

THE WISDOM OF BRUCE LEE

A TIGER TALE

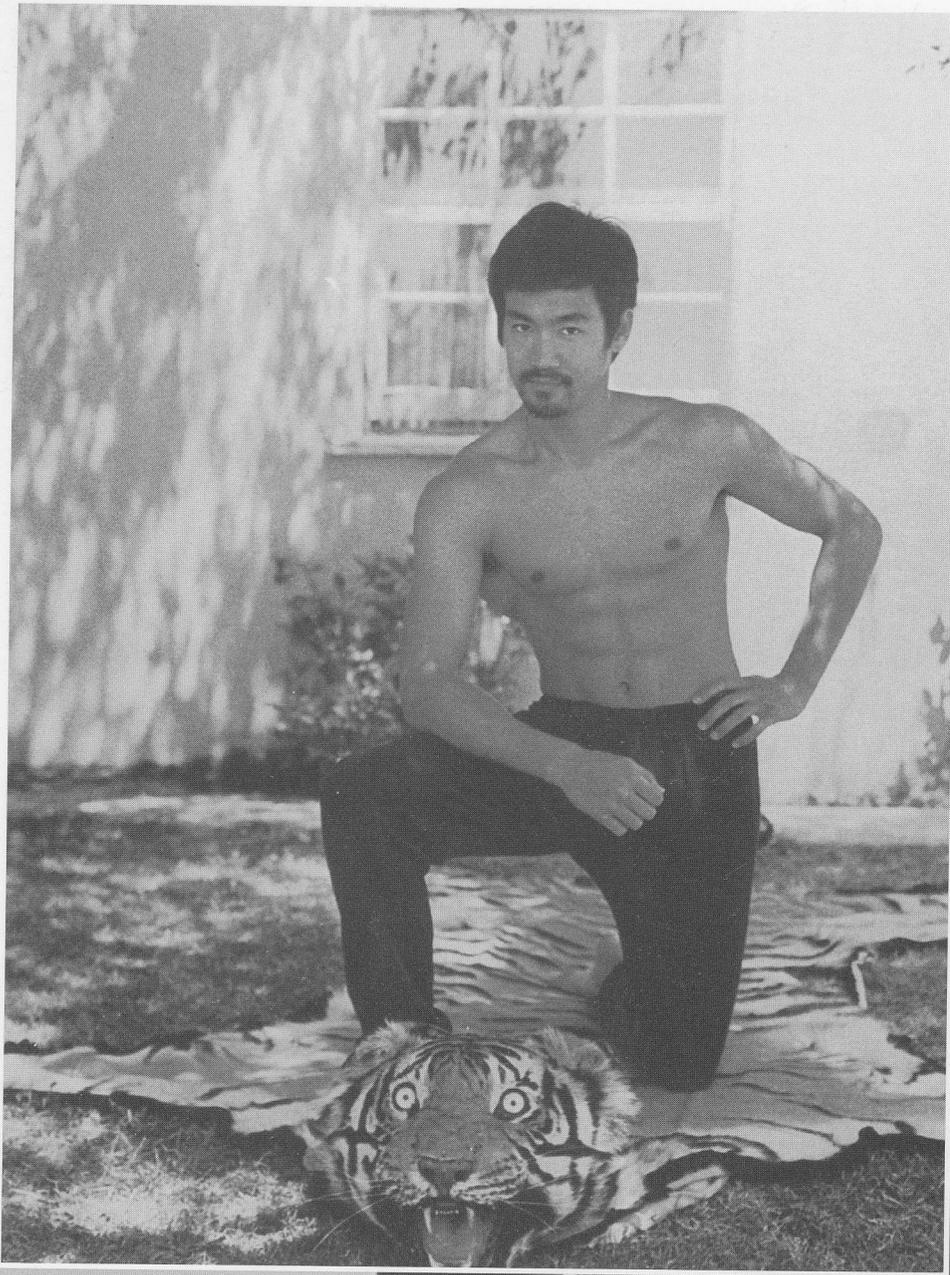
By Ted Wong



Bruce Lee (right) takes shares an off camera moment with his wife Linda (left) during a break from filming *The Game of Death* in 1972. Bruce rests his feet on the head of the tiger skin that taught him a valuable lesson about himself two years earlier.

Bruce Lee once purchased a tiger skin in Hong Kong. At the time he had told me that this particular skin was the second largest tiger skin in existence -- and I believed it! The skin was so big that when it was completely stretched out, it took up almost all of the space on the floor of his office at his home on Roscomare Road in Bel Air. Bruce had layed it out over the top of a table that stood roughly knee high in the center of his office.

One day when I was at Bruce's house, I noticed Bruce leaning against the doorway to his office and staring at the tiger rather intensely. I should point out that the way Bruce's home in Bel Air was laid out, Bruce's office was on one side of the hallway, while the bedrooms were in two rooms across the hallway and situated just down the hall from his office. In any event, Bruce continued to stare at this tiger skin for several minutes without saying a word. Then, after several additional seconds of contemplation, he took notice of me and said, "You know something, Ted? One evening when I was standing at this very same spot, looking at this tiger skin, all of a sudden, through my imagination I thought that the tiger came alive and started to come toward me in the doorway. Without any conscious effort or thinking, I stepped forward towards the advancing image of the tiger to intercept it, because I realized that Linda, Brandon and Shannon were in the next room. I stepped right in front of the door to block its way. I always knew that I would protect my family, but that was the first time -- at that instant -- that I received internal confirmation on an emotional



level that I would protect my family to the death -- without thinking twice about it. I would save my family." Then he smiled at me in the way that only Bruce could smile and said "And I feel very good about that."

Linda still has this tiger skin -- in fact, you can see it in the movie "The Game of Death," as Bruce had Dan Inosanto sit on it at the beginning of their fight scene which was to take place in what was to be called "The Temple of the Tiger." But when Bruce told me this, I realized that he was referring to taming the tiger of our fears, doubts and insecurities. At some point in our lives, we realize that we have overcome our fears and from that we learn something about ourselves, what we are capable of, what our courage is in the face of adversity, and what we truly value enough to give our life for. For Bruce Lee, he learned that it was his wife and children, and that he would be willing to go up against impossible odds --even death -- rather than to ever see them placed at risk.

Tigers were among Bruce Lee's favorite animals. He hung a black and white photo of one in his office at the Golden Harvest studios in Hong Kong (below), and purchased the skin of what was considered in 1970 to have been the second largest tiger in existence (left).



