

GRANDMASTER WONG KIEW KIT'S HOME PAGE
QUESTIONS AND ANSWERS

QUESTIONS ON DRAGON STRENGTH



QUESTION 1

You have learned so many sets, and have chosen to specialize in the Dragon Strength set. While Uncle Righteousness' treasures were "Tiger Crane", "Essence of Shaolin" and "Dragon Strength" you have chosen the last.

- 1. What made the "Dragon Strength" set (in terms of philosophy, tactics, force development and special benefits) better compared to the treasures of Uncle Righteousness?*
- 2. After learning from your other masters, as I understand, you have kept your specialty and modified it accordingly. Why did you do so instead of specializing in a set from Sitaigung Ho's lineage or one from Choe Family Wing Choon?*
- 3. What is the difference between the Dragon Strength Set of Uncle Righteousness and yours?*

— Sifu Anton Schmick

Thank you for your illuminating questions which will draw out secrets that many Shaolin Wahnam Family members in particular and others in general will benefit from. These questions also help me to crystallize my thoughts on Dragon Strength in particular and on kungfu in general, thereby helping our school to progress in kungfu philosophy, which in turn helps us to enhance our kungfu practice and daily life.

Unlike in the questions of other topics where I started answering after all, or at least most of, the questions had been asked, I shall start to answer your first question right away. This is because I love Dragon Strength very much, and answering questions on it will deepen my insight.

I am glad that many other illuminating questions have come up since yours appeared. They will also be answered fast.

When you asked me over a meal in Frankfurt recently whether I was willing to answer questions on Dragon Strength, I mentioned causally that you and a few Shaolin Wahnam Family members were very smart, asking three questions in one. I am glad that as shown in the questions asked in Dragon Strength, our Shaolin Wahnam members are actually very smart.

Indeed, I have learned many kungfu sets. This is quite unprecedented. Most masters in the past practiced only a few sets. As revealed in some of my writings, many of these sets were my modifications based on expedient needs, and some were my compositions.

The famous Flower Set, for example, was my modification from two versions of Flower Set I learned from Uncle Righteousness and Sifu Choe Hoong Choy. The structure of the set was based on Uncle Righteousness' version, and its combat application on Sifu Choe Hoong Choy's.

The Dragon-Tiger Set was composed very early, soon after graduation from Uncle Righteousness' school. I composed it to teach a student as at that time I thought it might be inappropriate to teach any one of Uncle Righteousness' sets without first seeking his permission. Later, after my kungfu "enlightenment"

learning from Sifu Ho Fatt Nam, I used this set as a base for my first kungfu book, "Introduction to Shaolin Kung Fu". Your sifu, Kai, who was already an international free sparring champion then, told me he was very surprised at the high-level combat application I described in the book.

Having learned so many kungfu sets enabled me, and subsequently our school, to benefit from breadth and depth. This again is unprecedented. In my own kungfu training, I focused on only one skill at a time. I remember that when I was training Tiger Claw under Sifu Ho Fatt Nam, I asked my sifu whether I could train two or three skills at the same time. My sifu told me to train only one at a time as this would give me more benefits.

But now our Shaolin Wahnam Family members can maximize benefits by training more skills at the same time. I also have worked out, from my understanding of kungfu philosophy as well as from our family members' experiences, the reasons why this is so. As a result of this, our cost-effectiveness has become quite "frightening". Others might not believe it but our family members can achieve in one month what past masters would need a year! It is now a joke that we have to tell our students to train less when other schools tell their students to train more.

Although Dragon Strength was Uncle Righteousness' favorite, it was not well known. An important reason, I believe, is that the set is exclusive, and is not practiced by many people. Of his many sets, Flower Set, Triple Stretch and Tiger-Crane are well known, made famous by Ng Mui and Foong Sai Yoke, Sam Tuck and Hoong Hei Koon, and Wong Fei Hoong who practiced these sets respectively, though Uncle Righteousness' 36-Pattern Tiger-Crane Set is quite different from Wong Fei Hoong's 108-Pattern Tiger-Crane Set.

I did not have any special reasons at the time why I chose to specialize in Dragon Strength other than the fact that it was chosen by Uncle Righteousness to teach me, other than Tiger-Crane which was taught to all of Uncle Righteousness' students as a fundamental set. In hindsight I would poetically describe the reason as divine guidance. I am happy that I have chosen Dragon Strength to specialize in as it has given me many benefits, some of which are not obvious to the uninitiated, in both my kungfu performance and teaching.

Towards the end of my kungfu training with Uncle Righteousness, he taught me Essence of Shaolin, which I believe was his best. While I love Essence of Shaolin, comparing the two I still prefer Dragon Strength. The reasons will become clear when I answer your question below.

In terms of philosophy, Dragon Strength is structured on developing internal force at the beginning, followed by combat application, whereas Essence of Shaolin is structured on performing the best 108 Shaolin kungfu techniques individually. Nevertheless, when one has understood the secrets of developing Dragon force, which will be explained presently, the whole Dragon Strength set is force training. Flower Set and Triple Stretch employ the structure of Dragon Strength, whereas 36-Pattern Tiger-Crane employs the structure of Essence of Shaolin.

A main reason, which came later after I had understood force training, why I prefer Dragon Strength to Essence of Shaolin is this structuring of the set. Force training enhances not just our kungfu but also our daily life, whereas the best Shaolin kungfu techniques are only used for combat which rarely happen in today's law-abiding societies. Even for combat, the techniques are effective only when they are backed by force.

All the three fundamental tactics of combat - first defend then counter, defend-cum-counter, no defend direct counter - are found in both Dragon Strength and Essence of Shaolin as well as all other kungfu sets in Uncle Righteousness' lineage. However, the emphasis in Dragon Strength is no defend direct counter. A Dragon Strength master can strike down an opponent as soon as the latter makes a move! If he is also trained to apply his kungfu philosophy and practice to daily life as in our school, he can solve a problem as soon as it arises. Indeed, looking back with hindsight, this particular skill trained in Dragon Strength has enabled me to make life happier for many people.

It is in force and other skills development that Dragon Strength is outstanding. It is also particularly in this respect that enables Dragon Strength practitioners to enrich their daily life.

Two prominent skills developed in Dragon Strength are Dragon force and lighting speed. While preparing videos of the recent kungfu courses in Frankfurt to be posted on my web pages, I was quite impressed with my own force and speed though I am now 70 and I did not emphasize them at the time, compared to other course participants who are not even half my age. Dragon force, which is flowing and internal, and lighting speed which enables accomplishing any task without delay, are essential for success in our daily life. Practicing the Dragon Strength set correctly the way it will be taught at the Dragon Strength course will inevitably result in Dragon force and lighting speed.

A special benefit of Dragon Strength is the training of mind. In our school, training of mind and energy is present in all our practice, and it is this feature that has made us so cost-effective. But the nature and composition of the Dragon Strength set is such that the training of mind and energy is specially emphasized. When our mind and energy are enhanced, we can perform better by manifold anything we do.

One special benefit of questions and answers is that a master has to reveal secrets if he is to answer honestly questions asked inquisitively. One such secret is that the almost lost art of dim mark is found in Dragon Strength. You sifu, Kai, is well known for dim mark. Do you know his special set? It is the Dragon-Tiger Set, and the techniques of this set derived much from Dragon Strength.

As it is quite well known now, when I first learned Dragon Strength from Uncle Righteousness, I practiced it at a physical level. Not only did I not know its force development, I also did not know its combat application, other than straight-forward punches, kicks and blocks.

When Sifu Ho Fatt Nam asked me to show him a kungfu set, I performed my best, at that time and interestingly, also now, i.e. Dragon Strength. After

watching my performance, my sifu said, "It's a beautiful set, but you can't use it for fighting." What he meant, of course, was not Dragon Strength couldn't be used for fighting, but I could not use it for fighting.

Not only did I change that situation after learning from my sifu, Sifu Ho Fatt Nam, I also used the benefits derived from Dragon Strength to enrich my daily life.

A main reason was due to sentimental value. Dragon Strength was the set chosen by my first sifu, Uncle Righteousness, to teach me, and which I had spent a lot of time practicing. Poetically it can be described as divine guidance.

Another reason was that the kungfu sets I learned from Sifu Ho Fatt Nam, though they gave me my "kungfu enlightenment", were rather prosaic by comparison, excepts the Great Majestic Set which I learned not as a set but as individual patterns. At that time I was still enthralled by the demonstrative beauty of kungfu sets.

The third reason was that Dragon Strength provided an ideal vehicle for me to combine the skills I learned from Sifu Ho Fatt Nam with the forms I learned from Uncle Righteousness, my two teachers who contributed much of the teaching material in Shaolin Wahnam.

By that time I had learned San Zhan from Sifu Chee Kim Thong, and also various Wing Choon sets from Sifu Choe Hoong Choy. But my understanding of San Zhan at that time was limited. I thought, wrongly, that this set was only for developing internal force, which I failed to do at the time despite learning in a school famous for internal force.

Sifu Choe Hoong Choy "passed" each of the sets to me in a few days, instead of teaching me over a few months like a regular student. Rightly or wrongly, I regarded Wing Choon Kungfu as a supplement. It was later when Emiko suggested I taught a special Wing Choon course that I discovered the riches of Wing Choon.

The fifth reason was related to my study of kungfu classics. I read from Taijiquan classics that the highest attainment in Taijiquan is to use mind to lead energy flow, and to use energy flow to lead form. In other words, a high-level Taijiquan master does not use his muscles to perform Taijiquan, he uses his mind!

Although I do not fully agree with this opinion, as I believe that the highest attainment in Taijiquan is to return to the Great Void, i.e. return to God the Holy Spirit, like what Zhang San Feng did, I find the teaching inspiring. I tried it with Dragon Strength, and to my amazement it worked perfectly. Not only I was extremely powerful, I was also extremely fast. These skills will be taught at the coming Dragon Strength course.

The main difference between the version of Dragon Strength set I first learned from Uncle Righteousness and the version I now practice is that the early version was at a physical level and the version now is at the level of mind and energy.

To better facilitate energy flow, I changed holding the hands in close fists to holding them in open palms, especially in the first section of the set where Dragon force is developed.

The One-Finger Zen hand-form was found in Uncle Righteousness' version. After learning from Sifu Ho Fatt Nam, I expanded this pattern into One-Finger Shooting Zen, and use both the right and the left modes.

I also added some patterns using the Four-Six Stance and the phoenix-eye fist which I learned from Sifu Chee Kim Thong and Sifu Choe Hoong Choy in Wuzuquan and Wing Choon Kungfu. Most of the patterns and their arrangement, however, follow the initial versions learned from Uncle Righteousness.

Thus, it can be concluded that the Dragon Strength set in Shaolin Wahnam represents the legacies of all my four beloved teachers.

QUESTION 2

1. *Different style content has different skill features. What are the special skill features of the Dragon style kungfu?*
2. *You generously explained to me once that Dragon patterns like Swimming Dragon Plays with Water are the most suitable ones for emphasizing the training on the mind level though we could if we wish choose any pattern from any other animal as well. Why are Dragon patterns most suitable for emphasizing the training in the mind dimension*
3. *How can the Dragon Strength set contribute to our Zen or mind training and vice versa?*

— Sifu Roland Mastel

Yes, different style content has different skill features. For example, Monkey Style Kungfu with patterns like Spiritual Monkey Emerges from Cave and Brush Leaves Search Fruit has skill features of agility and surprise, whereas Xingxiquan with techniques like pi-quan and bao-quan has skill features of tremendous force and profundity in simplicity.

As Dragon Style Kungfu has different content, it has different skill features. It is worthwhile to note that there are different types of Dragon Style Kungfu. They may be broadly classified into two main categories - broad, open Dragon Style like that of dragon forms in Shaolin Kungfu, and narrow, close Dragon Style like that of Dragon Style Kungfu founded by Pak Mei. The Dragon Strength Set and the Dragon Form Set practiced in our school belong to the first category. Examples of kungfu sets of the second category include Sixteen Moves and Dragon Form Connect Bridge.

As the content of these two broad categories is different, their skill features are different too. The skill features of the first category are long bridge, wide stance and swerving movement, whereas those of the second category are short bridge, narrow stance and coiling movement. Interestingly, the first category is softer and more flowing, whereas the second category is harder and more linear.

A common feature is that both emphasize on the training of mind, as befitting of a Dragon style. Another common feature is that both employ a lot of internal force, though the nature and the application of the force are quite different.

Dragon patterns, like Swimming Dragon Plays with Water, are excellent for mind training. The pattern, Swimming Dragon Plays with Water, is the one I use to illustrate an ultimate technique, which you can read at <http://www.shaolin.org/general-2/ultimate-technique.html> Dragon patterns are most suitable to train the mind level because a strong presence of mind is required outwardly to perform the form correctly and inwardly to generate the skills effectively.

