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Effective Techniques for all Martial Arts Styles

Chin Na is the controlling art of Chinese Kung Fu and is a part of many non-Chinese martial styles. The application of Chin Na can be applied to any empty-hand fighting discipline.

Chin Na in Ground Fighting explores the use of joint locks, pressure points, and bone displacement techniques for actual fighting encounters that have “landed” on the ground. The material in this book concentrates on: holding techniques which are capable of immobilizing an opponent with a limited danger of counter-attack, the principles and theory of these holds, the identification and use of pressure points for offensive and defensive purposes.

“Over the last twenty-four years as a street policeman (Vancouver, B.C.), I have come to realize the acute deficiencies of Karate as a defensive art, or more practically, as a controlling art; as my chosen vocation demands. For myself, 'Chin Na' was like a snap-on tool, allowing me to adapt my martial arts ability to suit the highly balanced needs of personal self-protection with controlling those I was empowered to arrest.”

—from the Preface.

- General history and principles of Chin Na and ground fighting styles.
- The science of technique.
- An introduction to meridian theory and pressure points.
- A systematic look at joint locks (arm, legs, neck, and body).
- Body tools and vulnerable points.
- Fighting sequences.
- Extensive martial art and medical glossaries.

Joe Faulise has been training in wrestling and Judo since 1973. Mr. Faulise has been teaching martial arts at his Alaska Martial Arts Academy since 1985. He resides in Tok Alaska.

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Foreword by Dr. Yang, Jwing Ming

All Chinese martial styles include four fighting categories: kicking (Ti, 踢), striking (Da, 打), wrestling (Shuai 拈), and Na (Chin Na, 捋拿). Among them, wrestling is designed to oppose kicking and striking, Chin Na (Qin Na) is to counter wrestling, and kicking and striking are used against Chin Na. Therefore, these four categories are mutually supporting and conquer each other, thus completing a perfect martial style.

The main purpose of wrestling is to take the opponent down so killing techniques can be executed effectively. The reason for this is because almost all ancient soldiers wore armor and helmets in battle. As a result, when a soldier was standing, the vital areas of his entire body were usually well protected. In order to expose these vital areas so the killing techniques can be carried out, the first step was to take him down. With the heavy weight of the armor and helmet, it would take some time and effort for the soldier to stand again. And, when the soldier was on the ground, the vital areas would be exposed to attack.

Conversely, when it is necessary to take one’s opponent alive after having taken him down, Chin Na techniques must be immediately applied to lock him in place. Except for Mongolian wrestling, most Chinese wrestling styles do not emphasize Chin Na control when the opponent is on the ground, for it was rare in ancient times that taking one’s opponent alive was necessary. Most of the time, killing immediately followed wrestling. However, the situation in today’s society is very different. First, we seldom use sharpened weapons such as knives in battle as in ancient times. Second, killing a person in a fight is to be avoided at all costs. For these reasons, there is a great demand for revealing existing ancient techniques and for further research into their applications.

Ground control techniques have become more effective and useful to the modern martial arts practitioner. Al Arsenault and Joe Faulise both have many years of experience in wrestling and Chin Na. They have revealed all of what they have learned and practiced. I believe that this book will be the beginning of a wider and deeper study of this field in all of martial arts society. I sincerely hope those who are interested in wrestling and Chin Na can benefit from this book and use these arts more effectively. I also hope that this book will stimulate further study and publications on this subject.

Dr. Yang, Jwing-Ming
President, YMAA International
April, 2003
Foreword by Master Liang, Shou-Yu

Fifteen years ago, the International Wushu Sanshou Dao Association (a.k.a. IWSD and Sanshou Dao) was established with the goal of integrating the essence of major martial arts systems and fostering well-rounded martial artists. The training contents of Sanshou Dao are very extensive, requiring all its members to be well-versed in various disciplines. These disciplines include barehanded and weapon routines, both from the Internal Styles and External Styles of martial arts. Members are required to consistently improve in their free-fighting, takedowns, Shuaijiao, Qinna, Dianxue, ground control and push hands skills, as well as, to improve their physical tolerance to attacks, attain greater physical and internal strength, train in many hard and soft Qiqong, and practice meditation.

Sanshou Dao members are expected to learn and understand a well-rounded theory and philosophy of the martial arts in addition to the technical abilities. The expectation and requirements are high for Sanshou Dao members. Having a black belt in another style of martial art is a prerequisite for Sanshou Dao.

There have been over twenty IWSD affiliate schools established around the world during the past fifteen years, yet the numbers of people who have been able to achieve black belt levels are less than one hundred. These black belts are experts in their respective martial art systems with the focus of their training being on the essence of the martial arts. It is the quality not the quantity of their attainment that is valued. Their tests are conducted with the utmost integrity. Ranks can’t be awarded without true attainment. No amount of money or emotional debt can substitute for real ability. It is a pure integrated martial arts system.

