

The Secret to Better Performance Is Control

Lessons in Mindfulness, Decision Making, and Performance in Praying Mantis Kung Fu

Shanghai Luo Guang Yu Seven Star Mantis Kung Fu @ 2004 - 2021 Copyright

Publication date

June 8th, 2021

Author

Nathan A. Wright

Table of Contents

Introduction.....	1
Lessons in Kung Fu.....	1
Lessons in Life.....	3
Three Harmonies.....	4
Martial Values.....	5
Ancient Metaphysics.....	6
Biology of the Brain.....	7
What Are Emotions.....	8
Amygdala and Emotions.....	8
PFC and Self-Regulation.....	9
Conclusion.....	10
Past Publications.....	11
Contact Us.....	12

Introduction: The secret to better performance

Traditional teachings in Praying Mantis Kung Fu conceptualize important life lessons into more easily digestible principles that enable a student to understand and intuitively put into practice. This foundational approach translates into more meaningful learning experiences which the student can apply to other parts of their life.

“The secret to better performance is control.” This is something my teacher Master Pel commonly preached in the training hall and is a lesson on self-control through mindfulness. On the surface it is simple and easy to remember, but do not be fooled as it encapsulates a profound lesson with far reaching implications. Control is premised on ‘mindfulness’. Greater mindfulness leads to greater self control – including control of thought and control of action. Greater control of thought leads to better decision making. Greater control of action leads to better execution. And ultimately this leads to better performance outcomes.

The principle of ‘mindfulness’ is a foundational axiom in the teachings and curriculum of Praying Mantis Kung Fu. After reading this essay you will have a better understanding of what it means in the context of Mantis skill development, how it factors into the philosophy of the Three Harmonies and Five Martial Values model, and what it means in the biology of human emotion and self-regulation.

Lesson One: Mindfulness and Control in Kung Fu

Master Pel was always a very gifted athlete and placed great importance on the value of strength and conditioning particularly in the early foundational years of training. Physical attributes of strength, speed, power, quickness, durability, and flexibility amongst others are considered critically important in kung fu. Beyond this however Master Pel placed greater rank importance on skill development through mindfulness. Mindfulness is about cognitive engagement. It is a type of mental rigor that manifests clarity of purpose and an attention to detail with awareness for what you are doing in the moment. The opposite of mindfulness is mindlessness.

Mindfulness is about cognitive engagement. It is a type of mental rigor that manifests clarity of purpose and an attention to detail with awareness for what you are doing in the moment.



Master Luo Guang Yu
罗光玉 1888-1944

“Mindfulness is about cognitive engagement. It is a type of mental rigor that manifests clarity of purpose and an attention to detail with awareness for what you are doing in the moment.”



Greater mindfulness leads to greater self control. Greater control of thought leads to better decision making. Greater control of action leads to better execution. And ultimately this leads to better performance outcomes.

Ultimately effectiveness of decision making (reading and planning) and efficiency of execution is about rank importance of mind over body, strategy over tactics, precision over power, and timing over speed.

Students who are mindful in purpose, thought, and action will demonstrate accelerated skill development and continuous long-term improvement.

Master Pei believes that greater mindfulness leads to greater self control – including control of thought and control of action. Greater control of thought leads to better decision making. Greater control of action leads to better execution. And ultimately this leads to better performance outcomes.

In kung fu, mindfulness of thought first starts with awareness of purpose. Purpose in kung fu at its most fundamental level is about self-defense. This meaning of purpose permeates the entire curriculum and defines the parameters of skill in both function, form and process. Without purpose you are no longer engaging in combatants training or building self-defense skills. Rather, you are merely going through the physical motions which reduces training to nothing more than a type of general physical exercise.

Next, mindfulness of thought is also about effectiveness in decision making. This relates to making the right offensive and defensive choices for a given situation. Tactical decision making encompasses two of three macro skill sets in kung fu: reading and planning skills. Reading is about rigorous analyses of the external environment (including the opponent) to accurately assess and understand what is happening around you. Planning is the process of formulating a best fit solution and action plan based on your assessment of the environment, your skills and capabilities, your experiences and your resources at hand.

