against multiple opponents. The ways this art can be adapted are only limited by the imagination of the practitioner.

Being a “live” art is also a reason Eskrima is so adaptable. Eskrimadors will pull techniques from any cultural fighting system that they are exposed to. The idea of keeping this art culturally pure is

alien to the true Eskrimador. If it works they will add it to their art. Eskrima is a living art; most Eskrima styles did not stop continuing to grow after their founders died.

Many martial arts systems stopped growing upon the death of the founder and as Eskrima becomes more westernized this is a real danger of happening to some systems, however, many martial artists came to Eskrima out of frustration at the stagnation of their previous martial arts training. In Eskrima the founders give a base to work from but what they created is not written in marble. Each Eskrimador brings his or her own creativity to the growth of the art. There are a lot of Eskrimadors who adapt their previous training to the art of Eskrima. The art grows with each generation.

There are many drills that foster creativity and spontaneity such as free flow Cadena de Mano (chain of hands) and weapons give and take drills; this creates creative fighters. Long range, medium range and close range fighting are integral parts of most Eskrima styles, as is limb immobilization skills as well as excellent stand up grappling skills. All Eskrima teaches weapons disarming. Many have some basic ground fighting and

some have some very highly developed ground fighting skills as part of the curriculum. Wrestling within Eskrima systems is known as Dumog or Buno and most Eskrima has at least a few Buno techniques as part of the curriculum.

Eskrima is very adaptable when it comes to real violence. As I said before Eskrimador are able to use various improvised objects as weapons, but does not make the Eskrimador weapon dependant, because the Eskrimador is trained to continue to flow with or without a weapon. If the armed Eskrimador is disarmed he is not out of the fight. And because of the multidimensional training of Eskrima, the Eskrimador can adapt from long to close range fighting quite effec-

tively. An Eskrimador can fight flawlessly in multiple ranges of combat and does not make one aspect his or her focus.

The bottom line is that while Eskrima is a weapon based art in mindset and training, it is an art that teaches true adaptability. Whatever it takes the Eskrimador is prepared to do to survive. It is the only art I trained that I was taught to spit as distraction and to bite in the worst case scenario. It is truly a no holds barred art. I only hope with the modern focus on sport fighting and fitness that Eskrima does not ever lose its edge and turn into stick fencing or a form of exercise.

For these reasons many martial artists already considered experts in their disciplines find that training in Eskrima helps them understand and

improve in their own arts. This is true of cross training in any martial art system; it allows you to look at your base art with new eyes. However Eskrima adapts very well to most martial arts systems, it has even been called the "art within your art" by Grandmaster Remy Presas, who was perhaps the greatest Eskrima ambassador.

Eskrima is a great art on its own and is one of the best survival based fighting systems out there, but for those doing other martial arts it is perfect to add more dimension and depth to their existing art. Don't get me wrong, this goes both ways. I smuggle Muay Thai and Silat techniques into my Eskrima. There are techniques I picked

up from Jiu Jitsu instructors I have taught. Any exposure to other martial arts will help your base art, but Eskrima is one art that you will find Karater, Kung Fu, Jiu Jitsu and fighters from just about every martial art in the world training in along with their base art. This adaptability with other martial arts is one of the greatest gifts this art has to offer.

On its own or combined with other arts Eskrima is one of the most sought after survival based martial arts in the world. This is a rare gem of the martial arts world and is usually only available in major urban centres.

I am very proud to be promoting this art in Cranbrook.

Joel Huncar WordPress
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The Sticky Subject of Weaponry Training

By Burton Richardson

There was a recent debate about the art of stick fighting that disclosed a number of combat myths. Let's take a look at what it takes to become a good fighter with weapons.

Before we can talk about techniques, strategies, and training methods, we have to know exactly what type of scenario we are training for. To keep things simple, let's just limit our scope to single stick against single stick, in a squared off situation.

In a street fight, you don't know where a weaponry attack will come from because often these sorts of attacks are ambushes. One guy sneaks up behind another, and WHAM, the fight is just about over. Awareness, luck, and a very thick skull are the only things that will save you from an ambush, so we will start one on one, like a sparring match.

The main point of the match is that you are going to try to hit your opponent as hard as you can, as often as you can, without getting hit yourself. You nemesi will be attempting the same. Ev-

erything will be moving at full speed and full power, and strikes can be targeted anywhere on the body. Thrusts and butt strikes are allowed with the stick, as well as any other striking such as punches, kicks, knees, and elbows. Throws are allowed, along with the grappling that often follows.

Now let's imagine that you are going to have this match in four weeks. What should you do to get ready and how are you going to approach the fight?

In many cultures around the world, this has been a real question posed on a consistent basis. Many cultures have and/or still do fight regularly with sticks or blades. In western culture, however, the notion of having a full-contact stick fight in a month is indeed rare. It just doesn't happen very often. From a fighter's point of view this would seem odd. There are probably tens of thousands of people in the U.S. alone who train with sticks, but for most there is not even an inkling of a thought of actually using the skills. Boxers, wrestlers, kick-

boxers, and free-fight athletes train to use their skills at full speed and power against an opponent who is trying to do accomplish the same goal. The competition guides the training, and gives motivation to get in the gym and work hard.

This is what it will take for you to become an accomplished stick fighter. In order to train for a fight, you simply must practice fighting.

You should go ahead and spar, but you have to have safety factors in your training or you will be so injured that you will not be able to train. This is counterproductive, and will lead to a dismal showing in your upcoming fight. I use a padded stick, headgear, some hand protection, groin protection, and sometimes shin guards for practice sparring. This way I can spar at full speed and power while minimizing the chance of injury. (It should be clear, though, that as good as sparring with a soft stick is, there is no substitute for sparring with naked rattan and minimal body armor. Just know that you will get banged up.)

Here is an easy and effective formula to greatly enhance your stick sparring. Follow it, and I assure you that you will improve tremendously in one month.

First thing to do is to gear up, get a partner, and start sparring. After five or six rounds, you should be aware of some weaknesses in your game. This is what you want, because you can now apply the formula for martial success. Write down your weak spots, do drills to work on the necessary techniques and attributes to enhance those areas, do isolated sparring, then go back to full sparring. This is the formula used to achieve greatness in all fields of endeavor. You apply your trade, note your shortcomings, train to improve those areas, then repeat the process.

The key is to actually try stick fighting, rather than spending all of your time drilling techniques that you will never be able to do when you have to face a strong, fast opponent who is trying to remove your head from your shoul-

ders! There are countless possible techniques in weaponry based fighting, but the truth is that when you go against a resisting opponent who is swinging hard, only a handful of techniques come into play. You will never understand this unless you try your art out at full speed and power. If you do, in your approach. Discovering your weaknesses is very beneficial because your training will now have focus and meaning.

Here are some remedies for common stick fighting ailments.

Are you getting hit in the head? This is usually due to improper distancing, poor blocking skills, or telegraphing your attacks. Time to do some

drills. Put on the helmet, give your partner a padded stick and have him or her slowly swing at your head. Not in front of your head, but at your head. Practice slipping back out of the path of the stick. As you get better, have your partner pick up the speed and add faking. This will enhance your sense of distance, and your ability to read the attack.

Next, blocking practice. Have your partner feed a forehand shot at your head and work your block. Pick up the intensity as you get better at keeping that stick off of the helmet. If telegraphing is a problem, work on hitting the heavy bag with as little preparatory motion as possible. Now that you have

worked on these elements, do some isolated sparring where you and your partner will only strike towards the head. Get rounds and rounds of this in so that you get very comfortable with defending your head.

Now it is time to go back and work on the full sparring again to find more weaknesses. Make sure to isolate hand only sparring, leg sparring, and combinations like hand and head only, or head and leg only. These will force you to use tactics that you are not familiar with, and you will again grow. If you are being taken down easily, start in the clinch and just work on

throws. If your ground game is bad, pick one position and drill from there. Spar to find your worst positions, then work to make it a strength. Train diligently, and that fight next month will be much easier.

I think it is important for martial artists to learn how to actually stick fight, rather than just learning to be a baton twirler. In actually learning you will understand the blueprint for success in all areas of life. This is the greatest benefit to martial arts training, but is only gained if you take your training to the limits!

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Cutting Class:

10 Reason why everyone should consider the knife as a viable tool for self defense

By Jerome Teague



Over the years of working in security and escorting female staff to their vehicles, we would often chat about various topics pertaining to self-defense. One of the most common things I would hear some of the ladies tell me is that their fathers or boyfriends bought them a gun for self-defense. The problem here is that none of them actually took any firearms training or sought out their carry permits. As a result, they did not carry it on their persons. Unfortunately, these and many other self-defense blunders are not just limited to the gentler sex. Many men out there who fancy themselves "prepared" for the possibility of violence may be laboring under false notions of the capabilities of certain defense tools.

Pepper Sprays and stun guns are also another popular form of self-defense tools marketed specifically to women. A few ladies I know did carry pepper spray, however, when I asked them to show it to me, they would have to dig around their purses for 30 seconds or more to find it. In real life, you cannot call a time out in a violent attack in order to acquire your weapon. Additionally, pepper sprays and stun guns do not always have the same effect on all individuals, especially if the individual has experienced being sprayed in the past. It is not that someone can build up a physical tolerance to the chemicals, however an individuals individual pain tolerance

and psychological response to the spray can be unpredictable. The momentary incapacitation achieved from pepper spray might not be enough to stop the attack and facilitate escape. Additionally, in close quarters and in the tight confines of an elevator or stairwell vapors and splash from pepper spray may also affect you adversely impeding your ability to flee the scene quickly. Please check out this video of Marine Corp CS training. These guys are being sprayed and learning to fight through the pain by staying calm and not panicking.

With all these points considered, here are the Top 10 Reasons why the blade should be considered a viable option for every day self-defense.

1. Concealment and Deployment: A knife can easily be carried or concealed on your person regardless of attire. As compared to even compact firearms that many women and some men still consider too bulky and may not be readily carried in many places, the blade is something that can be comfortably carried which means you will most likely do so and have it when you need it most. Whether you are carrying in a light jacket or in the elastic waste band of pocketless work out attire, you can do so with minimal discomfort and bulge in your clothing. In his book *Escape the Wolf*, former Navy SEAL Clint Emerson presents a simple axiom for approaching personal security. Comfort/convenience are a trade off for security. The trick is finding a balance that is perfect for you in your day to day life. I have personally found the blade checks this and other boxes quite nicely.



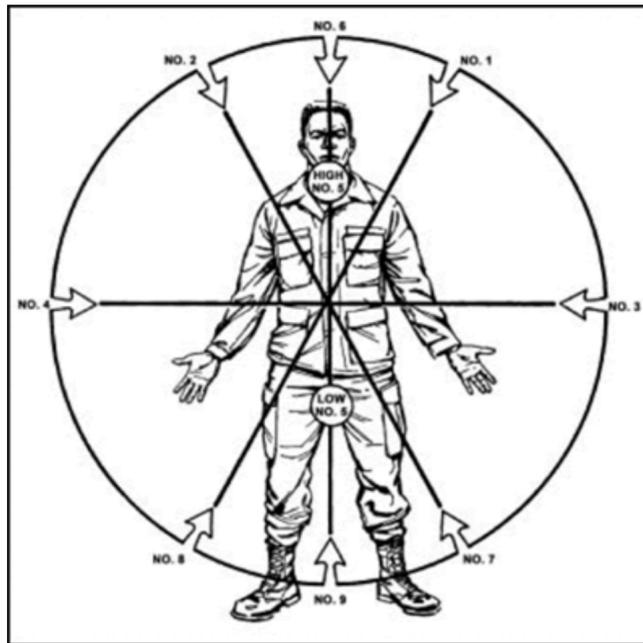


2. The Great Equalizer: A blade in anyone's hands is a force to be reckoned with. An individual of diminutive stature and physical attributes after

a modicum of training can employ the blade against larger and more physically gifted assailants. Compare this to many empty hand self-defense systems that take years of training and require far more strength and conditioning to be effective. In principle and theory, many of these arts are excellent, but leave a little of room for operator error. As Mike Tyson said...

The blade is also a great backup weapon for you gun guys. Most of my military and law enforcement students who literally make their living by the gun all carry a knife as a backup/weapon retention tool. We often train and drill it for these applications.