Al Arsenault is the current and Founding President of IWSD. He has over 30 years of experience in many martial arts disciplines, including Karate, Judo, Jujitsu, Shuaijiao, Qinna (Chin Na, T’ai Chi Chuan and Qiqong). His training has given him a well-rounded ability and understanding of the martial arts. He is especially well-versed in police arrest and control tactics and Qinna.

Al has continuously enhanced his abilities by going to various places to learn new techniques and approaches. His travels have taken him to the United States, China, Japan, Australia, India and Thailand to research, train and teach martial arts.

Likewise, in 1992 Joe traveled here to Canada from Tok, Alaska, for nine months just to train in Sanshou Dao. He has trained extensively in Judo, Ju Jitsu, Aikido, Wrestling, Karate, Bagua, T’ai Chi (Taiji). Joe is the pioneer of Sanshou Dao in Alaska, having set up his own Sanshou Dao school there in 1993. His students have been regular tournament winners in all classes of competition throughout Alaska.

Al was the fighting coach for and a participant of the May ’1994 North American Martial Arts Demonstration Tour’ of China, a team that also included Joe. While on this tour, both Al and Joe were awarded gold medals at the Shanghai International Wushu Competition for their outstanding performances (our com-
bined U.S./Canada team won 75% of the gold 56 medals so the ‘Oberon Cup’ was awarded to us for the best results from a field of 23 competing countries).

Al and I have been friends for over twenty years, and Joe as nearly as long as that. Both are strong, charismatic, sociable and friendly people. Al is an outstanding police officer in Vancouver, British Columbia, while Joe has done surveying and fire-jumping around the continent. In his twenty-three year career as a police officer, Al has been recognized many times for his valuable contributions and services for the people and city of Vancouver. One time in 1989, he even recovered a stolen Vancouver police radio near Beijing while returning from a Sanshou Dao mission in Harbin, but that is another story. His anti-drug work with the Odd Squad is renowned worldwide.

Ask Joe to tell you about the time he escaped the frozen jaws of death by digging himself out an avalanche (this took more than a day to do so), and also saving his work mate in the process. As with life, Joe has shown incredible determination and perseverance in his training. His ground fighting skills are exceptional and his technical contributions to this book shine through.

I rejoice about Al Arsenault’s and Joe Faulise’s book *Chin Na in Ground Fighting*. I believe this book will be a valuable learning reference for all martial artists.

Liang, Shou-Yu
Vancouver, B.C.
Canada
August, 2002
Preface by Alan D. Arsenault

At an early age I viewed myself as a diamond in the rough; I was a hard case, with a lot of potential. So I took to the martial arts, unwittingly as it turned out, to polish myself up. I am still at it today as I pass the half-century mark of my life.

This book has come about through my relationship with my teacher Liang, Shou-Yu, his martial arts brother Dr. Yang, Jwing-Ming, and Joseph Faulise, my martial arts brother. My martial arts background since the early 70’s had been primarily in the striking arts of Goju Ryu and Okinawan Karate. Even as a novice, I was well aware of the shortcomings of karate as a complete fighting system (recently this has become painfully illustrated in the Ultimate Fight Championships). I dabbled in judo and eventually studied Qin Na (Chin Na) and Shuai Jiao with Master Liang. So strongly did I feel about being personally unable to address the missing portions of the fighting spectrum, I felt incumbent to bring judoka into the various karate dojo in which I trained. I did this in order to broaden the minds of fellow students and instructors who were open-minded and secure enough in their own art forms to allow such a different kind of training to take place. Over the last 24 years as a street policeman in the mean streets of Vancouver, I have come to realize the acute deficiencies of karate as a defensive art, or more practically as a controlling art, as my chosen vocation demands. For myself, Qin Na was like a ‘Snap-On’ tool: it allowed me to adapt my martial arts ability to suit the highly balanced needs of personal self-protection with controlling those I was empowered to arrest. I was entrusted to use only as much force as necessary, as prescribed by law. And so, I have mentally wrestled with the solutions to resolving problems that I encountered, or reasonably expected to encounter, on the street. I had to select and apply force options from the entire use of force spectrum: from mere presence, appearance and reputation, to dialogue, empty hand control, impact weapons and even deadly force.

