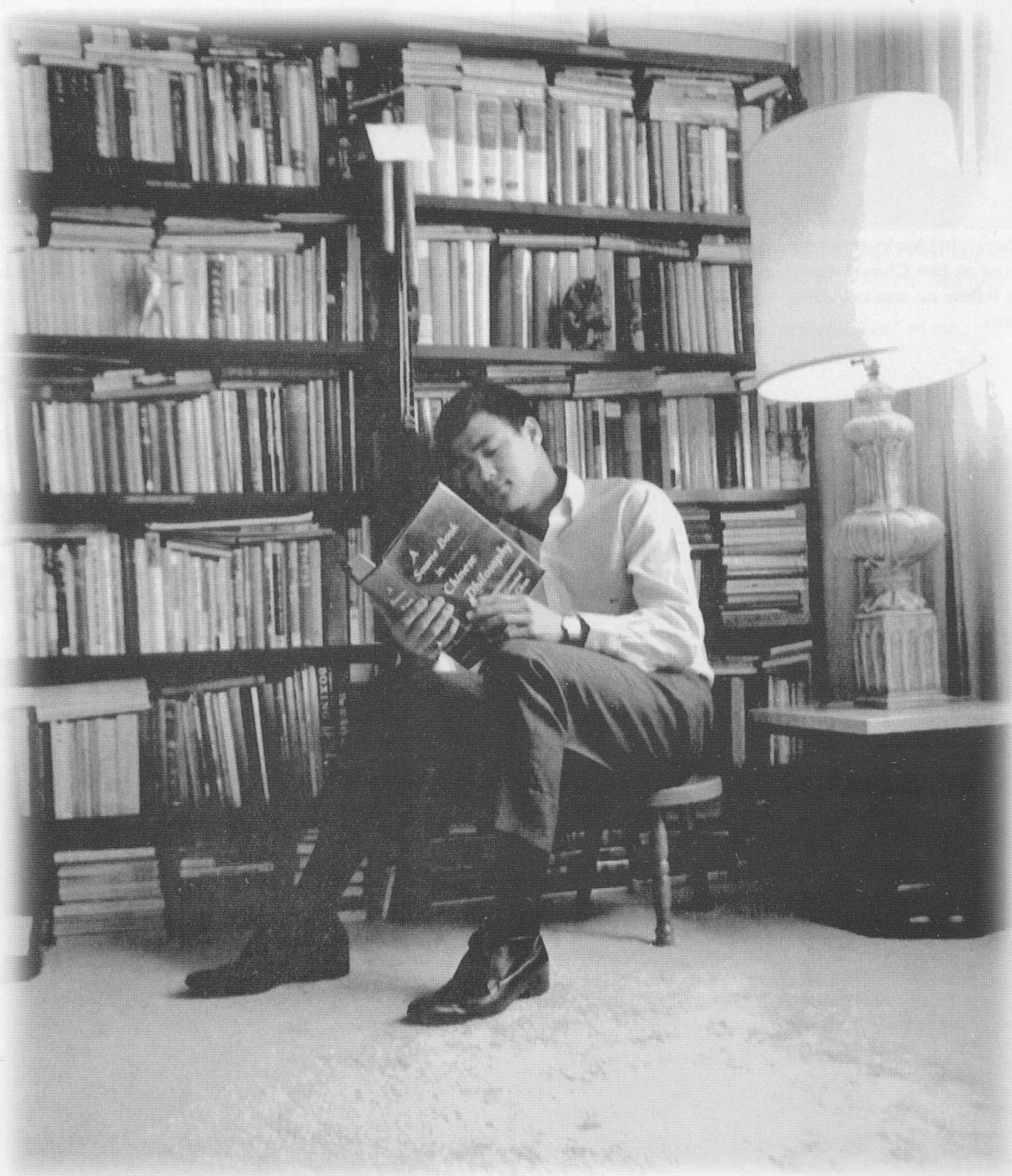


PROPERTY OF BRUCE LEE

Books from the Bruce Lee Library

By John Little

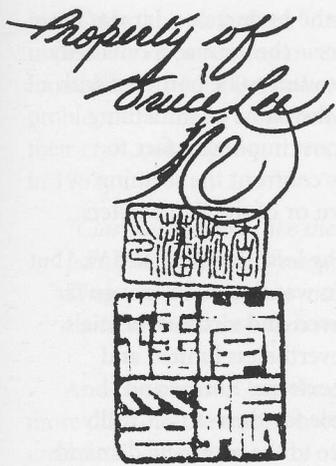


Reading philosophy – both Eastern and Western – was a favorite pastime of Bruce Lee's.

