Connecticut Wing Chun
School of Kung Fu

Student Handbook

詠春拳

Little Ideas for the new student

The usefulness of a cup is in its emptiness.

A learned man once went to a Zen master to inquire about Zen. As the Zen master talked, the learned man would frequently interrupt him with remarks like, "Oh yes, we have that too..." etc.
Finally the Zen master stopped talking and began to serve tea to the learned man; however, he kept on pouring until the tea cup overflowed. "Enough, no more can go into the cup!" the learned man interrupted.
"Indeed I see," answered the Zen master. "If you do no first empty your cup, how can you taste my cup of tea?"

Students as Driftwood.

Leung Sheung's teaching philosophy in Wing Chun was to think of students as drift wood.

As a teacher, figuratively, he lived on the bank of a wide river, and from time to time, driftwood came up on the bank in front of his house. Occasionally he inspected the driftwood, and from time to time, he'd find a piece that interested him. He'd drag the select piece up the bank a bit so it wouldn't wash away. As the pieces accumulated higher on the bank, he would find one piece that interested him enough to take it into his shop and begin to shape it. As with all things, the external appearance does not always show what lies beneath. Some driftwood will not be molded, either because of too many knotholes or other various failings. However, he would keep the driftwood that molded at the master's hand. Deeming a student as appropriate, a piece of driftwood to be kept, Leung Sheung would then become very demanding on that student. It was back into the river for those students with "too many knots"

Belief.

Do not believe in anything simply because you have heard it.
Do not believe in anything simply because it is spoken and rumored by many.
Do not believe in anything simply because it is found written in your religious books.
Do not believe in anything merely on the authority of your teachers and elders.
Do not believe in traditions because they have been handed down for many generations.
But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.
~BUDDHA

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School Protocol and Ettiquite.

1. The training area should be seen as a special place. It should be treated reverently and held as a place separate and unique from the outside world. One should bow and acknowledge when entering and leaving the designated training space. By bowing one honors the previous masters and founders of the system studied. Through the application of bowing one also shows one's humility and right attitude to learn.

2. One should always wear the required uniform when attending class.

3. When within the training area one should treat more advanced students with deference and the less advanced students with kindness and willingness to help. The teacher should always be treated with respect and kindness, just as the teacher should always treat the students appropriately.

4. When the Sifu is not present, instruction should be lead by the highest ranking disciple in the room.

5. Never ask the teacher or master to break a rule or give special exception in front of other students who are following the rules.

6. Never walk out of class early without informing the teacher beforehand, unless the situation is a dire emergency. Always salute when leaving class and wait for acknowledgement from the teacher.

7. One should always take it upon oneself to help keep the training area clean and neatly arranged unless given other instructions by the teacher. If one finds the teacher cleaning the area one should always offer to do the work for the teacher immediately. Lower level students should always offer to help upper level students or assistant teachers.

8. One should always know and follow the rules of the training place and take it upon oneself to teach these rules to the new students instead of letting the teacher do so.

9. In practice, one should make every attempt to do what the teacher or master suggests. Half-hearted effort shows disrespect for oneself, the master, and the founders of the system. Things that are difficult to master are usually the things that will create the most improvement.

10. Do not use manipulation to approach the teacher or master. Refrain from flattery, bribery, coercion, or other forms of manipulation to gain access to the teachings or become closer to the teacher. The teacher may accept gifts but will never consider them in relation to the granting of special favors or status. These things must be earned. The teacher gives when the student is ready regardless of what the student does. If the master perceives that you are trying to manipulate, teaching may be withheld until the proper attitude of respect is restored or attained.

11. One should always keep one's practice equipment clean and in order. One should always practice good grooming habits, clean hair, hands, arms and body. Fingernails should be cut short and all peircings and jewelry should be removed if possible. Students who are sick or have any contagious infection should stay home. Please notify your Sifu if you have any skin borne illness' so that he may notify the class.

12. In regards to when visiting other teachers or schools, one should use the same criteria of etiquette as in one's own school until told otherwise. If one is visiting a teacher for the purpose of instruction, on the first visit it is customary to offer the teacher a small gift as a token of respect. This is necessary if the teaching is ongoing, but is good form and gives both the student and the teacher good face at the outset.