Together, clarity of purpose, good reading skills, and good planning skills leads to effective decision making. This is about making the right tactical choices in movement, in offensive combinations, and in defensive maneuvering/posturing. Deficiencies in reading skills can result in misinterpreting intent, misjudging movement, or erroneously recognizing patterns. Deficiencies in planning skills can result in overly simplified tactics and/or outright errors. In an encounter with a violent criminal actor this can lead to serious injury.

Mindfulness of action is about efficiency in execution. This relates to doing things well and includes aspects of precision and timing. Precision is about attention to detail and the accuracy of technique. Timing is about positional entry / exit and is a function of being in time or out of time (too early or too late). Ultimately effectiveness of decision making (reading and planning) and efficiency of execution is about rank importance of mind over body, strategy over tactics, precision over power, and timing over speed.

Conceptual Levels in Training and Skill Development in Mantis

System Components	Stage I	Stage II	Stage III
1. Goal <ul style="list-style-type: none"> • Combat preparedness 	Name <ul style="list-style-type: none"> • Li 力 • Qixing 七星 • Shang 上 • Beginner 初 	Name <ul style="list-style-type: none"> • Jing 精 • Meihua 梅花 • Zhong 中 • Intermediate 中 	Name <ul style="list-style-type: none"> • Qi 气 • Guangban 光板 • Xia 下 • Advanced 高
2. Techniques <ul style="list-style-type: none"> • Footwork • Kicking • Striking • Grappling • Throwing 	Characteristics <ul style="list-style-type: none"> • Physical • Cognitive • Form • Doing • Block • Fundamentals 	Characteristics <ul style="list-style-type: none"> • Mental • Associative • Conscious • Reading • Variable • Systems 	Characteristics <ul style="list-style-type: none"> • Spiritual • Autonomous • Unconscious • Planning • Random • Intuitive
3. Tactical Theory <ul style="list-style-type: none"> • 31 sets, Sheng, Shuang, Cui • 4 Attack Methods • 5 Internal 5 External • 6 Harmonies • 7 Long 8 Short • 8 Direct 12 Indirect • 8 Hit 8 No Hit • 12 Movements • 8 Directional • 9 Methods • 108 Pressure Points 	Duration 2 – 3 years	Duration 2 – 4 years	Duration 2 – 3 years
4. Training Methodology	Values: Respect, Honesty, Courage, Equity, Responsibility, Attitude, Effort		

Source: [Conceptual Levels of Training in Mantis Kung Fu](#)

“Ultimately, effectiveness of decision making (reading and planning) and efficiency of execution is about rank importance of mind over body, strategy over tactics, precision over power, and timing over speed.”



In the training hall students who are mindful in purpose, thought, and action will demonstrate accelerated skill development and continuous long-term improvement. This has a self-reinforcing relationship that leads to greater motivation, greater exertion of effort, and better long-term results. Students who are the opposite of this, mindless in purpose, thought, and action will experience limited skill progression and quickly get frustrated. They will end up giving up and blaming the curriculum, the teacher, or both for their own deficiencies.

Lesson Two: Mindfulness and Self-Control in Life

The practice of mindfulness and self-control in kung fu has positive transferable effects into other parts of your life. The everyday struggles and hardships that you encounter in life including at school, on the job, at home, in relationships, and in the community can create emotional distress (real or perceived). Sometimes more severe negative shocks like sickness, death, financial distress, toxic relationships, abuse, violence, and injustices can put immense pressures on you and overload your capacity to cope. Multiple shocks can be devastating.

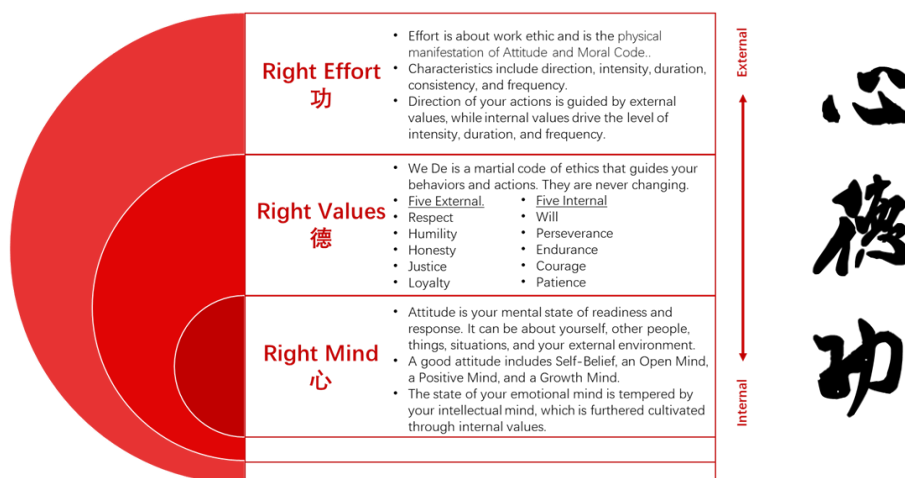
Mantis kung fu teachings espouse a profound living philosophy called San He Wu De that is based in Neo Confucian philosophy. It puts forth a simple formula for self-regulation and how to live a harmonious and meaningful life. In the introduction I stated that the principle of ‘mindfulness’ is a foundational axiom in the teachings of Praying Mantis Kung Fu. Mindfulness gives you the power to follow and implement this profound way of living and this is where the benefits of Mantis bare fruit.