My karate instructor Wong, Yuwa met Master Liang, Shou-Yu through his colleague Michael Levenston. Michael is Yuwa's longest-term student still in training. He always had a penchant for the Chinese internal martial arts. Yuwa encouraged his studies outside the dojo. It was in this garden of openness and enlightenment that our cross training began with Master Liang in the late 1980’s: the seed of Sanshou Dao was planted. We all realized that each of our respective art forms failed individually to cover the entire fighting spectrum and that together we might synthesize a new, exciting and more complete martial arts system.

I first met co-author Joe Faulise when he came from Alaska to train in Wushu and ultimately in Sanshou Dao in 1992. I was immediately impressed with Joe’s gentle nature, powerful throwing and ground fighting techniques, his insatiable thirst for martial arts knowledge and his indomitable will to survive (later put to the ultimate test after being entombed by an avalanche, several years ago). I realized that we complimented each other’s knowledge and skills. Together as training partners and
teachers, we were helping each other grow as well as lead our students in the Sanshou garden so expertly tended, primarily by master Liang, Shou-Yu, with the help of masters Wong, Yuwa and Yang, Jwing-Ming. After training together here in Vancouver and Alaska, demonstrating together throughout the heart of China in 1994 (and even imbibing a few rounds together), I came to have a deep respect and caring for Joe, his family, friends and students in Tok, Alaska. A few years ago, Master Liang asked me to contribute a chapter on ground fighting in his book *San Shou Kuai Jiao* (1997) and I reluctantly complied. Master Liang and Dr. Yang then asked me to write an entire book on this topic. I agreed only if I could enlist the assistance of Joe Faulise, who has had considerably more experience rolling around on the mat than I. I was content knowing that painting this particular fence would be a lot easier when a more experienced painter was helping me to do a good job.

When struggling with this book’s basic concept, I began to look at the relationship between Qin Na and ground fighting in the Police Judo classes that I continue to train in. From an intellectual standpoint I used this knowledge of the biomechanical principles of Qin Na in order to understand the techniques that were being shown to me. But from the standpoint of survival on the mat, I was forced to fight back with Qin Na in order to strengthen whatever hold I could muster or to weaken my opponent’s resolve with what feels and looks like just plain old ‘dirty fighting’. I came to realize that I couldn’t use too many Qin Na techniques, because attacking joints like those of the fingers and wrists, for example, are illegal in judo, with overt cranial and cervical pressure point attacks being forbidden as well. Many of these potentially harmful techniques, including leg locks, were taken out of the sporting forum so that healthy and safe competitions could take place. I did examine judo techniques through the filter of Qin Na and realized that I could hold some of the principles of judo within the conceptual framework of Qin Na. I also realized that the reverse should be true because we are dealing with only a limited number of biomechanical principles relating to the bending and twisting of the various body parts, mainly those of the extremities. It really does not matter if you are working the finger, arm, leg or even the entire body as a jointed and segmented unit; bend and/or twist the segment in an unnatural or extreme way and you can defeat your opponent. The resultant pain you create will give you the ability to control your opponent to some degree and if necessary break down his fighting machine. Certainly it takes a lot more strength to manipulate the torso than the pinkie finger, nor will bending this same little finger guarantee that your opponent submit, but both these kinds of techniques have their place in your ground fighting arsenal. Rather than just putting out yet another collection of interesting holds, we felt that we could make this book more useful and original by concentrating on the following three martial aspects:
1. the selection and preference of holding techniques which are capable of immobilizing or incapacitating an opponent with a limited danger to counterattack (that is to say you are not confined by, nor protected by, the rules of sport),

2. the relationship of these holds to the biomechanical principals used in Qin Na and the augmentation of these holds using Qin Na techniques,

3. the identification and use of pressure points for offensive and defensive purposes.

In Sanshou Dao there are no rules other than not to injure one’s training partner. We are not bound by the limitations of sport rules, boundaries of an art form, or by organizational parameters that keep styles ‘pure’. No style is really pure anyway. If you can trace martial roots back far enough, these ‘pure’ styles are usually a combination of several styles or are merely relatively minor variations of a given style. No style is ‘better’ than another. If you look at the differences long and hard enough, you will see common similarities that exist within each type of martial art. After all, there are only a limited number of biomechanical principles that are used in the martial arts, which have been creatively dressed up with a fancy or foreign name or with slight variations in form and function, to make up the myriad of martial art styles we see today. We have all borrowed from a wide variety of martial arts disciplines such as wrestling, judo, jiu jitsu, Qin Na, karate, aikido, etc.

We present a host of techniques to you in order to stir your creative juices. In no way however, are we attempting to offer an all-inclusive text on the grappling arts. Firstly we do not know all that there is to know. Our life-long study continues in earnest. Nor are we guaranteeing a lack of omissions of any major techniques within these styles. To do so would fill volumes. The techniques shown merely reflect our own personal interests and knowledge base. It is up to you, the reader, to take what suits you and your needs and toss the rest aside. We are offering a wide range of techniques, basic and advanced, simple and complicated, restraining and crippling.