13. When away from the school with the teacher or master, one should be respectful. Always offer the teacher the most opportune seat or spot in any assemblage and gladly help in any way possible. If a senior student has offered to do the task for the master, offer in turn to do it for the senior student.

14. Always keep the teacher apprised of your intentions about instruction. It is excellent form to let the teacher or master know at least a day ahead, if possible, of intention to miss class. Never haggle over monetary things with the master. You should be willing to do anything the master asks if you truly value the teaching. The teacher will never ask anything that is unreasonable if they are a worthy teacher.

15. When one is leaving instruction, it is customary to offer the teacher a small gift out of gratitude. This shows that one values the teaching received and is leaving on good terms. After having departed from one's teacher or master one should make every attempt to maintain friendly contact and let your teacher know how your progress is coming along. If one has been accepted as a full-inside door student, the connection between the practitioner and the teacher or master is lifelong.

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School Protocol and Ettiquite.

Primary Mission In Seeking Proper Etiquette.
Physical, Lingual and Emotional command of self, is the primary goal in study of Wing Chun.

Exchange of Energy.
Payment for Tuition is due at either the first class of the month or at uniquely agreed intervals.
A student should know the rate for lessons and be ready to present tuition at the appropriate times.
One should never haggle with the Sifu on price or offerings, instead, one should be willing to gift their tuition and place trust in the Sifu's good will. There must be an exchange of energies for both the Student and the Sifu in order to strike an appropriate bond of commitment. When no exchange is made, this will result in a debt, and a negative
Students that break any of the following rules may have their Tuition request be rejected.

Prerequisites for Advancement.
Patience, Attendance, Hardwork.

The Kwoon.
The School (Kwoon) should be seen as a special place and one that is held with reverence and treated differently than most other places. One should bow when entering or leaving the space, to show humility, respect, and the right attitude to learn. All members should attempt to help keep the Kwoon in a neat and orderly fashion, keeping the training floor clear of equipment, debris, and placing personal items in their designated areas. If a Sifu is seen cleaning the school, a student should immediately ask to take on the task. If a Si-Hing is seen cleaning the school, a Si-Dai should ask to take on the task as well.

Ranking.
New members have no rank and wear no sash. It is assumed that you arrive to the class with existing experience, you should still assume no rank and title until one is earned.
The first rank in Wing Chun, a "White Sash" will be presented once a student has memorized and demonstrates the complete basic Siu Lim Tao form, whilst demonstrating continued effort and improvement in both etiquette and talent development. All other ranks and sash colors are subject to curriculum syllabus and are completed through an official level test.

Teaching & Training.
Lesson plans will be demonstrated by the Sifu or lead instructor at a given class. When a Sifu is not present, the ranking structure of the school should take precedence in determining whom should lead the lesson plan.

Once set to a lesson, students are expected to whole heartedly practice the material in hopes of gaining understanding both physically and strategically.
It is common to repeat a lesson if the Sifu would like you to learn it in greater depth, or you've shown you are not yet ready for another new topic of study.

Si hing and si dai students may offer casual help with an exercise if partnered with a lower level student, who is not able to understand any given practice regimen.

Repeated study of what you already know should always serve as instructor when a Sifu is not available.

Misunderstanding or uncertainty can lead to bad habits, so if you are unsure of something you should ask thoughtful questions to your Sifu.

Salutations.
It is a sign of respect and physical courtesy to greet and salute your fellow students. Each culture has it's own way, and so when visiting another school, one should observe their customs and salute the members appropriately.
In a our school we will practice a traditional Shaolin hand greeting. Right fist, Covered with a Left Palm. It is a symbol of harmony, and used as a greeting in Shaolin Martial Culture. Eye contact and a smile are among the many normal gestures when first meeting, or when reuniting with others. Every single member should find their way to greet the Sifu and every other member at some point during the beginning of class.

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School Protocol and Ettiquite.

To Dai - Students.
When you join a Kung Fu school, you join a family. Your rightful place is determined by the day you started. So if a member was there before you, they should be given respect and courtesy, and should be addressed as Si-Hing (elder brother) If a members arrives after you, they should be shown kindness and encouragement and should be addressed as Si-Dai, (younger brother) It is by the Si-Hing's example that the junior member (Si-Dai) should learn his or her way.