3. Dangerous from Any Angle: Unlike firearms, stun guns, and pepper spray, the blade can inflict damage in a wider array of angles and can quickly change direction in the hand of the most novice of users. As compared to a firearm and pepper spray which can do its job when the bad guy is in front of it. This makes it much easier for a larger and stronger assailant to wrestle it from you. There is an old self-defense axiom that states "run from the knife, and charge at the gun." The firearm is an incredibly useful tool up to a certain distance and under the right circumstances, but take into consideration the time and dexterity it takes to draw it from concealment, and you are adding lots of potential for failure. A small folding knife can be inconspicuously carried in your hand ready to deploy when you are entering into a potentially dangerous situation like walking to your vehicle alone at night.



4. Mechanical vs. Pain Compliance: From my experiences in military combat operations and private security, I have seen lots of injuries. And while gunshots are painful, one or two is often not enough to stop an individual who is truly committed to doing you harm. Unless you are able to score a center mass head or torso shot, you cannot reliably count on your firearm

to stop an individual in close quarters. The knife, when used to attack major blood vessels and muscles, can be counted on to impede the mechanical ability of an assailant to continue the attack. In Filipino Martial Arts, this is called defanging the snake.

5. Shock and Awe: The momentary shock of realizing you have been cut or stabbed is enough to give anyone pause. It is an instinctual reflex to pull away and even retreat from the initial cause of the trauma. It is in this moment where you can escape the situation. Even the gross motor movement of slashing the face and harassing the eyes as we do in the beginning stages of Counter Blade Tactics will often be sufficient to stop the attack.



6. Not Much Training Required: I would like to clarify something here before going further. Using the blade against someone armed with a blade is very difficult, and going empty-handed against someone armed with the blade is more difficult still (some say impossible). When I say not much training required I mean specifically in utilizing the blade against unarmed assailants when legally justified to do so. With some practice in deploying the blade from a variety of positions and some training in how to clear obstructions and holds on the weapon hand like those covered in CBT, it will be very difficult for anyone to stop your counter assault.

7. It is Not Just a Weapon: I never go anywhere without a knife and neither should you. This is not just based on the desire to go armed for self-defense, but more out of the utility to always have a cutting tool at the ready.

8. One Art many Applications: In the Counter Blade Tactics (CBT) Curriculum and Balintawak Eskrima, we emphasize functionality and utilitarianism. When you study the blade with a qualified instructor, you quickly realize that the applications of geometrical, physical, and anatomical principles allow you to quickly see how anything in the hand can be used as an improvised weapon as long as you train to understand the application of edged vs impact weapon tactics.

9. Affordability: Purchasing a firearm of reasonable quality is a hefty investment. Most firearms will begin the price tag of about \$300. Compare this to a quality knife like those produced by Cold Steel (Espada, AK47, Rajah to name a few) running in the sub \$80 range, you can easily justify the decision. Take into consideration the fact that more and more guns are being banned from public spaces and the utilitarian nature of a good knife, it makes the investment that much more sound.

10. Fun and Empowering: While the previous entries on this list are some seriously heavy topics, we cannot ignore the fact that weapons training is just plain fun. Getting together with your friends to practice challenging and engaging drills to develop real life practical skills is a blast with benefits extending further than just self-defense. The sense of confidence and personal empowerment instilled from quality training in a positive environment as well as the cognitive benefits of high dexterity movement drills are a great way to get fit, socialize, and combat the ever increasing isolation of our modern electronic based lives.

A few notes on choosing a knife:

"What kind of knife should I get?" I get asked this question

pretty frequently. I used to say the sharp kind. I did this deliberately because there are plenty of knife manufactures out there selling pieces in upwards of \$200. As in most cases, expensive does not always mean the best. One of the first questions I ask when people ask me this question is "what do you think you will use it for?" This question will pretty much cover all your bases when choosing a knife. For our purposes, I will specifically be discussing the choice from a good balance of utility and self-defense. When it comes to choosing a blade for tool, a good quality steel is a must. There has been a lot of emphasis put on high carbon steel over stainless, and while this makes a huge difference when talking about longer blades, a sub 4 inch stainless blade will do just fine. Also, not all stainless steels are created equal. Cold Steel uses an AUS 8 Japanese stainless in many of their folding knives. As a fan of Cold Steel, I owned at least five Cold Steel folders over the years and I have put them through their paces and am very pleased with the results. Cold Steel also has great customer service and warranties.

Overall durability of a knife is not just in the steel of the blade. The blade locking mechanism is equally as important. The rigors of day-to-day use and the increased demands of using it in a self-defense situation put lots of stress on the small components in your blade's hinge and lock system. Cold Steel's lock construction is some of the best for the price. Take

a quick view of their youtube channel and you will find lots of torture tests on their products and, spoiler alert, they hold up.

Another consideration is ease of deployment. Under stress and pressure, fine motor skills are diminished. This is why I prefer all my knives to have an assisted opening feature at minimum. This means that when I press the thumb opening on the blade, a spring system deploys the blade to its open and lock position. Some of the best blades available at a reasonable price tag that you can find in any sporting goods or box store are Kershaw and Benchmade.

Going a step further, the Emerson Wave feature and other proprietary designs like it, allow for the blade to be opened in the same motion as the draw from your pocket. This is achieved by a small protrusion from the spine of the blade catching on the lip of your pocket. This same protrusion and be used to open the blade on an assailant's skin or clothing as well. Fox Knives, Emerson, Cold Steel, and other designer's produce blades with this feature, Cold Steel, in my opinion, beats them outright in overall durability and warranty.

Martial Science Forum

Culture – Philosophy – Traditions

martialscienceforum.wordpress.com

Counter Blade Tactics Ohio Seminar DVD

By: Guro Jerome Teague



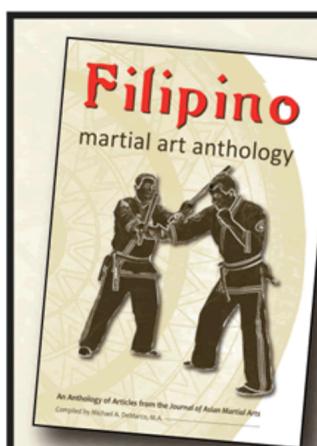
This DVD covers the introductory seminar presentation of the Counter Blade Tactics curriculum instructed by Guro Jerome Teague. This presentation includes a basic overview of blade to blade and empty hand against blade applications.

Thank you to the owners, staff, and students of Endeavor Krav Maga and Crossfit for hosting this event.

This DVD covers:

- Blade to Blade Application
- Footwork
- Anatomical Targeting
- Fatal and Non-Fatal Applications
- Empty Hand to Blade Basics
- Flow and Reflex Drills

To Order: [Click Here](#)



Filipino Martial Art Anthology

This anthology assembles pioneering scholarly materials valuable for any interested in the Filipino combatives, as well as chapters specifically on the practice.

Classical Eskrima: The Evolution and Etymology of a Filipino Fencing Form (Mark Wiley) • The Classification and Ethos of Filipino Martial Traditions (Mark Wiley) • Showing the Forms of Filipino Kuntaw Lima-Lima (Steven Dowd) • Philippine Arms and Armor in the University of Pennsylvania Museum of Archaeology and Anthropology (Mark Wiley) • The Art of Conversation: Random Flow Training in Visayan Corto Kadena Eskrima (Majia Soderholm) • Remy Presas Remembered: A Perspective on Life in the Martial Arts (Peter Hobart) • Pirates of the Philippines: A Critical Thinking Exercise (Ruel Macaraeg) • A Few Favored Modern Arnis Techniques (Ken Smith).

Print: 6"x9", 116 pages, 183 illustrations • Digital: Kindle, iTunes, Nook, & Kobo



About ...

THE ASWANG PROJECT

The Aswang Project was created as an educational resource to share the rich, colorful and diverse folklore of the Philippines.

www.aswangproject.com

Down the Roots of Mystical and Sacred Trees in Philippine Lore

By: Daniel De Guzman

Most great folk tales in the Philippines include the storyteller mentioning the infamous tree known as the Balete (Ficus Indica), which is consistently associated with both magical and nightmarish entities. With its massive height, haunting appearance composed of large twisting roots that seem to be strangling its own trunk, it certainly casts a foreboding shadow to passersby. The Balete is an easy target for anyone to start their own horror tale.

Regardless of physical appearance, trees are quiet noticeably mentioned throughout our own mythology and lore. Some are associated with engkantos and other nature spirits while others plays a vital role in the shamanistic/animistic culture of our Babaylan. Perhaps more than just a source of physical materials such as wood, paper and even medicine, trees can also provide impalpable treasures that we must learn to conserve and protect.

Deeper than the roots below



We can trace the Balete tree origins to the family of fig plants known as Epiphyte. An epiphyte is a plant that initially grows harmlessly upon another plant (such as a tree) and derives its moisture and nutrients from the air, rain, and sometimes from debris accumulating around it. Eventually though, these plants may kill their host tree as they strangle its body with their roots that grow downward until they reach the peak of their maturity. In India and neighboring countries, it is known as Banyan or Banian and considered as a holy tree for Hindus since it is usually connected with deities such as Shiva and Krishna.

In the Philippines, Balete is notoriously labelled as the domicile of engkantos and other fearsome spirits like the Tikbalang and Kapre. Besides the one located on Balete Drive in Manila, there are three known Balete tree that can be found in our country and each of them are situated in the three regions of Philippines. In the province of Aurora in Luzon, there stands a 600 year old Balete tree known as the "Millenium Tree". In the Visayas, a Balete tree is believed to be the oldest tree in the province of Negros Oriental, and in Mindanao, a mystifying 400 year old Balete in Siquijor produces a spring of

clean water that some of the people are stiff baffled as to where its coming from.

Hair raising tales surround these trees which why most people don't cut them down, but instead show respect whenever they pass by. At some point, sacrifices were also offered to these trees to appease the spirit who dwells in it and may induce harm to individuals who pass near. Besides it being the home of spirits, our ancestors also had other views on the Balete.

A shamanic calling is when people are called by the spirits to become shamans. As stated by Francisco Demetrio in his essay "The Engkanto Belief", this phenomenon in the Philippines could be attributed to the disappearance of the Babaylan after the advent of Christianity. Those chosen would sometimes be found sitting at the top or underneath the Balete tree. This is highly reminiscent of Siddharta Gautama Buddha sitting in the Bodhi Tree, which is the prelude of Buddhism. Interestingly, both the Bodhi tree (Ficus Religiosa) and Balete come from the same species of Ficus or Figs. It was said that the spirits have already possessed the candidate shaman once they are found in this state – which will be the starting point of their life as the medium between humans and spirits.

Francisco Ignacio Alcina's "History of Bisayan Islands" depicted these Babaylans as if they are under fits of madness. While wearing self-made ornaments and gold jewellery, they stay beside the Balete tree where the spirits that called them will initiate them with the gift of healing and clairvoyance, among others.

I found the calling, initiation and the return of the shaman shares the same pattern of hero myth that is explained by Josph Campbell in his book "The Hero With a Thousand Faces". In this comparison, the Babaylan (Hero) is summoned to a certain journey or quest (the calling) where he will face inhuman challenges which will transform or ascend his inner self (initiation). After this he will be rewarded with boons (the power to heal or to divine) which he will use for the benefit of the people (return).

A treasure inside the "heart" of a tree

More than the fruit it produces – which is filled with energy giving nutrients – the Banana may have a lot more to offer. According to some, the blossom of the banana contains mystical powers highly sought by valiant men. A "mutya", as stated in Iloko and Tagalog tales from the records of Dr. Maximo Ramos, is a powerful stone the size of one's big toe that can only be acquired when an east facing blossom of the Banana tree (Puso ng Saging) opens up at midnight. Should an individual manage to anticipate the fall of the mutya, he should catch the magical stone using his mouth.

The real struggle will commence once the guardian of the mutya (usually the engkantos that inhabits the Banana tree) will try to seize the one who capture it until sunrise. A successful individual is said to acquire a strength that will never falter or an irresistible charm to women. However, if you let the stone come out of your mouth during the confrontation with the mutya guardian, you will be inflicted with insanity.

In other version of stories, the mutya can be found in the flower of the Kusul Plant (a kind of Ginger in Pampango) during moon rise. If one will embed the stone from the Kusul plant in his body, they will become invulnerable.

In "The Creatures of Philippine Lower Mythology", Dr. Ramos also narrates a story coming from Zambales which mentions other plants also possess their own "mutya" which varies in power and abilities depending on the plant where they can be found. However, it is not stated which other plants possess this magic stone.