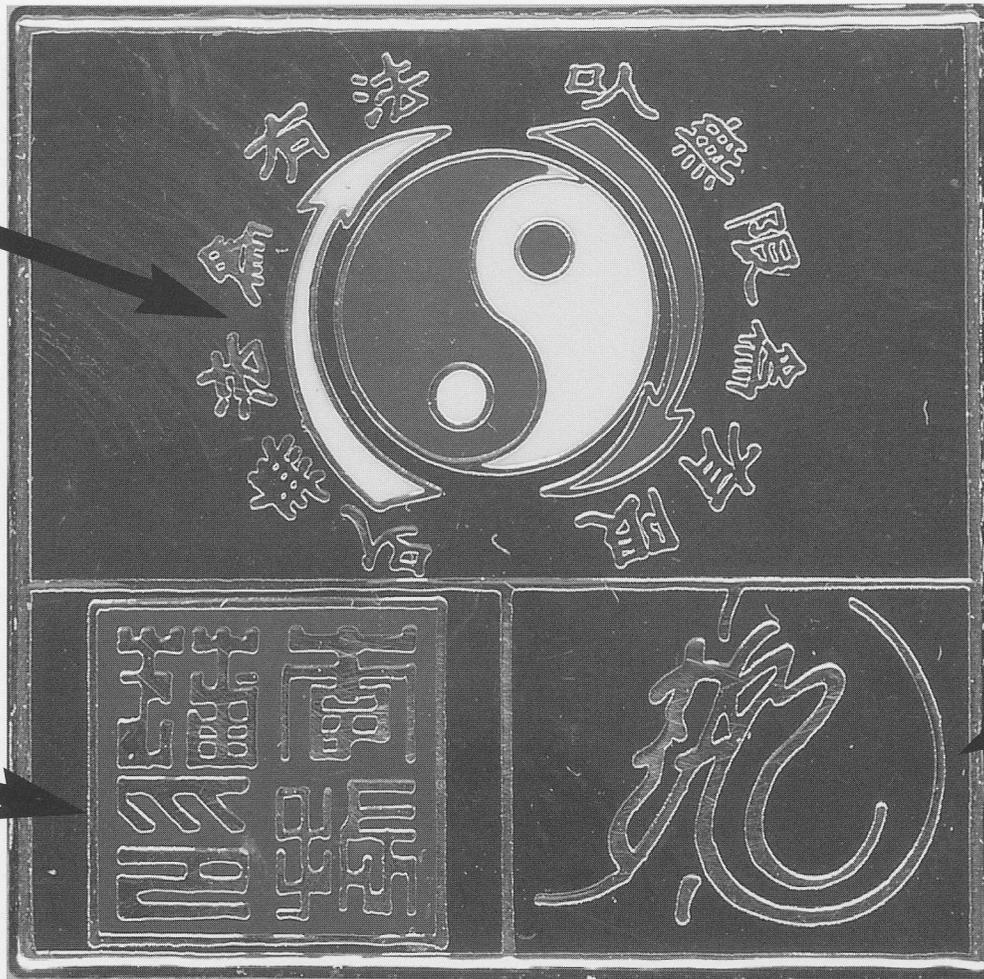
An Explanation of the Logo for Jun Fan Jeet Kune Do

By Tommy Gong

The Yin-Yang symbol emphasizes the continuous unceasing interplay between the two forces of the universe —Yin and Yang

Bruce Lee's personal chop represents the foundational building blocks of the art; a structure to be built upon for personal growth. Nevertheless this foundation must be maintained from generation to generation.

Bruce Lee's Chinese signature represents the transition of the more traditional martial arts forms to more personal forms of human expression, just as Bruce Lee went from a structured art like Wing Chun Gung Fu to a less structured Jun Fan Gung Fu, to later develop the formless form of his own personal self-expression, Jeet Kune Do.



The creation of the new logo for Jun Fan Jeet Kune Do was the result of six months of deliberation on the part of the Jun Fan Jeet Kune Do Nucleus.

An Explanation of the Elements

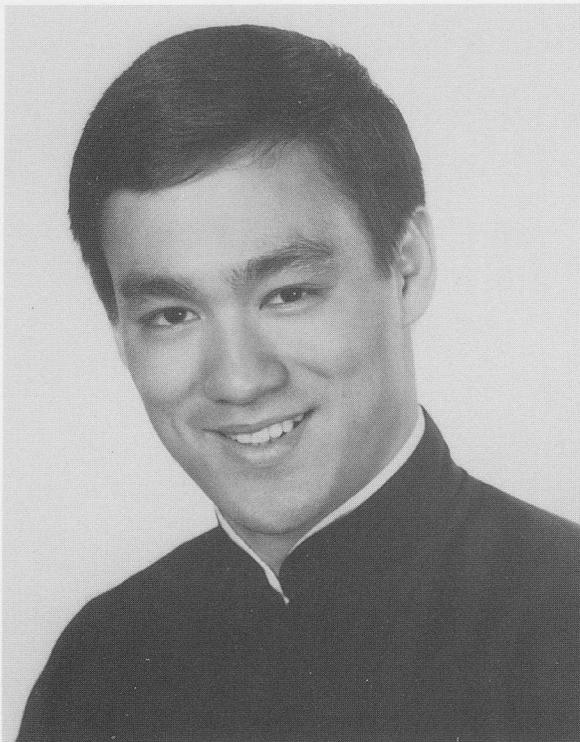
It would be appropriate to use Bruce Lee's own words to explain the original school emblem, the yin and yang symbol:

"JKD is based on the symbol of Yin and Yang, a pair of mutually complementary and interdependent forces that act continuously, without cessation, in this universe. In the above symbol, the Yin and Yang are two interlocking parts of "one whole," each containing within its confines the qualities of its complementaries. Etymologically, the characters of Yin and Yang mean darkness and light. The ancient character of Yin, the dark part of the circle, is a drawing of clouds and hill. Yin can represent anything in the universe as: negativity, passiveness, gentleness, internal, insubstantiality, femaleness, moon, darkness, night, etc. The other complementary half of the circle is Yang, which in its ancient form is