Of course, every pattern should be performed with correct form and effective skills, summarized as the six harmonies, including the harmony of mind, but it is in Dragon patterns that the requirement of mind is most urgent.

The six harmonies are the three external harmonies of hands, body and feet, which constitute form, and the three internal harmonies of elegance, energy and mind, which constitute skills. Let us take an example of responding to a common attack, the thrust punch.

As an opponent executes a thrust punch, a responder may ward off using Single Tiger Emerges from Cave, then follow with Black Tiger Steaks Heart. Even when his hand position is not exact in his warding off, his foot position not exact in retreating to avoid the punch, and his body not relaxed, he can still ward off the punch. Even when his movement is not elegant, his energy blocked, and his mind stressful, he can still ram his close fist onto his opponent.

But if he employs Swimming Dragon Plays with Water, he needs to be perfect in his six harmonies. If his hand position, body position and footwork are not in perfect harmony, he would be unable to perform the form well. He must circulate his arm over and brush off the opponent's attack, slightly rotate his waist to avoid the full force of his opponent, and place his feet far enough to be safe and near enough to strike his opponent.

His three internal harmonies must also be perfect. His movement must be flowing and precise, his energy flow smoothly from his dan tian to his fingers to strike the opponent, and his mind must be relaxed and clear to executes all these features. The most important of course is his mind. If his mind is stressful, distracted or full of irrelevant thoughts, he would fail to execute the precise form and skills even if he knows the response. Thus, Dragon patterns are excellent to train the mind.

I find the Dragon Strength Set not only the best amongst all Dragon style sets but also in all kungfu in mind training or Zen. Mind training or Zen is not only emphasized in its combat application, an example of which is explained above, but also in solo performance of the set.

Two very special features of the set, which are not normally found in other sets, are developing Dragon force and developing lighting speed. Besides the need to have a focused and relaxed mind at the same time, a practitioner also needs to use his mind to generate a vigorous energy flow and consolidate the energy when required to develop Dragon force. He also needs a focused and relaxed mind to direct his energy flow to move his forms spontaneously at will and at lighting speed.

If a practitioner's mind is stressful or distracted, he will be unable to perform the forms of Dragon Strength correctly. When he has achieved this basic requirement of mental clarity and relaxation, he has to use his mind to generate Dragon force and develop lighting speed. He will test out his abilities first in solo set practice, then in combat application.

Reversely, when a practitioner is well trained in Zen or mind training, he will be able to progress better and faster in his Dragon Strength, both in solo practice and in combat application.

This is particularly helpful to those who study Zen instead of practice Zen. Many

people may read about Zen history and philosophy, attend Zen retreats regularly, and be able to discuss Zen intellectually, but often without their own realization they do not practice Zen.

In my early years teaching in Spain, an elderly student, Don Pedro of Cuenca, told me that attending just one chi kung course taught by me gave him more Zen benefits than all the special Zen retreats he had attended every year! He experienced what mental clarity was, and he started to smile. He suddenly realized that all the participants at the many Zen retreats he had attended were dull and stressful, and never smiled.

Those who are dull and stressful will have a chance to train mental relaxation and mental clarity at the Dragon Strength course. Only when they have attained this basic requirement, can they develop Dragon force and lightning speed. They will have a chance to test whether they succeed in developing these admirable skills at the course. Then they can employ their mental clarity and presence of mind to enhance their daily life.

QUESTION 3

If I am not mistaken I heard you mentioning in the Valentines Courses that: "Wudang Taijiquan represents the pinnacle of Shaolin Kungfu but Dragon Strength is my pinnacle". I would kindly ask if you could please explain, why Dragon Strength is your pinnacle?

— Santiago

Firstly, I shall explain why Wudang Taijiquan represents the pinnacle of Shaolin Kungfu. Then I shall explain why Dragon Strength is my pinnacle.

Shaolin Kungfu was, and still is, practiced at three stages. At the first stage, students learned the physical forms of Shaolin Kungfu. This would take at least a few years. Then, if they were selected they would be taught energy cultivation, known as nei kung or internal art. After another few years, if they were lucky they would be taught mind cultivation, or meditation. Not many students, of course, had the opportunity to reach energy cultivation even if they practiced for a long time. Fewer still had the chance to practice mind cultivation.

When Zhang San Feng practiced Shaolin Kungfu on Wudang Mountain after he had graduated from the Shaolin Temple in Henan, in the 13th century, he integrated all the three stages into one. In other words, instead of practicing the physical movements of kungfu, energy cultivation and mind cultivation separately, he practiced all of them together at the same time. As he performed physical movements of kungfu, he simultaneously cultivated energy and mind. He also modified the hard and linear aspects of Shaolin Kungfu into softer and circular movements.

The style of kungfu Zhang San Feng practiced was called Wudang Shaolin Kungfu, to differentiate it from Henan Shaolin Kungfu at the Shaolin Temple. Later it was shortened to Wudang Kungfu. A few centuries later it was called Taijiquan, or Taiji Kungfu, when Chen Wang Ting employed Taiji concepts to explain the philosophy of this martial art. The style of Taijiquan practiced on Wudang Mountain, which was previously called Wudang Kungfu, is now called Wudang Taijiquan, to differentiate it from other styles of Taijiquan like Chen Style and Yang Style that developed later.

Zhang San Feng is honoured as the First Patriarch of internal martial arts, as he was the one to integrate internal cultivation into external martial arts. Before him, martial arts were practiced at a physical level. Advanced martial art masters might pursue internal cultivation, but they did so separately from their martial art training.

Hence today practitioners of Taijiquan and other internal martial arts like Baguazhang and Xingyiquan cultivate energy and mind as soon as they learn the physical forms of their martial arts, if their arts are genuine. This is different from the many styles of Shaolin Kungfu, like Hoong Ka, Wing Choon, Choy-Li-Fatt, Praying Mantis and Eagle Claw, which are generally described as external martial arts, where practitioners perform their arts at a physical level, and have

to practice separately if they wish to add any internal dimensions.

However, most of the internal arts today have lost their internal aspects; they are practiced as external forms. On the other hand, some external martial art masters have developed internal force from their external methods, often without their conscious knowing, due to their long years of dedicated practice. So, today we have an interesting situation where internal art masters have no internal force though they may talk about it, and external art masters possess remarkable internal force though they may not know any internal training methods.

The integration of the physical, energy and mind into one unity represents the pinnacle of kungfu development. Kungfu was not just for combat, but also for health and spiritual cultivation.

The rise of kungfu development to its pinnacle was not just based on the cultivation of energy and mind. Even at a physical combative level, one can witness, if he is initiated into some depth in martial art, the development from straight-forward techniques of punching, kicking and blocking to sophisticated techniques of felling and chin-na.

For convenience, the development of Shaolin Kungfu may be divided into three stages - the beginning, the middle and the advanced. The beginning stage of Shaolin Kungfu development may be represented by Four Gates, where the combat functions of its patterns are quite obvious. The middle stage may be represented by Tantui, where its felling techniques may not be obvious to some martial artists. The advanced stage can be represented by Wudang Taijiquan, where even seasoned martial artists may think its effective combat techniques are flowery decorations just for show.

In combat, size, age and gender are decisive factors if one uses Shaolin Kungfu at its beginning stage of development, like using techniques from Four Gates, or even at its middle stage, like using techniques from Tantui. If you are muscular, young and male, you have a clear advantage when you ram a Black Tiger into a fragile, elderly woman, or use a waist-throw in Tantui to fell her. Reversely, if you are fragile, elderly and female, you would have difficulty to defend against a stronger, younger male opponent.

But size, age and gender are not decisive factors if one uses Shaolin Kungfu at its advanced stage of development, like using techniques from Wudang Taijiquan. If you have internal force, which is a hallmark of Shaolin Kungfu at its advanced stage, it does not matter whether your opponent is muscular, young and male. But even without internal force, by just employing the mechanics of physical movements of this stage, a fragile, elderly woman can defeat a stronger, younger male opponent.

Instead of blocking his powerful punch head-on, she can gently brush off his attack by rotating her waist in the pattern, Shift Horse Ask Way, and plucking his peaches if she wants to. Instead of physically resisting his throw, she can elegantly escape to his back using Dark Dragon Wraps Body, striking the back of his head if she wishes.

Nevertheless, for me the pinnacle of my kungfu development was Dragon Strength. In fact, it was because of Dragon Strength that I was able to integrate physical movements in kungfu with energy cultivation and mind cultivation into one unity. All family members of Shaolin Wahnam Institute benefited much from this development. It was as a result of my integration of the physical, energy and mind in my Dragon Strength practice that all those who learned from me in Shaolin Wahnam could develop internal force and attained a one-pointed mind the very moment they learned kungfu or chi kung from me.

This did not happen when I taught in Shaolin Wahnam Association, the forerunner of Shaolin Wahnam Institute. This was because my integration of physical forms, energy and mind happened after I started teaching in Shaolin Wahnam Association and before in Shaolin Wahnam Institute.

Students at Shaolin Wahnam Association, like students in all other kungfu schools including today's so-called internal schools, first learned the physical forms of kungfu, then learned internal methods like One-Finger Shooting Zen, and later learned mind training in sitting meditation. Most students in other kungfu schools did not have any chance to learn internal force and mind cultivation, even when they practiced so-called internal arts.

When students of Shaolin Wahnam Association practiced Four Gates, the first kungfu set I taught to all students in the Association, they performed it at a physical level. They practiced One-Finger Shooting Zen separately. Before concluding the training session they practiced sitting meditation for mind training. There was no conscious effort to integrate the three aspects of physical forms, energy and mind into one unity.

When students of Shaolin Wahnam Institute practiced Lohan Asks the Way, the first kungfu set I taught to all Shaolin students of our school, they performed it at all the three levels of the physical, energy and mind at the same time. Even if they did not train other methods of energy cultivation and mind cultivation, they would have internal force and mental clarity, the two desired results of energy cultivation and mind cultivation, by just practicing Lohan Asks the Way.

Nevertheless, my attempt to integrate physical form, energy and mind into one unity was inspired by reading Taijiquan classics. It was mentioned in some classics that the highest attainment in Taijiquan was to use mind to move energy, and to use energy to move form. A Taijiquan master of the highest level did not use muscles to perform his Taijiquan; he used his mind.

I applied this principle of mind moving energy moving form to Dragon Strength. The result was instantaneous and marvelous. I was amazed myself, though I was not surprised. My mind moved my energy, and my energy moved my form.

I was not surprised because I had been practicing chi kung where I could use my mind to channel my chi to various parts of the body, and where I could use my thoughts to change the speed and directions of my chi flow. I reckoned that using mind to direct energy to direct form in set performance is just the next step, and I was confident in accomplishing this next step.

It was ridiculous but true that while some masters regarded using mind to direct chi to direct form as the highest attainment in Taijiquan, I could teach some students to accomplish this advanced skill in Intensive Taijiquan Courses. The web page at <http://www.shaolin.org/video-clips-2/taijiquan-intensive/chi-flow.html> gives an example.

This advanced skill has become standard in our school. It is one of the main reasons why we are so cost-effective, enabling our students to achieve in one year what past masters would need ten. On a lighter note, it has contributed to a joke that those who are smart would practice Taijiquan, learning at the start what would be taught at an advanced level in Shaolin Kungfu, whereas those who wanted the best and are willing to work hard for it prefer Shaolin Kungfu.

Arriving at the pinnacle with Dragon Strength has enabled me to attain peak performance in my kungfu as well as my daily life. If I were forced against my will into a challenge match, I am confident of defeating my opponent, and injuring him quite seriously too, as soon as he makes a move!

I had an impromptu confirmation of this skill many years ago. A few Shaolin Wahnam instructors and I had tea in a coffee shop in Costa Rica. I could not remember the topic of discussion, but I asked Piti who sat next to me to attack me in any way he liked.

Piti is not only big-sized and fast, he has a lot of internal force. Once he broke a rib of Dr Juan of San Jose with a vertical fist without even touching him! As soon as Piti moved to attack, I shot out my dragon-hand form at his throat. I did not touch Piti, but he later reported that he felt dazed. He had to perform Lifting the Sky to relieve the dim mark injury. Jeffrey, who sat directly opposite, witnessed all these happenings.

More significantly, arriving at the pinnacle of Dragon Strength has enriched my daily life remarkably. Many people have expressed amazement at the speed and number of tasks I can accomplish, despite my biological age and busy schedule.

QUESTION 4

What are the main features of Dragon Strength, and how is it different from other types of force? Is Dragon force, as seen in this video from 2004, developed through the practice of Dragon Strength Set? Will this skill be taught during the course?

There are some differences between the old video of Sifu performing the Dragon Strength Set, and the new video of Sifu performing the set. How has the Dragon Strength Set changed with your personal skill development and experience?