The ease of application, reliability, and street effectiveness without the reliance of clothing were important considerations in the selection criteria for the techniques presented in this book, but these are loose guidelines. After all, what good is your headlock if the opponent can easily access your eyes and groin? Even the rough and tumble U.F.C. matches would change in strategy and technique deployment, if it were truly a ‘no-holds barred’ event, akin to a nasty street fight. We did not deal with throws, entrances, counters or striking finishes as these too are beyond the scope of this book. We did include a few fight sequences to show how take downs, positional changes and strikes can be interwoven from the body of static techniques outlined in this book. One can individually sense the relative combat viability and versatility of the techniques, so pick and choose those requiring further study and make them your own.
It is my hope that the Qin Na specialist can look at ground fighting with a familiarity that would invite him to expand his skills on the ground. Conversely, the ground fighter can gain an appreciation of the principles of Qin Na that would enhance his technique, be it for sport (if allowable or able to be done covertly) or street purposes (hopefully within the confines of the law).

One such improvement in the former scenario is exemplified by the tweaking up of *ude garumi* (see Chapter One). By grabbing the forearm to be controlled just above the wrist and twisting it inward to take out the slack in the forearm muscles and place extra pressure on the elbow joint prior to actually applying torque to the arm itself, the effectiveness of this technique was legally enhanced. (Figures 1-100 to 1-102) This has a similar effect on the elbow joint as grabbing the hand and doing an outside wrist lock, which is illegal in sport judo, during the application of *ude garumi*. Similarly, the Qin Na practitioner can readily make the transition of a figure-four arm lock to a figure-four leg lock or even a figure-four leg lock using the legs (or a figure-four arm lock using the legs for that matter). Take a principle and let your creativity make many techniques from it.

When I visited Australia in 1986, a martial arts instructor proudly expounded, “There are ten thousand techniques in my style”. Rather than learn or teach ten thousand techniques, it is much easier to learn and teach the underlying principles common to all of those techniques. And so I advise the reader to peruse the material in this book with a view to understanding the underlying concepts. Keep an open mind and seek to improve your technique. You will polish yourself in the process and shine brilliantly on the mat and in life itself.

Finally: I would like to receive any comment that you may have regarding this book. Please send them to arsenault@telus.net. Do you have a rare or unusual martial arts book that needs a good home in my extensive martial arts library? Let’s talk!
Preface by Joseph Faulise

There are many different styles of martial arts from many different countries. Some of them date back thousands of years. Regardless of where they came from or how long they have been in existence they have all gone through a process of evolution or change. Some, such as Tae Kwon Do, have specialized in kicking; some have specialized in throwing, such as Judo. Other martial arts moved in the opposite direction and expanded their theories to include other facets of fighting. One example of this would be Bruce Lee’s conception of Jeet Kune Do.

It is my opinion that, in the last ten or so years, one of the most important innovations in the martial arts is the no-holds barred type of fighting. Matches such as the Ultimate Fight Championship, the Tude Vale or the Shoot Fighting matches in Japan have been well received by the public. These different events helped to break down the wall that kept many martial artists apart, due to stylistic differences. Now it is not uncommon to find people who study a grappling martial art, cross training with a person who studies a striking martial art and vice versa.

When Al asked me to help him with this book on ground fighting, it was our cross training together that helped us come up with how to approach the subject of ground fighting. For many months we debated what angle to approach this subject from. Should we look at it from a grappler’s point of view? Or perhaps a person can look to fortify what ever striking art they currently study. The one thing Al and I had in common was our Qin Na (Chin Na) background. It was Al who came up with the idea that many of the people who study striking arts do, to some extent, have some sort of knowledge of locking techniques. They just don’t do them on the ground. If we could relate the similarities between the locks used in stand up fighting to the locks used by ground fighters we could find a common ground to help bring the two groups together. As we went on to examine the relationship between locks executed in the standing position and locks used on the ground, not only did we cross-reference the position of the limb being attacked, but also the tools being used (pelvis, hand, shoulder etc.) to execute the lock, along with different principles involved.

When Master Liang, Shou-Yu and Dr. Yang, Jwing-Ming and Master Wong, Yuwa started Sanshou Dao, I believe they wanted the student to go through this type of cross-referencing of principles and techniques in the martial arts. In this way the student would learn to see the similarities between the different style of the martial arts, helping the student to keep an open mind to new ideas.