Practices in mindfulness, San He Wu De, physical exercise, meditation, and the development of a strong mind-body connection can help you to stay disciplined, maintain composure, resist bad impulses, and begin recharging your emotional battery. Feeling better about yourself with increased mental and physical health including increased confidence levels can help you to regulate your emotional mind and to focus your energies on more productive problem solving. Ultimately this can put you on track to better self-regulation and better quality life outcomes.

Mantis kung fu teachings espouse a profound living philosophy called San He Wu De that puts forth a simple formula on self-regulation and how to live a meaningful and harmonious life.

Practices in mindfulness, San He Wu De, physical exercise, meditation, and the development of a strong mind-body connection can help you to stay disciplined, maintain composure, resist bad impulses, and begin recharging your emotional battery.

Three Harmonies Five Martial Values



"The Right Mind not surprisingly is about mindfulness of attitude and represents your overall outlook on life. Attitude is about self-belief, a positive mind, an open mind, and a growth mind."



Mindfulness and San He Wu De

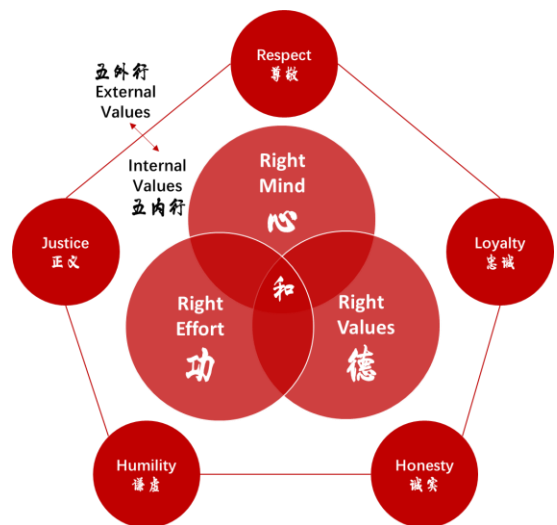
The San He Wu De espouses three foundational precepts that prominently feature traditional Chinese Martial Values (Wu De) to help guide your life with clarity and confidence. The first precept requires that you to cultivate the Right Mind (Xin), the second precept requires you to possess the Right Moral Standing (De), and the third precept requires you to put forth the Right Effort (Gong).

The Right Mind not surprisingly is about mindfulness of a good attitude and represents your overall outlook on life. Attitude is about authenticity, excellence, self-belief, positivity, openness, a growth mind and self-belief. The Right Virtues are about mindfulness in your moral compass which guides you with clarity in the decision-making process. These are unchanging and define who you are and what you stand for. Traditional Chinese martial values form the backbone San He Wu De and prominently feature five internal and five external values. The Right Effort is about mindfulness of work ethic which is all about execution. It is the physical manifestation of attitude and virtue-ethics code.

The Five External Values include Respect, Humility, Honesty, Justice and Loyalty. They are considered external values, or virtues of deed, because of their relevance in how you interact, cooperate, and even compete with people in the real world. It is important they are integrated internally with the self which is a function of mindfulness before they can be manifested externally.