This Month: The Way of Chuang Tzu

Author: Chuang Tzu (Interpreted by Thomas Merton)

Publisher: New Directions Publishing Corporation, 333 Sixth Avenue, New York 10014, (c) 1965 by the Abbey of Gethsemani



The inside cover of Bruce Lee's copy of *The Way of Chuang Tzu*, which he has signed and stamped with his chop.

Both Plato and Aristotle were of the opinion that wonder is the root of all philosophy. And if this is true, then Bruce Lee must have become a philosopher at a very early age, indeed. Possessed of an active mind and being naturally curious, the intellectual soil of Bruce Lee's mind was rich and ready to take in the seeds of Regina Scientiarum ("the Queen of the sciences" – the medieval title for philosophy) and, once combined, the marriage brought forth a flowering

of intellectual achievement, as, over the span of 16 years Bruce Lee created a new martial art, a new genre of film, a new standard of physical fitness, a new method of choreography, a new synthesis of Eastern and Western thought, and a new philosophy.

However, it was during the early blossoming of his philosophic passion that Bruce began what would become a life-long love-affair with the natural philosophy of Taoism. By studying the "Way" and its nature, Bruce felt his mind quieted, his troubles dissipated and his soul soothed – and it is easy to see why. The Taoist philosophy is soothing; it does not dictate, for example, how you should live your life or what you "have" to do in order to become a member – it lays down no conceptual infrastructure to pass judgment on your every thought or action in order to determine if it is "good" or "bad." Taoism simply looks at life as it is and accepts it as such. But looking at life "as it is," means looking at it through eyes that are unobstructed by conditioning, whether traditional, social, political or personal, so that the truth of the vision arrives in an uncontaminated condition for processing by the brain.

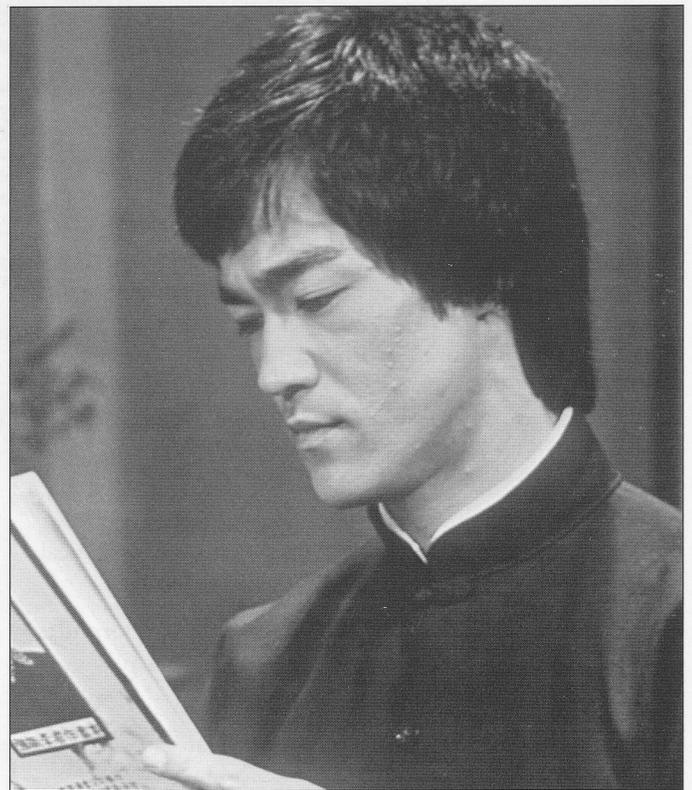
The two "founding fathers," if you would care to call them that, of Taoist philosophy are Lao-tzu, who is the legendary "author" of the book *The Tao Te Ching* (The Way and its Power), and Chuang Tzu, who is alleged to have written the book that bears his name and is generally considered by most scholars to be, in many respects, the greatest and most spiritual of all the great Chinese philosophers. He is also the most human, and the only philosopher – East or West – who makes humor a staple of his teachings. Chuang Tzu abounds in wit, paradox, satire and shattering insight into the true ground of being, much like Bruce Lee himself. What is said about Chuang Tzu in the dust jacket for Bruce Lee's copy of *The Way of Chuang Tzu* has also been said with equal legitimacy about Bruce Lee as well, that: "It is possible to read such men without understanding them; but once they are understood they cannot be resisted."

By way of history, Chuang Tzu wrote in the fourth and third centuries BC, and is considered the chief authentic historical spokesman. Lao Tzu, by contrast, is considered by

most scholars to be a legendary figure and has come to be known to us largely through Chuang Tzu's writings. D.T. Suzuki, the famous exponent of Zen Buddhism, called Chuang Tzu "without exception, the greatest of all Asian philosophers and the ancestor of Zen." Indeed, it was because of Chuang Tzu and the other Taoist sages that Indian Buddhism was transformed, in China, into the completely original and unique vehicle which we call by its Japanese name of Zen (known in Chinese as "Ch'an").