By writing this book, I feel that Al and myself have taken a true Sanshou Dao journey. We have taken techniques from many different styles and have tried to show the practical similarities, while not giving credit to any one art or style (although judo is highly favored).
I feel that Al and myself would like to give credit to the men of the no-holds barred fighting. It was, after all, these events that rekindled interest in this wonderful facet of the jewel that we call the martial arts. We both hope that maybe this book would inspire others to share their knowledge with other martial artists and to write books of their own.
1-1. INTRODUCTION

Definitions of Qin Na and Ground Fighting

Before we delve into the relationship between Qin Na (Chin Na) and ground fighting, let us define each of these aspects of fighting. Qin (Chin) means ‘to seize or catch’ and Na means ‘to control or hold’. By law, a police officer that arrests a person must technically touch him/her and state the reason for his/her detention. For the combative criminal, a judicious application of force comparable with the amount of resistance offered by the arrested party is legally acceptable, hence Qin Na can be thought of in the way that a police officer ‘seizes and controls’ his suspect (Figure 1-1 that shows the author making an on-duty arrest on an assault suspect. The shoulder
crank is an effective hold down technique.). Although many martial arts claim to have a component of Qin Na in their style of fighting (often hidden within the kata), it is most highly refined in the Chinese martial arts where it is considered as one of four essential martial components. The components are: Ti, da, shuai, and na. Ti refers to kicking techniques; da refers to striking and punching moves; shuai refers to wrestling (stand-up grappling more closely associated to tripping and throwing); and na as just explained, refers to ‘seizing’ and ‘controlling’ a person’s joints, muscles and/or tendons and includes pressure point attacks on body cavities.

We refer to ground fighting as an eclectic grouping of any wrestling and grappling techniques done on the ground. The focus of this book has been shifted away from counterattacking moves as well as kicking and striking techniques done from the ground against a standing opponent. We will look at the overlap or similarities between Qin Na and ground fighting.

**Value of This Study**

What value is there in studying the relationship between Qin Na and ground fighting? Succinctly, both fighting arts mutually augment each other. The Qin Na specialist can obviously benefit from cross training in ground fighting because he traditionally stays on his feet while applying his skills. For him, the ground is a foreign place from which to fight. Some of his arsenal cannot be applied due to lack of mobility. Some techniques can be done standing up or lying down. Apart from these obvious similarities, ground fighting techniques have the same principles behind them as used in Qin Na. If the Qin Na specialist were left to his own devices, he could discover parallel applications of his art to those needed to effect ground fighting submission holds because of his understanding of the biomechanical principles involved. The method of applying these techniques could be radically different, but it is not entirely a whole new endeavor. The ground fighter would be further ahead in the fighting game than the Qin Na specialist in this arena because of his familiarity in general with fighting on the ground, the kinds of submission holds used, and the type of conditioning required to win on the ground. What he could learn from cross training with the Qin Na specialist is the augmentation of his own technique outside the rules of sport. The judo practitioner can benefit from the knowledge of ‘dirty fighting’ techniques obtained from Qin Na. Dirty fighting techniques are nothing more than fighting outside the realm of sport rules. The only rule in street fighting is that there are no rules (other than rules of morality, which tempers those with a conscience not to indulge in the excessive application of force). Indeed street fighting is a matter of survival, not rules.

**Book Outline**

This book is divided into two parts: General Concepts (theory) and Joint Locks (application). The initial chapter deals with general introductory remarks about Qin Na and ground fighting styles, including their respective histories and common bio-
mechanical principles underlying the techniques. Due to limitations in time and space, we will look briefly at the development of wrestling and Jujutsu (judo) as a part of the history of ground fighting, although there are other martial arts that incorporate ground fighting into their styles. Chapter Two deals with the principles and rules of physics that we are biomechanically bound by, with variations of the arm bar examined in this light. Understanding why techniques work will improve your technique and improvisational abilities. The types of relative body positions encountered on the ground and how some positional changes can be made are outlined. Chapter Three is an introduction into meridian theory and is included for those seeking information about the application of Traditional Chinese Medicine’s acupuncture points as they relate to target selection and acquisition. Some of the more common pressure points (with details of the local anatomy) are outlined in relation to the fourteen meridians. These points are spread out all over the body and some are always be accessible to you during ground fighting. Chapter Four reviews the body tools that we can use in combative situations as well as relate how we can use these weapons effectively against these pressure points (and other miscellaneous vulnerable areas).

Part Two of the book takes you through a systematic analysis of joint locks, beginning with the arm (Chapter Five) and progressing to the legs (Chapter Six), and finally the neck/head and body. The final chapter shows a few fighting sequences to start the creative juices flowing as to how to apply the statically introduced techniques in the dynamic, three dimensional sense of fighting. It is left up to the individual to apply the techniques in the best way that they can. This book cannot take the place of a qualified and knowledgeable instructor who can provide you with good training partners in a safe learning environment.