written with the lower part of the character signifying slanting sunrays, while the upper part represents the sun. Yang can represent anything as positiveness, activeness, firmness, external, substantiality, maleness, sun, brightness, day, etc. The common mistake of most martial artists is to identify these two forces, Yin and Yang, as dualistic (thus the so-called soft styles and the firm styles). Yin-Yang is one inseparable force of one unceasing interplay of movement. They are conceived of as essentially one, or as two co-existing forces of one indivisible whole. They are neither cause and effect, but should be looked at as sound and echo, or light and shadow. If this "oneness" is viewed as two separate entities, realization of the ultimate reality of JKD won't be achieved. In reality, things are "whole" and cannot be separated into two parts. When I say the heat makes me perspire, the heat and perspiring are just one process as they are co-existent and the one could not exist but for the other. If a person riding a bicycle wishes to go somewhere, he cannot pump on both pedals at the same time or not pumping them at all. In order to go forward, he has to pump on one

pedal and release the other. So the movement of going forward required this "oneness" of pumping and releasing. Pumping is the result of releasing and vice versa, each being the cause and result of the other. Things do have their complementaries and complementaries co-exist. Instead of mutually exclusive, they are mutually dependent and are a function each of the other. In the Yin-Yang symbol there is a white spot on the black part and a black spot on the white one. This is to illustrate the balance in life, for nothing can survive long by going to either extreme, be it pure Yin (gentleness) or pure Yang (firmness). Notice that the stiffest tree is most easily cracked, while the bamboo or willow survive by bending with the wind. In JKD, Yang (firmness) should be concealed in Yin (gentleness) and Yin in Yang. Thus a JKD man should be soft yet not yielding, firm, yet not hard."

According to Nucleus member Dan Lee, "Bruce added two arrows around the Tai Chi circle to further emphasize that the JKD fighting techniques must contain the harmonious interplay of Yin (pliable, yielding) and Yang



As the spiritual father of Jun Fan Jeet Kune Do, Bruce Lee continues to inspire us toward our own personal liberation.

(firm, assertive) energies." It is to emphasize the continuous, unceasing interplay between the two forces of the universe: Yin and Yang.

The Chinese phrases surrounding the symbol are: "Using No Way as Way" and "Having No Limitation as Limitation," pronounced "Yee Mo Faat Wai Yao Faat" and "Yee Mo Haan Wai Yao Haan," respectively. Regarding the first statement, one is to approach combat without any preconceived notions, and simply respond to "what is." In this way, the martial artist is adaptable and pliable enough to fit in with the opponent and situation instantaneously. He is using no particular or set way that was preconditioned in him. "No-mindedness" is a term often used to describe this state of unconscious consciousness or conscious unconsciousness. And, indeed, it is an ideal state that is difficult to attain, but which one aspires to. In addition, one tries to be like water when using this "no-way" approach. Water automatically assumes the container that it is poured in, thereby constantly fitting in with and adapting to the situation.

By having no limitation as the only limitation, one can transcend martial arts boundaries that are set by style, tradition, race, individual preferences, etc. Lee gave the JFJKD man the freedom to explore other martial arts with the only limitation being that he only has two hands and two feet and the objective is how to use them to the maximum. Furthermore, Lee wanted us to search deep within ourselves to find what works best for each one of us. No longer are we dependent on the teachings of various styles or teachers. But by taking an honest assessment of our

own strengths and weaknesses, we can improve our martial skill as well as our daily living. Like he said, "Knowledge ... ultimately, means self-knowledge." With this freedom to improve our skill and life in any way that we like, one is able to honestly express one's self.

The symbol in the bottom left square is Bruce Lee's personal "chop," which comes from a traditional Chinese seal. Chops have been used in China for more than thirty centuries to stamp documents and works of art with a signature or seal of authority. Comprised of a stone with its impression carved into the bottom, chops were significant in ancient China, since emperors would seal important documents with them. If a document was not sealed with the emperor's chop, the recipient would become suspicious. Reading from right to left and top to bottom, the meaning of the Chinese characters is "Lee Jun Fan Meng." Meng simply means name. Hence, "By the Name of Jun Fan Lee."

The character in the bottom right square is Bruce Lee's personal signature in Chinese, an artistic rendition of the Chinese character "dragon," pronounced "Loong" in Chinese. Bruce Lee had been nicknamed "the little dragon" since childhood as he had been born in the year of the dragon. According to the Chinese astrological calendar, dragons are passionate, honest, brave, and soft-hearted, but somewhat stubborn, very healthy and energetic. They are intelligent, gifted, and often perfectionists.

The use of the three elements explained above is to symbolize that Jun Fan Jeet Kune Do is Bruce Lee's personal art as signified with his personal stamp and signature. Jun Fan Jeet Kune Do is Bruce Lee's personal growth in the martial arts, not anyone else's personal growth. This is the founder's art.

The Positioning of the Elements

The elements are organized such that it be in the form of a chop, and rightly so. It is the official seal of JFJKD, the organization dedicated to the preservation and perpetuation

of Bruce Lee's entire body of work. Furthermore, the squarish look of the symbol connotes that this is the foundational building blocks of the art; a structure to be built upon for personal growth. Nevertheless, this foundation is maintained from generation to generation.

The chop and Loong signature are positioned on the bottom to symbolize that this art is built upon Bruce Lee's legacy. Jun Fan Jeet Kune Do is dependent on Bruce Lee and his growth in the martial arts. Without Bruce Lee, this art would collapse as it would have no foundation. The order of the chop to the loong signature is to symbolize the transition of the more traditional forms of martial arts to more personal forms of human expression, just as Bruce Lee went from structured Wing Chun Gung Fu to a less structured Jun Fan Gung Fu, to later develop the formless form, Jeet Kune Do. We are to utilize Bruce Lee's life as an inspiration to achieve our full potential in martial arts and life, in general. At the same time, the structure of JFJKD is maintained with the inspiration planted in each student to work towards personal liberation.

It is the objective of the JFJKD Nucleus to preserve and perpetuate this inspiration for future generations with the highest degree of accuracy in the contexts of physical/technical training, philosophical thought, and historical background. And this is illustrated by the Jun Fan Jeet Kune Do Symbol, a registered trademark of Jun Fan Jeet Kune Do, which cannot be used legitimately by any person unauthorized to do so by the Jun Fan Jeet Kune Do Nucleus.



With keenly cultivated philosophical insights, Bruce Lee put much thought into the creation of his initial logo for Jeet Kune Do.