It is worth commenting briefly about the translator of this particular volume, Father Thomas Merton. Merton had been a Christian monk for some 25 years when he decided to write this book, which may sound blasphemous or shocking to our hard-line fundamentalist Christian friends in Jun Fan Jeet Kune Do. However, Merton offers no apologies:

St. Augustine once made a rather strong statement (which he later qualified), saying "That which is called the Christian religion existed among the ancients and never did not exist from the beginning of the human race until Christ came in the flesh" (*De Vera Religione*, 10). It would certainly be an exaggeration to call Chuang Tzu a "Christian" and it is not my intention to waste time in speculation as to what possible rudiments of theology might be discovered in his mysterious statements about Tao. This book is not intended to prove anything or to convince anyone of anything that he does not want to hear about in the first place. In other words, it is not a new apologetic subtlety (or indeed a work of Jesuitical sleight of hand) in which Christian rabbits will suddenly appear by magic out of a Taoist hat. I simply like



Reading the philosophy of the Tao through the writings of Chuang Tzu and Lao Tzu held particular significance to Bruce Lee and often served to pacify his mind during difficult times.

Chuang Tzu because he is what he is and I feel no need to justify this liking to myself or to anyone else. He is far too great to need any apologies from me. If St. Augustine could read Plotinus, if St. Thomas Aquinas could read Aristotle and Averroes (both of them certainly a long way further from Christianity than Chuang Tzu ever was!), and if Teilhard de Chardin could make copious use of Marx and Engels in his synthesis, I think I may be pardoned for consorting with a Chinese recluse who shares the climate and peace of my own kind of solitude, and who is in my own kind of person.

Bravo! And with such an open mind, is it any wonder that another favorite author of Bruce Lee's, the late Alan Watts, would say of Merton that he was "in a select circle of the Church's most gifted theologians and scholars [who] ... really understood what Zen is all about, and wrote most admirably of Chuang Tzu's Taoism."

Bruce Lee, like Watts and Merton, was not one to recognize any barriers – whether in the form of martial arts styles or organized religions – to the individual's direct experience of reality and spiritual truth. If you found it through entering the "cage" of an organized institution, while problematic, it wasn't fatal – as long as you were not bound by it. The individual had to seek out truth for himself, in other words, and not simply rely on it being "handed" to you from an external source.

In this spirit, Bruce found a philosophical soul-mate of sorts with Chuang Tzu, particularly the Chuang Tzu revealed through the pages of Merton's book. Although we have no hard dates as to when it was that Bruce Lee added this hardbound book to his library, it is probable, given that first-editions of books are often hardbound and that the date of its initial publication was 1965, that this was the year that Bruce first acquired it. Let us look now at what passages from this book stimulated Bruce Lee's thinking above all others:

Key:

Plain writing = a sentence or passage that Bruce Lee considered significant enough to warrant his underlining it.

Italics = notations that Bruce Lee felt compelled to make in the margins of the book, next to a particular passage.

[square brackets] = passage either before or after a sentence underlined by Bruce Lee that is necessary for purposes of context.

From Merton's Introduction to *The Way of Chuang Tzu*:

[Chuang Tzu's philosophical temper] is basically simply and direct. [It seeks, as does all the greatest philosophical thought,] to go immediately to the heart of things.

[Chuang Tzu] is not concerned with words and formulas about reality, but with the direct existential grasp of reality in itself.

[It is a symptom of western man's desperate need to recover spontaneity and depth in a world which] his technological skill has made rigid, artificial...

...to recover authentic sense of experience...

If Chuang Tzu reacted against the Ju doctrine,¹ it was not in the name of something lower – the animal spontaneity of the individual who does not want to be bothered with a lot of tiresome duties – but in the name of something altogether higher. This is the most important fact to remember when we westerners confront the seeming antinomianism² of Chuang Tzu or of the Zen Masters.

Chuang Tzu was not demanding less than Jen³ and Yi,⁴ but more. His chief complaint of Ju was that it did not go far enough. It produced well-behaved and virtuous officials, indeed cultured men. But it nevertheless limited and imprisoned them within fixed external norms and consequently made it impossible for them to act really freely and creatively in response to the ever-new demands of unforeseen situations.

Those of us who are students of Lee's history will immediately recognize that this last paragraph must have triggered an aspect of Bruce Lee's thought processes that would – particularly presuming that Bruce acquired the book in 1965, the same year he began reading Krishnamurti and seriously questioning the entire concept of "styles" in martial arts – come into play more and more as he began to realize the importance of freedom or liberation from all methods, styles and systems – regardless of how "well-behaved, virtuous" and "cultured" the people were who advanced them may have been.