The Five Internal Values include Will, Endurance, Perseverance, Patience, and Courage. They are considered internal values, or **virtues of mind**, because of how they help to build a strong disciplined mind, which in turn helps to regulate the **emotional mind**. This concept of emotional regulation through mindfulness (self-control) is a foundational theme in San He Wu De, and we will come back to this in more detail in the second half of this article. For now, you should understand that together the external and internal virtues form a harmonic Ying Yang relationship - not because they are opposite principles - but because they form interconnected, interdependent, and mutually reinforcing relationships.

武德
外行內行
外尊內意
外信內志
外正內耐
外謙內力
外忠內心



Part I: Three Harmonies & Martial Values and Cultivating the Right Mind in Praying Mantis Kung Fu



Part II: Cultivating the Five External Values and Right Moral Standing in Praying Mantis Kung Fu

“The Five Internal Values include Will, Endurance, Perseverance, Patience, and Courage. They are considered internal values, or virtues of mind, because of how they help to build a strong disciplined mind, which in turn helps to regulate the emotional mind.”



Self-Control and the Five Internal Values of Mind

Will. Mantis teaches willpower. Will is about discipline of thought, determination of action, and self-regulation. Will is about the capacity to override short term impulses, emotions, and unwanted thoughts in order to shape your future potential and achieve long-term goals. It is about running on a “cool” cognitive system of behavior (staying calm and collected) as opposed to a “hot” emotional one. Will is also a limited resources, capable of being depleted and requires daily re-charging, maintenance, and cognitive investment. It is the king of the five internal values.

Endurance. Mantis kung fu teaches endurance of mind. This is a value that forms the cornerstone of kung fu and is the foundation of a strong work ethic. Work ethic is about the importance of effort and is manifested by a determination to do work and do it well. It is the basis for all learning and achievement in life. Endurance of mind is the main engine of work and is about having the fortitude to focus up, bear down, do the work, resist the fatigue, and complete your task. It is a function of intrinsic motivation, your mental/physical capacities, and your tolerance levels to fatigue and discomfort.

Perseverance. Praying Mantis kung fu teaches perseverance. Perseverance of mind is about a continuous drive to improve your skills, better your performance, and reach your goals through persistent effort. Fueled by passion and motivation, it is a form of goal-orientation that requires a long-term awareness, commitment, and discipline. In the face of challenges, adversity, monotony, and failure, perseverance is about the ability to “get out of bed the next day” and do it again, day-over-day, week-over-week, year-over-year. It is perseverance plus endurance (work ethic) that speaks to the essence of what kung fu means – skill and effort over time.

Patience. Mantis kung fu teaches patience. Patience is about the ability to stay calm and remain focused on the task at hand. Patience is a real time reflection of your thoughts, emotions, and awareness about yourself and the external environment. It is relevant to your interpersonal relationships, in dealing with life’s daily hardships, and in working towards achieving your goals. It requires aspects of respect and humility, and requires having a realistic and honest view of yourself and your world. Patience is an acceptance of non-control and an exercise of self-control – an important distinction and indicator of how well you can handle life when things don’t go smooth.

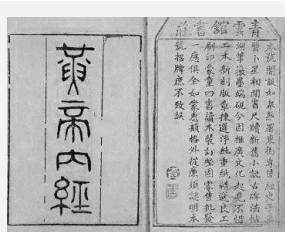
Courage. Mantis teaches you Courage. Courage of mind is both a noble and profound value that permeates every aspect of your life. Courage is about decision-making and taking material action in the face of anxiety and fear. It is positive, it is productive, and it takes you one step closer to achieving your goals. Anxiety and fear are short-term emotional responses to events (real or imagined) that trigger pattern behaviors like fight or flight response (and associated adrenaline dump) or procrastination (inaction). Courage is a function of your attitude and value system, and like anything it can be learned and strengthened.

Part III: Cultivating the Five Internal Values and the Right Effort in Praying Mantis Kung Fu

Endurance & Perseverance in Learning and Skill Building



“The Yellow Emperor’s Inner Classic (Huang Di Neijing) written circa 2600 BC. is considered the earliest authoritative texts on internal medicine in ancient China and introduced foundational diagnostic treatments based on knowledge on the human body conceptualized as Jing, Qi, and Shen.”



Jing, Qi, and Shen were first written about in the 'Yellow Emperor's Inner Classic' (Huang Di Neijing) - the main classical medical book of ancient China dating back circa 2600 BC - describing the Three Treasures (San Bao).