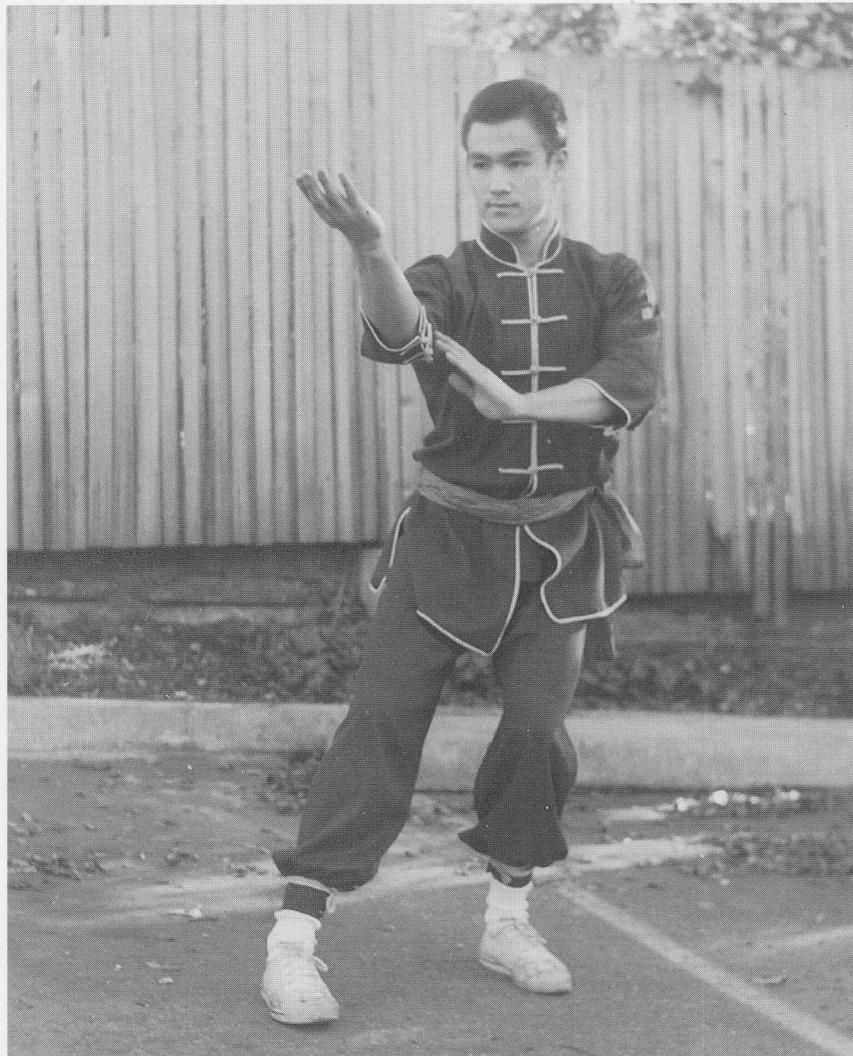
ASK BRUCE LEE

Jeet Kune Do & Wing Chun

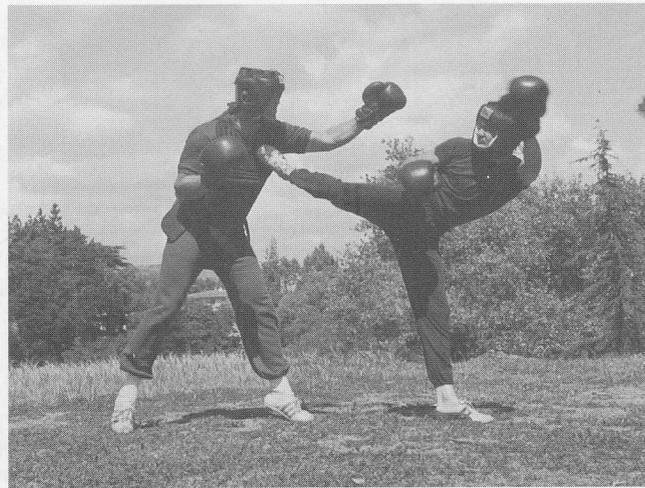
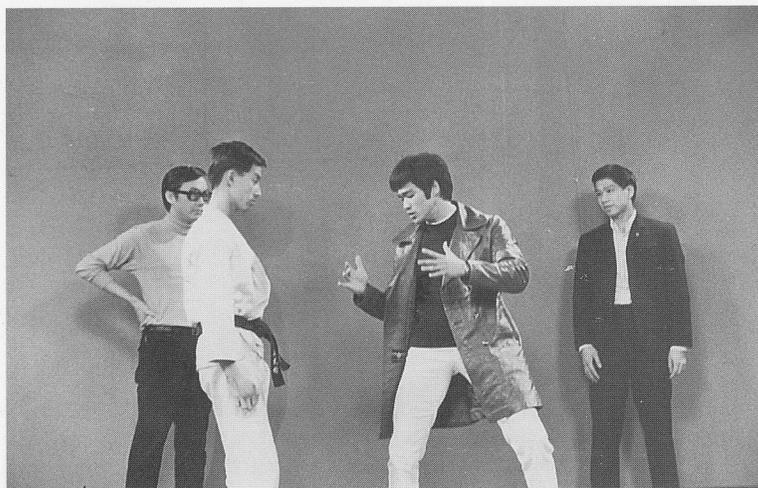
Compiled & Edited by John Little