The very next paragraph that Bruce deemed worthy of underlining would prove to have particular impact on this thought processes and the future direction and growth his personal philosophy and martial art would take:

The more one seeks "the good" outside oneself as something to be acquired, the more one is faced with the necessity of discussing, studying, understanding, analyzing the nature of the good. The more, therefore, one becomes involved in abstractions and in the confusion of divergent opinions. The more "the good" is objectively analyzed, the more it is treated as something to be attained by special virtuous techniques, the less real it becomes. As it becomes less real, it recedes further into the distance of abstraction, futurity, unattainability. The more, therefore, one concentrates on the means to be used to attain it. And as the end becomes more remote and more difficult, the means become more elaborate and complex, until finally the mere study of the means becomes so demanding that all one's effort must be concentrated on this, and the end is forgotten. Hence the nobility of the Ju scholar becomes, in reality, a devotion to the systematic uselessness of practicing means which lead nowhere. This is, in fact, nothing but organized despair: "the good" that is preached and exacted by the moralist thus finally becomes an evil, and all the more so since the hopeless pursuit of it distracts one from the real good which one already possesses and which one now despises or ignores.

This marks the first ever appearance – whether in Bruce's books or in his personal writings – of the term "organized despair," a term that Bruce would readily adopt and apply to what he had previously referred to as, simply, "the classical

mess.” Also the statement, “...a devotion to the systematic uselessness of practicing means which lead nowhere,” immediately struck Bruce Lee as being exactly the same problem that many conventional teachers of martial art plied their craft, causing him to recast this sentiment in an interview in 1967:

*“Classical methods like these, which I consider a form of paralysis, only solidify and condition what was once fluid. Their practitioners are merely blindly rehearsing systematic routines and stunts that will lead to nowhere.”*⁵

And the phrase, “...as the end becomes more remote and more difficult, the means become more elaborate and complex, until finally the mere study of the means becomes so demanding that all one’s effort must be concentrated on this, and the end is forgotten,” would percolate for over six years within the innermost recesses of Bruce Lee’s mind until it found expression via a new application in 1971:

*“In most cases, the means these sensei offer their students are so elaborate that the students must give tremendous attention to them, until gradually they lose sight of the end.”*⁶

There many truths that Bruce Lee found in Chuang Tzu (and in Merton’s interpretation of him in particular) that would remain with him throughout his life. Let’s proceed to the remaining statements from Merton’s introduction that Lee considered significant and interesting enough to merit underlining:

The way of Tao is to begin with the simple good with which one is endowed by the very fact of existence.

THE PIVOT

Tao is obscured when men understand only one of a pair of opposites, or concentrate only on a partial aspect of being. Then clear expression also becomes muddled by mere word-play, affirming this one aspect and denying all the rest.

Hence the wrangling of Confucians and Mohists; each denies what the other affirms, and affirms what the other denies. What use is this struggle to set up “No” against “Yes,” and “Yes” against “No”? Better to abandon this hopeless effort and seek true light!

There is nothing that cannot be seen from the standpoint of the “Not-I.” And there is nothing which cannot be seen from the standpoint of the “I.” If I begin by looking at anything from the viewpoint of the “Not-I,” then I do not really see it, since it is “not I” that sees it. If I begin from where I am and see it as I see it, then it may also become possible for me to see it as another sees it. Hence the theory of reversal (9) that opposites produce each other, depend on each other, and complement each other.

However this may be, life is followed by death; death is followed by life. The possible becomes impossible; the impossible becomes possible. Right turns into wrong and wrong into right—the flow of life alters circumstances and thus things themselves are altered in their turn. But disputants continue to affirm and to deny the same things they have always affirmed and denied, ignoring the new aspects of reality presented by the change in conditions.

The wise man therefore, instead of trying to prove this or that point by logical disputation, sees all things in the light of direct intuition. He is not imprisoned by the limitations of the “I,” for the viewpoint of direct intuition is that of every argument there is both right and wrong. He also sees that in the end they are reducible to the same thing.

When the wise man grasps this pivot, he is in the center of the circle, and there he stands while “Yes” and “No” pursue each other around the circumference.

The pivot of Tao passes through the center where all affirmations and denials converge. He who grasps the pivot is at the still-point from which all movements and positions can be seen in their right relationship. Hence he sees the limitless possibilities of both “Yes” and “No.” Abandoning all thought of imposing a limit or taking sides, he rests in direct intuition. Therefore I said: “Better to abandon disputation and seek the true light!”