Primer on the Biology of Emotion and Self Regulation

Ancient Foundational Parallels

Since antiquity, Chinese scholars of anatomy, alchemy, medicine, philosophy, and religion have searched for evidence on the existence of controlling centers of emotion, cognition, and spirit. The Yellow Emperor's Inner Classic (Huang Di Neijing) written circa 2600 BC. is considered the earliest authoritative texts on internal medicine in ancient China. It introduced foundational knowledge on the human body conceptualized as Jing, Qi, and Shen, referred to as the Three Treasures (San Bao).

Jing, means essence, and represents the physical matter that makes up the human body (cells, tissues, organs, etc.). In remarkable fashion for the time the Yellow Emperor's Inner Classic seemingly integrated a knowledge of the physiological functions of the skeletal system, circulatory system, nervous system, organ system and qi energy system with a diagnostic method and follow-on dietary and medicinal treatment including acupuncture therapies. This also included a foundational framework on concepts such as Yin Yang, Qi, Wu Xing, the emotional mind (Xin) and the intellectual mind (Yi) that we find still find reference to in the San He Wu De.

The concept of Qi, or vital energy, now understood by modern medical professionals as bioelectric energy, was also extensively studied and mapped out. Foundational principles and medical treatments that we still find in TCM today were developed to both modulate and improve the flow of qi energy as a therapy for ailment and sickness. The concept of Shen, or spirit, was also conceptualized representing a synthesis of consciousness, subconsciousness, and collective consciousness. Even today the concepts of San Bao are foundational in the qigong health practices of Praying Mantis Kung Fu. Generic stages of meditative qigong development include cultivation of the body, the breath, the emotional mind, the intellectual mind, the qi energy, and finally the spirit.

It is interesting to note the parallels in the conceptualization of the Emotional Mind (Xin) and the Cognitive Mind (Yi) found in TCM, with modern-day scientific neurobiological models of the human brain. More specifically modern-day structures and functions of the Amygdala within the Limbic System, responsible for emotional responses amongst others, and the Pre-Frontal Cortex, responsible for higher level executive function and regulation, match up conceptually with Xin and Yi respectively.

The remainder of this essay is dedicated to providing you with an overview of brain neuroanatomy and function as it relates to the emotional response, emotional regulation, and cognitive self-regulation. It is my hope that through developing a better understanding and awareness on human biology and neuropsychology, you will be better equipped to make positive changes in your own life and find meaning. Remember, the secret to better performance is control.



**“Monk In Chan Meditation”
from Luohan Qigong, Shaolin
Authentics (少林衣钵真传)**

“Three distinct modular brain structures emerged along an evolutionary pathway over the course of 3.5 billion years to include the: reptilian complex (basal ganglia), the paleo-mammalian complex (limbic system), and the neo-mammalian complex (neocortex).”



Modern Neuroscience

Neuroscience has offered many important insights into both the structure and function of the human brain. One of the most well-known models was provided by neuroscientist Paul MacLean, who in the 1960s first formulated the now famous Triune Model, which he would later detail in his 1990 book, “The Triune Brain in Evolution.” In it he describes the brain and three distinct modular structures that emerged along an evolutionary pathway over the course of 3.5 billion years. It includes: 1) the reptilian complex (basal ganglia), 2) the primitive paleomammalian complex (the limbic system), and 3) the neomammalian complex (neocortex). According to MacLean, the hierarchical organization of the human brain represents the gradual acquisition of the brain structures through evolution. The triune brain model suggests the basal ganglia was acquired first, which is thought to be in charge of our primal instincts and movement, followed by the limbic system, which is in charge of our emotions or affective system, and finally the neocortex, which is thought to be responsible for executive function.

The Reptilian Brain and the Basal Ganglia

The Basal Ganglia is the most primitive structure found within the center of your brain and is primarily responsible for instincts and motor control movement - voluntary and involuntary. The term, 'reptilian brain' (or 'reptilian complex') is derived from a longstanding belief within the field of neuroanatomy that the forebrains of reptiles, and later on mammals, were dominated by these structures responsible for baseline 'species-typical' behaviors particularly related to self-preserving survival patterns including feeding, reproduction, fighting, and fleeing. Research shows that the Basal Ganglia circuitry in the oldest vertebrates dates back more than 560mn years, and its core modular unit developed where it was co-opted for multiple functions allowing it to later on process cognitive, emotional and motor information in parallel, as well as control a broader range of behaviors.