SOME OF THE PRESSURE POINTS AND TECHNIQUES CONTAINED WITHIN THIS BOOK ARE DANGEROUS AND CONSIDERABLE RESTRAINT MUST BE EXERCISED WHEN PRACTICING WITH YOUR TRAINING PARTNER.

This text is fully indexed with almost encyclopedic and fully cross-referenced Martial Arts and Medical Glossaries to assist you in your study and reading enjoyment.

The Fighting Spectrum

It is important to remember that this book covers only a portion of what is known about ground fighting and that ground fighting (and Qin Na for that matter) only addresses but a portion of the fighting spectrum (Figure 1-2 which shows the range of attacking techniques that vary with the distance separating the opponents.). These aspects of fighting are not to be held in isolation. They overlap and complement other methods of fighting that move laterally along the fighting spectrum.
6.5. **Combining Ankle and Knee Locks**

**Combinations and Variations**

It is very easy to add an ankle lock to a knee lock as shown in many of the previous leg lock techniques. Remember that the knee is one of the larger joints of the human body. If the knee lock does not work for you, adding the additional pain of the ankle lock may make your opponent submit faster. It makes sense to attack two joints at the same time if possible. Anytime you have your opponent in a straight leg knee lock, you should easily be able to use these following variations of the ankle lock.

White has Grey in a knee lock. Instead of just grabbing a hold of Grey’s foot, White uses a power grip and places the bony radial edge of his right wrist against Grey’s left Achilles tendon (Figure 6-64). White uses an inward and upward circular motion to grind Grey’s tendon as his instep is pressed against White’s right shoulder. White may arch backwards and raise his hips to simultaneously attack the knee joint (Figure 6-65).

Another variation is to figure four Grey’s right ankle with White’s arms (Figure 6-66) while the knee lock is applied. The instep of the foot is hyperextended in addition to the attack on the Achilles tendon. Now White can attack Grey’s ankle from two sides as well as the knee.

A final variation is for White to simply twist Grey’s right foot with both of his hands in a counterclockwise direction. This move isn’t fancy but it is extremely effective (Figure 6-67).
Double Ankle and Double Knee Lock

From a semi-kneeling position, White has proned out Grey and has scooped up Grey’s crossed ankles with his right arm and pressed them against his left shoulder area (Figure 6-68). White uses both of his hands to keep Grey’s ankles in place as he stands up, lifting Grey’s lower body off the mat (Figure 6-69). White then steps over Grey with his right leg and places his pelvis against Grey’s knees (Figure 6-70). White also arches his back, pushes his hips forward and sinks his weight against Grey’s knees to effect a double knee lock.

Key Points

1. Notice how White adopts the power grip allowing his bony portion of his wrist to work Grey’s right Achilles tendon.
2. The top of Grey’s right ankle presses against the Achilles tendon of his inner ankle to lock it as well.
3. This double knee lock may be difficult to do against a well-muscled opponent.
Kneeling Heel Hook

White is struggling in Grey’s guard (Figure 6-71). White breaks Grey’s guard and overhooks Grey’s right leg with his left arm. White then brings up his left foot up tight to Grey’s buttock while pinning his other leg to the mat with his right hand (Figure 6-72). Pivoting on his right knee and balancing himself with his right hand to the mat, White then steps over Grey’s right leg with his left leg, placing his right foot beside Grey’s groin. White simultaneously hooks Grey’s right heel with the radial edge of his left hand (Figure 6-73). White can now complete the ankle lock by using a power grip (Figure 6-74) and applying pressure to the ankle with an inward and upward circular motion.

Key Points

1. This is a dangerous move for Grey because the knee joint can easily be dislocated if White were to twist his hips in a slightly counterclockwise direction.
2. This technique is a little difficult to get into by itself. Once it is in place though, it can be devastating to your opponent because it works both the knee and the ankle.
About the Author, Alan D. Arsenault, B.Sc., B.Ed.

It was 1971 when Mr. Arsenault began his martial arts training in North Bay, Ontario under the watchful eye of Sensei Duane Sawyer in Kenshokan Dharma, Goshin Jutsu. At this time, he had yet to hear of Bruce Lee who became a screen idol in the early 70's and started the 'Kung Fu craze' here in North America. He knew about the existence of judo, as it was an Olympic sport. Karate was just a word that he associated to a newly introduced fighting style and kung fu was relatively unheard of.

Mr. Arsenault threw himself intensely into karate during his university years (1972-78) at McMaster University in Hamilton, Ontario. He attained the rank of first kyu brown belt in Eastern's rough and tumble Goju Ryu Karate. After dabbling in Chito Ryu karate and obtaining his teaching degree at Queen's University in Kingston, he moved to Vancouver, British Columbia.