(ii. 3.) Seeing the root, the totality — partiality is the whole — Two halves of one whole — not the dots or the one acted upon but the action itself —

**Bruce Lee’s
hand written annotations
within the pages of his copy
of The Way of Chuang Tzu.**

[...the effect of life in society is to complicate and confuse our existence, making us forget who we really are] by causing us to become obsessed with what we are not.

[Chuang Tzu’s paradoxical teaching that “you never find happiness until you stop looking for it” must not, therefore, be negatively interpreted. He is not preaching a retreat from a full, active, human existence into inertia and quietism. He is, in fact, saying that happiness can be found,] but only by non-seeking and non-action. It can be found, but not as the result of a program or of a system. A program or a system has this disadvantage: it tends to situate happiness in one kind of action and to seek it only there. But the happiness freedom which Chuang Tzu saw in Tao is to be found everywhere (since Tao is everywhere), and until one can learn to act with such freedom from care that all action is “perfect joy because without joy,” one cannot really be happy in anything. As Fung Yu Lan sums it up in his *Spirit of Chinese Philosophy*⁷, the sage will “accompany everything and welcome everything, everything being in the course of being constructed and in the course of being destroyed. Hence he cannot but obtain joy in freedom, and his joy is unconditional.”

[In other words, it is action not carried out independently of Heaven and earth and in conflict with the dynamism of the whole, but] in perfect harmony with the whole.

It is completely free because there is in it no force and no violence. It is not “conditioned” or “limited” by our own individual needs and desires, or even by our own theories and ideas.

[...to make such severe demands upon human nature that it cannot be realized, and indeed, even if it could be realized it would in fact] cramp and distort man, [eventually ruining both him and his society.

[The key to Chuang Tzu’s thought is] the complementarity of opposites [and this can be seen only when one grasps the central “pivot” of Tao which passes squarely through both “Yes” and “No,” “I” and “Not-I.” Life is a continual development.] All beings are in a state of flux.

[The “right way” of making things is beyond self-conscious reflection, for “when the shoe fits, the foot is forgotten.” In the teaching of philosophy,] Chuang Tzu is not in favor of putting on tight shoes that make the disciple intensely conscious of the fact that he has feet — because they torment him! [For that reason Chuang is critical not only of Confucians who are] too attached to method and

TWO KINGS AND NO-FORM

The South Sea King was Act-on-Your-Hunch.
The North Sea King was Act-in-a-Flash.
The King of the place between them was
No-Form.

Now South Sea King
And North Sea King
Used to go together often
To the land of No-Form:
He treated them well.

So they consulted together
They thought up a good turn,
A pleasant surprise, for No-Form
In token of appreciation.

"Men," they said, "have seven openings
For seeing, hearing, eating, breathing,
And so on. But No-Form
Has no openings. Let's make him
A few holes."

So after that
They put holes in No-Form,
One a day, for seven days.
And when they finished the seventh opening,
Their friend lay dead.

Lao Tan said: "To organize is to destroy."

[vii. 7.]

*scattered → organized → disorganize
and see all in ONE and one 66
in ALI*

system, [but also of Taoists who try and impart knowledge of the unnameable Tao when it cannot be imparted, and when the hearer is not even ready to receive the first elements of instruction about it.]

[Meanwhile, though he consistently disagreed with his friend the dialectician, Hui Tzu, and though his disciples, who were not without "the need to win" always represented Chuang as beating Hui in debate, Chuang Tzu actually used many of Hui Tzu's metaphysical ideas. He realized that,] by the principle of complementarity, his own thought was not complete merely in itself, without the "opposition" of Hui Tzu.

Passages Bruce Lee Underlined from the Main Text of *The Way of Chuang Tzu*:

Great Knowledge

Great knowledge sees all in one

Small knowledge breaks down into the many.

If there were no "that"

There would no "this."

If there were no "this"

There would be nothing for all these winds to play on.

So far we can go.

But how shall we understand

What brings it about?

He acts, but has no form.

The Pivot

[Tao is obscured when men] understand only one of a pair of opposites, or concentrate only on a partial aspect of being.

[What use is this struggle to set up "No" against "Yes," and "Yet" against "No"? Better] to abandon this hopeless effort and seek true light!

There is nothing that cannot be seen from the standpoint of the "Not-I." And there is nothing which cannot be seen from the standpoint of the "I." If I begin by looking at anything from the viewpoint of the "no-I," then I do not really see it, since it is "not I" that sees it. If I begin from where I am and see it as I see it, then it may also become possible for me to see it as another sees it. Hence the theory of reversal⁸ that opposites produce each other, depend on each other, and complement each other.