— Sifu Matt Fenton

The main features of Dragon Strength may be described under four convenient headings - form, force, application and philosophy.

The form of Dragon Strength is typically Southern Shaolin, characterized by "cheong kiew tai ma", or "long bridges big stances". The hand techniques are long reaching, and the stances are mainly Horse-Riding and Bow-Arrow, like Shaolin Tantui and Hoong Ka, in contrast to the short-range hand techniques of Eagle Claw and Wing Choon, and the narrow Triangle Stance of Xingyiquan and Fujian White Crane.

The main hand forms of the Dragon Strength Set were the vertical fist and the dragon hand form (sometimes called Two-Finger Zen). To facilitate better chi circulation, I have changed many patterns of the vertical fist to an open dragon palm. The dragon palm is quite different from the willow-leaf palm of Northern Shaolin, like Tantui and Seven-Star. The dragon palm is more relaxed, with the fingers slightly apart and slightly curved, which facilitates flowing force. The willow-leaf palm has the fingers straight and close, which facilitates consolidated force.

I have added the One-Finger Zen hand form and the phoenix-eye fist in a few patterns. Together with the dragon hand form, they are excellent for dim mak.

The force of Dragon Strength, i.e. Dragon force, is very special. It is flowing and very powerful. The name of the set should actually be called "Dragon Force", but I maintain the Chinese word for strength in the translation. In Chinese (Cantonese) the set is called "Loong Lek Wan Hei Kuen", or "Long Li Yun Qi Quan" in Mandarin, which is literally "Dragon Strength Circulating Energy Set".

Dragon force is different from any other types of force, but can be used to train any other types of force! A main reason why we have become so cost-effective in our force training in our school is because of my training in Dragon force which consciously or unconsciously has overflowed into my teaching.

Dragon force is very different from the hard consolidated force of Iron Wire, but it can be used to train Iron Wire force! Indeed, in the Iron Wire courses in Killarney, Barcelona and Las Vegas some years ago, course participants could develop a lot of hard consolidated Iron Wire force in a very short time because I used Dragon force training methods.

On the other end of the range, Dragon force is different from the soft flowing

force of Yang Style Taijiquan, but it can be used to train Taijiquan force! Course participants in my numerous Taijiquan courses could develop internal force within a very short time because I also used Dragon force training methods.

Dragon force is so powerful and versatile that it can be used to train and enhance any type of force. In the coming Dragon Strength course in December we shall apply Dragon force to train and enhance other force training methods, like in Xingyiquan, Wuzuquan, triple stretch and Siu Lin Tou.

As a complete martial art by itself, Dragon Strength can be employed to handle any form of attack. It does not matter whether opponents attack with whatever forms of strikes, kicks, gelling and chin-na, there are techniques in the Dragon Strength Set to counter them, although many martial artists may not recognize these counters because these counters have developed to such a sophisticated level that they are not obvious to most people.

This is not a slight on other martial artists. Even for me at a time when I could readily defeat other masters in free sparring, I did not fully understand the subtle combat application of Dragon Strength, and had to use specific counters against specific attacks. In other words, when an opponent attacked me in a certain way, I had to counter in a specific manner. Now I can use any one of the many techniques in the Dragon Strength Set to counter any attack. This understanding evolved as a result of my teaching.

The main form of attack in the Dragon Strength Set is striking. There are only a few kicks, three chin-na techniques and no overt felling techniques, although a master may use some of the Dragon Strength patterns to fell opponents. It is a very special and advanced way of striking, dim mark.

Hence, Dragon Strength represents the pinnacle of kungfu development. The two pillars of kungfu are force training and combat application. Force training has reached its apex in Dragon force which is not only very powerful and fast, but also it can be applied to any other form of force training. Combat application has reached its apex in Dragon Strength where any a few of its simple techniques can be used to counter any attack.

This simplicity is the result of sophistication, not the lack of it. In other words, a Dragon Strength practitioner could employ a simple, and profound, technique against any attack after he has learned and practiced numerous sophisticated techniques, not because he does not know them.

More important than combat application is application of Dragon Strength in our daily life, which we are fully aware of but which most other martial artists are not only unaware of but actually harming themselves due to their training! The benefits of Dragon Strength training for our daily life will be explained in another answer. Here it suffices to say that we derive a lot of benefits from both its practice and philosophy.

The philosophy of Dragon Strength may be generalized into three main categories:

1. Dragon Strength gives us good health, vitality and longevity.

2. It contributes to our peak performance in both kungfu and daily life.
3. It contributes to our spiritual cultivation.

Doesn't practicing any other kungfu or martial art set contribute to the three main categories of benefits? No, for the majority of practitioners outside our school, it does not, although many of them say so, like in their publicity!

Indeed, for all those who routinely leave their injuries sustained in free sparring unattended to, it contributes to their pain and suffering, and adversely affects all the three categories of benefits.

The primary factor that contributes to all these benefits is chi flow. Dragon Strength, being the pinnacle of force development where a lot of chi flow is required, is excellent for this purpose.

Knowing this philosophy is very important. Not only it prevents us from wasteful and deviated training, it also helps us to check how well we have benefited from our dedicated practice. We must not only understand the philosophy intellectually; we must actually enjoy the benefits in practice. Many martial artists may say, and actually believe, that their training contribute to their good health, without realizing they are getting more and more unhealthy the longer they train.

Yes, Dragon force which gives all these benefits, and which is seen in the video is developed through the practice of the Dragon Strength Set. This skill and other beneficial skills will be taught at the course.

Not only they are taught, these Dragon Strength skills will be practiced together so that course participants will have acquired these skills, not merely know the training methods, by the end of the course. This is the reason why, unlike in other kungfu sets posted on my web pages, I have asked course participants not to practice the set in depth but merely go over the routine superficially, so that they will learn and practice these skills afresh, without interference from training methods they already know. Actually, even if initially they do not know the routine of the set, but because they have to practice the set so many times to develop the required skills, they will eventually know the set very well.

Thank you for your perceptive observation which some people may miss. Your question refers to the difference between my performance of the Dragon Strength Set in the 1980s as shown in the video at <http://www.shaolin.org/video-clips/dragon-strength01.html> and my performance now in 2014 as shown in the video at <http://www.shaolin.org/shaolin/kungfu-sets/dragon-strength/video.html> and not to the initial version of the set I learned (but performed in 2014) as shown in the video at <http://www.shaolin.org/shaolin/kungfu-sets/dragon-strength/video-old-version.html>. Nevertheless, I shall still briefly describe the difference of the Dragon Strength Set I first learned in the 1950s, and the Set I now practice (and will teach at the December course), before answering your question on the difference between the performance in the 1980s and in 2014.

The crucial difference is that I learned the Dragon Strength Set at a physical

level, but now practice it at a mind and energy level. The difference is more visual by comparing the video <http://www.shaolin.org/shaolin/kungfu-sets/dragon-strength/video-old-version.html> which shows my performance at a physical level with the video at <http://www.shaolin.org/video-clips/dragon-strength01.html> which shows my performance at a mind and energy level.

More important than the visual difference shown by the videos are the benefits derived from practicing the set at a physical level and at a mind and energy level. In combat, at a physical level a practitioner has to use specific techniques against separate combat situations, and he is limited by size, age and gender. In daily life, his physical training does not contribute much to his peak performance in work and play.

Training at a mind and energy level contributes to mental clarity and internal force, which enhance both his kungfu performance and daily life. In combat, he can see his opponents movements clearly, sometimes even sense them before they are physically executed. All aspects of his work and play will be enhanced because of his improved mental clarity and internal force.

Practicing Dragon Strength at a mind and energy level is shown in both the old video from the 1980s, and the new video in 2014. There are, however, some noticeable differences.

The old video from the 1980s was prepared by Dan Hartwright who has now left our school. The video was edited, with many parts taken out. Like many people, Dan believed that showing a complete exclusive set was exposing its secrets. This belief is flawed. Secrets lie not in the external form of the set, but in many other aspects, like developing Dragon force and lighting speed in this case.

Hence, the new video of 2014 shows the complete set without any edition. Those who want to know its secrets would have to attend the Dragon Strength course. Even if I reveal the secrets of Dragon force and lighting speed of Dragon Strength in writing, readers will not acquire them, and many may not even understand them though they may know the dictionary meanings of all the words in the explanation. Many people outside our school, for example, will not understand what is meant by "use your mind to generate a vigorous chi flow".

The old video showed my early practice of Dragon Strength when my mind focus and energy control were not as good as they are now. Hence, you will find that my physical movements, engendered by chi and directed by mind, were quite wild, and there were some repetitions. Indeed, when I gave that performance at the University of Science Malaysia in the old video, many people initially thought I was performing a Drunken Eight Immortals set.

The new video shows my performance of Dragon Strength when my mind focus and energy control are well established. More significantly, it is meant to show course participants the routine of the set. I purposely slow down the speed. If I were to perform the set at the speed shown in the old video, many people may not know what the movements are.

The change of the Dragon Strength Set from my early performance to what it is

now is the result of my skill development and experience. The old video showed my early attempt to use mind to direct chi to direct physical movement. This was the result of my teaching chi kung and my study of kungfu classics.

I taught students to generate a chi flow. I knew from my study of the classics as well as from my own experience that attaining a chi kung state of mind, or attaining Zen, was necessary. But my control in my earlier years was not as good as it is now. So the resultant physical movements were sometimes out of form, and sometimes spontaneously repeated.

As I grew in my skills and experience, my mind and energy control became better, and the physical forms became more precise and exact. Over the years I also have learned about flowing force and consolidating force. In the old video my force just flowed freely. Now I can consolidate it whenever I want. Consolidating force makes my physical forms more solid and precise.

I also have learned from experience to relate action to purpose. The purpose of the old video was to show mind directing chi directing form, and the purpose of the new video is to show the routine of the Dragon Strength Set. The purposes were achieved quite well by the actions. We can also expect that the coming Dragon Strength course in Penang in December will also accomplish its purpose.

QUESTION 5

What is the history of the Dragon Strength Set, both general and in particular to Uncle Righteousness' lineage?

When you first learned the Set, you have stated that you learned it without the internal aspect. However the very name "Dragon Strength Chi Circulating Set" suggests it was specifically developed as an internal exercise. Please can you outline the internal skills originally intended to be crystallised in the Set, and your subsequent rediscovery (or redevelopment) of the internal skills of the Set.

Is the emphasis of the Set the internal aspect or the combat aspect, or both? And what are the most notable combat advantages of training the Dragon Strength Set?

— Sifu Andy Cusick

Interestingly, although Dragon Strength is my specialty, I do not know much about its history. Depending on one's perspective, this is ironic or Zen. Many people would consider it ironic that although I know a lot about histories of kungfu sets, I don't know much about the set that I specialize in. But I consider it Zen. What is important is not an intellectualized knowledge of its history or other information, but practical benefits derived from its practice.

In daily life, what is important is how happy you and your wife or girlfriend are together, and not what you know about how she spent her childhood. What is important is how enjoyable and beneficial is your work to you and your family, and not how your job was created in the first place.

The earliest schools of Dragon Kungfu I know of are Dragon Style Kungfu, Pak Mei Kungfu and Ermei Kungfu, all founded by Pak Mei in the 19th century, although techniques with Dragon features already existed a few centuries ago. The Shaolin five animals, which included the Dragon form, were already in existence in the Song Dynasty in 12th century,

The Dragon Strength Set I practice is characterized by "chong kiew tai ma", or "long bridge wide stance", whereas Pak Mei's Dragon Style Kungfu is characterized by "thun kiew siew ma" or "short bridge small stance". I believe the Dragon Strength Set and Dragon Style Kungfu derived from the same source, i.e. Southern Shaolin, but had different lineage.

I am not sure from whom my sifu, Uncle Righteousness, learned the Dragon Strength Set I believe it was from my sigung, Ng Yew Loong, who in turned learned from Chan Fook, the same master who taught the Drunken Fist master, Beggar Su. Chan Fook probably learned from the Venerable Harnng Yein, the most senior disciple of the Venerable Chee Seen, the First Patriarch of Southern Shaolin.

Yes, when I first learned Dragon Strength, it was without internal aspect. I practiced it at a physical level. After learning nei kung, or internal cultivation, and meditation, or mind cultivation, from my third sifu, Sifu Ho Fatt Nam, I added the mind level and the energy level to Dragon Strength.

It is true that the full name of the set, Dragon Strength Chi Circulating Set, suggests that it was developed as internal kungfu, especially. The name of the set in Chinese is "Loong Lek Wan Hei Kuen" (Cantonese), or "Long Li Yun Qi Quan" in Mandarin. "Dragon Strength" is a literal translation of "Long Lek". A figurative translation is "Dragon Force", which is even more suggestive of its internal cultivation.