The Triune Brain Model describes the brain and three distinct modular structures that emerged along evolutionary pathway over the course of 3.5 billion years. It includes the reptilian complex, the primitive paleomammalian complex, and neo-mammalian complex.

The Basil Ganglia modulates movement and self-preserving survival behaviors including feeding, reproduction, fighting, and fleeing.

The Triune Brain Model



Survival State

BRAIN STEM

The Survival State represents the primal brain and asks the question, “Am I safe?” The only way to soothe the Survival State is through the creation of Safety.



Emotional State

LIMBIC SYSTEM

This Brain State represents mid-level functionality and asks the question, “Am I loved?” The only way to soothe the upset emotional state is through Connection.



Executive State

PREFRONTAL LOBES

The Executive State represents the optimal state for problem-solving and learning. This Brain State asks the question, “What can I learn from this?”

“Perception of emotions and emotional responses are controlled in large part by the amygdala. It is activated not only in response to positive outcomes but also to negative ones, and particularly to stimuli that we perceive as frustrating, threatening, or fear arousing.”

There are eight primary emotions which are grouped into four pairs of polar opposites: Joy-Sadness, Anger-Fear, Trust- Disgust, and Surprise-Anticipation.

Perception of, and emotional responses to fear and aggression are controlled in large part by the amygdala in the limbic system.

When we experience or perceive events that are frustrating or threatening, the amygdala stimulates the brain via the HPA-axis to activate the stress response creating anxiety.

What are Emotions

Emotions are instinctive and neurological reactions to a stimulus creating biochemical and electrical reactions activated through neuro-transmitters and hormones released by the brain. We are instinctually motivated and guided by the primitive emotional mind which acts as a driver of behavior taking the path of least resistance automatically telling us what it believes is important and what is not. Robert Plutchik proposed a psycho-evolutionary classification of general emotional responses encoded in eight primary emotions grouped pairs of polar opposites to include: Joy-Sadness, Anger-Fear, Trust- Disgust, and Surprise-Anticipation. Emotions can range in intensity and change from mild to strong as well as produce additional emotions. For example, Frustration to Anger to Rage, or from Apprehension to Fear to Terror.

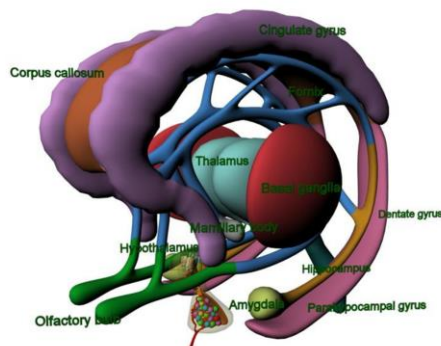
The Emotional Mind and the Limbic System

The Limbic System is a very primitive structure that sits in the middle of the brain and is responsible for emotional response, memory, learning, motivation, as well as initiating the “fight or flight” responses to threats and danger. Perception of, and emotional responses to fear and aggression are controlled in large part by the **amygdala** in the limbic system.

The amygdala has connections with other body systems related to fear, including the sympathetic nervous system (responsible for executing flight or fight response), facial responses, the processing of smells, and the release of neurotransmitters related to stress and aggression. In addition to helping us experience fear and anger, the amygdala also helps us learn from situations that create fear and anger.

The amygdala is activated not only in response to positive outcomes but also to negative ones, and particularly to stimuli that we perceive as frustrating, threatening, or fear arousing. When we experience or perceive events that are threatening, the amygdala stimulates the brain via the HPA-axis (hypothalamic pituitary axis) to activate the “flight or fight stress response” and to remember the details of the situation so that we can learn to avoid it in the future. Because of its primitive nature and important survival function, the amygdala has very densely packed neural pathway projections that talk to directly many other parts of your brain making it a powerful and dominating control center. For example, signals from the thalamus reach the amygdala before the neo-cortex to process, which acts as a primary survival mechanism allowing you to react to things emotionally and potentially threatening before the rational brain has time react.

Limbic System



Wheel of Emotion



"It is believed that the ventral PFC (VPFC) is responsible for both the downward inhibition and upward regulatory control on emotional responses and impulses, including the stress response (fight or flight) emotions such as fear, anger and aggression."