A younger brother may be able to surpass the older brother in skill, but he would still show honor and kindness to the older brother, to acknowledge he knows his place in the family.

An older brother may possess greater skills than a younger brother, and he should look not to intimidate or out match his younger brother. Instead look to uplift and encourage the younger brothers efforts toward greater skill and understanding.

Si Fu - Instructors.
At the head of the Family is the father and lead instructor, they may be either the founder, or a disciple that has reached the full instructor level, and should be address as Si-Fu (Teacher/Instructor)

A Si-Fu should be shown the very best respect, kindness, and willingness to learn by all Si-Hing or Si-Dai members. And in turn, the Sifu should look to offer respect, fairness, and encouragement to all members of the Clan.

Questions.
Thoughtful questions on technique and strategy are both appropriate and welcome. The best answers come from intelligently asked questions.

Always look to phrase your questions, with the right words, and with the right patience. It is customary to wait for the Sifu to ask if there are questions, or wait for a demonstration to finish before requesting more insight through questions. Questions like; "Who would win in a fight" can be fun to ask but are considered unintelligent and should be avoided during active class dialogs.

Testing.
It is considered to be very poor manners to make a request for rank advancements. All student levels are tested and graded at every class by the head instructors.

In preparation for a test, students should focus on continued skill in the following areas:
• Dojo social etiquette and manners from this document.
• Class attendance and communications with the head Sifu.
• Control of self in drilling, sparring, and dealings with other students.

School Uniforms.
All members should wear their uniform to class. This may include a Uniform T-Shirt, Jacket, and Sash (if achieved) Uniforms should be kept clean and worn at all class sessions.

Body Hygiene.
Make sure to trim your fingernails, toenails, and keep good physical hygiene. Excessive body odor and dirty hands or arms are not suitable for Kung Fu class room practice. Hair should be pulled back or kept short. All jewelry and piercings should be removed or covered. Please refrain from attending class if you are experiencing any signs of a contagious illness.

詠春拳

Our Wing Chun Lineage.

Wing Chun Tong

Siu Lam Temple (Shaolin Temple, Mt. Sung, Honan, China)

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Yat Chum (22nd Generation Siu Lam Monk)

↓

Cheung Ng

↓

Wong Wah Bo – Leung Yee Tai (Red Junk Opera)

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Leung Jan (1826-1901)

↓

Chan Wah Shun – Ng Chung-sok – Leung Bik

↓

(Yip Man also studied with many other masters while in Hong Kong)

Yip Man (Born 1893, Studied Wing Chun 1906-1972, Foshan & Hong Kong)

↓

Leung Sheung (1950-1958, Hong Kong)

↓

Ng Wah Sum (1958-1966, Hong Kong)

↓

Chung Kwok Chow (1967-2010, Hong Kong)

↓

Kevin Becker (1992-2000, New York City)

↓

Andrew DiGuiseppi (1999-2009, Danbury Connecticut)

↓

You...

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Connecticut Wing Chun Ranking System

Student Levels

White Sash - Siu Lim Tao Form
- Applications of Form
- Beginner Chain Punching Drills
- 4 Gates
- 9 Traps
- Don Chi Sao
- Lok Sao
- Bong Sao / Lop Sao Drill
- Bik Bo Stepping
- Yee Gee Kim Yeung Ma 15 minutes
- 20 Chinese Terms (See Glossary)
- Light Sparring

Yellow Sash - Chum Kiu Form
- Applications of Form
- Intermediate Chain Punching Drills
- 6 Gates
- Kicking To Trapping
- 18 Traps
- 9 Kham Na / Takedowns
- Chi Sao
- Chi Gerk
- Bong Sao / Lop Sao Drill
- Shifting Drills
- Juen Ma Stepping
- Yee Gee Kim Yeung Ma 30 minutes
- 40 Chinese Terms (See Glossary)
- Sparring

Green Sash - Biu Jee Form
- Applications of Form
- Advanced Chain Punching Drills
- 5 Elbows Drill
- 18 Kham Na / Takedowns
- Nerve Destructions / Pressure Points
- Chi Sao
- Chi Gerk
- Huen Bo Stepping
- 60 Chinese Terms (See Glossary)
- Sparring