Chinese is a very concise language, and the name of the set may be interpreted in three ways:

1. The set is meant to develop Dragon force by circulation of chi.
2. The set is meant to develop Dragon force and to circulate chi.
3. In performing the set, practitioners employ Dragon force to circulate chi.

In the first interpretation, the intention of the set is to use the circulation of chi to develop Dragon force. There is one intention, and it is to develop Dragon force. The method is circulation of chi.

In the second interpretation, there are two intentions of the set. One is to develop Dragon force, and the other is to circulate chi. It is not mentioned what methods are used.

In the third interpretation, practitioners of the set use Dragon force to circulate chi. It is not mentioned how Dragon force is generated or how it is used to circulate chi.

Personally I favour the first interpretation.

Although theoretically the three interpretations are different, and this will provide good material for intellectuals to quarrel over, in practice the three interpretations are basically the same. When one has successfully circulated chi to generate Dragon force, he already has two skills, namely Dragon force and circulation of chi.

Earlier, when he did not have Dragon force, he could circulate his chi, and consequently developed Dragon force, now when he has Dragon force he also can circulate his chi.

As an analogy, earlier a practitioner could not generate a chi flow, but he could enter into a chi kung state of mind. While in a chi kung state of mind, he could subsequently generate a chi flow. Now while enjoying his chi flow, he can also enter into a chi kung state of mind.

Earlier a person was unmarried but he knew how to court a girl. Eventually, as a result of his courting, he married her. Now that she is his wife, he can continue to court her.

My study of kungfu classics taught me that Dragon force was very powerful, and could be manifested in any part of the body. I discovered from practicing the Dragon Strength Set that this was true. I also discovered from direct experience that the manifestation of Dragon force could be at the speed of thought.

I believe that when Uncle Righteousness taught me the set, my sifu did not keep the secret internal cultivation of the set from me. He taught it the way he

practiced it. Practicing kungfu sets at a physical level was the norm in the school then, i.e. the Shaolin kungfu school in Soon Tuck Association, Penang, Malaysia in the 1950s. It was and still is the norm in most Shaolin schools then and now all over the world.

The way we practice Shaolin Kungfu, or any kungfu in our school, at the energy and mind levels besides the physical level is a rare exception. Even when I learned from Sifu Chee Kim Thong, Sifu Ho Fatt Nam and Sifu Choe Hoong Choy, all my school-mates and I did not practice kungfu the way students at Shaolin Wahnam now do.

Although Sifu Chee Kim Thong's school was well known for internal force, all my classmates and I practiced San Zhan at a physical level. San Zhan was the only set I saw at the school, although sometimes I heard my sihengs mentioned some other sets. I didn't know whether some of my sihengs were selected to learn these special sets. But I knew from direct experience that my sihengs had internal force. It was due to their years of dedicated training of San Zhan, and for some due to Abdominal Breathing, which was not normally practiced in class.

Although my kungfu "enlightenment" was due to Sifu Ho Fatt Nam's teaching, my classmates and I practiced kungfu sets at a physical level in Sifu Ho Fatt Nam's school. We trained internal force separately in One-Finger Shooting Zen, as well as Iron Palm and rubbing our arms against hard wooden edges of pillars and tables. Iron Bridge (a form of internal force training), Cosmos Palm, Bamboo Man (a training for agility), Abdominal Breathing and subsequently Small Universe, and Zen meditation were taught to me privately. I didn't know whether my classmates knew any of these secret arts, but I have never heard any one of them mention it.

Although I was quite good at internal force by the time I learned from Sifu Choe Hoong Choy, all the kungfu sets taught and practiced in his school were at a physical level. The only exception was Siu Lin Tou where mind, energy and physical form were integrated to develop internal force, which my sifu taught me privately after I had learned the physical routine of the set. I didn't know whether my classmates knew this internal aspect of Siu Lin Tou, but from my sparring with them I knew they did not have internal force, with the exception of Uncle Cheong, an elderly disciple of Sifu Choe Hoong Choy. But there was no doubt that Sifu Choe Hoong Choy had a lot of internal force, indicating that he must have spent a lot of time practicing Siu Lin Tou the internal way.

I do not know of any other kungfu schools that practice kungfu the way we do, where we integrate mind, energy and form right at the start. Practitioners of internal arts, like Taijiquan, Xingyiquan and Baguazhang, are supposed to do this, but from my experience, I have not seen them doing so.

Some internal art masters are powerful with internal force. But I believe they have developed their internal force through years of dedicated practice. Some external art masters are also powerful with internal force, though many of them may not recognize it as internal force! They also have developed their internal

force through years of dedicated practice where their external training has become internal. But I have not come across any other schools apart from ours where students can experience internal force on the very first day of an intensive course or within a month in a regular class.

My own development as well as my teaching of the integration of mind, energy and form was a gradual process. This progress was much influenced by three factors:

1. My teaching of chi kung.
2. My study of kungfu and chi kung classics.
3. My practice of Dragon Strength.

I taught students to enter into a chi kung state of mind to generate an energy flow. I first discovered and then taught students to use the mind to influence the speed and direction of chi flow, which are manifested as external physical movements. In other words, I taught students to use their mind to direct chi to move their physical form.

I read from classics that some Taijiquan masters regarded using mind to direct chi to move form as the highest attainment in Taijiquan. Although I did not agree with this concept, as I regarded the highest attainment of Taijiquan, or any art, as the return to the Great Void, or the return to God the Holy Spirit, I find this teaching inspiring.

There was an interesting episode that illustrates one can learn great lessons in a most unexpected way. A beautiful woman who learned chi kung from me in my early years of teaching once told me that she practiced Taoist cultivation before. Her Taoist master taught her to use her mind instead of her muscles to perform physical activities. For example, instead of using her hand to turn on a switch or hold a cup. She would tell her hand to do so. If she succeeded, her hand would automatically, and without muscular effort, turn on the switch or hold the cup. It did not occur to me then, and I am sure it did not occur to her too, that this casual talk turned out to be a very important lesson in my own training and later teaching.

I applied these lessons to my practice of Dragon Strength, and it worked marvelously. I was very powerful and very fast, using mind and energy flow, and without using muscles.

Both Dragon force and combat application are important in the Dragon Strength Set. But in my own experience, the emphasis is on the internal aspect.

This does not mean that the combat techniques of the set are not important. But it is Dragon force that makes the combat techniques meaningful and applicable.

My training of Dragon Strength has made me so powerful and fast that I could use any technique, and still I could defeat my opponents. But using the techniques found in the Dragon Strength Set makes my victory doubly sure. Someone who does not have Dragon force and attempts to use combat techniques in the Dragon Strength Set, he would not be effective.

As an analogy, if you are a very skillful driver, you can win a race using any car. But if you use a powerful and fast car that is specially built to accommodate your skills, your victory is doubly sure.

The most notable advantages of training the Dragon Strength Set are developing Dragon force which is tremendously powerful and versatile, becoming extremely fast at the speed of thought, and applying dim mark techniques that are simple and profound.

These advantages are not just for combat. More significantly they can be employed in our daily life. Dragon force gives you good health, vitality, longevity, peak performance and spiritual joys. Tremendous speed enables you to accomplish tasks without delay. Dim mark training enables you to carry out your daily duties in a simple, direct and effective way with profound results.

QUESTION 6

Can you please tell me how one can apply the skill of Dragon Strength to daily life and business and the benefits that it will bring?

— Dominic

Applying the skills we learn in our kungfu classes to our daily life and business is unique in our school. As far as I know, it is not done in other schools, and is unprecedented in kungfu history.

Some kungfu masters and advanced practitioners in the past could perform better in their daily life and business as a result of their training. This, however, was different from consciously applying their kungfu skills to enrich their daily life, like what we do.

In other words, their training gave these masters and high-level practitioners good health and vitality. Their good health and vitality, which they might not have if they had not trained in kungfu, enabled them to have better performance in their daily life and business. Their better performance was a by-product of their training.

This is different from directly applying our kungfu skills, as well as philosophy and strategies, to our daily life and business. In combat training, for example, we learn good spacing and good timing. If you are a computer expert, you don't market your service to street hawkers, but to companies that can afford to pay high fees and are in need of your service. This is applying good spacing and good timing in business.

In internal force training, we learn to be relaxed and focused. We apply this skill of being relaxed and focused in our daily life, and as a result have better performance in whatever we do. Our benefits in our daily life and business are a direct result of our applying what we have learned in our kungfu training.

Even deriving benefits as a by-product now and in the past in other schools, which is different from our school where deriving benefits is a direct result of our training, happen to only some practitioners. For other practitioners, which unfortunately constitute the majority, their practice of kungfu or other martial arts becomes a liability to them, often without them realizing. They tense their muscles, sustain injuries which are routinely left unattended, and become angry and stressful, which will adversely affect their daily life and business.

Indeed in the past many families did not want their children to practice kungfu for fear that they would be injured or even killed. Many women would not like to marry kungfu practitioners for fear that they would spend more time in their daily life on kungfu than on their business or their wives.

This is an interesting contrast in our school. Honestly I believe women who marry our kungfu students are lucky. Their husbands are healthy, full of vitality and zest for living, and have high moral values, which are invaluable benefits derived from directly applying kungfu skills and practice to their daily life.

These wonderful benefits are derived from applying kungfu skills of any kungfu set in their daily life and business. The Dragon Strength Set has two special skills not normally found in other sets, and these two special skills further enrich daily life and business performance. These two special skills are Dragon force and lighting speed.

Dragon force is tremendous internal force that can be manifested in any part of the body. Lighting speed is the ability of executing kungfu movements at the speed of thought.

Although it is very powerful, Dragon force is soft and flowing, but can be manifested as hard and consolidated at will. It can be applied to all aspects of daily life and business.

In daily life, when you need to carry out a series of tasks, for example, you can apply Dragon force to accomplish the tasks effectively and without feeling tired. You can complete your company report, drive home from work, pick up a bouquet of flowers on the way, enjoyed a shower, put on your evening dress, pick up your girlfriend from her house, kiss her as you hand her the flowers, and take her to dinner - all accomplish smoothly and happily with Dragon force.

If you have other types of force, like consolidated force from Iron Wire or muscular force from weight-lifting, you may not accomplish the tasks so smoothly and pleasantly. You may be stressful when you write your company report, hesitant when you want to kiss your girlfriend, and tensed when you take her to dinner. The benefits are obvious. You accomplish your tasks harmoniously, and the other person or persons involved enjoy your accomplishment.

Applying Dragon force in business will produce favorable result. If you are a salesman, for example, you can apply Dragon force to explain flowingly the benefits your client will have when he uses your product, and happily conclude the sale. With the transfer of the scholar-warrior concept in combat from your kungfu class to your business, you meet your client to conclude the sale, not in the hope of selling him a product.

But if you use consolidated force from Iron Wire or muscular force from weight-lifting, your explanation may be demanding and rigid, instead of pleasant and flowing. He may not buy your product even when you have earlier accessed him with your scholar-warrior concept of salesmanship, not because he does not like the product nor cannot afford to pay for it, but because he does not like the way you apply your force.

Lighting speed derived from Dragon Strength training will ensure that you accomplish your tasks pleasantly within a relatively short time. Instead of spending a long time in a florist shop thinking of what flowers to buy, you purchase the flowers wisely and fast. Instead of ransacking your wardrobe thinking of what to wear, you put on a smart dress that makes you and your girlfriend happy.

If your time management is so effective that your girlfriend is not ready when

you arrive to pick her up, you can let your Dragon force flow. You may, amusingly, tell her that waiting for her to be prettily dressed is part of the fun in taking her out. You and your girlfriend are unlikely to have such amusement if you are trained in consolidated force or muscular force.

Applying lightning speed derived from Dragon Strength training in business is like turning your tasks into a lady's skirt, which is short enough to be interesting but long enough to cover the important parts.

So, instead of spending hours to explain to your client how to use your product, as a Dragon Strength trained salesman you apply lightning speed in your explanation, which is short but covers all important parts. You give him a call card to contact you if he needs help, which not only provides customers' service but keeps customers' contact which is useful for further and other sales. Two obvious benefits, besides others, are that your client has time to enjoy the new product, and you have time to contact other clients.

Hence, Dragon Strength not only brings our kungfu to higher levels, but make our lives happier too.

QUESTION 7

I would like to respectfully ask how the Dragon Strength and the Flower Set compare to one another, what their essence is, and if there are any secret aspects to them that can be mentioned or revealed here.

— Sifu Emiko Hsuen

A good way to compare the two sets is under the headings of form, skills, application and philosophy. These four aspects give a comprehensive description of any kungfu set or kungfu style.

These four dimensions of kungfu in general can also be applied in particular to a kungfu set, or to any one aspect in kungfu training, like combat sequences and force development. In other words, any kungfu set, combat sequence, force development method or any aspect of kungfu training has four dimensions - form, skills, application and philosophy.