He joined the Vancouver Police Department in 1979, a career he continues today. In Vancouver, he met Master Wong, Yuwa his karate instructor, or colleague as Yuwa now wishes to be called, and the true essence of karate unfolded under his expert and humble tutelage. Al was awarded his 3rd degree black belt from Dr. Wong in 1986. Al had never known such a technically brilliant yet utterly humble martial artist before. Master Wong encouraged his students in Nisei Karate-do to study all facets and styles of the martial arts and to utilize only what was useful for our temperaments and body types. Indeed, it was because of this freedom that one of Yuwa's long time karate students, Michael Levenston, came to study T’ai Chi Chu’an (Taijiquan) with Master Liang, Shou-Yu. In 1989, Michael introduced Master Liang to Yuwa and Al as being a ‘living treasury of martial arts skill and knowledge’. Master Liang proved to be indeed just that. Al stopped teaching karate, preferring to train with Master Liang. Soon the concept of Wushu Sanshou Dao was born in a gym at the University of British Columbia, where the few of them trained together (see early training photo). Sanshou Dao is basically the hybridization of the extensive and collective knowledge of these two masters with Michael and Al assisting in the meshing process whenever they could. This process still continues to grow worldwide today as they seek new skills to absorb into the slowly evolving sanshou style.

As his experience in the martial arts and street policing grew, Mr. Arsenault became interested mainly in the practical applications of the martial arts. He fought continuously with the students in his club despite a chronic back problem. Now at 50 years of age he still enjoys vigorous workouts. He obtained his black belt in judo under Tim Laidler, Brian Shipper, Toby Hinton and Wes Fung who head the Vancouver Police Judo/ Jiu Jitsu Club and he serves as an assistant instructor at this
club. Al is actively involved in teaching his fellow officers about police restraint and control tactics (within the judo club), he was a founding member of a Crowd Control Unit and he has been used extensively by the courts as an expert in non-firearm weaponry over the last two decades.

Today, he is also beginning to explore the creative side of his personality through writing and visual arts such as ‘Odd Squad’ filming of documentaries and educational videos like ‘Through a Blue Lens’ [1999], ‘Flipping the World’ [2000] and ‘Beyond the Blue Lens’ [2004] (see www.oddsquad.com).

Cst. Arsenault has had to arrest many violent offenders throughout the course of his career as a police officer. He has learned to read pre-assault cues and with the utmost speed, take the fight to his would-be assailant and put him quickly down to the ground without causing unnecessary harm. He likes to say that ‘there is a time for talk and a time for action’. Not knowing the difference could mean a trip to the hospital to treat his injuries or to police Internal Affairs to explain his actions. He has always fought smarter, not harder and he only fights when he has to. Cst. Arsenault has chosen to stay exclusively on the street as opposed to taking the softer inside ‘desk jockey’ positions. A ‘carpet cop’ he is not. He takes pride in being a ‘career constable’ and being up to his elbows in the seedy and often violent part of society (in Vancouver’s notorious skid road- the Downtown Eastside) where drug-induced human misery and surviving by instincts are the norm.

Having said this, Al advocates for a strict code of non-violence to his students other than for reasons of self-defense. If they must fight a righteous and unavoidable battle, he teaches them that there is no ‘fair’ fight, only personal survival. The amount of force they use must be proportionate to the amount of force used against them, in accordance with our laws. With such a training environment, few bullies or hot heads are attracted. These types soon leave or are shown the way out. And so our students must learn the distinction between self-serving violence and the judicious application of force for the common good of all.

For over a decade, Al has served as the President of the International Wushu Sanshou Dao Association that Master Liang, Shou-Yu, Dr. Wong, Yuwa and Dr. Yang, Jwing-Ming formed in 1988. In 1997, Master Liang awarded Al a 5th degree black belt in Sanshou Dao, a degree that is humbly acknowledged as being largely an honorary one. The SYL Institute in Vancouver is immensely popular and our students successfully compete internationally. Indeed, Master Liang has a large contingent of both local (see group photo) and international students. Sanshou Dao has spread to China and elsewhere, taking on the flavors of other styles of martial arts to give it additional strength and depth.

It is Al’s sincere hope that the cross training in martial art styles flourishes in the new millennium and that this book in some small way serves to assist in this endeavor.
About the Author, Joseph Faulise

Mr. Faulise has been training and has had an interest in the martial arts since the age of thirteen. He began training in 1973, when he was encouraged by his mother to try out for the wrestling team at school. He learned that the coach also owned a judo school and began training there as well. He did wrestling in the winter months and judo in the summer months until 1977.