More than just leaves and branches

Some other notable and interesting plants house different engkantos and other worldly beings, including the Takang Demonio (Sterculia Foetida) – an unusual plant reeking with foul odors where the Tulung and Binangun (creatures similar to the Tikbalang) from Mt.Pinatubo are said to reside.

The Mangmangkit of Iloko tales resides in forest trees and is the reason woodcutters would utter invocations or permission before they proceed with their logging activity. The chant below from Dr. Ramos' book, is one of these.

*Bari – Bari
Di ka agunget, Pari
Ta Pumukan Kami
Iti pabakirda kami
(Bari-bari
Do not be angry my friend
For we must cut down some
Of what we have been told to.*

The Pugot, another giant engkanto is quite fond of large fruit bearing tress such Santol, Tamarind and Duhat as its own dwelling place.

An old tree found in Quiangan (Kiangan), Ifugao is considered as a "Tree of Life" wherein their own life is interconnected with the life of the tree itself. Another sacred tree called Patpatayan is among the station where the people of Sagada will offer a pig and pieces of meat shared by men who joined the so called "March of Indians" which is a part of the "Begnas di Yabyab", a ritual made before the people will start planting to ensure that their harvest will be bountiful.

In a tale from the Tinguian, a tree that bears agate beads will talk in strange tongue when a branch is broken, as was discovered by a hunter inside a cave. Thinking that it was a way for his people to gain enormous wealth, they tried to look for the tree once more only to find that it was inhabited by an evil spirit who left strange carvings inside the cave where the tree was once found.



Alvin Erasga Tolentino depicting a Babaylan dancing beside the tree as he wave two bundled clumps of Raffia

Connecting both spirits and man

Trees are evidently one of the most universal symbols or motifs in ancient religions and mythologies. From the "Tree of Life" accounts in Judaism down to the sacred Oak worshipped by Druids and other Pagan practitioners, man seems to have had a strong connection in the mystical aspect of trees – knowing that the lives of ancient people highly revolves around the forest which provides all their necessities. Moreover, due to the fact that trees reflect the same image of the life cycle (birth/germination, death/withering) its no wonder that man was so fascinated by them.

The Philippines and its neighboring countries from the south east share a common belief that trees house different kinds of spirits and entities that can be either malignant or benign. The Balete, or Banyan Tree in particular, is a central figure in Indian religion – which they consider as one of the holy trees where gods and spirits reside. Similarly in Thailand, good luck spirits called Nang Ta-Khian inhabit the Ta-Khian tree (Hopea Adorata) which is endemic to Thailand, Cambodia and Laos.

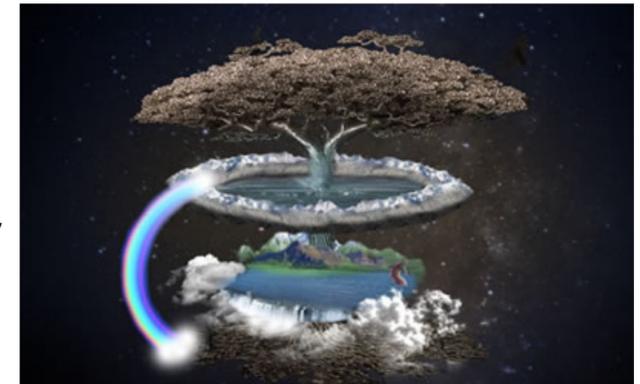
In addition to this, trees are considered to be the gateway that connects the three worlds (world of men, the upper or sky world and the under world) and allows each of the inhabitants of these world to interact with one another; making trees one of the oldest symbols of the Axis Mundi or

the interconnection between heaven, hell and our world. This could explain why Babaylans have a strong attachment with trees like the Balete as they partake in the role of a mediator between the three worlds.

Reconnecting Our Roots

Many of the important beliefs and tales of the ancient past have been slowly fading in our memories, just as how trees are diminishing in our surrounding as the majority of people focus on the promises of industrial and technological advancement. It seems that we willingly disconnect ourselves in the natural world, abandoning it in exchange for artificial and material inclined progress that slowly kills not just our environment but ourselves as well. Once it was believed that the life of trees are intertwined with man's mortality as if they share the same string of fate; when the trees have all died, man will perish too. Science has now proven this to be true.

Trees consist of a sacredness that was once known and intertwined with all the rivers, forests and even the animals – which are all part of our life both in the spiritual and material realm. We must relearn to give respect and care to them before the time comes that we find ourselves withering together with them. This is the right moment for us to reconnect our roots in order to relive the days that people, the trees, and nature itself are allies instead of enemies.



The World Tree Yggdrasil by moxer95



Visit Pearl of the Orient: Click Here

The care of the mentally ill in the Philippines began in the nineteenth century, when a Spanish sailor presented with behavioral changes. On the request of his commander, the sailor was brought for care to Hospicio de San Jose, a charitable institution that catered to orphaned children and the elderly.

Since then many others who were considered mentally ill have come to Hospicio de San Jose for treatment. because of their increasing numbers, new buildings were constructed to accommodate more and more patients. When these proved to be insufficient, another facility was built in the city of Cavite.

In 1904, the American government established the new San Lazaro Hospital to accommodate the increasing number of mentally ill patient. The San Lazaro was a medical facility for lepers since Spanish colonial times. In 1905, the new San Lazaro hospital housed 50 male patients and 19 female patients. By 1906, it had expanded to house 250 mentally ill patients.

In 1925, through the Public Works Act 3258, an "insane asylum" was built on 64 hectares of land in Barrio Mauway, Mandaluyong. In 1928 the 379 patients that crowded into San Lazaro Hospital were moved to the new hospital, which was called "Insular Pscyhopatic Hospital," now known as the "National Center for Mental Health." --- **Ian-James R. Andres**---

San Lazaro: First Mental Hospital in the Philippines [Silver, Burdett and Company, 1902]



Past Events

Annual ABBA Elite Retreat

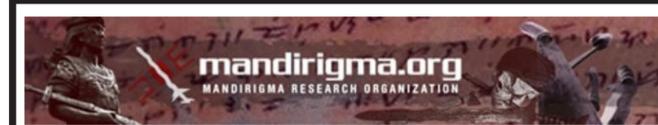
w/ Guro Dr. Tye Botting
February 10, 2017
Austin, TX.

The weekend of Feb 10, 2017, as part of the Annual ABBA Elite Retreat in Austin, TX, Guro Dr. Tye Botting taught two sessions of mostly modern arnis material. Session one focused on an empty-hand contact drill that combined kung fu conditioning and grounding with Filipino martial arts sensitivity and flow. The second session was a progression of Modern Arnis responses to two cane strikes in a row: a forehand followed



immediately by a backhand. He started with avoiding or fading, moved on to jamming the attack, and then developed several strategies for countering and controlling. Subsequent material focused upon a handful of "what if" scenarios that covered the opponent trying to interrupt the counter by striking, blocking, or grabbing. Mid-strike aborts and counter-counter work escalated quickly but everyone seemed to enjoy the material. As a change of pace, Guro Botting finished up the last session with a give-and-take empty-hand flow combining de cadena with hubad motions. The ABBA Elite Retreat is an annual camp attended by high-level practitioners from a variety of styles, including Karate, Kobudo, Arnis, Jujitsu, Kenpo, and more. There were sessions covering most of those arts. The open exchange of training is well worth attending, and Dr. Botting makes it a point to participate every year.

For more info, please contact Susan Warntjes at (719) 460-2251 or on Facebook and tell her Dr. Tye Botting sent you. For more info on my seminars, please go to www.kungfu.cc/seminars.shtml or email me at botting@gmail.com



Dedicated to promoting the Warrior Arts and Culture of the Philippines, Mandirigma.org has been online with this mission since 1998. Recently there have been numerous request for membership or ways that can help contribute to the site. To answer these requests, Mandirigma.org now has a donate button and additionally offers the opportunity to be a "Sponsor Member". Every dollar helps with the monthly expenses required to maintain the website and hopefully

even expand capabilities. For more information on how to be a "Sponsor Member" or donate to the cause, please go to the following link: [Click Here](#) Please contact us for any further questions. - Thank you for your interest and support! - Maraming Salamat Po!



The Nickelstick Balintawak Eskrima Bull Chapter Training and Application book

By Guro Christos Koutsotasio

An extensive overview of material found in the Nickelstick Eskrima Club and the Bull Chapter curriculum. Preparatory exercises as well as basic and advanced material are presented in a step by step method, with detailed description and in depth explanation of the methods and applications for each technique. The book is in A4 size, with 260 pages full of detailed instructions of the curriculum and with over 800 supplementary photographs.

If you are interested in it send an email to further information! - chriskouts@gmail.com

Intensive Lightning Arnis Seminar

w/ Master Jon Escudero
February 11 – 12, 2017
Hosted by Lightning KALI Combatives LSAI - JELC
Stevenage Arts and Leisure Centre
Lytton Way, SG1 1 Stevenage

This year, Lightning Kali Combatives is lucky to have Master Jon Escudero once again to give an intensive seminar on Lightning Scientific Arnis in Stevenage, Hertfordshire UK.

Master Jon is the youngest LSAI practitioner to have been awarded the rank of "Master" by GM Mang Ben Luna Lema, the founder of Lightning Scientific Arnis. He trained extensively under Grandmaster Elmer Ybañez, the founder of LESKAS (LEma Scientific Kali Arnis System) before Grandmaster Elmer went to the US.

He is now based in Israel, where he teaches Filipino Martial Arts full time and runs his LSAI clubs. He has been actively promoting Lightning Scientific Arnis through various events and classes.

To this date, Master Jon has toured around UK, Washington, Seattle, Texas, Chicago, Singapore, Israel, Greece to promote LSAI and strengthen all the various LSAI groups in these areas. He aims to consolidate all LSAI groups outside the Philippines, work with them to continue the legacy of Mang Ben Luna.

Bigay Tawa - The Learning Laboratory of LSAI



Methods, Pananga, Takedowns, Reversal, Close Quarter Stick, and Sumbrada. This gives a more dynamic pace and free flow in training. Beside that, he used Bigay Tama to isolate gross motor movements essential in a fight and use it to trigger escalations. This brought more fun in playing Bigay Tama, plus it gives more feedback into the "what if's" in the drill.

The initial focus was on the three strikes that are more common in a fight: High Forehand strike, which is Strike # 1 to nearly every FMA style; High Backhand Strike, which is Strike #2 to most FMA styles (#6 for LSAI); and, Vertical Strike, which is Strike #13 for LSAI.

Master Jon broke down the key concept and elements of the drill to accommodate the non-LSAI practitioners, as he worked everybody on each strike. He started of with the basic footwork and strikes against the High Forehand strike, then the High Backhand strike, and followed by the Vertical strike. The attacks were initially done in a certain order, then feeders are allowed to attack at any angle. This worked on the receiver's reaction time, timing, body displacement and strike precision, while the feeders worked on the setting up combinations and attack angles. To add challenge on each participant and widen their exposure in responding to various attacking styles from different feeders, Bigay Tama was done to partner drills, groups drills and a melee drill called "Sharknado".

When everybody had a good grip of the basic Bigay Tama system the lesson was taken up a notch. This time, Master Jon taught a few disarms from each of the three angles of attack. Here, the transition movement to intercept the attack was drilled to each



by



Bigay Tama is both a drill and a conditioning system unique to LSAI. It can be a feeder based drill, a receiver based drill, or even both. It can be used to develop certain attributes, responses or skill sets from both practitioners. In this learning laboratory, students get to understand range, execute appropriate footwork & body displacement, learn on timing and precision striking, and acquiring target. It is a good training tool to increase cardiovascular and muscular endurance, reaction time, power, speed and rhythm.

This year, Master Jon focused on BIGAY TAMA in its various forms: single and double baston, and espada y daga. He linked it to Baston Serrada, Disarms, Cadenilla,



participant. It was followed by controlling the weapon and attacking arm. This part was given a significant amount of time to make sure that the participants understood the strategic application of footwork, body displacement, and controlling the attacker's weapon and hand. Then the disarms were executed, followed blindsiding the attackers while executing a series of cadenilla strikes.

After the participants had a good grip of the disarms, Master Jon linked the Baston Serrada to Bigay Tama using a set up hand and a trigger hand. This was a great way to teach the receivers to understand the use of

range. What works and what doesn't work, and why. The importance of timing and footwork in changing ranges, and most importantly the presence



of intent in any of movement.