A kungfu set, like the Dragon Strength Set for example, has form, i.e. the arrangement of patterns in a routine that make up the set. It has skills, and in the case of the Dragon Strength Set, the two special skills of Dragon force and lighting speed. It has application, i.e. how the patterns in the set can be used for combat. In our school we also consider non-combat application, like how the practice of the set can enrich our daily life. The set also has philosophy, which is a collective explanation or description of its history, principles and other aspects of the set.

Classifying kungfu, its whole style or any one aspect of it like a kungfu set, into these four dimensions of form, skills, application and philosophy is my own innovation. Other people may use different classifications, or no classification at all. My classification is comprehensive and useful, and has enabled me to learn and benefit from kungfu training systematically and effectively.

This classification into the four dimensions of form, skills, application and philosophy is not due to whims and fancies. It is based on my understanding of how kungfu was practiced and used by generations of kungfu practitioners, and it has made my kungfu training cost effective and has given me a lot of benefits.

Today most kungfu practitioners focus only on form, which is manifested as kungfu sets. They start their kungfu career by learning a kungfu set, and continue to learn kungfu sets through their kungfu career. They do not develop skills, do not know the combat application of their kungfu, and do not learn any kungfu philosophy. Some of them attempt combat application, but they do not apply the kungfu techniques they practice. They mainly use Boxing or Kick-Boxing.

Because these practitioners lack an understanding of the various dimensions of their kungfu training, they miss a lot of benefits. If we were to give equal weight to the four dimensions, these practitioners would get only 25% of their potential benefits at their best.

In many ways, form is the least important of the four dimensions, though by itself it is important as it constitutes the vehicle of our training. More important are skills, like being relaxed even in combat situations, and having mental clarity to make fast and wise decisions. More practical in benefit is application, not just for combat but how to apply kungfu skills and other aspects to enrich our daily life. Philosophy provides us with guidance to get these benefits extensively and effectively.

Using these four dimensions of form, skills, application and philosophy enables us to compare the Dragon Strength Set and the Flower Set comprehensively.

In terms of form, the Dragon Strength Set and the Flower Set have the same structural arrangement. Both sets are made up of two main parts - force training on stance followed by techniques for combat application. These two parts correspond to the two pillars of any kungfu training, namely force development and combat application. In other words the two important requirements for any successful kungfu training are to develop force and to use this force for combat.

In most other sets, force training is performed separately and is not incorporated into the set. In both the Dragon Strength Set and the Flower Set, force training is incorporated into the sets. In other words, practitioners of the Dragon Strength Set and the Flower Set need not practice force training separately using other training methods. By practicing their sets they can develop internal force for effective combat as well as better performance in daily life.

Both the Dragon Strength Set and the Flower Set use typical Southern Shaolin techniques, with a noticeable difference that in the Dragon Strength Set force training is performing on a Horse-Riding Stance whereas in the Flower Set it is performed on a Goat Stance. Relatively, the Horse-Riding Stance, while more demanding, is more stable, thus more suitable for consolidating force, whereas the Goat Stance is more fluid, being more suitable for flowing force.

Both sets employ "cheong kiew tai ma", or "long bridge big stance". The hand techniques are far-reaching, and the stances are wide. This is in contrast with "thun kiew sai ma", or "short bridge small stance", like in Wuzuquan and Wing Choon Kungfu. Both sets use the vertical fist instead of the level fist, indicating that internal force instead of muscular strength is employed in their strikes. Both sets also use the dragon-hand form. Not many practitioners may be aware that the dragon-hand form is employed in both sets for dim mark, or dotting vital points.

The form of the Dragon Strength Set and the Flower Set indicates that both sets represent an advanced stage of Shaolin Kungfu development. Their advanced nature, however, is different in the two sets. In the Dragon Strength Set it is simplicity, whereas in the Flower Set it is sophistication. This will be explained under the headings of skills and application below.

The general skills of both Dragon Strength and flower Set are the same. They provide combat efficiency, good health, vitality, longevity, mental clarity and

spiritual joys. Their special skills are different. The special skills of Dragon Strength are Dragon force and lighting speed, whereas those of Flower Set are deceptive moves and overwhelming attack.

Dragon force is very special to Dragon Strength. It is soft and flowing, but it is very powerful. It is like a hurricane. While it is flowing, it can also be converted to consolidated force at will. Hence, it is not necessary to depend on momentum, like a hurricane, to generate the tremendous force. It can ram into an opponent at very close quarters like a tank.

Dragon force can also be manifested at any part of the body, or the whole body. A Dragon Strength practitioner does not need to specifically train his fist, his palm, his elbow, his arm or his leg, like Iron Palm or Iron Leg practitioners do. He can manifest his force at any of these places at will, yet his palm or his leg can cause more damage to opponents than Iron Palm or Iron Leg exponents do. Dragon force is therefore very versatile, manifested at any place, and can be flowing or consolidated.

The internal force from Flower Set is also flowing, but by comparison it is not as flowing as that in Dragon Strength. Flower Set force is relatively more consolidated. It is also not as versatile as Dragon force.

In another answer elsewhere I mentioned that the proportion of flowing force to consolidated force was higher in the Flower Set than in the Dragon Strength Set. Now I say that Dragon force is more flowing than Flower Set force.

Superficially this may appear to be a contradiction. But examining the situation deeper with mental clarity, which can be derived from practicing the Dragon Strength Set or the Flower Set, we can see that proportions of flowing force to consolidated force, and which set is more flowing are different issues.

While the proportion of flowing force to consolidated force in the Flower Set may be higher, which is about 70:30, while that in the Dragon Strength Set is about 60:40, Dragon force can be more flowing than Flower Set force. In other words the 60% of flowing force in Dragon Strength can be more flowing than the 70% of flowing force in the Flower Set.

As an analogy, you may use 60% of your income for expenses, and 40% for saving, spending \$6000 for various things, and putting \$4000 into your bank. Your friend may use 70% of his income for expenses, and 30% for saving, spending \$700 for various things, and putting \$300 into his bank. But your expenses, \$6000, which constitute 60% of your income, are more than your friend's expenses of \$700 which constitute 70% of his income.

The combat applications of both Dragon Strength and Flower Set are advanced, but their nature is different. Flower Set combat application is advanced because it is sophisticated, whereas Dragon Strength combat application is advanced because it is simple! Though the fact that the combat application of Dragon Strength is advanced due to its simplicity can be meaningful to our Shaolin Wahnam members, it may be puzzling to many other people.

How can the simple techniques of Dragon Strength be advanced in combat?

This is possible because being simple and being advanced are two different issues. In other words, simple techniques can be elementary or advanced. An example can illustrate this interesting point. Suppose an opponent attacks you with a thrust punch. You can first ward off his attack with a Single Tiger, then strike him with a Black Tiger. This is applying two simple techniques in an elementary manner.

Now you apply a different response. As your opponent's thrust punch approaches you, you thrust out your dragon-hand form in the pattern Swimming Dragon Plays with Water from Dragon Strength. Your brush off his coming attack and simultaneously strike him with your dragon-hand form. This is applying a simple technique in an advanced manner.

Your technique is simple because you just thrust out your dragon-hand form. It is advanced because not only you brush off his attack but strike him at the same time when he thinks his attack has reached you.

A typical response from the Flower Set is quite different. As your opponent's thrust punch approaches, you ward off his attack with one hand and simultaneously strike him with another. This counter can be feint or real. If your opponent is slow, your attack becomes real, striking him at the same time you ward off his attack. If your opponent is fast enough to neutralize your counter-attack, your response becomes feint. You brush off his defence and horizontally chop his neck with your palm.

If he is fast enough to avoid it, you follow up immediately with your other hand to strike his head, really striking him if he fails to respond correctly but acting as a distraction if he tries to defend, while you drive a phoenix-eye fist to his solar plexus. You use a series of attacks to overwhelm him.

The same principles are applied in daily life. A Dragon Strength practitioner uses versatile force and lightning speed, whereas a Flower Set practitioner uses deception and overwhelming attack. If you are a salesman using the Dragon Strength approach, you move in to your client swiftly, convince him that your product is superior and close the sale fast.

Using the Flower Set approach, you offer your client a product. If he buys it, you offer him another product. If he does not buy your first product, you tell him that it is meant as a comparison as you offer him a second product. You repeat the procedure until he buys at least one or preferably many of your products.

The philosophy of both the Dragon Strength Set and the flower Set is the same. Fundamentally both sets are meant for combat efficiency. They also contribute to good health, vitality, longevity, mental clarity and spiritual joys, though we are not afraid to honestly state that many practitioners today, even when they have a chance to practice these wonderful sets, due to their missing their essence, also miss many of their benefits. For us there is a special, and unprecedented, benefit. Practicing either set, or both, enriches our daily life.

What is their essence? Why do most other people miss their essence even when they practice the two sets?

The essence is developing skills and applying them, together with their techniques and other aspects of the training, to combat, and in our case to our daily life. Most other people who practice these two sets practice only their form. They miss the skills and the application, and also they do not know their philosophy.

For example, many practitioners of Dragon Strength do not have Dragon force, and many practitioners of Flower Set are unable to apply sophisticated techniques to overwhelm their opponents. An important reason why they miss these benefits, and probably may not even realize it, is that they do not know the philosophy of these two sets. They do not know, for example, that Dragon Strength can develop Dragon force, or that the techniques in the Flower Set can be applied to overwhelm opponents.

A philosophical understanding of their essence is a first step. More importantly, and it takes much more time and effort, is to acquire the essence and apply it in combat and our daily life. Acquiring Dragon force and lightning speed, and applying them in combat will be taught at the Dragon Strength course in December 2014 in Penang. Acquiring sophisticated techniques and deceptive attack, and applying them in combat were taught in the Flower Set course in 2011 in Finland.

The following are some examples of their application in daily life, after having acquired the necessary skills at their respective courses.

You are a certified Shaolin Wahnam instructor or healer. You immediately set up a class or a healing centre according to your current resources, and start teaching or healing. This is applying the skills derived from Dragon Strength in daily life.

You set up a class or a centre, but if you fail to get it working, immediately you apply another method of marketing, and if you fail again, you change to yet another method until you eventually succeed. This is applying the skills of the Flower Set.

If you think about setting up a class or a centre, and talk about it, but never actually do it, or only do it whenever it suits you once a while, you apply methods that are common in the 'West but are non-Dragon Strength and non-Flower Set.

If you think you are incapable of the task though you have been properly trained to do so, and grab the first easy job that comes your way because you need some income to survive, you use methods that are common in the East, but they are non-Dragon Strength and non-Flower Set.

There are secrets in Dragon Strength and Flower Set. In the past these secrets were revealed only to specially selected disciples. Today these secrets are generally lost. Even rare masters who have benefited from these secrets may not consciously know the secrets. They obtain the benefits through years of dedicated practice.

But our school is elite, or ridiculous. We share many of these secrets openly. We

not only teach these secrets in their respective courses but also ensure students practice according to the secrets and derived the expected results.

In Dragon Strength we openly reveal that the special skills are Dragon force and lighting speed, and openly explain how to develop these special skills, like generating flowing energy and consolidating it at will, and using mind to move energy to move form. Of course, those who lack fundamental skills, like generating an energy flow, will be unable to accomplish the skills even though the secrets are revealed to them.

In Flower Set we openly reveal that the special features are deceptive movements and pressing attack, and openly explain how to accomplish these features, like "sounding east striking west" and applying combat sequences relentlessly on opponents but maintaining safety first. Of course, those who cannot even use basic kungfu techniques in their sparring will be unable to accomplish these features even though the secrets are revealed to them.

It is unbelievable that we have such a great variety of choice for specialization in our school. Such an opportunity is unprecedented in all kungfu history. The Dragon Strength course is excellent for fulfilling this great advantage of breadth and depth. The special skills of Dragon force and lighting speed can be applied to any kungfu styles or any aspect in daily life. If one is specialized in the Flower Set, for example, Dragon force and lighting speed will enhance deceptive movement and pressing attack.

QUESTION 8

In applying to the Dragon Strength course, Sigung mentioned that my having taken the Small Universe course would be especially useful for Dragon Strength. Could Sigung kindly elaborate?

Could Sigung share some personal stories of applying Dragon force in real life?

— Stephen

For me, one who has lived his private and professional life happily and successfully, my specialized kungfu set is Dragon Strength, and the chi kung exercise that I have found to be most beneficial is the Small Universe. If we wish to benefit from others' examples, it is logical to choose examples of people who have been happy and successful in both their personal and professional life.

It is very useful to follow successful examples. There are at least two important benefits. One, you can save a lot of time. Two, you are sure that the method is correct.