The Rationale Mind and the Prefrontal Cortex

The prefrontal cortex located in the frontal lobe is highly developed in humans, and arguably is what most uniquely sets us apart from all other animals including other primates. The PFC is responsible for higher level cognitive processes commonly referred to as executive functions. These include language, rationale thought, long-term planning and decision making, empathetic regulation and emotional regulation.

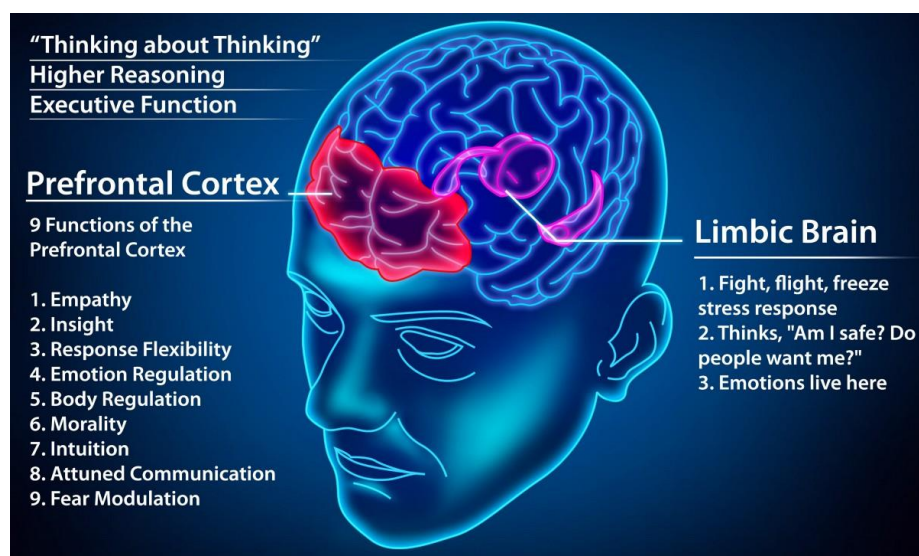
This has particularly important implications for rational decision making and emotional regulation (responses), including related to aggression. Although the mechanisms for emotional regulation are not as well understood as the amygdala is with regards to emotional learning, it is believed that the ventral PFC (VPFC) is responsible for both the downward inhibition and upward regulatory control on emotional responses and impulses (Ochsner et al., 2012), including "fight or flight" emotions such as fear, anger and aggression. It is believed that the VPFC mediates the extinction of conditioned fear and the volitional regulation of negative emotion, as well as both upward and downward regulation of empathy.

Emotional regulation (cognitive reappraisal) serves as an adaptive process among one's affective function (mood, feeling, attitudes) because it helps to regulate emotional states that might be detrimental to one's long-term cooperation with other individuals, as well as mental health. In fact, faulty mood regulation and its resulting behavioral consequences are considered a hallmark feature of dissatisfaction, unhappiness, and of major psychiatric disorders (Aldao, Nolen-Hoeksema, & Schweizer, 2010). Research has found that the cerebral cortex is less active in impulsive behavior disorders, anti-social personality disorder, sociopaths and psychopaths, suggesting that aggression, violence and crime may be caused in part by less functional efficiency of the PFC, resulting in a reduced ability to regulate emotional responses in the amygdala (Davidson, Jackson, & Kalin, 2000; Davidson, Putnam, & Larson, 2000).

The PFC is responsible for higher level cognitive processes commonly referred to as executive functions which also includes rationale thought, long-term planning, and emotional regulation.

Signals from the thalamus reach the amygdala before the neo-cortex to process, which acts as a primary survival mechanism allowing you to react to things emotionally and potentially threatening before the rational brain has time react.

Research has found that the cerebral cortex is less active in impulsive behavior disorders, anti-social personality disorder, sociopaths and psychopaths, suggesting that aggression, violence and crime may be caused in part by less functional efficiency of the PFC



Concluding Remarks

Traditional teachings in Praying Mantis Kung Fu conceptualize important life lessons into more easily digestible principles that enable a student to understand and intuitively put into application. “The secret to better performance is control,” is a lesson in self-control and mindfulness. Mindfulness is about cognitive engagement. It is a type of mental rigor that manifests clarity of purpose and an attention to detail with awareness for what you are doing in the moment. The opposite of mindfulness is mindlessness.