From Largo to Medio range, where we do the disarms, Master Jon brought to class to Corto. And that meant TAKEDOWNS! The participants were in for a treat. Master Jon taught a few takedowns, reversals, ground defense, and counters. This completes the fighting ranges in Master Jon's Lightning Scientific Arnis expanded curriculum. The participants were all exhausted by the end of the two day intensive seminar.

All in all, Master Jon's visit to the UK was an event was a success and an eye opener to how the LSAI's Bigay Tama system links to Baston SERRADA and closed quarter combat. Master Jon's unique way to analysing the moves of both GM Ben Luna Lema and Grandmaster Elmer Ybanez allowed him to weave the moves, technique and combinations across the fighting ranges within the LSAI's Bigay Tama system. Giving them more dynamism, flow, contrast and smooth transition from one fighting range to another. Mabuhay LSAI. Pugay Mang Ben. Pugay Grandmaster Elmer. - **Tom Edison Peña**

3rd International FMA Workshop

February 13 -17, 2017
California Bay Resort
Pagudpud, San Fernando La Union, Philippines



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Workshop Trainee: We are so proud we learned Biagtan Cinco Teros we are amazes of its Practicality, easy to learn and apply, no flowery moves and i'm really sure and i can speak fluently for its effectiveness in a Real Situation Combat, from Blade, Stick to Empty hand. Thank you so much for sharing your system to us! - **Biagtan Muaythai**

Annual Texas IMAF Modern Arnis Camp 2017

Hosted by *Master Earl Tullis*
February 24 - 26, 2017
Kemah, TX.

The International Modern Arnis Federation (IMAF) event was co-taught by Masters of Tapi-Tapi Chuck Gauss and Ken Smith. Attendees came from all over Texas and as far away as Virginia.

Master Chuck concentrated on right-handed single stick material, while Master Ken worked left-handed versus right as well as some empty-hand drills with applications and some knife basics.

Both gentlemen played off of each other very well and had a solid progression that built off of basic material tapi-tapi covered on the first day. This approach reinforced those drills and illustrated the important concepts behind them quite well. While basic tapi-tapi was a sort of scaffold for most of the weekend's training, it was by no means the limit!



and new friends. - **Tye Botting**



Master Chuck covered everything from basic striking styles, to disarms, to hand-changes, to range control, and more. Master Ken would then illustrate the left-handed approach. There were a lot of ah-ha moments and everyone had fun, enjoyed the included BBQ dinner on Saturday, and connected with old



Next year's annual camp will be Feb 23-25, 2018. For more information, please contact Master Earl Tullis at (713) 882-9016 or email earl54@hotmail.com or find him on Facebook.



Sitting: MOTT Chuck Gauss, MOTT Ken Smith, and Master Earl Tullis

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Barong is actually short for Barong Tagalog, which describes the formal men's wear of the Philippines. It is properly referred to as the 'Baro ng Tagalog' (dress of the Tagalog). Contracting the first two words produces 'Barong,' which literally means 'dress of.' So, if we want to be correct, we wouldn't say just 'Barong.' But, the slang way of referring to one of the beautiful formal shirts is simply Barong. Yes, the Barong Tagalog is a dress, a garment, a coat in itself. It is not merely a 'shirt'. If it were, then it would need a coat or a jacket over it to qualify as formal wear and would have to be worn tucked inside the trousers.

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Philippine Knife Fighting Seminar
w/ Grandmaster Chris Bautista and Matthew Dyksta
February 25, 2017
2010 Saint Laurent
Montreal, Quebec, Canada

A great Filipino martial arts seminar today at the Fight to Win Academy with Grandmaster Chris Bautista on the Karambit and the relation between empty hands and bladed usage. It was a wonderful opportunity to meet one of The 36th Chamber Administrators, Martin Fransham the Travelling Ronin himself! We had an awesome time! More to come... - **Martin Leroy-Deslauriers**

Left to Right: Martin Fransham (The Travelling Ronin), Grandmaster Chris Bautista (an Aklan warrior and Grandson of Cacoy Cañete the Founder of the Cacoy Doce Pares system), Martin Leroy-Deslauriers, Samantha Fransham.



Kalis Ilustrisimo Seminar
w/ Peachie Baron Saguin
February 25 - 26 2017
Hosted by: SEAMA Association
Brussels Belgium.



With less than a month's notice, it is interesting to note that the Kalis Ilustrisimo seminar by Peachie Baron Saguin, organized by Flavio Ruiz van Hoof - Founder of SEAMA Association in Belgium last 25 and 26 February was well attended.

Apart from participants from Belgium, people from the neighboring countries like France, Germany, Spain, Italy came too and one from Vietnam.

Because the training was well structured, learning was made simpler.

At the end of each form, Ms. Peachie Baron Saguin made certain that every student had absorbed the lesson by crossing swords with them one by one. Needless to say, the participant's passion in the bladed art increased, and expressed their willingness to attend Kalis Ilustrisimo training sessions that may be planned in the future.

To ensure that future Kalis Ilustrisimo activities of events in Europe has a page for announcements, active representatives in Europe like Belgium, Germany, Spain and France had come up with a page in Facebook: "Kalis Ilustrisimo Europe", where activities like seminars can be seen.

Flavio Ruiz van Hoof



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Balintawak Bull Chapter - Greek Visit
 w/ *Guru Christos Koutsotasiou (Bull Chapter)*
 February 26, 2017
 Hosted by Pucará Combined Martial Systems
 Chalkhill Community Centre
 113 Chalkhill Rd., Wembley, London, England

A couple of concepts covered on today's Balintawak seminar with Guru Christos:

Possibilities on dealing with incoming energy:

- 1) meeting it head on, blocking or absorbing impact
- 2) redirect it or follow the path of the force
- 3) evading, moving out

All of the above will depend on timing:

- 1) if I'm slower than my opponent reacting... I block or absorb
- 2) if we are in same speed... I redirect
- 3) if I'm faster... I can insert and hit

Pucará Combined Martial Systems - Visit on Face Book [Click Here](#)



Modern Arnis and Kung Fu Seminar

February 27, 2017
 w/ *Sifu/Guro Dr. Tye Botting*
 Hosted by *Sifu Marvin Henderson*
 Black Dragon Academy
 840 F.M. 1960 Suite 6, Houston, TX.

Sifu Marvin Henderson of the Black Dragon Academy in Houston, TX, hosted Modern Arnis and Kung Fu seminar with Sifu/Guro Dr. Tye Botting on February 27, 2017. The seminar started with basic empty-hand striking and locking techniques with a focus on power generation and efficiency. Dr. Botting then moved on to single sinawali and how to adapt when basic attacks are inserted into the pattern.



Lastly, the group worked empty hand single sinawali and de cadena, with an introduction to basic locks and flows off of those two drills.

The variety of attendees included father and son, new students, visiting instructors, young and old, but all seemed to enjoy the event! Dr. Botting was in town on vacation and happily dropped by to support his kung fu brother, Sifu Henderson and his school at 840 F.M. 1960 Suite 6, Houston, TX. 77090. Phone: (832) 343-4045 Website: www.blackdragonacademy.net



Information for contacting Dr. Tye Botting:
 Email: botting@gmail.com and www.kungfu.cc/arnis

MKG Panantukan Seminar

February 26, 2017
 w/ *Guro Kurt Cornwell*
 1035 Hilton Rd in Ferndale, MI.

The Michigan Kali Group held a 5-hour Panantukan / Dirty Boxing seminar at its Metro Detroit gym recently. The MKG Method of Filipino Dirty Boxing integrates traditional western boxing and Panantukan techniques with Indonesian and Bruneian Silat, Dumog, and Pananjakman, resulting in a complete approach to the art and function of striking, limb destruction, and mixed grappling.



The small group event saw participants from both Michigan and Ohio, and was taught by MKG International and Inosanto International instructor Guro Kurt Cornwell, assisted by MKG staff instructor Guro Byran Bullock. "MKG Detroit: The Michigan Kali Group" is located at 1035 Hilton Rd in Ferndale, MI. - **MKG Detroit**

1st Annual WMAA Texas Modern Arnis Camp

March 3 - 5, 2017
 Dallas, TX.

Grandmaster Ron Van Browning hosted the First Annual World Modern Arnis Alliance (WMAA) Texas State Modern Arnis Camp at Trainer's Elite MMA in Carrollton, TX. March 3-5, 2017. Grandmaster/Datu Tim Hartman and several of his senior instructors from around the country descended upon northern Texas to share their love of Modern Arnis with a group of mainly instructor-level participants.

Datu covered everything from obstruction removal 2 versus 1 cane work, sinawalis, striking styles, disarms, empty-hand drills, balintawak connection with tapi-tapi, and more. He also explored the connections between sinawalis and panantukan flows, bridging



between sinawalis, trapping hands, and sinawali boxing, and moving on to turn sinawalis into focus mitt drills. Layers of details helped attendees at all levels benefit from the material, including disarming fine points and progressive striking, blocking, obstruction removal, and tapi-tapi/balintawak drills.

FMATalk
 Filipino Martial Arts Talk

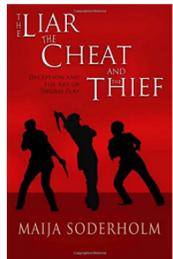
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For more information about the WMAA, please contact GM Hartman at (716) 247-5254, Email datutim@gmail.com or set your browser to wmanis.com. For more info about training at Trainer's Elite, please contact Grandmaster Browning at (972) 387-8500, Email trainerseliteAFS@gmail.com, or visit trainers-elite.net.

Close Quarter Defense Tactics Seminar in ARECIBO
w/ Grandmaster Pedro Rodriguez
March 5, 2017
D'Vega Farang Mu Sul Center. Ave., Juan Rosado, Arecibo, Puerto Rico

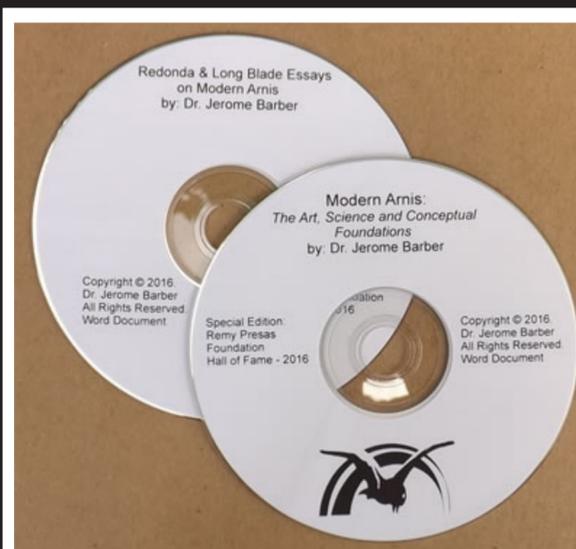
Close Quarter Defense Tactics seminar in Puerto Rico conducted by Grandmaster Pedro Rodriguez. The seminar was held in Bayamón and Arecibo. It is part of the 2017 tour conducted by Grandmaster Rodriguez that start in Puerto Rico and continued in Panama, Columbia and finish in the United States. - **CQDT: Close Quarter Defense Tactics**



The Liar The Cheat and The Thief: Deception and the Art of Sword Play
By Maija Soderholm
You don't fight bodies you fight minds.
In this slender volume, Maija Soderholm of Sonny Umpad's Visayan Style Corto Kadena and Larga Mano system presents the details of one of the most important and least understood aspects of personal combat. How to control the opponent's mind.
The Liar, The Cheat, and The Thief explores the drills and the mindset of one of the last modern duelists. As Sun Tzu said "All warfare is deception."
Amazon.com: Click Here

Pakal or Reverse Grip Knife Seminar
w/ Master Zach Whitson
March 11, 2017
Hosted by: North Carolina CTS Seminar
Ladd Family Martial Arts - 7340 Creedmoor Rd., Raleigh, North Carolina

Pakal knife with the edge in for hooking, trapping, catching, pulling and grappling against any attempts at defensive posturing. Targeting is generally directed to soft tissue like the belly of muscles, vital targets and major arteries such as the femoral and sub-clavian arteries. A hammering motion is used to sink the knife at vital targets while the hooking and pulling methods are used to tear and control. The pommel is used to hit hard bony targets like the mastoid process and nerve points like the radial nerve were some of what was covered.