If you want to improve your health by practicing kungfu, for example, you can practice it for some time, like a year, and find out from direct experience whether your health has improved. Interestingly, or alarmingly, many kungfu practitioners do not do this. Before they started practicing kungfu, they might have some idea that practicing kungfu would make them healthy. But after practicing for some time, like more than a year, they do not even realize that they have become more unhealthy, physically as well as emotionally.

Just some common sense will tell that their method is incorrect, because practicing kungfu is meant to make practitioners healthy. It is unlike, for example, practicing cage fighting. For the professionals, practicing cage fighting is to earn money. For the amateurs, practicing cage fighting is a sport, though this sport, they probably do not realize, is unlikely to make them healthy.

In the case of practicing kungfu, one can save a lot of time by following the example of those who have improved their health. He should not take just one or two examples. He should take many examples, like more than ten. He will also be sure that the method these healthy kungfu practitioners employ is correct.

The same principle applies to other aspects of life, like overcoming illness. It is alarming and shocking that many sick people seek treatment from professionals who have explicitly told them that their illness cannot be cured. More shocking, though it is not commonly known, is that the professionals themselves suffer from the very same illness, but would not undergo the same treatment. This is in contrast to doctors trained in traditional Chinese medicine. A doctor of traditional Chinese medicine would undergo the same treatment he prescribes to his patients if he himself is ill.

Besides success, you should also choose examples from people who are happy, in both their personal and public lives. If you choose to follow the example of a

successful businessman who is unhappy because he is sick or has no time for his family or himself, yours is not a wise choice.

In kungfu and chi kung training, my examples are worthy to be followed as I am both happy and successful in my personal and professional life. Many people have kindly reported that my happiness is contagious, and has brought sunshine to their lives. My professional teaching has established the largest kungfu and chi kung school in kungfu and chi kung history.

We are indeed very lucky in Shaolin Wahnam that we have a great variety of choice to practice kungfu and chi kung, and all the choices, if we practice them the Shaolin Wahnam way, lead to happiness and health. They also lead to vitality, longevity, peak performance and spiritual joys. Some of us, when we look at the de facto situation of the kungfu and chi kung world today, may forget that this is an exception, not the norm! This situation is alarming. If one practices kungfu or chi kung, he should be happy and healthy, but this is not so today.

One very important factor why we in Shaolin Wahnam are happy and healthy, though many Shaolin Wahnam Family members may not realize it, is due to Dragon Strength and the Small Universe. Dragon Strength is so versatile and powerful that it will enhance any style of kungfu. The Small Universe is so versatile and powerful that it will enhance any style of chi kung.

Because both Dragon Strength and the Small Universe are my favorites, the skills derived from them have seeped into my teaching to enhance any style of kungfu or chi kung I teach. As we practice genuine kungfu and chi kung, i.e. we practice them the way they should be practiced and obtain the results they are meant to give, we become happy and healthy, amongst other benefits. As my teaching, influenced by Dragon Strength and the Small Universe, enhances all styles of kungfu and chi kung I teach, the level of happiness and good health becomes more obvious.

But what may not be so obvious is that our practice of kungfu and chi kung makes us more successful in whatever we do. Although its philosophy is not so obvious, the practical phenomenon is clearly noticeable. Many Shaolin Wahnam instructors and students have reported to me that both their personal life and public life have improved tremendously since practicing our arts.

Why is this so? This is revealed in the Chinese term for good luck, which is "hou yun qi" in Mandarin, or "ho wan hei" in Cantonese. Literally, word by word, "hou yun qi" means "good circulation energy". Past masters discovered that when a person's energy circulation is good, he will have good luck. When you have good luck, it is logical that you will be successful.

Both Dragon Strength and the Small Universe ensure good circulation of energy, or having good luck. The full name of the Dragon Strength Set is Dragon Strength Circulating Energy Set. It is a specialized set where practitioners circulate their energy to develop Dragon force.

This is why I mentioned that your having taken the Small Universe course would

be especially useful for Dragon Strength. If all other things were equal, a person having taken a Small Universe course would have better and faster results than another person who has not taken the course.

The main aim of the Small Universe is to generate continuous energy flow along the Ren Meridian and the Du Meridian. The Ren Meridian is the source from where energy flows to the twelve primary meridians and all other meridians in the body. The Du Meridian is the reservoir where energy from the 12 primary meridians and all other meridians return to. When energy is flowing vigorously along the Ren Meridian and the Du Meridian, it ensures that energy will flow vigorously to all meridians in the body, giving practitioners good health, vitality, longevity, mental clarity, peak performance and spiritual joys.

A practitioner who already has the Small Universe will start to generate Dragon force as soon as he performs the Dragon Strength Set. A practitioner who does not have the Small Universe will have to first generate his energy flow along respective meridians, only then can he generate Dragon force. Hence a practitioner with the Small Universe has faster result.

A Small Universe practitioner has energy flowing vigorously in all his meridians. A non-small Universe practitioner has energy flowing in those meridians when he has generated an energy flow. A Small Universe practitioner, therefore, has a great volume of energy. He also has a smoother energy flow, as his energy is continuously flowing in all his meridians, whereas in the non-Small Universe practitioner some other meridians may be blocked.

Internal force is a function of the volume and the smoothness of energy flow. The bigger the volume the greater will be the internal force generated. Also, the smoother the energy flow, the greater will be the force generated. Hence, the Small Universe practitioner will have better result.

One special feature of Dragon force is that it can be manifested at any part of the body. As a Small Universe practitioner already has energy flowing in all his meridian all over his body, he can manifest this ability more effectively than a non-Small Universe practitioner who has energy flowing only in certain parts of his body. The Small Universe practitioner can also manifest more Dragon force as he can make use of the accumulated effect of his continuously flowing energy, like a hurricane, whereas a non-Small Universe practitioner cannot. Hence the Small Universe practitioner has faster and better result.

Most of the times my Dragon force was manifested unconsciously. Here are some random examples that come to mind.

When I visited a lion dance troupe in Sungai Petani in my early years, knowing that I practiced kungfu, the most senior member of the troupe wanted to have some friendly sparring with me. He attacked me with a low punch, like our Precious Duck Swims through Lotus. I retreated into a low sideway Horse-Riding Stance and gripped his attacking arm with my tiger-claws, using the pattern "Second Auntie Catches Crab". That one move ended the sparring.

Much later some members of the lion dance troupe, which I later taught,

reported to me that he told them my internal force penetrated into him and made his whole arm numb. I clearly remember that I did not exert any force, though through practice rather than intention, I held his vital points.

On many occasions when I sparred with other people, I did not purposely exert force, but they later complained that I was powerful. This must be an unconscious manifestation of Dragon force.

On one occasion witnessed by some of our family members, during an Intensive Taijiquan Course in Sungai Petani a former Russian karate champion who had been very rough with other participants of the course, had a sparring with me. I avoided his initial kick, and was about to apply White Snake Shoots Venom to his throat, the very pattern we were practicing then, but he bent forward after kicking and exposed his upper head.

I gently tapped on his head. My Dragon force must have penetrated his bai-hui vital point. He was dazed, and could hardly move. I had to help him with chi flow to release the chi blockage.

My conscious application of Dragon force must be quite well known in our school by now. I applied it at different times on Darryl, Michael, Mark and Robin. They held me tight in some so-called unbreakable hold. I gave a gentle shake and sent them flying many feet away. Darryl said that he felt like a locomotive hitting him. They had to perform chi flow to clear the injury.

More valuable is the application of Dragon force in everyday life. Two recent examples came readily to mind.

During the Fantasy courses in Hawaii, Emiko, Anthony, Chris and some pretty Japanese girls and I had lunch at a restaurant. The restaurant was quite full, and a waitress allotted as to separate tables. Applying my Dragon force unconsciously, I insisted on having all diners at one table, and using lighting speed which I had derived from my Dragon Strength training, I started pulling some small square tables together to make one long composite table.

The pretty Japanese girls were excellent. Although they had not learnt Dragon Strength directly yet, they had its benefits indirectly. They helped me with the table, and before others could realize what was happening, we already had a long table and we sat around it.

On another occasion some instructors had a slight mis-understanding, and harsh words were exchanged. I acted fast with Dragon force and lighting speed. I got everyone at lunch together, and even before the food arrived they became brotherly and sisterly again.

Dragon Strength is very useful not just for kungfu but for daily life. The Small Universe enhances the practice and the results tremendously.

QUESTION 9

How can we apply Dragon Strength in various ways when considering how we interact with people from a perspective of hierarchy, like when we are leaders of others (teacher, boss, father, mother, uncle, aunt, etc.), when we are in a group being led by one person or several people (student, employee, son, daughter, nephew, niece, etc.), or when we interact with people on the same or similar level (colleague, husband, wife, friend, etc.)?

— Sifu Mark Blohm

As Dragon force from Dragon Strength is powerful and versatile, it can be applied successfully at any level. Lighting speed, which is also derived from Dragon Strength training, enables that the task at whatever the level is accomplished fast. Hence Dragon Strength training enables us to accomplish any task at any level successfully and fast.

When we are at the top level, we apply Dragon force directly and fast. I often use this application successfully in my teaching.

For example, during a course in Switzerland a woman student asked me a question. When I started to answer the question, she asked me another question. When I wanted to answer both questions, she asked me a third question.

So I applied my Dragon force from a position of strength. I told her to keep quiet and let me finish answering her questions first. She started to argue. I applied Dragon force directly and fast. I told her that I was the authority in class, and if she did not like my authority she could leave. She and the whole class was shocked. She kept quiet and I could answer all her questions.

She turned out to be a high court judge. One might think that she would be unhappy with my application of Dragon force and lighting speed. But on the contrary, she was happy. She told Andrew, the organizer, and another instructor who later reported to me, that this was one of the best lessons she ever had.

In one of the courses in Ecuador, a male student was sitting on the floor with both feet pointing at me. I applied Dragon force from the position of strength. I told him that it was rude in chi kung culture to sit with the feet pointing at the teacher. He apologized and sat appropriately.

I later learned that he was one of the leaders in the country's commerce. Was he unhappy with my application of Dragon force? No, as it was indicated by his subsequent invitation to me to speak to a large organization where he was the president. As a side note, it was while arriving at the venue of this talk that I saw the biggest and most beautiful moon in the sky - without exaggeration, about five feet across in diameter!

We can also apply Dragon force, but in a different way, when we are at a lower level. Here "lower" relates to the situation in question, and may not refer to

ones financial or social position.

I sometimes use this application at immigration counters. When an immigration officer took longer than normal time to check my passport, and started to ask me questions, I answered him in a dignified but pleasant manner, while sending a thought to him to just stamp my passport. Obviously he had more questions to ask, but after my first answer, he smiled at me, stamped my passport and wished me to have a nice stay in his country.

Once I applied Dragon force on some police officers in Moscow. A group of us were enjoying ourselves in the Red Square when Julia arrived to fetch us. But we were separated by a massive crowd and more urgently by a barricade of police officers checking everyone passing through. I just sent a thought to the police officers to let us through, and we just literally walked pass them. Julia, who knew the strictness of the Russian police very well, was utterly surprised.

There are two important questions related to these examples. Did I use Dragon force? Isn't Dragon force some sort of internal force used in sparring? As mentioned earlier, Dragon force is very versatile. The mind is the most important factor in the development of Dragon force. Having developed the internal force aspect of Dragon force, a practitioner's mind will be very powerful. In the above examples I used the power of my mind.

The second question is more important. Didn't I abuse my Dragon force? No, I would never do that. Knowing the law of karma, it would be very silly of me to do so.

In the above examples, I applied Dragon force in win-win situations, benefiting myself and our group, the immigration officer and the police officers, and the queue behind us. I had my proper travel documents, and we were honorable, law-abiding people. The immigration office and the police officers would eventually let us through, though it would take much more unnecessary time and effort.

Dragon force can of course be applied when we interact with people on the same or similar level. Your views will be carried through with force but without being demanding.

When I was invited to the Congress for the Unity of Sciences, where only Nobel Prize winners and top practitioners of selected disciplines were invited, I applied my Dragon force during discussion with other delegates. The relaxed and flowing manner in which I presented my points, forceful but without being offending, must have impressed them.

If you are in a common room and the headmaster comes in wanting to speak to the teachers but the teachers are unaware of the situation and still talking amongst themselves, and nobody (except you) seems to know what to do. You may, unobtrusively, stand up, without using a microphone but using your Dragon force, speaking in a clear and flowing manner, "Ladies and gentlemen. The headmaster wants to speak to us. Perhaps he wants to give us a pay rise." Your obvious joke will make everyone relaxed, cheerful and attentive.

A main aim of the Dragon Strength course is to develop Dragon force, which you can apply to enrich every level of your life.

QUESTION 10

Some of the force training patterns in the Dragon Strength set are unique. What makes them so unique and why haven't they been employed in other sets as well?