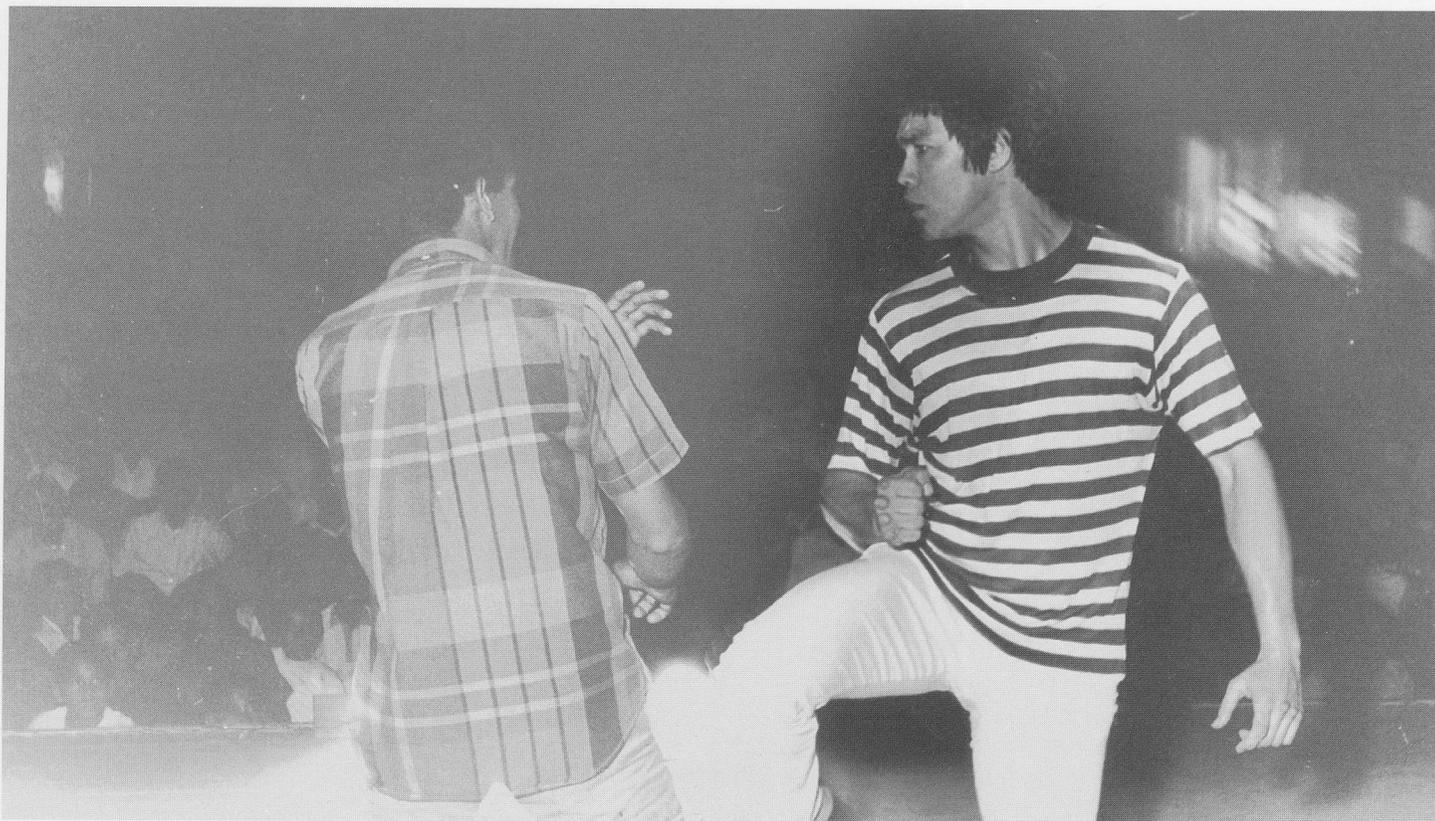
Dear Bruce: It would appear that much of Jeet Kune Do is based upon the "style" of Wing Chun Gung Fu (i.e., the "sticking of the hands" exercise and the "tucked in elbow"). Is this so?

BRUCE LEE: The foundation of Jeet Kune Do is very much like Wing Chun in that it advocates elbows in position, the center line and straight punching. Now there are three stages in the cultivation of Jeet Kune Do, each of them interrelated. The first stage is "sticking to the nucleus;" the second stage, "Liberation from the nucleus;" the third stage, "returning to original freedom." Classically speaking, sticking to the nucleus is merely based on the interior/exterior straight line and rejects the curved line on the idea that the shortest distance between two points is a straight line. True, the straight line is very efficient (depending on the circumstances, that is), but rejection of the curve will lead to separation from the whole and the totality will not be achieved when men stubbornly cling to one partial view of things. After all, a good martial artist should be able to strike and kick from all angles and, with either hands or legs, take advantage of the moment. Therefore, straight punching in Wing Chun becomes a means to an end, but not the end itself, and it should be reinforced and supported by other compact angle punches and kicks as well, thus, as whole, making one's style more flexible without confinement or limitation. Like western boxing, Jeet Kune Do is most fluid and the fluidity of movements lies in their interchangeability. By combining the first and second stages we have the natural returning to original freedom, and that is, the absence of a standardized style, the notion of attaching to a method, or the idea of rejecting the straight or the curve. Any action that is based on a set, conditioned course is the action of choice and such action is not liberating and will create conflict and resistance. After all, you can straight-punch a swinger and curve a straight puncher; sometimes the straight is useful, sometimes the curve, depending on the circumstances. In the eyes of combat there is not a set course, but the totality of action, and in this totality there is nothing to choose and nothing better or worse. One can say that the pivot of Jeet Kune Do passes through the center where the curve and straight



Although Bruce Lee began his formal martial art training in Wing Chun (top), over time he dissolved the parameters of the art to create what he considered to be a more direct and personal experience of the simple, direct and free-flowing nature of combat "in its suchness" (below left), which included placing more emphasis on full-contact sparring (below right).