Modern Arnis: The Art, Science and Conceptual Foundations
By Dr. Jerome Barber
The definitive book about the hidden conceptual foundations of the Modern Arnis Filipino Martial Arts System, developed by the late Professor Remy Amador Presas. This book explains hidden conceptual foundations that tie all of the independent aspects of Modern Arnis into a unified whole, stand alone, FMA system. Dr. Barber has taken the written ideas and statements of the late Professor Presas and woven them together to create an in-depth analysis of why Modern Arnis works so effectively and efficiently as a self-defense system.
You can obtain an e-book on disk for \$20, plus \$2 s/h, payable in a money order sent to: Dr. Jerome Barber, 14391 Spring Hill Drive, Suite 180, Spring Hill, FL 34609.

Redonda Long Blade Essays on Modern Arnis
By Dr. Jerome Barber
These two (2) essays were written by Dr. Barber, to explain how Modern Arnis can be used as an effective self-defense system. The Redonda/Block-Check-Counter essay covers a set of self-defense applications of the empty hand Redonda Drill. Dr. Barber and several friends photographed their training session for future reference and study. The "Long Blade" essay was written to explain the relationship between the stick, Filipino long blade (bolo), evasive footwork and body-shifting in the Modern Arnis system.
You can obtain an e-book on disk for \$20, plus \$2 s/h, payable in a money order sent to: Dr. Jerome Barber, 14391 Spring Hill Drive, Suite 180, Spring Hill, FL 34609.

HSFA 2017 1st Quarter Gathering
 Hosted by *Houston Stick Fighting Association*
 March 18, 2017
 Ground Dwellers
 9222 Louetta Rd, Spring, Texas



Houston Stick Fighting Association had their 1st Quarter Gathering for 2017 on March 18th at Ground Dwellers BJJ in Spring, TX. Incredible gathering today! We had so many great matches. Over 20 participants had over 28 matches, including some incredible kids matches. Bringing novices, advanced practitioners, adults, children, and families together through martial arts is just part of what we love about our gatherings. Thank you to everyone who came out to participate and show your support! All matches will be up on YouTube channel JasonREvans soon.
Jason Evans

The Way of the Karambit
 March 18, 2017
 KOA Kenpo Martial Arts & Fitness
 8747 Grissom Rd., San Antonio, TX.



The Way of the Karambit workshop was a huge success. Thanks to everyone who attended and for those who missed it, hopefully we will be doing another event soon. Special thanks to Master Ram Ramirez of KOA Kenpo Karate for being our gracious host. Looking forward to doing this again.
Kali Doug



Books by Bram Frank



Perspectives of Modular Instructor Guide
 By Bram Frank

This book is an Instructors guide to the Modular Tactical System: Modular Blade Concepts-Martial Blade Concepts-Martial Blade Craft as developed by Bram Frank. The system is based on Filipino Martial Arts and uses simple gross motor skills and simple modules of motion to achieve tactical use. This book is an instructors guide that shows HOW to teach as well as WHAT to teach. For MBC instructors its a must and for anyone wanting to learn the concepts of MTS:MBC it will open the door to the methodology. The book features tactical tools designed and patented by Bram Frank expressly for the Modular system. The responsible use of edged tools(knives) is shown and the fact that less than lethal response is more effective than lethal to stop any opponent and control a situation. Liability and Legality of the use of the tools and training are discussed in detail. - 406 Pages

FMA Grandmasters and Masters
 By Bram Frank

This book is about some the many Masters and Grandmasters of the FMA: Filipino Martial Arts. Some are well known others are relatively obscure, some are famous, others are known only by their skill but they all have in common their love for the Filipino Martial Arts and their connection through training, friendship, heritage or lineage with GM Bram Frank. Some are the heroes of the Philippines and the spirit of Arnis like the late Professor Remy Presas, part of American martial art history with the FMA and JKD like Guro Dan Inosanto or like GM Bram Frank a faithful practitioner and instructor of the arts. Their stories are told in pictures and with a bio of who they are and what they've done! Regardless of gender these people give their lives, souls and energy to the Filipino Martial Arts. This is the first in a series of volumes of these wonderful people! This is the first book written by a non Filipino with a forward by a Filipino President: President Benigno Aquino III. - 475 Pages

Conceptual Modern Arnis
 By Bram Frank

A seldom seen view of Arnis/Modern Arnis the Filipino fighting art of Professor Remy Pesas as seen by 1st Generation student / Senior Master Instructor, Grandmaster of Arnis: Bram Frank. Modern Arnis is seen through the perspective of the family art of the Bolo and knife, (edged tools) rather than a stick. The art of the blade as hidden in Modern Arnis based on the family style of Bolo is shown. The Presas family was known for teaching bolo to the brigades during WWII. Bram was named by the last of the Presas family GM Roberto Presas and The Worldwide Family of Modern Arnis and Filipino Martial Arts Council as the Guardian of the Legacy of Presas bolo. Bram's innovations and translations are shown: the same as he teaches at the FMA festivals in the Philippines. Some history of Modern Arnis in the USA is told. - 511 Pages

Bram Frank Knives
 By Bram Frank

This is a 30+ year look at the knives of Bram Frank. Why he designs knives, the progression of idea, to drawing to CAD and finally to steel. It show Bram's Patents and ideas used by Bram and others in the Knife Industry. There is an overview of Brams Gunting Family of knives and his "trademark" BRamp or Ramp (Allowing for Kinetic OPENig by contact of any object), his rounded triangular hole(always able to open with Thumb easily), his Indexing(ability point to rotate from Forward grip to reverse grip and back) and his spoon clip that allows function in a flat clip. A brief overview of training, magazines and comments about Bram's Tactical and Practical knives that have influenced

WHFSC Grandmaster's Council: a compendium of the world's leading Grandmasters
 By Bram Frank

This a compendium of the world's greatest council of Grandmasters. These Grandmasters both past and present represent an amazing history of the martial arts. It contains their bios told as they want it heard and seen along with pictures past and present of these Grandmasters. The WHFSC World Head of Family Sokeship Council brings together Grandmasters and Sokes from every style of martial arts to a yearly meeting, with an awards dinner, Hall of Fame and seminars sessions given by the Grandmasters themselves. Included in the book are some of the upcoming masters in the martial arts. - 645 Pages

WHFSC GM book vol #2
 By Bram Frank

Vol #2 is a compendium of the worlds Grandmasters of the WHFSC World Head of Family Sokeship Council. These Grandmaster and Masters are those on the committees, boards, and representatives plus hundreds of grandmasters that weren't in volume #1 due to the numbers of members of the WHFSC. These members, in Vol #1 and Vol #2 make up a large piece of the history of martial arts in the current times. Almost every martial art known is represented by these Grandmasters and Masters. Their bios and stories are told in their own words with current and historical pictures. - 639 Pages

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Health and Safety



Avoid These 6 Wellness Zappers

Dr. Mark Wiley

Wellness is a state of feeling good while living or working toward the life we desire.

But too often our wellness is zapped away, decreased to a point where we experience daily pain, stress, illness and even contract disease

There are many reasons for this. But lifestyle choices — like staying up too late, working too much, not eating properly or getting enough rest or exercise— are significant contributors.

These all create stress states in the mind and body and cause, according to traditional Chinese medicine (TCM), imbalances in the body. These imbalances, of which six play the biggest role, cause a reduction in wellness that can lead to serious illness.

Let's take a look at these six health-zapping culprits and what you can do to correct them.

The six culprits of zapped wellness

Wellness is depleted by at least one, and often all six, of these factors: imbalances, climate, emotions, diet, activity level and stress.

Of course, this list does not include those serious conditions caused by physical trauma or viruses. However, with regard to our daily aches, pains and ailments the list is an adequate representation of causes. By considering your signs and symptoms in terms of these six areas, you will be able to identify the causative factors zapping your wellness and determine the best corrective therapy to bolster your wellness.

General Imbalances

Pain, illness or disease in the body are the result of either an excess of something (e.g., too much alcohol or physical activity), a deficiency of something (e.g., not enough calcium or iron in the blood), or a stagnation of something (e.g., muscle spasm or constipation).

The main point of any wellness program, then, should be to identify and to correct the imbalance(s). Moderation is the key, in all aspects of life... if wellbeing is to be maintained.

The climate

According to TCM, the six climatic changes of nature include Wind, Cold, Summer Heat, Damp, Dryness and Fire (mild heat and high heat). Under normal circumstances they do not produce adverse changes in the body. However, each sort of climate does invade the body via the skin, mouth or nose... and in extremes can cause unbalanced (poor) health.

For example, on damp and rainy days you might feel cold and chilly and pasty; on hot summer days, you risk getting sunstroke or feeling overheated, dehydrated and tired; on cold winter days you can catch a chill, have a runny nose, or experience muscle aches and pains. If left unresolved (i.e., out of balance), these simple inconveniences may lead to conditions like pain, numbness, nausea and infection.

Your emotions

Emotions play a vital role in both wellness and illness. While emotions are natural and important parts of life, in excess they can be damaging to the body. We are talking here of remaining in excessive states of joy, anger, melancholy, anxiety, grief, fear and fright.

According to TCM, excessive joy affects the heart, anger affects the liver (and can then affect the spleen and stomach); melancholy affects the spleen, anxiety affects the lungs (and potentially the large intestines); grief affects the lungs; and fear and fright affect the kidneys.

Under ordinary conditions emotions are normal reactions to events in daily life. However, if emotional frustration is extremely abrupt, intense or persistent, and so exceeds an individual's normal endurance, it may then produce functional disorders of the organs by upsetting the harmonious balance of energy and blood. At extremes,



emotions then become contributors to pain, illness and disease.

Dietary choices

In terms of diet, a way of life that allows the consumption of too much fatty and sweet food can generate internal heat and result in excessive adipose tissue (fat), phlegm and congestion, colitis, and irritable bowel syndrome.

Excessive consumption of raw or cold food can cause harm to the stomach and spleen. The cold and damp qualities of these foods may lead to abdominal pain and loose stools.

Of course foods high in sugar, refined carbohydrates and the like cause weight gain, blood sugar issues, diabetes, and so on. Often we eat poorly not because we don't know what is healthy and what is not. We do it because of emotional connections and associations with food. You can read more about the chains of emotional eating and other food traps that cause your best attempts to follow a healthy diet to fail.

Physical activity

Normal levels of physical exertion and exercise are helpful to digestion, circulation, detoxification and, of course, the toning of the body. However, excessive physical or mental exertion or over-indulgence in sexual activity or a lack of physical work and exercise may cause illness.

Inadequate physical work and exercise can result in low energy and slower blood flow. These can cause loss of appetite, listlessness, feebleness in the limbs, phlegm and damp retention, obesity, as well as shortness of breath, spontaneous sweating and other secondary illnesses.

Stress

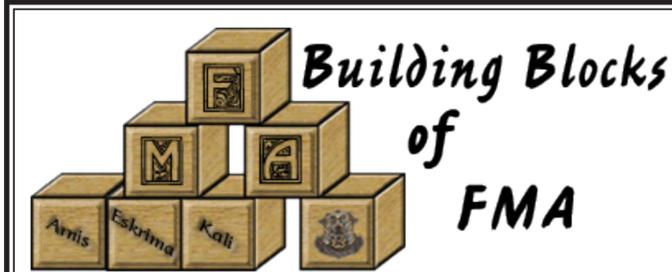
Stress is one of the leading causes of illness in the United States. Indeed, nearly 66 percent of all signs and symptoms presented in doctors' offices in the U.S. are stress induced.

The effects of stress include nail biting, anxiety, a racing mind, obsessive thoughts, compulsive behavior, unending worry, muscle tension and spasm, poor appetite or too great an appetite, digestive disorders, constipation, insomnia, poor blood flow, belabored breathing, neck pain, shoulder tension and the possible onset or continuation of bad habits such as dependence on alcohol, drugs, painkillers, food and caffeine.

Conclusion

As you can see from the above examples, there are many things you may or may not do on a daily basis that tax your health and affect your wellness. We could even say that much of the chronic, daily pain and suffering most of us experience is often (though not always) self-induced. We are zapping away our own wellness!

But once you understand what is causing your non-life-threatening (yet chronic) health issues and start being mindful of your daily life, you can remove most pain and illness from your life yourself. If you like to know how to get started, begin with these 7 secrets for sustaining wellness.



The Eyes and Human Behavior with Basics of Filipino Martial Arts

By Marc J. Lawrence

The eyes with humans are very interesting in personal and professional security situations that a Filipino Martial Artist could find themselves in. The eyes are part of the non-verbal communications used by humans. Interestingly humans are the only primates that you can always see the whites of their eyes. The basic of the eye communication can demonstrate a person being submissive when they look down. This has the effect of highlighting where we look. Eye movements and eye signals can reflect our thoughts, feelings,

thoughts and state of mind. A person with anger will have wide eyes with an interrupted stare. A person with derangement will jerk having, darting or an empty stare. People who are looking to escape will target glance at their exit path.