However this may be, life is followed by death; death is followed by life. The possible becomes impossible; the impossible becomes possible. Right turns into wrong and wrong into right – the flow of life alters circumstances and thus things themselves are altered in their turn. But disputants continue to affirm and to deny the same things they have always affirmed and denied, ignoring the new aspects of reality presented by the change in conditions.

[The wise man therefore, instead of trying to prove this or that point by logical disputation,] sees all things in the light of direct intuition. He is not imprisoned by the limitations of the "I," for the viewpoint of direct intuition is that of both "I" and "Not-I." Hence he sees that on both sides of every argument there is both right and wrong. He also sees that in the end they are reducible to the same thing, once they are related to the pivot of Tao.

[When the wise man grasps this pivot,] he is in the center of the circle, and there he stands while "Yes" and "No" pursue each other around the circumference.⁹

The pivot of Tao passes through the center where all affirmations and denials converge. [He who grabs the pivot is at] the still-point from which all movements and oppositions can be seen in their right relationship. [Hence he sees the limitless possibilities of both "Yes" and "No."] Abandoning all thought of imposing a limit or taking sides, he rests in direct intuition.

After this last sentence of Chuang Tzu's, Bruce Lee has written:

Seeing the root, the totality

– *partiality and the Whole* –

– *Two halves of one Whole* –

– *Not the doer or the one acted upon, but the action itself* –

THREE IN THE MORNING

When we wear out our minds, stubbornly clinging to one partial view of things, refusing to see a deeper agreement between this and its complementary opposite, we have what is called "three in the morning."

What is this "three in the morning?"

A monkey trainer went to his monkeys and told them: "As regards your chestnuts: you are going to have three measures in the morning and four in the afternoon."

At this they all became angry. So he said: "All right, in that case I will give you four in the morning and three in the afternoon." This time they were satisfied.

The two arrangements were the same in that the number of chestnuts did not change. But in one case the animals were displeased, and in the other they were satisfied. The keeper had been willing to change his personal arrangement in order to meet objective conditions. He lost nothing by it!

The truly wise man, considering both sides of the question without partiality, sees them both in the light of Tao. This is called following two courses at once. (10)

(ii. 4) *The fluidity of things lie in their interchangeability.*

44

Three In The Morning

When we wear out our minds, stubbornly clinging to one partial view of things [refusing to see a deeper agreement between this and its complementary opposite, we have what is called "three in the morning."¹⁰

[The truly wise man,] considering both sides of the question without partiality, [sees them both in the light of Tao. This is called] following two courses at once.¹¹

After which Lee has written:

The fluidity of things lie in their interchangeability.

Lee then read Chuang Tzu's story about "Two Kings and No-Form."¹² This story would have significance to Bruce, because he was solidly of the opinion that "it is impossible to organize truth." At the end of this story, Lee underlined the following sentence:

Lao Tan said: "To organize is to destroy."

After which Lee has written:

Scattered – organized – disorganize and see all in ONE and one in ALL.

Wholeness

[Not because of cunning

Or daring;

Not because he has learned,

But because he] has unlearned.

[All that is] limited [by form, semblance, sound, color,
Is called object.

Among them all, man alone

Is more than an object.

Though, like objects, he has form and semblance,

He is not limited to form. He is more.

He can attain to formlessness.]

When he is beyond form and semblance,

Beyond "this" and "that,"

Where is the comparison

With another object?

Where is the conflict?

What can stand in his way?

He will rest in his eternal place

Which is no-place.

He will be hidden

In his own unfathomable secret,

His nature sinks to its root

In the One.

His vitality, his power

Hide in secret Tao.

When he is all one,

There is no flaw in him.

[His spirit is] entire.

The Fighting Cock¹³

After ten more days:

The trainer said, "Now he is nearly ready.

When another bird crows, his eye

Does not even flicker.

He stands immobile

Like a cock of wood.

He is a mature fighter.

Other birds

Will take one look at him

And run."

When the Shoe Fits

The right way to go easy

Is to forget the right way

And forget that the going is easy.

Starlight and Non-Being

Then starlight exclaimed at last: "This is IT!"

"This is the furthest yet! Who can reach it?

I can comprehend the absence of Being

But who can comprehend the absence of Nothing?

If now, on top of all this, Non-Being IS,

Who can comprehend it?"

The Inner Law

He whose law is within himself

Walks in hiddenness.

His acts are not influenced

By approval or disapproval.

[He who seeks to extend his control

Is nothing but an operator.]

While he thinks he is

Surpassing others,

Others see him merely

Straining, stretching,

To stand on tiptoe.

He who is controlled by objects

Loses possession of his inner self:

If he no longer values himself,

How can he value others?

If he no longer values others,

He is abandoned.

He has nothing left!

There is no deadlier weapon than the will!

The sharpest sword

Is not equal to it!

There is no robber so dangerous

As Nature (Yang and Yin).