On the other side I was surprised and delighted to find the first section of One Finger Shooting Zen implemented in the Dragon Strength set. Was it already in Uncle Righteousness' set? What are the connections and/or the differences between One Finger Shooting Zen and dragon force?

— Sifu Leonard Lackinger

The training methods of Dragon Strength, including its patterns, are quite different from those of other arts of internal force training. This is the main reason I ask those attending the Dragon Strength course not to employ the Dragon Strength Set, which is presented in video, to train internal force.

I even go a step further saying that if they do learn the set from the video, it is alright. This is because unlike in other courses, where I introduce the training methods and let the course participants to continue to practice on their own at home, in the Dragon Strength course, participants will actually practice the training methods and develop Dragon force as well as lighting speed during the course itself.

As the methods are different from what we normally practice in our school, I want to supervise the course participants in their training so that not only they won't make mistakes, but also perform the methods correctly so that they can actually develop Dragon force and lighting speed at the course, not with the hope that if they continue to practice they will develop the required force or skills in future.

One of the special features of Dragon force is an ability to manifest it at any part of the body. To ensure participants have this ability, they shall try it out on one another, and I want to be present to ensure that the appropriate remedial exercise is performed to erase any injury sustained.

Another special feature is the application of Dragon force for dim mark. It would be irresponsible of me if I do not stay around when course participants try out this advanced skill on one another, and ensure that injury, which confirms that the dim mark application has been applied successfully, has been removed completely.

What are the special skills in Dragon Strength that are different from what we have been training in our school, and therefore may require different training methods and patterns? There are three special skills, namely Dragon force, lighting speed and dim mark.

In many ways Dragon force is quite similar to the various types of force we have trained in our school, like those found in One-Finger Shooting Zen, Wudang Taijiquan, and Flower Set. It is very different from those found in Iron Wire and Choy-Li-Fatt, and discernably different from that found in Triple Stretch. It is also

different from those found in Wing Choon Kungfu and Yang Style Taijiquan.

It is worthy of note that the comparison above is based on the types of internal force of the various characteristic sets practiced in our school. In other schools where internal force is derived from the respective set, the nature of the force may be different. In many other schools, although the respective sets are practiced, they may not be any internal force.

A notable example is Iron Wire. Many Iron Wire practitioners, in my opinion, practice Iron Wire as isometric exercise. They are powerful, but their power is derived from muscular strength, as revealed in their big muscles, and not from flowing energy of internal force. The powerful internal force of some rare masters is also different from the Iron Wire force in our school. The former is "hard", lacking the flowing nature of Dragon force, whereas ours is more flowing, indicating the strong influence of Dragon force.

Another notable example, on the other end of the spectrum of internal force, is Yang Style Taijiquan. A great majority of Yang Style Taijiquan practitioners do not have internal force, and amongst the few who have, their force is different from the Yang Style Taijiquan force trained in our school. Ours is relatively "harder" than theirs. The difference is due to the influence of Dragon force training in our school, and its lack in theirs.

Nevertheless, amongst some rare Taijiquan masters in Yang as well as Chen styles, their internal force is similar to our Taijiquan force. I believe it is due to their long years of dedicated training which has transformed their "softer" force to "harder" one.

From my study of kungfu classics, I believe that Wudang Taijiquan force in the past was similar to the Wudang Taijiquan force practiced in our school, which was fast, powerful and relatively hard, suggesting the Dragon rather than the Snake. However, I have not seen in person or videos this type of Wudang Taijiquan force of the past.

This noticeable difference of the various types of internal force derived from their respective kungfu sets between our school and other schools, and some similarity in the various types of internal force to Dragon force in our school but not in other schools, are due to the strong influence, though often unconsciously, of Dragon force in my teaching.

Nevertheless, there are still two notable differences between Dragon force that will be trained in the coming Dragon Strength course, and the various other types of force we have in our school. The two differences are that Dragon force is versatile and can be manifested in any part of the body, and that it is lighting fast and flowing.

The differences are of nature rather than of kind. In other words, students in our school can also be versatile and fast with the other types of force, but it is particularly emphasized and noticeable in Dragon force.

The differences are due to different methods of training, rather than different patterns that constitute the training methods. In other words, using the same

patterns skillful practitioners can develop different types of force, though particular patterns may be more suitable for certain types of force. In other words, assuming other things being equal, if we use patterns in the Iron Wire set to train Iron Wire force, we will get better and faster results than using patterns in a Taijiquan set, and vice versa.

But other things are not equal. Hence, in our Wuzuquan and Wudang Taijiquan courses in Penang, for example, course participants employed Wuzuquan and Wudang Taijiquan patterns to develop Triple Stretch, Wing Choon and other types of force more effectively than other students of these specific styles. This was because our course participants are more skillful. In the coming Dragon Strength course, after learning how to develop Dragon force, we shall also use Dragon Strength patterns to develop other types of force.

The secrets of Dragon force lies not in the patterns of the Dragon Strength Set but in the manner of performing the patterns of the set. Hence, even when the form of the set is revealed, the uninitiated would not know the secrets of Dragon force.

Even when the secrets are revealed, the uninitiated would not have the skills to develop Dragon force even when they know the techniques. It is the same as in chi kung. The chi kung techniques practiced by practitioners are genuine and correct, but they lack to practice the techniques as chi kung, which is an energy art. They practice the techniques as external physical exercise.

The same principles apply to lighting speed and dim mark, the other special features of the Dragon Strength Set. There are secrets regarding the development of lighting speed and the application of dim mark, but even when the secrets are revealed, the uninitiated would still lack the necessary skills. These skills need to be taught or transmitted by a master at a course.

These training methods in the Dragon Strength Set are unique because they are specially meant to train Dragon force and lighting speed found in the Dragon Strength Set. They are not employed in other sets because Dragon force and lighting speed are not trained in these sets.

Although dim mark is also a special feature of the Dragon Strength Set, it is different from Dragon force and lighting speed. Dim mark is a technique, whereas Dragon force and lighting speed are skills. The skills of Dragon force and lighting speed can be used for the technique of dim mark, as well as for other techniques like chin-na and no-shadow kicks. On the other hand, other skills, like One-Finger Shooting Zen and triple stretch force can also be used for dim mark.

Please note that classifying dim mark as a technique is provisional. In other context it may be classified as a skill.

Certain patterns, however, are more suitable than others in operating the skills of Dragon force and lighting speed, and the technique of dim mark. In Dragon force, holding the hands in open palms and moving them in extended, circular movements are more suitable than holding the hands in close fists and moving

them in short, linear movements

In lighting speed, moving about in simple stances is more suitable than moving about in complicated stances. In dim mark, striking with One-Finger Zen, dragon hand form and phoenix-eye fist is more suitable than striking with other hand forms.

These patterns, however, are not unique to the Dragon Strength Set. The open palm is also found in Baguazhang and Tantui, extended circular movements are also found in Taijiquan and Choy-Li-Fatt, and simple stances are found in Lohan Kungfu and Wuzuquan. One-Finger Zen, dragon hand form and phoenix-eye fist are found in many other kungfu styles and kungfu sets, like Hoong Ka, Flower Set and Wing Choon.

The first section of One-Finger Shooting Zen, which I learned from Sifu Ho Fatt Nam, was added by me to the Dragon Strength Set. It was not found in the original set I learned from Uncle Righteousness. Similarly, the phoenix-eye fist was added by me from the Wing Choon Kungfu I learned from Sifu Choe Hoong Choy, and the Triangle Stance (or Four-Six Stance) was added from Wuzuquan learnt from Sifu Chee Kim Thong. They were not in Uncle Righteousness' original Dragon Strength Set.

I added these hand-forms and the Triangle Stance because I found them very useful, especially for dim mark. The two special skills of Dragon force and lighting speed, which can be employed for any techniques, can operate One-Finger Zen, phoenix-eye fist and Triangle Stance very well. The original hand-form for dim mark in Uncle Righteousness's Dragon Strength Set was the dragon hand-form.

There are close connections between One-Finger Shooting Zen and Dragon force. In fact, it was my training in One-Finger Shooting Zen that inspired me to develop Dragon force in the Dragon Strength Set. When I first learned the set from Uncle Righteousness, it was at a physical level. It was my training of One-Finger Shooting Zen from Sifu Ho Fatt Nam, which enabled me to generate energy flow as well as consolidate energy (though I was not aware of these terms at that time) that galvanized me to train Dragon Strength at the mind and energy levels.

Another inspiration came from my reading of Taijiquan classics about using mind to direct energy to move form. This Taijiquan concept provided the catalyst, while the training of One-Finger Shooting Zen provided the foundation.

Another close connection is that both One-Finger Shooting Zen and Dragon force are classified as dragon training. The mind is the most important factor in the training. The dragon hand-form, which was the primary hand-form to implement Dragon force in the original Dragon Strength Set I learned from Uncle Righteousness, is sometimes called Two-Finger Zen.

A third close connection is that both One-Finger Zen in One-Finger Shooting Zen, and the dragon hand-form in Dragon force are used for dim mark. Both hand-forms are excellent for focusing on an opponent's vital points, and acting

as bridges for a flow of energy from an exponent to distort the energy system of the opponent.

A fourth connection is that both One-Finger Shooting Zen and Dragon force are also excellent for healing. I have employed them to help many people overcome pain and illness.

A fifth connection is that both One-Finger Shooting Zen and Dragon force are very versatile. Not only a practitioner can develop tremendous internal force at his fingers, his punches, palm strikes, elbows, kicks and other parts of his body are also powerful. Not only he can cause serious injury to opponents, he can also heal with his internal force. Further, the internal force derived from his training will give him good health, vitality, longevity, mental clarity, peak performance and spiritual joys.

There are, nevertheless, some differences. While both arts are versatile, One-Finger Shooting Zen focuses at the index finger but Dragon force can be manifested all over the body. While both arts are soft and flowing, Dragon force is relatively harder.

BONUS QUESTION 11

Sifu has said a number of times and most recently in this thread that your Dragon Strength training has helped in your teaching of qigong and kungfu.

As Sifu has been so generous from the very start of our learning journey, giving us the best from Day 1 - training qigong and kungfu at the mind level - what greater things should we expect from the Dragon Strength course? Would the course bring about an enhancement of what we as Shaolin Wahnam students have been practising so far, a break-through, or even a sea change (that is, something vastly different) from our current and usual practice?

— Sifu Zhang Wuji

One important reason why we in Shaolin Wahnam can attain such good results in short times is because of my training in Dragon Strength. Directly or indirectly my Dragon Strength training has influenced both my teaching methodology as well as the resultant benefits students obtain. In other words, in some cases I purposely employ Dragon Strength methods in my teaching, in other cases, there is no conscious effort to use Dragon Strength training methods, yet the beneficial influence is present.

In the Shaolin group of kungfu, my Dragon Strength training has made Shaolin styles flowing. In the Taijiquan group, it has made Taijiquan styles powerful. In both groups, the flow and the force aspects have also contributed much to the good health, vitality, longevity, mental clarity, peak performance and spiritual joys of the students. If I had not been trained in Dragon Strength, I believe their benefits would be less.

You have summed up the beneficial influence of my Dragon Strength training neatly. It has enabled me to teach and students to practice at the mind level. The highest level of kungfu, or any art, is the mind. Working at the mind level gives us unbelievable results in unbelievably short time.

Although our students already have unbelievable results, those attending the Dragon Strength course will have even greater unbelievable results! Three very special skills will be taught at the course, namely Dragon force, lighting speed and dim mark.

Please take note that dim mark may be considered a technique or a skill depending on context. Unlike Dragon force and lighting speed which do not have a definite form, i.e. Dragon force and lighting speed may operate any form, dim mark has definite forms, i.e. it operates specific forms, and not on any forms.

For example, you can employ Dragon force or lighting speed with a finger or a level fist, but you do not employ dim mark with a level fist, but with a finger. In this aspect, dim mark is considered a technique. On the other hand, without the appropriate force or skills, you cannot operate dim mark even when you employed its correct form. In this aspect we may consider it a skill.

These special skills will bring about an enhancement not only in our kungfu understanding and performance but also more importantly in our daily life.

Dragon force will not only enhance all types of force we train in our kungfu but also enable us to have zest in whatever we do. Lighting speed will not only enable our kungfu performance to be very fast, but also ensure that our actions as well as thoughts will be implemented without delay. Dim mark will not only give us the privilege to preserve a nearly lost art, but also develop our sense of responsibility and compassion.

The coming Dragon Strength course will certainly bring about an enhancement of what we have been practicing, but also a break-through or even a sea change in our practice as well as daily life. No matter what arts or styles we may currently practice in our chi kung or kungfu, like generating energy flow or Sineu Metamorphosis, Wing Choon or Xingyiquan, it will certainly be enhanced after attending the Dragon Strength course.