Target glancing is done by most people out of instinct. Most people will instinctively look where they intend to strike before they attack. Additionally if you are dealing with more than one person they may attempt to communicate with each other with eye signals. An example would be if one person looks at you then at their buddy and then back at you it will most likely mean let's attack. If one of them looking at you looks at their buddy then over at the door could most likely mean let's get out of here.

So how does that help you as fighter, learn to watch their eyes to help indicate what they are going to do. Very experienced fighters are like experienced poker players, they can bluff and stone face you and strike you without breaking their glance. They will get a cold flat look to their eyes while they talking to you, and when they attack you. So where should you look in a fight keep your eyes looking forward focus on their chest. You should be looking for opening in which to attack. Pay attention to their body movement. You should react with your attacks without losing focus. Do not look for strikes look opportunities to strike. You should practice until you know your methods like you know your own name. As with all things practice your skills and hone them. Take the mindset that you are training as if your life depends upon it as it may someday. Until next time!

Visit the South Bay Filipino Martial Arts Club to learn more about Master Marc Lawrence - www.southbayfmaclub.com



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Tid-Bits (Fact, Fiction, Fantasy or Gossip?)

Sarong - A Flexible Weapon

By: Alexander Hernandez - Filipino Combat Systems Austria
www.facebook.com/fcskaliaustria

Dear FMA Informative readers and martial arts enthusiasts!



A warrior chooses and trains his weaponry by his tasks and purpose. This article is dedicated to the Sarong.

A sarong has its origins in Southeast Asia and its concepts is not limited to these regions, styles and tribes. For sure there are more hidden treasures.

In ancient times and still now a Sarong was the “tactical” slingbag with only one compartment, comes in different colours or/and tribal stitchings.

It is a piece of cloth sewn together in a circular way and is worn over the shoulder. It basically carries small tools, blades, food or even a baby. In some tribes you can see them used in folklore dances and exhibitions. Some warriors wear it wrapped around their hips.

In Silat styles they use a Cindai, which is worn as a headwrap and is smaller in cloth.

As you can see there are many variations and different histories.

This innocent looking cloth has the capability to bend steel and can crush bones. In the hands of a highly trained person a Sarong can be deadly. Please be careful while practising.

A flexible weapon is harder to control. If applied to the neck a Sarong works in three ways: from a choke to pain compliance to, the last resort, the neck break. It has also slingshot capabilities.

A Sarong is not a dueling weapon. It is used with high force and the applications are fast.

Tactical personnel nowadays use a scarf, shemagh or a paracord. We, in Filipino Combat Systems, teach this material to people, where knives and guns are not allowed in their environment. For people who are not into weapons the scarf is an icebreaker to introduce our art for self defence.

In Filipino Martial Arts anything can be used as an improvised weapon. Referring to Sarong techniques a plastic bag, piece of rope, belt, T-shirt, towel as seen in the movies: The Bourne Ultimatum, Colombiana and The Accountant fit in this concepts.

At this point I want to thank my teachers Tuhon Ray Dionaldo from Filipino Combat Systems (Philippines/U.S.) and Cikgu Aziwahija Yeop from Seni Gayung Fatani Silat (Malaysia).

Thank you for reading.

One Family - One Love - One Tribe



a lot of defending in a good fight and you keep safe with good training partners.

Blitz: You mentioned earlier that you spent some time in Barcelona? Did the approaches to FMA training vary over there?

Wheatley: I was actually the head instructor when I was over there as no one else was teaching my lineage. I got the opportunity to host a number of masters from Australia over there, as well as [Jeet Kune Do] Grandmaster Richard Bustillo. While teaching over there, I was also actively participating as a student at the local Gracie Jiu-Jitsu Academy. I loved it there and learnt a lot, especially from Black-belt and former world champion Reinaldo Ribeiro, who was teaching at the school. I really immersed myself in the art while I was there — I think that’s the best way to learn.

Blitz: Did you notice any similarities in the mechanics between FMA and BJJ? Did any of the crossovers in techniques help you?

Wheatley: Absolutely. Everyone shares the same body mechanics and there’s basically only a few ways we can lock it up effectively. I tend to look at the similarities rather than the differences when comparing martial arts — I think my work as an osteo has also helped in this regard. I think the eskrido and the BJJ have the most similarities in terms of their shared mechanics — I guess this makes sense considering Grandmaster Cacoy’s experience in aikido and judo. The locks we apply with the stick to the shoulder can be likened to a Kimura submission, and the linking of throws into locks and chokes was also really similar to BJJ.

Blitz

www.m.blitzmag.net

3 Ways to Get Hurt - or Hurt Others - in Modern Arnis

By Jackie Bradbury

The perception of weapons-based martial arts styles like Modern Arnis is that it’s more dangerous than the empty hand styles.

Potentially, this is true. If something goes wrong, it can go catastrophically wrong. But the truth is, in practice, we probably have the same number of injuries other styles do, and when injuries happen, they’re almost always minor injuries that don’t require much medical attention (such as contusions or strains/sprains).

In fact, I think if we were to survey our community, we’d be on the “fewer injuries” side of the bell curve of martial arts and getting hurt.

We are, of course, hyper-aware of that potential for injury. We work very hard to keep our folks as safe as we possibly can. But if we do get hurt, here’s the most common ways it happens.

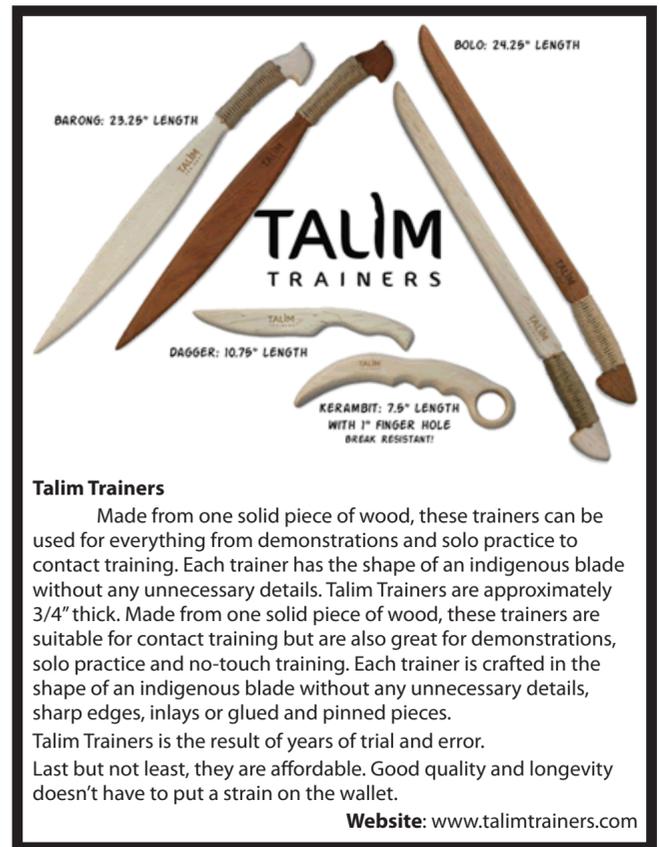
Poor Feeding

“Feeding” is what we call the process where I “attack” my partner, and she responds with whatever technique we are working on. This means I have to deliver the correct strike (the right angle at the right target) with the correct amount of force.

If I deliver the incorrect strike - if my targeting is poor (too high is the most common) or if the angle is incorrect, it may hit my partner in a place he doesn’t expect, or cause a condition where his block won’t



Playing sinawali. Note how my partner’s strike is WAY above my head.



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Last but not least, they are affordable. Good quality, and longevity doesn’t have to put a strain on the wallet.

Website: www.talimtrainers.com

work. It’ll fail or his stick will rebound and he’ll hit himself with his own stick.

Feeding with the incorrect amount of force can manifest itself two ways - too weak, and too strong.

Too strong - too hard of a strike - is inappropriate when a person is brand new to a technique. We have to slow it down and come with less force while the defender is learning how to cope with the attack. When she is competent in the technique, then you come with more energy and force.

Too weak - a “lazy” feed with no energy or intent to hit - is a deceptive problem. It gives your partner a false sense of security and can “hide” poor execution of her technique. When the feed gets stronger and faster, her technique can fail and she can injure herself

One other “too weak” method other than a “lazy” feed is “pulling your strike”. That’s when you, as the feeder, actually stop the strike well before it would hit your partner. That means that your partner isn’t actually blocking the strike, because you are not delivering the strike. Not only are giving your partner bad feedback and he tries to cope with the attack, but you’re also training yourself not to hit things, which is kind of defeating the point of training, isn’t it?

Dropping Your Hands

It is very common for folks to “drop” their hands while training. This could mean the weapon hand - you see this a lot in sinawali where the hands are held in front of them or low at the sides vs. chambered up near the head - or it could mean the live (or empty) hand.

Either way, your hands aren’t in the proper place and it’s harder to defend against incoming attacks or deliver proper feeds.

We have a drill in our school where we work from a sinawali, then interrupt it and attack your partner randomly with a strike (there’s a lot of variants of this drill, and I’m simplifying it big-time, but I hope you get the idea). When the hands are dropped, the partner almost always is too late to defend the incoming attack - that is, he gets popped in the head if the feeder doesn’t pull the attack at the last second.

We use the empty hand for a variety of purposes when we have a single weapon, and if you drop that empty hand, it’s a lot harder to put it in play. It can get you hurt when you aren’t in a position to use that hand to check or pass incoming attacks. Or, your hand isn’t in position to help support your block against a powerful strike.

Dropped hands can affect your feeding by delivering an improper angle to an incoming attack. While of course we can and do and should train against any given angle, in practice, we are usually isolating on specific techniques versus specific attacks. If your hands are dropped, the arc of strikes will be different than if your hands are chambered properly. If it’s a poking strike, it may not be targeted properly or the timing will be slightly off.

Either way, dropped hands means you’re increasing your risk of hurting yourself or your partner.

The Aussie Woman Atop the World of Competitive Stick-Fighting

Written by Boon Mark Souphanh

An integral part of Filipino martial arts (FMA), competitive stick-fighting is a brutal combat sport fought at an intense pace — not for the faint-hearted, that’s for sure. Knowing this, it may come as a surprise to find an Aussie woman atop of the world stick-fighting perch.

Enter Andrea Wheatley, a Melbourne-based osteopath and an Filipino martial arts world champion dedicated to upholding the legacy of Cacoy Doce Pares eskrima’s supreme grandmaster, Cacoy Canete. Despite spending most of her day healing bones and muscles, Wheatley is also in the business of hurting them having picked up a gold medal at this year’s CDP Stick-fighting World Championships — a feat many thought unachievable after she was diagnosed with a crippling nerve condition back in 2011. Fresh off her triumph, Wheatley caught up with Blitz to chat about her love for FMA, her training regime and the road to incredible recovery.

Blitz: For those unfamiliar with the nature of Filipino martial arts training, could you please explain

how tough it is?

Wheatley: There’s really three different aspects to what I practise: eskrima or arnis, eskrido and pangamot. Each of these has long-, mid- and close-range attacks. The training for each varies. Eskrima training involves a lot of free-flowing drills aimed to develop our ability to react and attack naturally — there’s a lot of left and right brain involvement. Secondly, eskrido is a combination of Doce Pares, aikido and judo. It involves a lot of throws and locks, and because of this, you need to develop your sensitivity and make use of leverage as best you can. Lastly, pangamot is the empty-hand application. We do a lot of disarming of all kinds of weapons — machetes, bolos and all kinds of knives.

Another important component to training is the sport stick-fighting aspect, where we go from controlled sparring to full-contact sparring with armour. The rounds are only a minute long, but when I’m preparing for a competition, I’ll do multiple rounds in a row. It’s pretty brutal, as you’re getting struck a lot — sometimes up to five or six times a second against skilled opponents.



Wheatley with training partners Guro Rob Bryant and Justin Herrgesell

Even through the armour, we manage to bruise up. We pair our stick-fighting training with kulata, which involves taking the armour off and sparring with a padded stick.

Whether there’s armour involved or not, I’ve seen lots of

injuries over the years. I’ve had a broken collarbone and ribs, but the worst one was probably a serious injury to my head after I was struck illegally to the back of the head in competition.