Yet it is not nature

That does the damage:

It is man's own will!

When faced with what we tragically perceive as the brevity of Bruce Lee's life – particularly when we see the scope of his intellect and the magnificence of his achievements his brief 32 years on this planet produced, we would do well to remember the words of Confucius who said: "If a man hears the Tao in the morning and dies in the evening, his life has not been wasted." And, as Merton adds, "If a man reaches the age of forty or fifty without ever 'hearing the Tao,' there is 'nothing worthy of respect in him.'"

At the age of 18, we have evidence in Bruce Lee's personal papers that he felt that he "*had united with Tao, I had become one with nature...there was no longer any conflict in my mind.*" Would that we could all experience but a small measure of that.

Notes on Text:

- 1.) Ju doctrine: The ethical and scholarly philosophy of the Confucians.
- 2.) Antinomianism: The view that ordinary moral laws are not applicable to Christians, whose lives, it is said, are governed solely by divine grace. Opponents of this position have always pointed, during its not infrequent recurrences, to its alarming ethical implications. By extension, it is also possible to speak of the antinomianism of other putative moral elites.
- 3.) Jen: One of the four basic virtues of Confucian ethics, Jen is the compassion that enables one to identify with the joys and troubles of others.
- 4.) Yi: One of the four basic virtues of Ju, Yi is the sense of justice, responsibility, duty and obligation to others.
- 5.) Source: Bruce Lee quoted from an article entitled In Kato's Gung-Fu Action Is Instant, by Maxwell Pollard, published in the November, 1967 edition of Black Belt magazine.
- 6.) Source: Bruce Lee's essay, Liberate Yourself From Classical Karate, published in Black Belt magazine, September 1971 edition.
- 7.) Yu-lan, Fung The Spirit of Chinese Philosophy, Boston, 1962, pg. 77.

8.) Chuang Tzu writes of the parable of "three in the morning":

What is this "three in the morning?" A monkey trainer went to his monkeys and told them: "As regards your chestnuts: you are going to have three measures in the morning and four in the afternoon." At this they all became angry. So he said: "All right, in that case I will give you four in the morning and three in the afternoon." This time they were satisfied. The two arrangements were the same in that the number of chestnuts did not change. But in one case the animals were displeased, and in the other they were satisfied. The keeper had been willing to change his personal arrangement in order to meet objective conditions. He lost nothing by it!

9.) Bruce Lee was particularly impressed by this statement of Chuang Tzu's. In fact, Lee took it to represent the highest stage of martial art, citing it in 1971 in relation to Jeet Kune Do:

"Thus, in the highest stage [of Jeet Kune Do], one is in the center of a circle and there he stands while "Yes" and "No" pursue each other around the circumference. Once can achieve that because he has abandoned all thought of imposing a limit or taking sides; he rests in direct intuition, which is returning to original freedom."

(Source: Bruce Lee's handwritten notes, untitled, circa 1971, Bruce Lee Papers)

10.) As taught by Hui Tzu. See also Lao-Tzu's Tao Te Ching.

11.) The "two courses" are, on one level, the higher way of Tao, the "divine way," and on the other, the ordinary human way manifested in the simple conditions of everyday life.

12.) Chuang Tzu writes of "Two Kings and No Form":

The South Sea King was Act-on-Your-Hunch

The North Sea King was Act-in-a-Flash.

The King of the place between them was No-Form.

Now South Sea King

And North Sea King

Used to go together often

To the land of No-Form:

He treated them well.

So they consulted together

They thought up a good turn,

A Pleasant surprise, for No-Form

In token of appreciation.

"Men," they said, "have seven openings

For seeing, hearing, eating, breathing,

And so on. But No-Form

Has no openings. Let's make him

A few holes."

So after that

They put holes in No-Form

One a day, for seven days.

And when they were finished the seventh opening,

Their friend lay dead.

Lao Tan said: "To organize is to destroy."

13.) Chuang Tzu writes of "The Fighting Cock:"

Chi Hsing Tzu was a trainer of fighting cocks

For King Hsuan.

He was training a fine bird.

The King kept asking if the bird were

Ready for combat.

"Not yet," said the trainer.

"He is full of fire.

He is ready to pick a fight

With every other bird. He is vain and confident

Of his own strength."

After ten days, he answered again:

"Not yet. He flares up

When he hears another bird crow."

After ten more days:

The trainer said, "Now he is nearly read.

When another bird crows, his eye

Does not even flicker.

He stands immobile

Like a cock of wood.

He is a mature fighter.

Other birds

Will take one look at him

And run."