Learning the skills at the course may lead to a break-through or sea change in your chi kung and kungfu training, or in your daily life. You may, for example, be anxious when sparring with opponents of other martial arts, but acquiring lighting speed may enable you to apply any planned combat sequences on your opponents so fast you have a break-through of confidence in defeating them in any combat. You may be thinking of improvement in your daily life but have not implemented it, but acquiring Dragon force in the course may give you the energy and mental clarity for its immediate implementation that brings about a sea change in your life.

BONUS QUESTION 12

The Dragon is the most mysterious and mystical of all the animals in Chinese kungfu, and in fact, the only one in the Zodiac that is mythical. There is no credible modern reported sighting of a real dragon. Whereas we can observe the physical characteristics of a tiger or a monkey, and have a sense of the spirit of these animals, we have to rely entirely on our imagination or intuition when it comes to the dragon. Given this, how should we emulate and manifest the spirit of the Dragon or its physical movements in our kungfu practice?

In my own experience, Sifu, I found that it was my qi flow that "taught" me what to do. Before I knew anything about Baguazhang, I had a number of qi flow experiences where I was twisting and coiling around in what I thought were dragon-like movements. It didn't feel like Taijiquan, Shaolinquan or any other martial art or sport that I knew.

Then, I happened to watch a National Geographic channel on the internal arts and Baguazhang was featured. That was when I realised what I was doing in my qi flow. It was then that I felt that it was heaven's way of telling me to learn Baguazhang. At that time (6 years ago), Sifu was not teaching Baguazhang yet, hence I asked for Sifu's permission to learn from Madam Ge Chunyan (she was Jet Li's sijie, and a disciple of Cheng Tinghua's lineage).

— Sifu Zhang Wuji

Although they are a rare minority, there are people who have seen dragons. Andrew, for example, told me that while driving to work one morning, he clearly saw a dragon crossing the sky in front of him.

Nevertheless, when we refer to a kungfu style or technique being represented by an animal, like a dragon or a tiger, we do not refer to the real features of that animal, but to the form and spirit symbolized by it. For example, when we describe a certain kungfu style or technique as a tiger, a practitioner of that style or technique does not really act like a tiger, but the internal force demonstrated in his performance of the style, or the way he holds his hand resembling a tiger-claw, is best symbolized by a tiger.

We do not entirely rely on our imagination or intuition when performing a kungfu style or technique symbolized by a dragon or any animal, although some imagination and intuition when applied correctly, can better bring out the characteristics of the animal. We rely on the teaching of the teacher.

When Uncle Righteousness taught me the Dragon Strength Circulating Chi Set, I had no idea why it was called a Dragon set, nor how to manifest its Dragon form and spirit. I also did not know how to circulate chi. It was much later that I knew about the special features of Dragon force, like its tremendous power and its capability of being manifested in any part of the body. It was also later that I knew how to employ patterns of the set to circulate chi.

At the time when Uncle Righteousness taught me the pattern, "Double Dragons Emerge from Sea", I knew that the hand-form used in the pattern was called

dragon hand-form. But I did not know why it was related to the Dragon.

I read in some kungfu classics that the two fingers in the hand-form resembled the whistles of a Dragon. While this may have suggested the name of the hand-form, I did not find it justifiable to describe the whole set as a Dragon set. The great importance of mind in the performance of the patterns in the set to circulate chi to generate Dragon force, and to direct energy flow to move form is a far better reason to describe it as a Dragon set.

Emulating and manifesting the spirit of the Dragon and performing the patterns in circular and swerving movements resembling a Dragon's motion does not depend on practitioners' imagination and intuition. Rather it depends on the teaching of the teacher. In other words, even when students do not imagine or have intuition of a Dragon's spirit and movement, but the teacher teaches them to perform the patterns in dragon-like manner to manifest tremendous power resulting in Dragon force, and to employ their mind to direct energy flow to move form resulting in tremendous speed, Dragon spirit and form will be manifested.

Our chi flow will move our form. If we let the chi to flow freely without the influence of our mind, the chi flow movements are likely to be extended, circular and swerving. This is natural and spontaneous. As an analogy, when a person stands up, it is likely that he will be upright with his arms hanging loosely at his sides, though not perfectly due to some bad habits. It is unlikely, for example, that he will bend his body like a bow, or place his hands on his head.

These extended, circular and swerving movements were best described by past masters as a dragon's movements. This was because these extended, circular and swerving movements resembled Dragon's movements more than they resembled movements of other animals. I believe this was what happened when describing the Dragon Strength Set as kungfu of the Dragon style and not of any other animal style, i.e. the dragon-like movements occurred first, then the term "Dragon" was used to describe them. It was not the other way round, that past masters decided on the Dragon first, then devised movements to imitate Dragon's movements.

As a side note, how did past masters know that Dragon movements were extended, circular and swerving? This was due to cultural convention. By cultural convention, movements of dragons were described as extended, circular and swerving, regardless of whether dragons were mystical or real though rarely seen in the human dimension.

Having described movements from the Dragon Strength set as Dragon movements, later master might imitate dragon-like movements in their practice and teaching. Thus, the presence of Dragon movements in the Dragon Strength Set happened in both ways.

BONUS QUESTION 13

From what I have read so far, Dragon Strength and the kungfu it engenders are as close to invincible as possible. Does Dragon Strength kungfu have a nemesis? Although it operates at such a high and advanced level (of the mind), can it be defeated by the mundane and prosaic? I believe a poor practitioner of Dragon Strength would be easily defeated by an expert boxer, but as a martial art in its own right, is there an inherent weakness in Dragon Strength that its nemesis (if any) can take advantage of?

— Sifu Zhang Wuji

There is no nemesis for Dragon Strength. The application of Dragon Strength techniques in combat is not in such a way that it is natural for another kungfu style to have a natural advantage over it.

This does not mean that a Dragon Strength practitioner cannot be defeated. As you have rightly said, a poor practitioner of Dragon Strength would be defeated by an expert exponent of Boxing or any martial art. But as a martial art, Dragon Strength has no nemesis and has been developed to such a high extent that there is no innate weakness which allows opponents to exploit them and win the combat without having to make extra effort.

There are two concepts here. There are different thought related. The first concept is nemesis, and the second is innate weakness. Nemesis refers to another kungfu style that has a natural advantage over the first kungfu style even when the first style is executed correctly. Innate weakness refers to a weakness naturally found in a technique even when it is executed correctly.

For example, kicking is a nemesis of Boxing. When an opponent uses Boxing, even when his Boxing techniques are performed correctly, by continuously kicking him, you have a natural advantage over him. Your advantage over him is not due his not performing Boxing well, but due to the particular ways of fighting in Boxing and kicking.

When a Boxer executes a punch, even when he executes it correctly, he throws his body forward. This is an innate weakness. Because of the way a Boxer punches, it is easier to strike him than, for example, if he had maintained an upright position as in kungfu. This innate weakness is due not to his not performing the Boxing punch correctly, but due to the way a Boxing punch is executed.

Understanding and applying these concepts of nemesis and innate weakness will enhance our combat efficiency.

BONUS QUESTION 14

As Dragon Strength is Sifu's pinnacle, would it be right to say that it is not for the average student, even of Shaolin Wahnam? What should a student have attained before attempting to learn and practice Dragon Strength? Should there be a minimum level of internal force, or familiarity with other type of kungfu forms? As Sifu has explained, to execute Dragon patterns, one's 6 harmonies must be perfect.

— Sifu Zhang Wuji

The Dragon Strength course in Penang in December is not for any students, not even any Shaolin Wahnam students. In any art a student has to be ready to receive the teaching and the benefits of the art.

Even at a basic level, when a student is not ready, like not following instructions, often due to his not paying attention or thinking he knows more than the teacher, he will not benefit from the teaching.

The same principle applies to chi kung healing. An example will illustrate this clearly. In my early years teaching in Barcelona, a woman who could not move her arm, despite having seen many doctors and paying expensive medical fees, came to me for help. She was not a course participant. She just came during a short break to have some free consultation.

To me hers was a simple case like dim mak. Energy was blocked from flowing to her hand to let it move. I opened her blocked vital points and soon she could move her arm on her own accord - all done within 15 minutes!

However, on her way out, she replaced her bandage on her arm, though earlier I told her to throw away the bandage. I knew she would not be able to move her arm again, as limiting her arm movement with the bandage would restore the energy blockage. Had she paid me an expensive fee, which was marginal compared to the benefit she got, she would regain the normal movement of her arm. Because it was free, she could not believe that the simple treatment work, despite personally moving her arm during the treatment!

This is one important reason why we charge high fees for our teaching and healing. It is an important point for our instructors and healers. Don't waste your time on undeserving students and patients.

As very high-level skills are taught at the coming Dragon Strength course in just a few days, course participants must be ready to receive the teaching and benefits. A student should be able to generate energy flow and consolidate energy, and perform kungfu patterns with six harmonies. Being familiar with other types of force training is a great advantage. A minimum level is to have an Intensive Shaolin Kungfu Course or an Intensive Taijiquan Course, or to have attained equivalent abilities. I have rejected some applications that I believe do not fulfill these requirements.

On the other hand, if a student is ready to learn for a long time and a teacher is willing to teach him, the student can start from scratch. He will have to learn all

the preliminary skills, like entering into a chi kung state of mind, basic stances and footwork, waist-rotation and body-movement, six harmonies, generating energy flow and consolidating force, before he can embark on the special skills incorporated in Dragon Strength.

If everything is perfect, including a perfect student and a perfect teacher, the students may acquire the special skills and their benefits in five years. But most things are not perfect. He should be considered lucky if he could acquired the special skills in twenty years. 90% of kungfu practitioners all over the world will not have a chance to learn Dragon Strength the way it will be taught at the coming course. And of the 10% who have a chance, 90% of them will not acquire the special skills and benefits regardless of how long they practice.

It is just incredible that many of those who attend the course will acquire the special skills and benefits in just five days. This is because all course participants already have preliminary skills, and conditions are perfect.

BONUS QUESTION 15

What weapons are most suited for Dragon force? Popular kungfu philosophy would say the sword and the spear, but in my experience, I have found that the sabre actually leads me into more coiling, twisting and flowing movements. Is it the case that done in the right state of mind, any weapon is suitable to be practised with Dragon force?

— Sifu Zhang Wuji

You are right. Performed in the right state of mind, any weapon can be suitable to be practiced with Dragon force.

Nevertheless, the sword, especially the Traveling Dragon Sword, and the spear, especially the 13-Technique Traveling Dragon Spear, will be especially suitable.

BONUS QUESTION 16

It seems to me that the key Dragon movements are more expansive than all other forms that emulate animals except for the crane. I recall that during my Special Shaolin course, when Peter was performing his Dragon set, Sifu interrupted him and pointed to one movement where he stretched out both arms with a "Haaa" sound, and declared that "This is the essence of the set!".

In contrast, the Tiger patterns have the element of pouncing and trapping, such as Hungry Tiger Captures Goat. I am not sure if I am reading too much into the movements, but the signature of a Dragon movement seems to be expanding while that of a Tiger appears to be converging, although like all good kungfu sets, each set/form has both aspects of expansion and convergence.

— Sifu Zhang Wuji

You are right. Generally, Dragon patterns are expanding, whereas Tiger movements are converging. However, we should not read too much into their movements. All good kungfu sets and techniques have both extension and convergence.

The pattern Peter demonstrated at the course was called "Dragon Manifests Majesty". It is the essence of Dragon force manifestation.

BONUS QUESTION 17

I notice the similarity between your demonstrations of Dragon Strength Force and Fa Jing demonstrated by high level Taijiquan masters. I must admit that I am completely enthralled by this type of force.

Could you please explain the similarities and differences between the Fa Jing of Taijiquan which can blast an opponent away many feet, with what outwardly seems to be a mere flick of the arm, and the aspect of Dragon Strength Force that can explode from any part of the body? Or are these two expressions of internal force one and the same?

To illustrate the type and level of Taijiquan Fa Jing I am referring to, I've provided the following video of Master Qiao Song Mao demonstrating his Fa Jing:
https://www.youtube.com/watch?v=2nO3CtOv_D0

— Max

Dragon force in Dragon Strength and Taijiquan force manifested in fa-jing are different.

If you examine closely the video provided by you at http://m.youtube.com/watch?v=2nO3CtOv_D0 you will notice that the victim is not thrown very far away, and he is not seriously hurt. He did not even have to perform any remedial exercise to recover from any injury.

In Dragon force manifestation, a victim is thrown many feet away and is badly hurt. When I demonstrated on Darryl many years ago in England, he said he felt like a locomotive ramming into him. He was dazed on the floor for some time, and had to perform chi flow to recover from the injury. If the damage is not immediately cleared, the victim can be in a very serious condition.