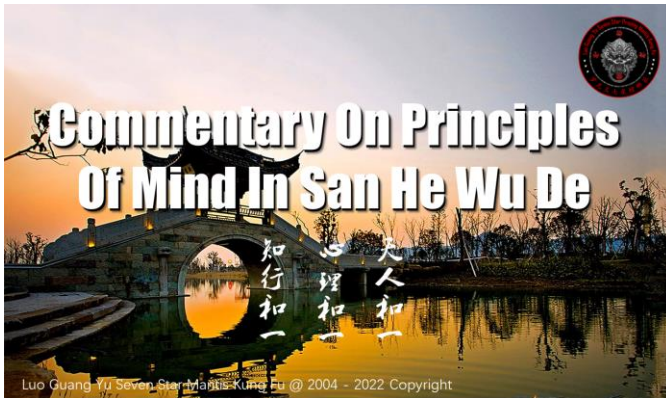


Mantis Publications & Research

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Introduction

This publication is an abbreviated commentary on the theme of Mind (xin) from the Three Harmonies and Five Martial Virtues framework. In it I will highlight a number of principles that I feel are both interesting and relevant follow up points to an article previously published in September 2020 called, “San He Wu De in Praying Mantis Kung Fu,” where I first introduced the model and mind.

Recap

San He Wu De is a philosophical framework found in Praying Mantis Kung Fu, that is based on mature Ming era Neo-Confucian philosophical ideas that concern itself with the question on how one ought to live. In classical Confucianism life should be lived with moral excellence, vision and leadership – or that of a sage. In more simplified terms a life of meaning and harmony.

The San He Wu De more practically speaking espouses three fundamental precepts. The first precept requires that you cultivate the right mind (xin), the second requires that you cultivate the right ethical standing (de), and the third requires that you put forth the right action as measured by effort. I will expand on some of the principles of mind.

Yin Yang of Mind

First, the classical concept of mind (xin) is an synthesis of the intelligent mind (Yi) and the emotional mind (Xin). They are distinct but viewed as integrated and not in conflict of one another. This interconnectedness is not a neurophysiological view, but rather one based in a deep metaphysical assumption on the principle of naturalism. Separately, the San He Wu De in moral development puts forth five internal virtues of mind that serve to strengthen the cognitive mind and in turn regulate the emotional one.

Mental State of Mind

Second, the concept of mind is a mental state, or attitude that is reflected in your biology, historicity, and lifestyle choices. It can be thought of as a state of readiness for taking information in, synthesizing, analyzing, and making best fit decisions. It can be characterized by a number of classical dimensions that include positivity (liang), openness (gong), growth (yong) and self-belief (zi).

Autonomy of Mind

Third, the Mind *visa-vi* its sense perceptions is capable of objectively perceiving phenomenon of natural world, as well as responding to it - both passively and actively. Similar to views on the patterns of nature, the principle of mind is considered neither good or bad, but rather, is something that has potentiality. It is only through intentionality of will and action that good and bad are manifested. This is intimately related to the organizing principles of individual autonomy, relationism, and moral agency.

Integrationism

Lasty, the principle of 'unity of knowledge and action.' espouses the idea that true knowledge (zhi) cannot be gained without action (xing). This speaks to the importance of individual subjective experience in the context of rationalism and a focus on praxis, where mental aspects of study (gewu) and reflection (si) must be integrated with applied practice. This notion is a hallmark of the Heart-Mind school of Confucianism that re-emerged in the Ming dynasty, and is directly reflected in the organization of the Three Harmonies framework itself – mind, ethics, and effort (action)

Be safe, be kind and train hard!

Nathan A. Wright

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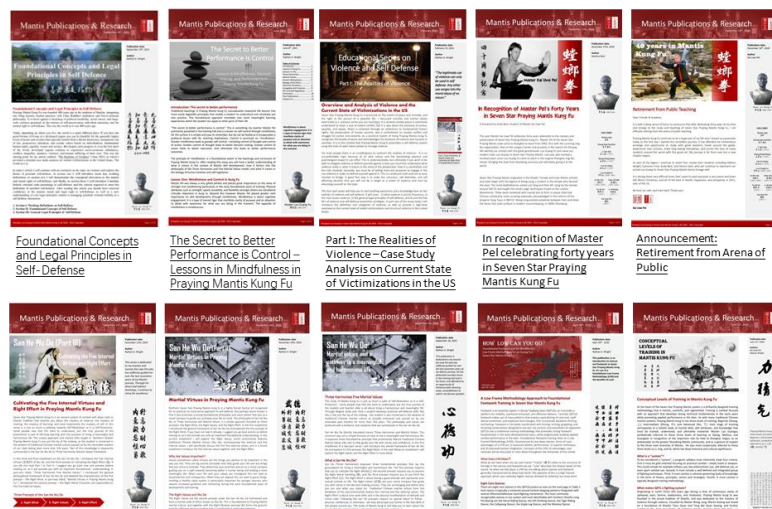


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Master Luo Guang Yu
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Who We Are

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.

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