Master Pell believes that greater mindfulness leads to greater self control – including control of thought and control of action. Greater control of thought leads to better decision making. Greater control of action leads to better execution. And ultimately this leads to better performance outcomes.

In the training hall students who are mindful in purpose, thought, and action will demonstrate accelerated skill development and continuous long-term improvement. This has a strong self-reinforcing relationship that leads to greater motivation, greater exertion of effort, and better long-term results. Students who are the opposite of this, mindless in purpose, thought, and action will experience limited skill progression and quickly get frustrated. They will end up giving up and quitting blaming the curriculum, the teacher, or both for their own deficiencies.

Mindfulness in training leads to better reading skills, better planning skills, and better execution skills. Mindfulness in reading and planning skills leads to better decision making and better tactical choices. Mindfulness in execution skills leads to better precision and timing. Ultimately this is about rank importance of mind over body, strategy over tactics, precision over power, and timing over speed.

The principle of mindfulness is a fundamental axiom in the applied practice of San He Wu De which puts forth a road map on how to live a meaningful life. Actively practicing mindfulness in San He Wu De will help you in your everyday life and particularly in dealing with pressure and emotional distress. Overall, the practice of mindfulness is an exercise in self-control and composure that leads to better decision making, better execution, and better-quality outcomes in life. The secret to better performance is control!

Be kind, be safe, and train smart!

Nathan Wright
Chief Instructor, China
Luo Guang Yu Seven Star Praying Mantis Kung Fu

Mantis Publications & Research



Recent Publications



Part I: The Realities of Violence – Case Study Analysis on Current State of Victimization in the US



In recognition of Master Pel celebrating forty years in Seven Star Praying Mantis Kung Fu



Announcement: Retirement from Arena of Public



Part III: Cultivating the Five Internal Values and the Right Effort in Praying Mantis Kung Fu



Part II: Cultivating the Five External Values and Right Moral Standing in Praying Mantis Kung Fu



Part I: Three Harmonies & Martial Values and Cultivating the Right Mind in Praying Mantis Kung Fu



How Low Can You Go? Foundational Footwork Training in Seven Star Mantis Kung Fu



Conceptual Levels of Training in Luo Guang Yu Seven Star Praying Mantis Kung Fu

Mantis Publications & Research



Who We Are

We are a diverse group of people dedicated to the transmission and promotion of traditional Seven Star Praying Mantis Kung Fu (Qi Xing Tang Lang Quan). We represent the proud family lineage of Master Luo Guang Yu, who made the style famous in the Shanghai Jingwu Association in 1919. In 2019 we celebrated the 100-year centennial anniversary of Seven Star Mantis in Shanghai.

Seven Star Praying Mantis

Seven Star Praying Mantis Kung Fu is an open hand combat system originating out of Shandong, China, ~ 350 years ago, and is widely considered to be the apex of traditional Chinese martial art. Born out of the Shaolin tradition, it is a fighting system codified by a diverse group of fighting techniques (kicking, striking, grappling, and throwing), and governed by a holistic body of combat strategy, tactics, principles, theories, and training methodologies.

A Typical Class

A typical class in our Northern Praying Mantis Kung Fu system covers a wide range of exercises, skills, and drills. You will learn traditional fighting techniques, application of 12 Keyword principles, physical conditioning, tactical theory, and traditional forms and weapons. These practices have been passed down for hundreds of years, and we continue to strictly adhere to and promote our rich history of combat practices and traditions.

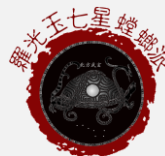
Contact Us: Shanghai Luo Guang Yu Seven Star Mantis Kung Fu Club

China

Nathan Wright
Chief Instructor
nwright@luoguangyu.com
www.luoguangyu.com
Facebook @LuoGuangYu

New Zealand

Cameron Hirst
Chief Instructor
nz.7star@gmail.com



Disclaimer

The material and information contained in this publication is for general information purposes only. You should not rely upon the material or information in this publication as a basis for making any business, legal, health, or any other decisions, and should consult a physician first. Whilst we endeavor to keep the information up to date and correct, we makes no representations or warranties of any kind, express or implied about the completeness, accuracy, reliability, suitability or availability with respect to the publication information, website information, products, services or related graphics contained herein for any purpose. Any reliance you place on such material is therefore strictly at your own risk.