In 1978 Mr. Faulise started training at a school that emphasized striking and kicking techniques, as well as throwing and ground fighting. It was here that he learned to apply his judo and wrestling skills in a more realistic and practical way. He began learning as many different facets of fighting as he could, always looking at the practicality and effectiveness of what he was learning.

In 1983 he moved to Alaska and settled in the small community of Tok. He was looking for a change from city life and as he have always enjoyed fishing and hunting. What better place he thought, than Alaska to do so. He began teaching a self-defense class for the University of Alaska through their rural education program. He taught these classes for two years, working mostly with adults. It was also in these classes that he met his wife Tess.

In 1985, with the encouragement of his wife, Joe opened up his own school. It has been her continual support that has helped Joe get where he is today. After his first year or so of teaching he found himself starving for more knowledge. It was at this point that he felt he needed more training in order to progress as a martial artist. He has always believed that if you want to get better at the martial arts, you must train with people better than yourself. As his school grew and the students progressed, they began going to tournaments in Fairbanks, Alaska, a city approximately two hundred miles distant. This was the nearest location for other martial arts schools or tournaments of any kind. It was at one of these tournaments that he met Master Larry Wick, who runs a Tang Soo Do school.

They began sharing their knowledge and developed a lasting friendship. Master Wick introduced him to many in the Fairbanks martial arts community, including Master Charles Scott who was an 8th dan in Shudo Kan Karate. He put on a yearly open tournament. Mr. Faulise was impressed with these two men and the way they ran their schools. He was encouraged to continue his quest in martial arts studies.

Mr. Faulise continued training on his own and teaching at his school, but felt he needed a teacher and some outside influence. Because most of the clubs in Alaska only practiced one style and 90% of them were striking styles of either Japanese or Korean lineage, he considered looking outside Alaska. During one of his many trips to Fairbanks, Master Wick sensed his frustration and encouraged him to find a system and teacher he liked and to stick with it.
In the fall of 1992 he went to Vancouver B.C. to train with Master Liang, Shou-Yu for nine months. It was here that he also met Al Arsenault and Master Wong, Yuwa along with Michael Levenston. He began training in Bagua and T’ai Chi Ch’uan (taijiquan) with Master Liang. After a month or so he recommended that he try the Wushu classes that led him to train in Sanshou Dao. In Sanshou Dao there are no rules other than not to injure your training partner. Needless to say this class was fairly rough. Al and Joe immediately hit it off; they were yin and yang. While their skills and backgrounds were opposites, they complemented each other. Al helped Joe with his kicking and striking combinations whereas Joe assisted Al with his throwing and ground fighting techniques. At the end of his stay in Vancouver he was graded by Master Liang and Master Wong to second degree black belt in Sanshou Dao.

Mr. Faulise returned to Alaska and reopened his school in the spring of 1993. He continues to teach and train in Alaska still exploring all aspects of the martial arts, but now he has a system and teachers to always return to, which is a great feeling.
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Effective Techniques for all Martial Arts Styles

Chin Na is the controlling art of Chinese Kung Fu and is a part of many non-Chinese martial styles. The application of Chin Na can be applied to any empty-hand fighting discipline.

Chin Na in Ground Fighting explores the use of joint locks, pressure points, and bone displacement techniques for actual fighting encounters that have “landed” on the ground. The material in this book concentrates on: holding techniques which are capable of immobilizing an opponent with a limited danger of counter-attack, the principles and theory of these holds, the identification and use of pressure points for offensive and defensive purposes.

“Over the last twenty-four years as a street policeman (Vancouver, B.C.), I have come to realize the acute deficiencies of Karate as a defensive art, or more practically, as a controlling art; as my chosen vocation demands. For myself, 'Chin Na' was like a snap-on tool, allowing me to adapt my martial arts ability to suit the highly balanced needs of personal self-protection with controlling those I was empowered to arrest.”

—from the Preface.

- General history and principles of Chin Na and ground fighting styles.
- The science of technique.
- An introduction to meridian theory and pressure points.
- A systematic look at joint locks (arm, legs, neck, and body).
- Body tools and vulnerable points.
- Fighting sequences.
- Extensive martial art and medical glossaries.

Joe Faulise has been training in wrestling and Judo since 1973. Mr. Faulise has been teaching martial arts at his Alaska Martial Arts Academy since 1985. He resides in Tok, Alaska.

Constable Alan D. Arsenault, B.Sc., B.Ed. is a twenty-four year veteran of the Vancouver Police Department. Co-author/producer of the 1999 award winning police documentary "Through a Blue Lens". He began his martial arts training in 1971. He resides near Vancouver, British Columbia, Canada.


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