Instructor Levels

Red Sash - Mook Yan Jong Form
- Applications of Form
- Chi Sao
- Chi Gerk
- Saam Kwok Ma Stepping
- Mui Fa Jong Stepping
- Sparring
- Instructing

Red Sash - Look Dim Boon Gwan Form
- Applications of Form
- Chi Gwan
- Sai Ping Ma Stepping
- Ding Jee Ma
- Power Training
- Accuracy Drills
- Defense against other weapons
- Empty Hand Sparring
- Weaponry light sparring
- Instructing

Black Sash - Baat Cham Do Form
(Completion of system is after mastering the sword)
- Applications of Form
- Chi Do
- All Stances
- Power Training
- Dexterity Training
- Defense against other weapons
- Empty Hand Sparring
- Weaponry sparring
- Instructing

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Wing Chun Martial Theory.

Centerline
The centerline in wing chun is the line that marks the middle between our left and right side, as well as the most direct line between ourselves and our opponent. Gaining position of the centerline ensures dominance.

Posture
Posture in wing chun is achieved by not leaning forward or backward. It is finding the middle, finding our balance in perfect relevance to gravity. Holding posture through out a movement or technique is essential to ensure propery transfer of power.

Body Unity
The body should move as one unit carrying the body's weight behind each technique. Hands follow the feet, elbows follow the knees, and the shoulders follow the hips. If this unity is broken, then the source of power formed by this unity is also broken, resulting in diminished power, and vulnerable imbalances of positioning.

Economy of Motion
All movement should be economic. Large dramatic movements will only leave one open for attack. All movement should be direct, and focus toward the target.

Economy of Energy
All usage of energy should also be economic. If you use too much, you will only waste your self too soon. Be cautious with the use of energy. Power and strength should only be placed at the point of impact. Use redirection and flowing energy to have lasting endurance and borrow the power of your opponent.

Target Facing
By pointing our centerline at the opponent, we have faced our target. When the centerline is facing the target, equal reach ensures a balance of possibility.

Forward Pressure
Each technique and sequence of attack should have a forward pressure. When the opponent has yeilded to the pressure, the area is the filled with constant advancing positions.

Sensitivity
Touch skill is a glue that seams techniques together. It refines movements, their accuracy and enables fighting with out the use of sight.

Avoiding Force Against Force
Muscle vs muscle will result in the strongest man winning. Do not resist force. Instead yeild to it and redirect it.

6 Gates
The gates define the body by sections; high, middle, low. Then left, right and center.

Triangle Structures
All powerful hand positions, elbow positions and leg positions are based on the stability of a triangle; like the tip of a sword or the front of a boat through water. Strong, stable, load bearing, penetrating structure.

Ranges
Each body weapon should be applied according to range. There is a right tool for each job. The distance between you and your opponent will determine the weapon.

Lin Sil Dai Dar
Let your offense be your defense. Block and attack together. Seek to execute your movements in a single timing, rather than separating the block and attack to two timings.

Angulation Strategy
Fighting with the study of angles is essential to succeeding using Wing Chun. Without the study of angles, one may just be performing techniques, not applying strategy.

Yin & Yang
Balance on all levels. Emotional, physical, spiritual.

Simplicity
Make things as simple as possible.