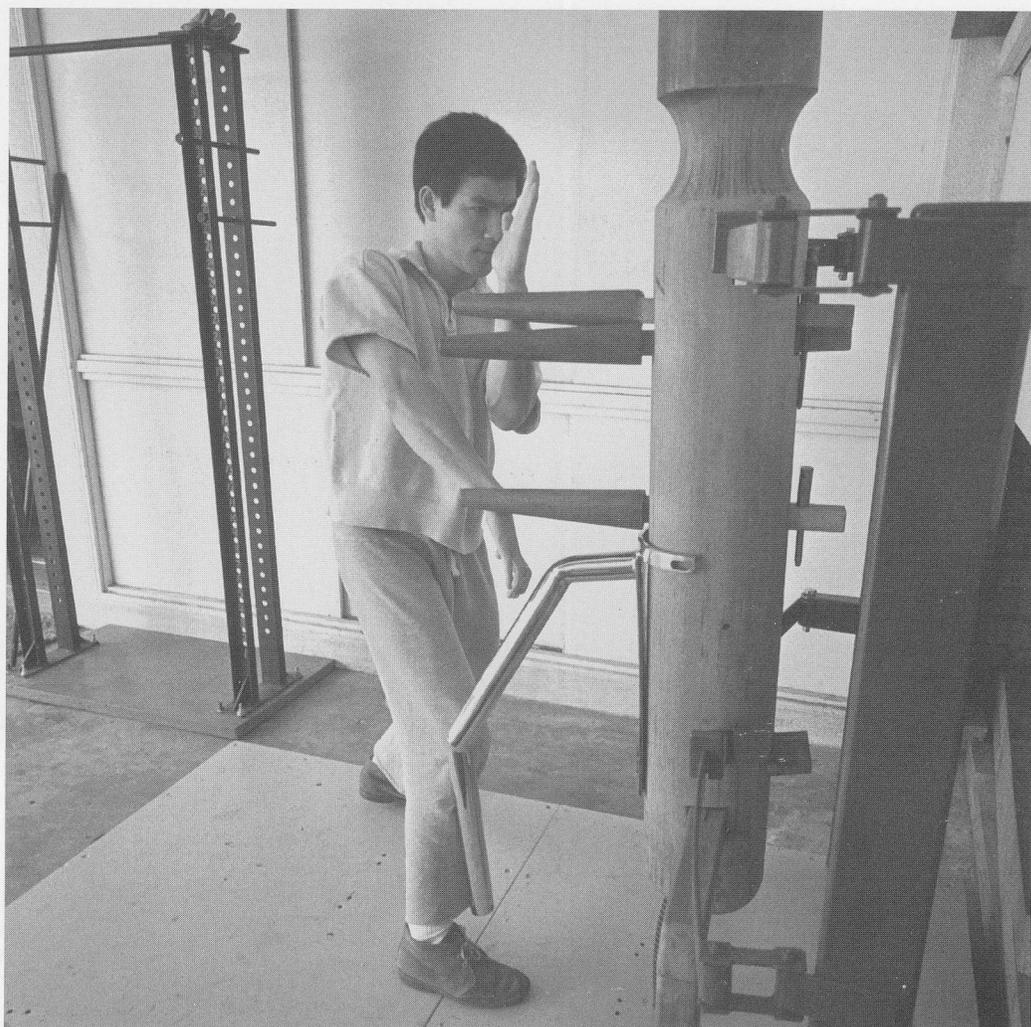


While his early training involved extensive practice on the Wooden Dummy (below), which is a staple in the Wing Chun system, Bruce Lee's later training focused more on mobility and sparring with a living, moving and reacting opponent (top).

converge and , in the ultimate, Jeet Kune Do is a circle without circumference. "In the landscape of spring there is neither better nor worse; The flowering branches grow naturally; some long, some short" (a Zen saying).

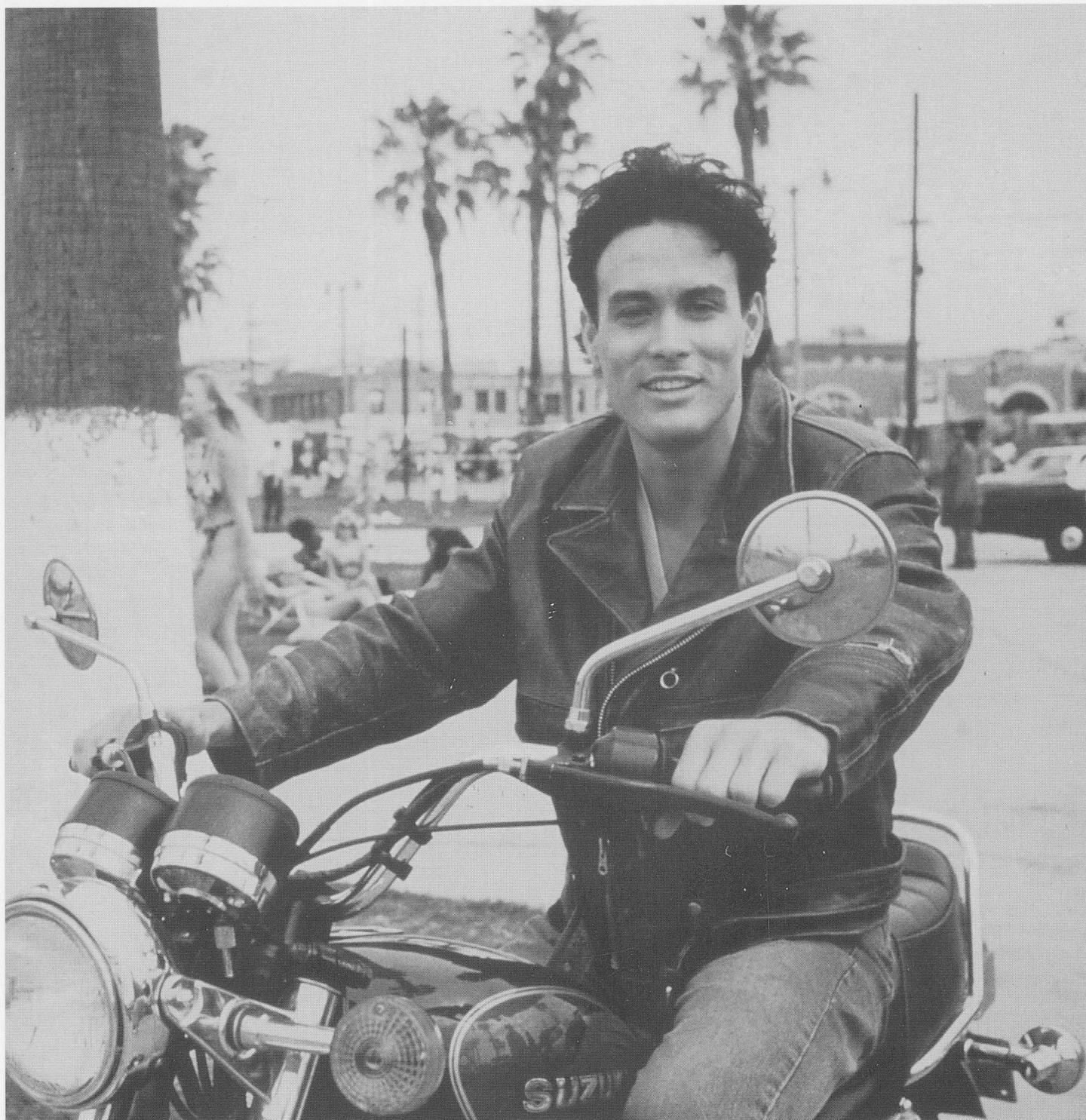
Source: Bruce Lee quoted from the magazine article entitled Bruce Lee Talks Back: Readers Sounding Board, Black Belt Magazine, January, 1968 issue.

In each issue of "Knowing Is Not Enough," Jun Fan Jeet Kune Do Nucleus member, John Little will cull through the Bruce Lee archives, pouring over Bruce Lee's various interviews, notes, letters and writings, to provide you the reader with answers to your questions about Bruce Lee, his life, his art, his philosophy, with words directly from Bruce Lee himself. Please send your questions for this column to "Ask Bruce" c/o The Jun Fan Jeet Kune Do Nucleus, 4201 967 E. Parkcenter Boulevard, Box 177, Boise, Idaho, 83706, attn: John Little.