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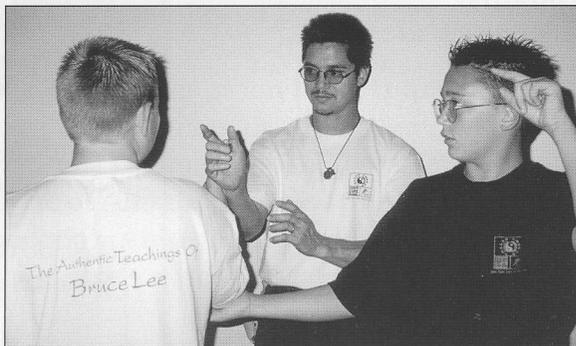
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The following is an update to our "Recommended Instructors List". There will also be another update in the next Newsletter.

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Portland, OR
(503) 654-9601
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Barry Perino
Pittsburgh, Penn.
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Al Tudor
Cincinnati, OH
(513) 272-2516
atudor@deskey.com

Tim Tackett

To request instruction from any of the following Instructors, please write in care of Tim Tackett at:
446 E. Sunset Dr. North
Redlands, CA 92373

Include your name, address, which Instructor you would like to contact you and a number where you may be reached.

Guy Robert Green
Lake Charles, Louisiana

Jose Fragus
Madrid, Spain

Michael Andaluz
Costa Del Sol, Spain

Barry Dixon
Riverside, CA

Michael Lee Goldberg
Fort Worth, TX

Bob Chapman
Northern, Florida

Segundo Gomez Sanchez
Madrid, Spain

Tim Tackett Jr.
Redlands, CA

Willy J. Wilson
Dallas, TX

Richard Weiss
Phoenix, AZ

Hal Faulkner
Eureka, CA

James Roberts
Dallas, TX

Kenneth Jonasson
Stockholm, Sweden

Bob Bremer/Tim Tackett

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Redlands, CA 92373

Include your name, address, which Instructor you would like to contact you and a number where you may be reached.

Louis Berard
Redlands, CA

Dennis Blue
Redlands, CA

Jeremy Lynch
Near Portland Oregon



The Code of Ethics of Jun Fan Jeet Kune Do



截 拳 道

Recognizing that, as members of the family of Jun Fan Jeet Kune Do, we are united in the common goals of perpetuating the teachings of the founder, Bruce Lee, and promoting unity among instructors, practitioners and general members, all members agree to abide by the following code of ethics:

- 1) To always respect and protect the name and image of the founder of Jun Fan Jeet Kune Do, Bruce Lee, and the art that he developed.
- 2) To have mutual respect for each member and to refrain from making any negative comments about a fellow member. If members have grievances with each other, these should be addressed in private or at a meeting of the Nucleus and not debated in a public forum.
- 3) To share philosophical insights and technical knowledge freely with each other in order to further enhance each person's efficiency in the art.
- 4) To be fully responsible for the actions of your subordinates – assistants, associates, instructors, and employees; to enforce a code of ethics that includes the guidelines set forth in this document. If a member has a problem with a student of another member, they are to bring it up with that member for redress.
- 5) To have respect for any other discipline a member may be involved in outside of Jun Fan Jeet Kune Do. In other words, if a member studies another martial art, their ability should be highly regarded; however, another art should not be referred to as Jun Fan Jeet Kune Do.

Membership in Jun Fan Jeet Kune Do

General membership in Jun Fan Jeet Kune Do is available to any and all who support the goal of maintaining the integrity of the art of Jun Fan Jeet Kune Do as taught, practiced, and recorded by its founder, Bruce Lee, and of preserving and perpetuating the art for the benefit of future generations.

Responsibilities of membership include:

- 1) to abide by the code of ethics.
- 2) to willingly share information about JFJKD responsibly and accurately.
- 3) to refrain from negative criticism of other arts and practitioners and instructors thereof.

A general member is not certified or recognized as an instructor or practitioner of Jun Fan Jeet Kune Do. A general member may not use the JFJKD name to promote themselves, their business, or any commercial products. Jun Fan Jeet Kune Do is a registered trademark of the Jun Fan Jeet Kune Do non-profit corporation. Funds received by Jun Fan Jeet Kune Do are used to further the goals of the organization. General members will receive a membership card, an official JFJKD emblem pin, a member handbook, a quarterly newsletter, and participation in the Jun Fan Jeet Kune Do Annual Meeting for members only, as well as various activities of the organization.

Those seeking instruction in the art of Jun Fan Jeet Kune Do should contact the Nucleus for a recommended teacher. Certification to instruct is not a function of Jun Fan Jeet Kune Do, the certification process is handled by individual instructors and their students.

YES

NO

“Thus, in the highest stage, one is in the center of a circle and there he stands while “Yes” and “No” pursue each other around the circumference.”

— Bruce Lee