詠春拳

chinese glossary

Sao Faat - Hand Techniques

Bik Ging	Pressing Energy
Biu Gee	Thrusting Fingers
Biu Sao	Thrusting Arm
Bo Ja Lik	Exploding Energy
Bong An Chi Sao	Blindfolded Sticky Hands
Bong Sao	Wing Arm
Chair Kuen	Pulling Punch
Chai Pai Jarn	Upward Elbow
Chuen Ging	Inch Punch
Chi Gung	Internal Engergy Exercises
Chin Na	Joint Locking/Siezing
Chi Sao	Sticking Hands/Energy Hands
Chour Keun	Hammer Fist
Chun Choi	Straight Punch/Thrusting Punch
Chum Kiu	Seeking The Bridge
Don Chi Sao	Single Arm Sticking Hand
Don Sao	Single Hand
Dai Bong Sao	Low Wing Arm
Dai Choi	Low Punch
Dai Jeung	Low Palm
Ding Jarn	Rear Elbow
Ding Sao	Bent Wrist Strike
Fak Sao	Whipping Hand (Chopping)
Fon Sao	Replace Hand
Fook Sao	Controling Hand/Stalking Hand
Go Jeung	Side Palm
Gaan Sao	Sheering/dragging/sweeping Hand
Gum Sao	Pinning Hand
Gurng Gee Kuen	Ginger Fist
Gwat Sao	Scaping Hand
Huen Sao	Circling Hand
Jao Sao	Running Hand
Jeet Kuen	Intercepting Punch
Jik Chun Choi	Chain Punch
Jing Jeung	Upright Palm
Jip Sao	Controlling Bridge (Arm Break)
Jum Sao	Sinking Hand/While Already on Bridge
Jut Sao	Jerking Hand
Kao Sao	Covering/Detaining Hand
Kiu Dai	Under The Bridge
Kiu Sao	Sizing Hand/Measuring
Kuen	Fist or Punch
Kup	Jarn Covering Elbow/Downward Elbow
Lan Sao	Bridge Arm
Lap Dar	Pull To Strike
Lap Geng	Neck Pull
Lap Sao	Pulling Hand/Grab
Lau Sao	Scooping Hand
Lok Sao	Rolling Hands
Man Sao	Asking Hand
Pak Sao	Slapping Hand
Po Pai Jeung	Butterfly Palm
Pie Jarn	Horizontal Slashing Elbow
San Sao	Slow Attacking (Exercise)
Sao	Hand or Arm
Sheung Chi Sao	Two Hands Sticking Hand
Sheung Sao	Two Hands
Tok Sao	Lifting Hand
Tan Sao	Spreading/dispersing Hand
Wu Sao	Guarding Hand/back Protective Hand
Wui Jung	Return To Center
Yau Kink	Soft Energy

Gerk Faat - Leg Techniques

Bik Ma	Pressing/Chasing Stance
Bo	Stepping
Bo Fat	Foot Work
Bong Gerk Wing	Deflection Leg
Chai Gerk	Scraping Kick
Chi Gerk	Sticking Leg
Chin Gerk	Front Foot
Chor Ma	Shifted Stance
Dai Gerk	Low Kick
Dai Jing Gerk	Low Front Kick
Dai Wang Gerk	Low Side Kick
Dang Gerk Nailing Kick	
Ding Gee Ma	Cat Stance
Fook Gerk	Down Ward Leg Defense
Fook Sut	Inward Knee Strike/block
Gaan Gerk	Low Shearing Kick
Gwat Gerk	Scraping Kick
Hou Biu Gerk	Rear Thrusting Foot
Huen Bo	Circle Stepping
Jeet Tek	Intercepting Kick
Juen	Turning
Juen Ma	Turning Stance
Jut Gerk	Snapping Foot
Kao Gerk	Detaining Foot
Loy Out Gerk	Inside Hook Foot
Ma	Stationary Stance
Mui Fa	Plum Blossom
Out Gerk	Hooking Foot
Sae Ping Ma	Horse Stance
Sheung Ma	Step Foward Stance
So Gerk	Sweeping Foot
Som Kwok Ma	Triangle Stance
Sip Ma	Occupying Stance
Tai Gerk	Lifting Kick
Tan Gerk	Dispersing Leg
Tarn Gerk	Bouncing Leg
Tek Gerk	Kick
Tor Ma	Step Slide Stance
Tui Ma	Stepping Back
Tai Sut	Lifting Knee
Wang Gerk	Side Foot(Side Kick)
Wu Gerk	Guarding Kick
Yee Gee Kim Yeung Ma	Character 2 Abduction Stance

Jong Faat Dummy Techniques

Bai Jong	Assume The Dummy Position
Chi Jong	Attaching to the Dummy
Da Hong Jong	Hitting no Dummy
Da Jong	Hitting the Dummy
Da San Jong	Loose Dummy Techniques
Dai Jong	Ground Dummy
Jong Sao	Dummy Arm
Jong Gerk D	ummy Leg
Jong Sun	Dummy Body
Mook Yan Jong	Wooden Man Dummy