It’s pretty hardcore (laughs), but I assure you there’s

Failing To Commit

We do a lot of traps, locks, and takedowns in Modern Arnis. The easiest way to get hurt in these sorts of things is when a partner doesn't follow through on what she's supposed to be doing.

That is, if you are supposed to be taking me down, and you hesitate while delivering the technique, you might not have the momentum or the proper control of me and as a result, I fall poorly or something gets twisted the wrong way.

I'm sure you grapplers and Judo players know exactly what I'm talking about.

I have never been hurt on a takedown in Modern Arnis when a person is following through and committing to the technique, not even when it wasn't done 100% correctly. I have only been hurt when a person hesitated.

I mentioned "pulling the strike" above. That is also a failure to commit, in this case, to delivering the strike where it's supposed to go.

Commitment to a technique isn't the same thing as being fast, mind you. You can do it slow, just don't stop in the middle!

So, if you want to get hurt or hurt a friend in Modern Arnis, be a poor feeder, drop your hands, and fail to commit. Injury will quickly follow.

What are the most common ways people get hurt in your school? Did I miss an important one in Modern Arnis? Let me know what you think!

Stick Chick

Martial Arts Musing by a Middle-Aged Modern Arnisadora
www.thestickchick.com

'Araw' Arnis This Weekend

Sun.Star Davao - March 01, 2017

Some 100 Arnisadors are expected to showcase their stick fighting skills in the 80th Araw ng Dabaw Arnis Tournament slated Saturday and Sunday, March 4 and 5, at the Entertainment Area of Gaisano Grand Citimall.

Tournament organizer Mario Palazuelo of Kapitarang Doble Olisi Escrima and Arnis Philippines (KDOEAP), in a phone interview with SunStar Davao Wednesday, March 1, said participants from Davao del Sur, Davao del Norte, Compostela Valley Province, General Santos City and Davao City will vie for honors in the two-day tournament funded by the Sports Development Division of the City Mayor's Office (SDD-CMO) and organized by KDOEAP, the local counterpart of Arnis Philippines that is a member of the Philippine

Olympic Committee (POC).

"We also invited Digos and other areas in the region. We are still waiting for their confirmation," Palazuelo said, expecting that Tagum City, which has the largest delegation, will defend its overall champion title this year.

Events entered are novice and advance labanan (sparring) and basic anyo (fighting stance).

Palazuelo said the novice division aims to encourage beginners to participate in the event that aims to hone athletes skills in Arnis," adding the competition will determine the composition of the city's delegates to the Batang Pinoy and for Philippine National Games.

Medals and certificates will be awarded to the top three placers in each category.

Davao City Arnisadors Eye Davraa Golds

By Adam B. Morrell
Sun.Star Davao - March 09, 2017

Davao City's secondary boys arnisadors shifted their preparation to a higher gear as they aim to win gold medals in the upcoming Davao Regional Athletic Association (Davraa) Meet 2017 slated March 19 to 24 at the Mindanao Association of State Tertiary (MSAT) covered court in Mati City, Davao Oriental.

Arnis coach Niño Jay Bareña, in an interview with SunStar Davao Wednesday, March 8, at the Davao City National High School (DCNHS), said they will master their Anyo (forms) during their in-house training.

"Medal tally kasi'yung basis ng Davraa ngayon kaya sa anyo kami naka focus dahil maraming

categories," Bareña said, adding that they started rigid training last March 4 although they have been practicing ahead of the quartering period that focuses on polishing their forms.

He added that the athletes' training will consist more on synchronization and speed. Bareña said his five Arnisadors will also compete for slots to the Palarong Pambansa 2017.

Palaro veteran June Floyd Zabala and Batang Pinoy 2016 National Championships gold medalist Jonathan Ryle Mata compose the team along with John Lloyd Cañon, Ramon Lee, Jr. and Glennon John Malisa.

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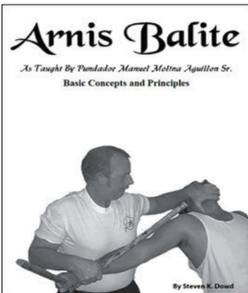
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www.stickman-escrima.com

Arnis Balite "As Taught By Pundador Manuel Molina Aguillon Sr."

Basic Concepts and Principles
By Steven K. Dowd



This book will give the reader the basic fundamentals, concepts and principles of the art of Arnis Balite as taught by Pundador Manuel M. Aguillon. Though there is no replacement for in person physical training by a qualified teacher.

There are no ranks other than student and instructor. No belts accept the one that holds up your pants. Arnis Balite has never been taught in schools, but is a backyard /garage training environment. It cuts the cost of facility

rent, utilities etc.

Named by his surviving family members as the most senior student of the Arnis Balite system; Punong Guro Steven K. Dowd has been appointed by the family to carry on their father's art and philosophies until a family representative can learn the art and take the art back into the family. **Download Order**

Form: [Click Here](#)

Stick Chick

Martial Arts Musing by a Middle-Aged Modern Arnisadora
www.thestickchick.com

Guest post by: Dr. Tye Botting - the Stick Chick



Some people laugh at forms (chuan, kata, hyung, anyos, djurus, poomse, etc), call them a useless dance, and say they're no good for combat or self-defense training at all.

And they could be right!

Then again, maybe there is more to consider...

If forms are practiced only because they must be learned (i.e. going through the motions - something I discussed in my earlier article, "On Drills"), just for show at tournaments, because they look cool, or in any other manner that doesn't place things like intent, applications, power generation, visualization, timing, distance, and combat movement as top priorities, then yes, the form detractors are more right than they are wrong.

Forms practice without those things can be a waste of time at best, and at worst it can provide a false sense of ability or train in movements that the student cannot apply. You don't just get magical fighting prowess by learning to perform a form - it just doesn't happen. The bottom line is that doing the motions in

the form by rote, even as a catalog of moves, is just the tip of the iceberg of what forms have to offer a studious practitioner.

Like much of martial arts training, forms are about attribute development. If you let them, they can be a handy solo way of practicing through a variety of movement transitions and timing combinations. The series of moves runs you through a series of shadow-boxing style moves that can exercise your balance, stability, movement, focus, power generation, relaxation, visualization, and more. A lot of this will depend upon how you practice using the "Attitudes" on



my website. Like most aspects of practice, you get out of it what you put into it.

Forms practice also benefits greatly from studying "applications" for bite-sized chunks of movements from the forms, with interlaced half-techniques sometimes being the most surprising. The individual moves and combinations must be deconstructed, tested, and seriously examined - there is no magic there. If done correctly, forms can help you realize new ways to use the movements, including basics like power

"Mind Arnis"

By: Darren

Though many are aware of the brutal effectiveness of the Filipino martial arts, many are not as clear on HOW they're so effective in conditioning the brain neurologically (and one of the reasons I find it difficult to give them up after so long). The Filipino martial arts are extremely progressive and, though many will tell you they're simple, they are not...they are highly-complex in their wiring and very unique in the landscape of Asian combative arts. Those that call them simply are not wrong, just at a different stage of learning. Here are just some reasons that may or may not be familiar to instructors and, if you can use this to understand your arts just a little bit better with regards to training students, then the article has served its purpose:

1. Transference and improvisation. A universal approach to the utilization of tools. A simple breakdown in the type of tool but a vast diversity of usages within that construct. Grips, methods of striking, parts of usage, deployment-concealment-carry, angles, levers in a plethora of impact, projectile, shielding, bladed, puncture and flexible weapons. Once one knows how to understand this, everything becomes a weapon and utilization becomes simple. The complexity lies in training the brain to see not only potential arms but escape routes, patterns, body language reading, target assessment and a host of others.
2. A focus on the mental - to quote my instructor, environmental factors, advantageous positioning,

Arnis Return in BBEAL A Success

By Jayson Vicente - The Path
Sun.Star Baguio - March 9, 2017

Arnis, our very own national sports and martial arts recently made a return to the biggest and most prestigious sports league this part of Northern Luzon, the Baguio - Benguet Educational Athletic League.

The event is sanctioned the National Sports Association for Arnis, Arnis Philippines Inc. and powered by STIX Arnis Equipment.

Five teams battled it out showcasing talent and skill in matches filled with excitement.

Most athletes represented their school even without scholarships, a gesture of "love of the game".

Jurado Hall of the Philippine Military Academy was

filled with cheer from the teams and athletic directors.

It was a proud moment to see witness national sport and martial arts seeing action in BBEAL again. By next season, the 11 member schools are expected to have their own Arnis teams to join the fun and excitement.

Occasions like this substantiates the contribution of our national martial arts to Filipino culture and tradition as passed on by our forefathers.

Arnis, as part of Filipino martial arts or FMA is an important symbols and representation of being a Filipino witnessing the past and hopefully influencing the future.

combinations or drills, learning to feel the flow and power, learning to limit/reduce weaknesses, and making the moves their own - just as should be done with forms work for those styles that train them.

Personally, I don't care if a style or teacher does or does not use "forms" per se. Do they have a method to train and pass on their material in a way that allows a student to develop into them and the moves to develop into the student? Can the material be practiced in a variety of ways to allow the student to gain their own insights? Does the material have repeatable and demonstrable principles and concepts? And on and on...

The study and practice of martial arts involves the deconstruction and exploration of many things that can be part of the skills necessary for survival of physical conflicts, and forms work can be one of those many things if you are willing and able.

generation, maneuvering, and unbalancing, or even new "tactics" altogether.

Lastly, I would point out that martial arts without recognized forms/kata/hyung/etc actually do work on material in ways that is very similar to forms work.

They will work set combinations and explore them like I recommend you do your forms. They will work transition flows as essentially 2-man forms, whether they be standup lock flows, ground-work pins and escapes and reversals, or Filipino weapons drills. They relax into their

targeting (as opposed to sequenced responses), improvised weapons, attack flow and mental switch. This, coupled with an instructor willing to learn the latest in terms of modern neurological learning technology, leads to a devastatingly-prepared mindset in the modern Filipino martial arts fighter. *There can be a heavy investment of time that can go into the understanding - the true understanding- of the FMA. In my 20+ years, to comprehend fully my path, I delved into Historical European martial arts, Western fencing, boxing, shootwrestling (to understand buno - indigenous Filipino grappling - more clearly) and tai chi/qi gong (body relaxation to understand flow and sensitivity more in-depth, though admittedly not the same

in scope). NLP admittedly helped greatly to understand and explain the conditioning process, why and how it works and how it applies to the Filipino martial arts conceptual methodology. (And not the New Age flight 2-day certification seminar type for self-help and wellness purposes but a hardcore learning methodology and teaching tool.
3. Adoption of concepts and methodologies to serve the purpose needed. Pinoys are a pragmatic people with regards to combat-function over form and whatever is needed to get from Point A to Point B. If it works, it's "stolen", thus keeping a constant evolution of both the look and development of the arts (in experienced hands with those having ongoing and consistent

training) Western fencing (from Spanish, Dutch and Portuguese occupation), Western boxing (from WWII and post-WWII interaction with American soldiers), Chinese, Indian and Pacific Archipelago influence all have an impact on the Filipino martial arts. While some will argue that this makes it impure and not distinctly-Pinoy, it is (whether accepted or not) one of the elements that makes the Filipino martial arts as brutal and effective as they are-pure or not. (And who cares about purity with regards to survival and getting home to one's family anyway)

4. The use of geometrical shapes and patterns. It is often like utilizing a mathematical equation in relation to combative analysis. Footwork, angles of attack, entry points, cutting triumverates, quadrants of attack, patternization. Thought-provoking and cerebral, the FMA breed by nature many intelligent and practical exponents. (Logical and applied concepts easy to pick-up, easy to explain)

5. A circular learning curve and distribution of knowledge not linear-no progression of skills over time, whatever needed is taught in a connective learning circle to other skillsets, thus creating a learned connection to a vast network of integrated abilities, easier for the brain to access under duress as opposed to constant skillset selection based on range, arms, number of attackers, etc. (There is no continual adding of different abilities but a small nucleus of functional tools that connect to every other on the circle and in a hugely-diverse manner)

6. Dealing with the angle of attack over specific responses to specific strikes. (Less options, more function, less complex selection for the brain to undergo under the extreme duress of combat.)