THE BRANDON LEE MEMORIAL COLUMN

Thoughts and Opinions From Brandon Lee



"We reduce ourselves at a certain point in our lives to kind of solely pursuing things that we already know how to do. You know, because you don't want to have that experience of not knowing what you're doing and being an amateur again. And I think that's rather unfortunate. It's so much more interesting and usually illuminating to put yourself in a situation where you don't know what's going to happen, than to do something again that you already know, essentially, what the outcome will be within three or four points either way."

—Brandon Lee

Source: Brandon Lee in conversation with Jun Fan Jeet Kune Do Nucleus member, John Little, recorded in August, 1992. The Jun Fan Jeet Kune Do Nucleus encourages all of its members and fans of Brandon Bruce Lee to contribute to Brandon's Drama Scholarship Fund at Whitman College c/o the Development Office, Walla, Walla, Washington, 99362. Tax deductible contribution information can be obtained by calling (509)527-5165.

"PROPERTY OF BRUCE LEE" (Excerpts from the Bruce Lee Library) by John Little

**This Month: *Think on These Things*, Author: Jiddu Krishnamurti
Publisher: Harper & Row, 1964**

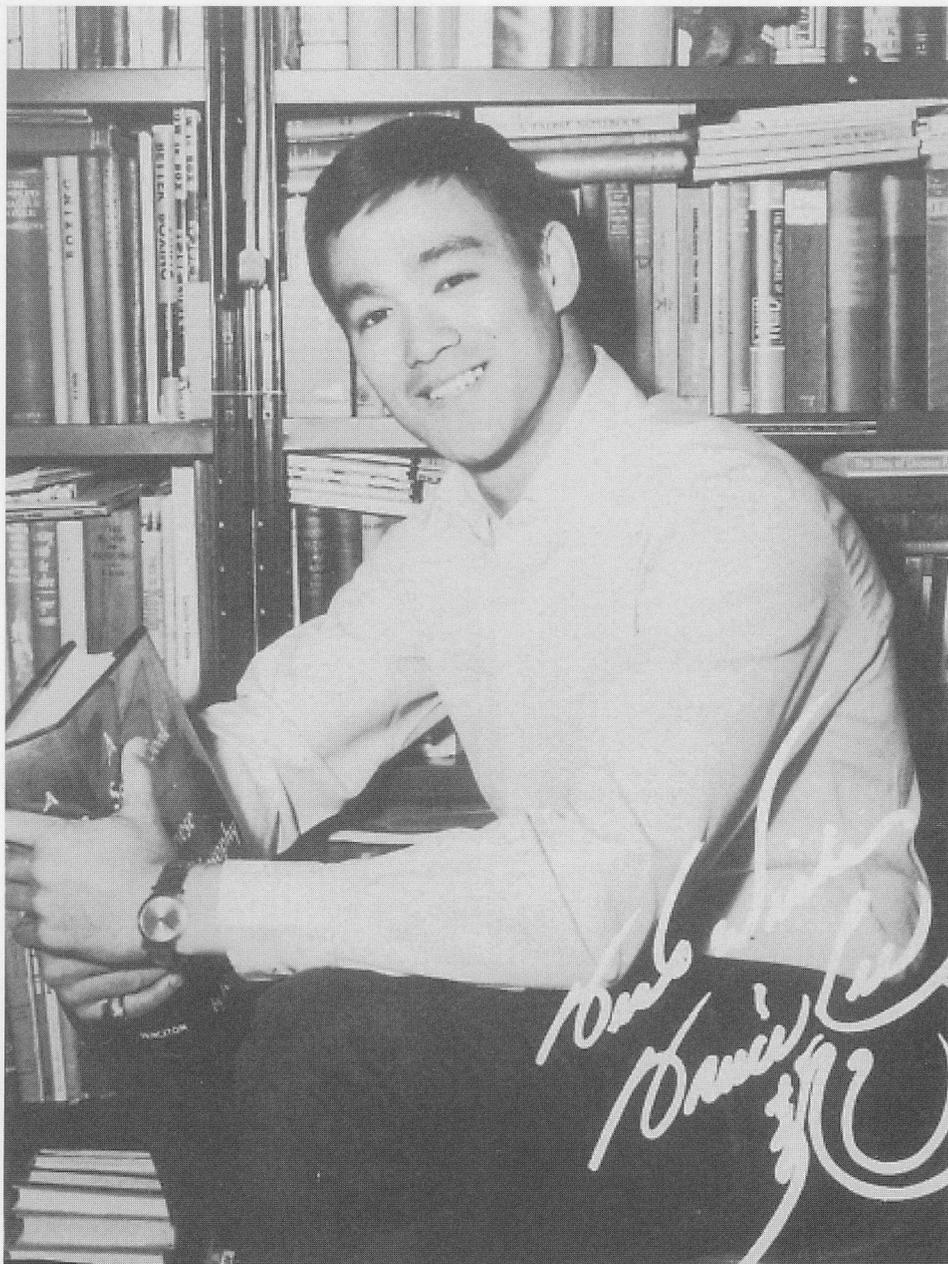
*"Do you know what it means to learn?
When you are really learning you are learning
throughout your life and there is no special
teacher to learn from. Then everything
teaches you -- a dead leaf, a bird in flight, a
smell, a tear, the rich and the poor, those who
are crying, the smile of a woman, the haughti-
ness of a man. You learn from everything,
therefore there is no guide, no philosopher, no
guru. Life itself is your teacher, and you are in
a state of constant learning. "*

-- one of Bruce Lee's favorite passages
from the book *Think On These Things* by
Jiddu Krishnamurti

It would not be a stretch to say that Jiddu
Krishnamurti -- a non-martial artist -- played a
significant role in the development of Jeet
Kune Do. While Bruce Lee (Jeet Kune Do's
founder) was by 1965 already well along in
his process of evolving away from traditional
methods and approaches to combat, on
November 19, 1966, an event happened that
would prove to have far reaching impact not
only upon Lee's martial art and its future
development, but also upon his life and what
it would soon become.

It happened mundanely enough; Bruce
Lee walked into the Pickwick Bookshop,
which was then located on 6743 Hollywood
boulevard in Hollywood, California, and pro-
ceeded to engage himself in one of his
favorite pastimes -- porusing the bookstore
shelves to check out the selection of fitness,
martial arts, business and philosophy titles.
Bruce Lee purchased three books that day:
Creative Selling by Charles Lohse (presum-
ably because he would be opening his third
Jun Fan Gung Fu Institute in L.A.'s
Chinatown in three short months), *The
Fighting Man*, a book on boxing that was
originally published in 1916 (Lee was a
HUGE boxing fan) and finally, a book bearing
the intriguing title *Think on These Things* by a
philosopher named Jiddu Krishnamurti.