Kwan Faat - Pole Techniques

Biu Kwan	Thusting Pole
Dan Kwan	Downward Striking Pole
Ha Sau Kwan	Bottom Hand Pole
Ha Lan Kwan	Low Obstucting Pole
Kum Kwan	Covering Pole
Lok Dim Boon Kwan	Six & One half point Pole
Sheun Sau Kwan	Top Hand Pole
Sheun Lan Kwan	Upper Obstructing Pole
So Kwan	Sweeping Pole
Tarn Kwan	Snapping Pole
Tiu Kwan	Picking Upward Pole

Dao Faat - Sword Techniques

Biu Dao	Thrusting Knife
Baat Jam Do	Eight Chopping Knives
Fak Do	Whipping Knife
Huen Do	Circular Knife
Jum Do	Sinking Knife
Gaan Do	Sheering Knife
Kup Jarn Do	Downward Elbow Knife
Lan Do	Obstructing Knife
Tall Do	Pulling Knife
Tan Do	Spreading Knife
Wu Dip Do	Butterfly Knife
Yaat Do	Number 1 Knife

Forms

Sil Lim Tao	Little Idea
Chum Kiu	Seeking The Bridge
Biu Gee	Thrusting Fingers
Mook Yan Jong	Wooden Dummy
Lok Dim Boon Kwan	6 And 1/2 Strike Pole
Baat Jam Do	Eight Chopping Knives

Types Of Energy In Wing Chun

Bau Ja Gung	Explode Power
Chi Gung	Sticking Power
Keng Gung	Listening Power
Junn Gung	Drilling Power
Jek Jip Gung	Direct Power
Yaan Gung	Guiding Power
Lin Jip Gung	Connecting Power
Choung Gung	Aggressive Power
Yon Gung	Elastic Power

Si Gan - Timing

Si Gan Sing	Regular
Tor Chi Si Gan	Delayed
Por Si Gan	Breaking
Chong Jou Si Gan	Creating
Si Gan Sing Regular	Timing

Sin - Lines

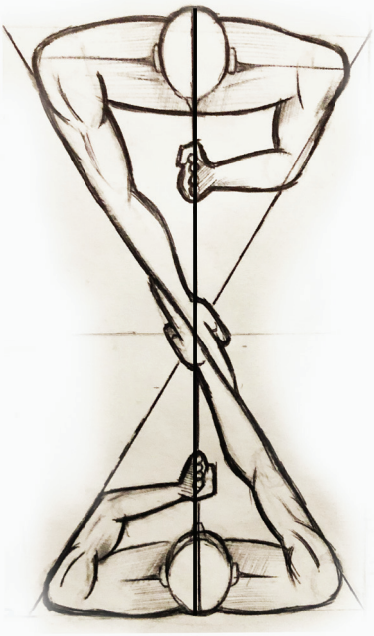
Jung Sin	Centerline
Ngoi Jung Sin	Inside Line
Hoi Jung Sin	Outside Line
Gung Gek Sin Wai	Attacking Line
Fong Sau Sin Wai	Blocking Line
Jung Sum Sin	Vertical Motherline
Wang Jung Sin	Horizontal Motherline

詠春拳

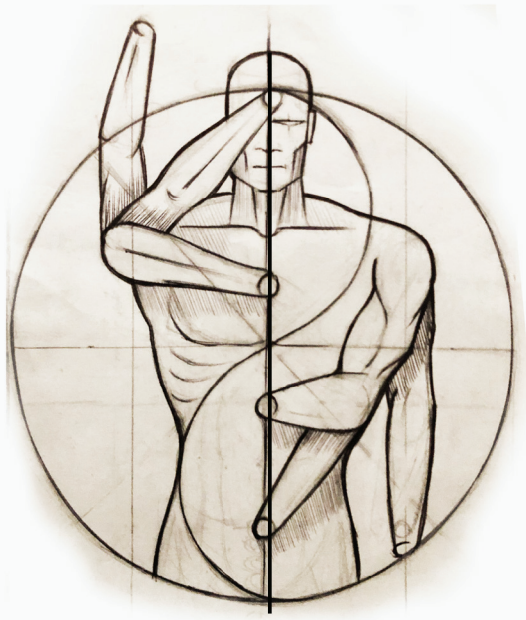
Martial Theory. The Five X Theory

1 Balance

2 Base



3 Angle



4 Gates

5 Centerline

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