7. A focus on reactionary skill, instinctive response and attribute development as opposed

to sequenced response and perfection of technique. This creates an innate, unconscious and uncatalogued answer to whatever given stimulus is placed in the way of achieving the goal-everything becomes a target to attack, offensive mindset *Often developed using "flow and sensitivity" drills which, though unique and highly-developed, tend to work best with knowledge of what specific attributes are being developed and the drill itself being limited to 2-3 steps and in both rhythm and broken rhythm for rapid conditioning and application. (heavy repetition on basic skills and concepts in a short time frame, a natural development process that the student often isn't even aware of)

8. Smooth and seamless transition between the ranges of combat (corto/close range, medio/ middle range, largo/long range and in many systems includes various others – the mind/ psychological warfare, "sinawali"/ weapon touch range, distance/ no touch but with rapid gap close available, standing grappling, groundfighting) (a set of skills and target acquisition ability conditioned from whatever position, range, scenario – one universal mentality, not accumulated skillsets)

9. Bilateral interaction, coming from a focus on weaponry early-on in training. This often mistaken for ambidexterity but that's not the case. Both sides of the body are utilized functionally and with effect, though not of equal development. Often, one will hear an instructor explain this as ambidexterity, for example, doing equal stickwork on both sides to build both up (sinawali, for example). If one is truly proficient and knows these arts, one is already training with both hands regardless of holding a weapon or not. With stick in your strong hand, your other or "live" hand should be in constant motion-checking,

pinning, striking, gouging, throwing. Bilateral interaction is not ambidexterity and the focus should be on developing one's strong hand with strong supplemental support of one's live hand, which often turns out to be the more deadly one with a highly-skilled practitioner. (seamless utilization of a full arsenal of tools making a multi-dimensional practitioner)

10. An immediate initiation into the world of weapons. This allows for supercharging of distance, range, timing, movement and power development sets and psychologically eases the transition to empty-hand training and the usual fears that come with it. How much easier is it to gauge these elements in a weaponless environment when you've already had a stick, wooden knife or cane zing by your head with gust of wind? (psychological desensitization to fear, pain, resistance)

Though many are familiar with the physical part of distributing knowledge, there are distinctly neurological, psychological, anatomical and mental areas that, if done correctly, speed up the learning curve exponentially if compact drills, progressive resistance training, pressure-testing and dynamic and visceral scenario training are used in conjunction. It takes an astute instructor to be aware of how to develop a student combining these elements with the mental/ psychological and this simply cannot be learned through the seminar-only, the 6-month crash course, and the quick certification routes. They are highly-evolved and complex systems that take time, neurological connection and an application under fire with care from one who understands all elements. Most exceptional

instructors I've met and trained under seem like they're making things up as they go with no gameplan whatsoever and this mistaken perception could not be further from the truth. This, the backyard teaching philosophy, the seemingly-unsophisticated manner of syllabus and its distribution, the nonchalance of the instructor... are perception only and most of the absolute best are low-key, seemingly-simple individuals with an unorganized curriculum. If you know of or are being trained under one, listen closely until starting to connect dots you didn't know existed. It's a long learning curve but worth the investment.

Some Myth: (though another article is needed to delve into this) Sinawali/2-stick drills build true ambidexterity, v-stepping is the predominant and only method of footwork you'll need (you'll usually know who's pressure-tested/fought with minimal or no protection/done resistance training from this one), a huge number of angles of attack need be trained for effectiveness, defanging the snake is all that's needed in weapons combat/ defense, biomechanical cutting is always the quickest and best way to shut down and stop the human body, "trapping hands" or de cadena works the way it does in the club (though "trapping" is an element used regularly in boxing, grappling, clinchwork but not in the way most FMA people train it), knives magically appear in your hand whenever needed, that if you train with weapons you'll simply conquer any attacker as you're a "weapons man" now, that gutting/ nerve destructions/pressure point attacks shut down the moving adrenaline-filled human body, that complex flow drills build attributes or that some flow drills build attributes at all.

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blog.mandirigmafma.com

Remember the FMA Digest

The FMA Digest was published from 2004 through 2010

The FMA Digest was published quarterly. Each issue features practitioners of martial arts and other internal arts of the Philippines. Other features include historical, theoretical and technical articles; reflections, Filipino martial arts, healing arts and other related subjects. Now offered on Amazon the FMA Digest Quarterly issues in Volumes 1 through 7 that is from 2004 through 2010. Printed in 8.5 x 11, Full color

Just a note: Amazon would not sell all 7 Volumes as a set only individually. Also made the prices as low as possible, so I will actually not make more than a dollar or two if that. It is not the money it is the sharing of information.

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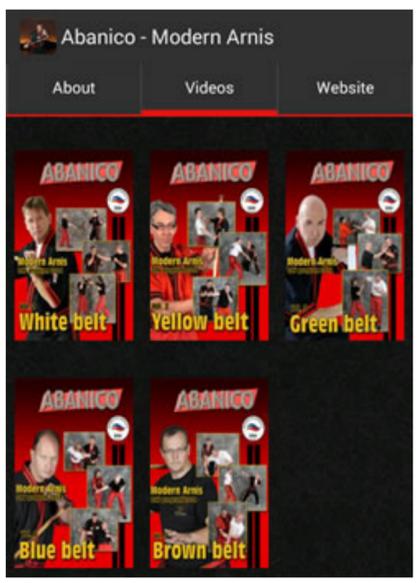
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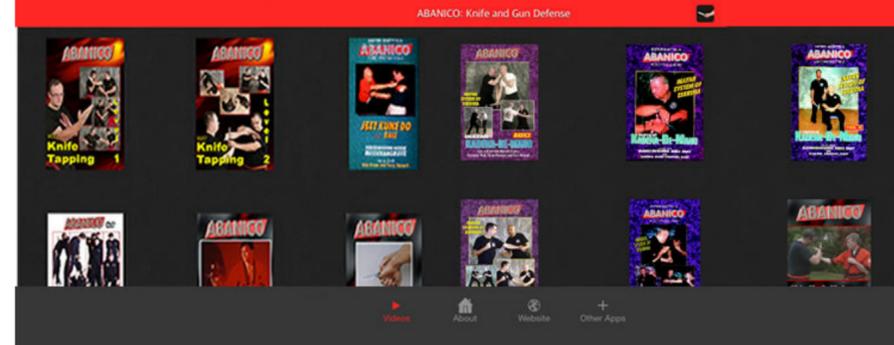


For the future I plan to issue more apps of my ABANICO videos. The apps will always be free and you can buy then the videos you are interested in. Also, they will be theme orientated. Like a JKD app or an Inayan app or a selfdefense app. I would be glad if you download the apps and give me a good rating in the stores. But I am also happy, if you would give me a direct feedback, whether you like them or if you think we can improve the app. Modern Arnis App?

Dieter Knüttel
Email: dk@abanico.de

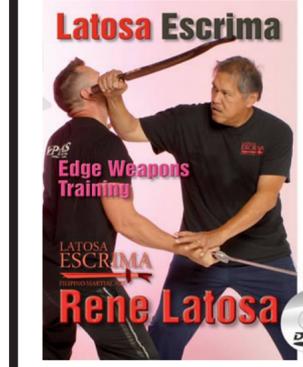


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Latosa Escrima Edge Weapons Training

By Rene Latosa



The main emphasis of training with an edged weapon is knowing and understanding all the dangers associated with this type of weapon. All the "What if's", and "Yeah but's", are all great for trial and error, and assuming predictability. The serious danger of edge weapons is real, and should be treated as such. This means where you should establish your training priority to be a survival tool, in the event this situation happens to you. Let's face it, you are the one having to survive, not your trainer, helps you train your goals, not your objective. The training priorities I use in Latosa-Escrima are as follows: reality, technique and drills. Reality: This is the understanding of exactly what could happen and the dangers when using or going against an edged weapon.

Techniques: These movements are trying to give you a generalization of possibilities, and probabilities of what may happen. Drills: Most drills are used to develop and enhance body movement skills used in the technique application. The emphasis of this Edged Weapon Training is the proper placement and prioritization of how to develop yourselves for such a situation. The technique does not give you the skills to deal with an edged weapon, only gives you scenario of how it could work. Do not mistake drills and techniques as the system, they are only tools to develop your skills. Reality is having a partner attack you, safely of course with attacks from very close to far away, different speeds and power, from the side and from the unseen areas that are not in your peripheral vision. Obviously there are other, more advance concepts and training methods, but first understand the basic thought process and where the techniques and drills are placed in your priority list.

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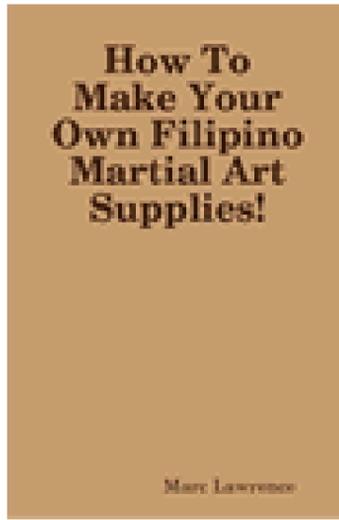
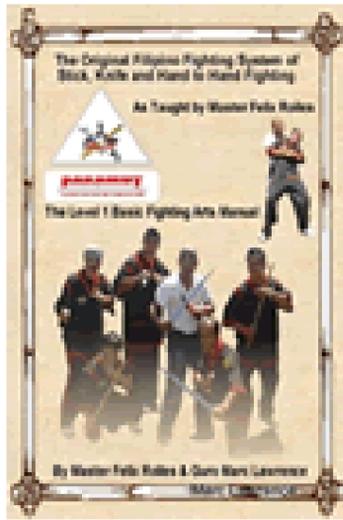
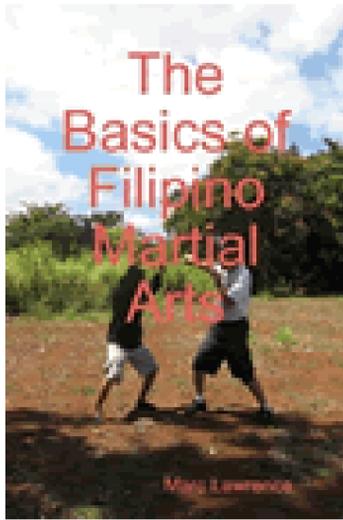


Fighting Patterns of Kuntao and Silat: Chinese Indonesian Combat Arts (Paperback)
By Chris Derbaum and Justin Miller

Fighting Patterns of Kuntao and Silat (Authored by Chris Derbaum, Justin Miller) Brutal and Devastating Art of Kuntao and Silat. Fighting Patterns of Kuntao and Silat is a book based on a diagram which is sometimes referred to as Chinese hands and Indonesian feet. The footwork diagrams are a guide to numerous footwork patterns to put you in the right place at the right time for devastating leg strikes and takedowns which can also be used against multiple attackers. There are over 140 pages of footwork patterns alone in the book that serve as a "how to" guide so you can follow along and practice on your own. The book also includes the most basic footwork stances to more complicated takedowns in this devastating system. When the same diagram is turned upright all the explosive handwork and brutal knifework is also followed from this diagram. There is also a short history of Kuntao-Silat from China-Indonesia and some of the first teachers that brought these arts to the United States. Authors Chris Derbaum and Justin Miller both worked in the law enforcement field for over 35 years and have applied the arts of Kuntao-Silat to numerous real life situations. - 208 pages
Paperback \$33.75

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Books By Marc Lawrence



The Basics of Filipino Martial Arts

By Marc Lawrence

This book is about the basics that make the Filipino Martial Arts known as Eskrima, Arnis and Kalis. This book covers the basics of footwork, striking, using sticks, knives, bolo, as well as your hands and feet. The book also contains a section on how to make your own training supplies out of basic materials. - 92 Pages

PAKAMUT Filipino Fighting Art

By Marc Lawrence

This book is about Mountain Visayan Fighting Art used to defend your village and family members. This information is battle and sport tested. This book is for those who are defenders! - 75 Pages

How To Make Your Own Filipino Martial Art Supplies!

By Marc Lawrence

This book is how to make your own Filipino Martial Arts equipment for home, back yard or other similar location. Ideal for anyone interested in self defense training working on a budget. - 28 Pages

Largo Olisi System Long Stick Fighting Method

By Marc Lawrence

This book is about a stand alone fighting system that can be used for self defense, combative methods or dueling. The Largo Olisi system can be used with any other martial art system, self defense system or Military Combatives. - 118 Pages

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The schools listed teach Filipino martial arts, either as the main curriculum or an added curriculum.

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Physical manuscripts should be typed in black, double spaced, and set to 1-1/2 margins (right and left).

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We welcome your article, ideas and suggestions, and look forward to working with you in the future.