After reading this book, Bruce Lee was
never again the same. He would, over the next
six years and seven months of his life, pur-
chase no less than 22 books by or about
Krishnamurti, and he was not particularly
fond of lending out his "repositories of knowl-
edge" (as he referred to his books) to others,
as evidenced by this anecdote provided by
Australian actor (and one time James Bond)
George Lazenby:



Throughout his lifetime, Bruce Lee was a prolific reader, thinker and writer. He amassed a voluminous personal library that totaled well over 2,500 books. Possessing an extremely active mind, not only did Bruce read these books but he also annotated the margins of many of the titles with his own unique insights and extrapolations of the author's data. Each issue of "Knowing Is Not Enough" provides members of Jun Fan Jeet Kune Do with an opportunity to spend some time alongside Bruce Lee in his library, discovering which books held his interest, which ones did not, and which ones inspired within him a new burst of creative mental energy. We shall look at which passages inspired him to jot down notations and which titles proved to be signposts in his own process of personal discovery and martial mastery. A process that led to the formation of Jun Fan Jeet Kune Do.

"Learning is not merely the process of gathering information, but a discovery of the extraordinary riches that lie beyond the scope of the mind: and for the mind that makes this discovery there is joy."

—from the book

THINK ON THESE THINGS

by J. Krishnamurti
Edited by D. Rajagopal

In the pages of his new book, Krishnamurti invites the reader to share a pilgrimage of discovery—a quest for the deeper meaning of the things that are happening around and within him each day. With the wisdom and eloquence that mark all his works, the great spiritual teacher probes to the heart of modern man's confusion and points the way to a creative reaffirmation of true human values.

We have assumed in our day that we know what it means to be civilized. But, says Krishnamurti, for outright barbarity, modern society has shown itself unsurpassed by any former era. We have grown more clever, but remain unwise. Science has outrun morality and

(Continued on back flap)

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Property of
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The inside front cover of Bruce Lee's personal copy of Jiddu Krishnamurti's *Think on These Things*, a book that held tremendous relevance to Bruce during the formative years of Jeet Kune Do.

"Bruce had the most fantastic library. Most of the books were on fighting. Practically every book on fighting I'd ever seen. Also philosophy. He had a little shelf-- maybe three feet long -- devoted to film.* I asked to borrow a book by Krishnamurti, and he said, 'No, people borrow my books for an hour, and I don't see them for years.' I thought I'd offended him, but no. He said, 'Here, sit and read it here.'" 1

(* note: Bruce Lee's collection of film books was considerable, totaling over 200 titles and taking up one entire book case. Lazenby was probably referring to Bruce Lee's smaller library that was in his office at Golden Harvest studios.)

By way of background on Krishnamurti (whose name means "Krishna Incarnate)," he was born in Madanapalle, Andhra Pradesh in 1895. As a boy, he was 'discovered' by the leaders of the Theosophical Society, who proclaimed him to be the future World Teacher. However, in 1929, he disbanded the huge organization that had been built around him, and declared that his intention was not to found new religions, but to "set man absolutely, unconditionally free." From then on, for more than half a century (until his death in 1986 from pancreatic cancer), he traveled ceaselessly all over the world giving talks and holding dialogues, not as a guru but as a lover of truth.

In short, Krishnamurti's message was that truth is beyond the constructions of the human mind, beyond "the known, formulated or imagined," and that in the search for truth -- in any capacity -- "the first step

is the last step." In the sense that new beginnings held a special meaning for Krishnamurti, all are beginners on the journey of life.

Given that there are 27 chapters in the book, as well as an "index to questions" to further enhance the reader's comprehension of the material, space restrictions do not allow me to reproduce here each and every passage in Krishnamurti's *Think on These Things* that Bruce Lee found to be profound or significant enough to warrant underlining. However, I have reproduced many of these passages, in addition to all of Bruce Lee's marginalia so that the reader might experience, alongside Bruce Lee, what passages stirred his own insights, and served to sew the intellectual seeds for Lee's later extrapolations in the evolution and continued development of Jeet Kune Do. (Please note that in sentences wherein Lee had only underlined a statement or fragment, I have enclosed the entire sentence within squared brackets in order to provide the reader some additional insight by way of the context in which Krishnamurti's statement was delivered in.

Chapter One: The Function of Education

Bruce Lee seemed impressed with the simplicity and directness of many of Krishnamurti's statements in this section, simple being content to write brief page content synopsis in the margins. For example, Lee underlined the passages:

Freedom lies in understanding yourself from moment to moment

Think on These Things

demand on your part to be something; and it is only when you really understand this fact that there is freedom.

The function of education, then, is to help you from childhood not to imitate anybody, but to be yourself all the time. And this is a most difficult thing to do: whether you are ugly or beautiful, whether you are envious or jealous, always to be what you are, but understand it. To be yourself is very difficult, because you think that what you are is ignoble, and that if you could only change what you are into something noble it would be marvellous; but that never happens. Whereas, if you look at what you actually are and understand it, then in that very understanding there is a transformation. So freedom lies, not in trying to become something different, nor in doing whatever you happen to feel like doing, nor in following the authority of tradition, of your parents, of your guru, but in understanding what you are from moment to moment.

You see, you are not educated for this; your education encourages you to become something or other—but that is not the understanding of yourself. Your 'self' is a very complex thing; it is not merely the entity that goes to school, that quarrels, that plays games, that is afraid, but it is also something hidden, not obvious. It is made up, not only of all the thoughts that you think, but also of all the things that have been put into your mind by other people, by books, by the newspapers, by your leaders; and it is possible to understand all that only when you don't want to be somebody, when you don't imitate, when you don't follow—which means, really, when you are in revolt against the whole tradition of trying to become something. That is the only true revolution, leading to extraordinary freedom. To cultivate this freedom is the real function of education.

Your parents, your teachers and your own desires want you to be identified with something or other in order to be happy, secure. But to be intelligent, must you not break through all the influences that enslave and crush you?

The hope of a new world is in those of you who begin to see what is false and revolt against it, not just verbally but actually. And that is why you should seek the right kind of education; for

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An intelligent mind is one which is constantly learning never concluding styles and patterns have come to conclusion, therefore stay clear to be intelligent The Problem of Freedom

it is only when you grow in freedom that you can create a new world not based on tradition or shaped according to the idiosyncrasy of some philosopher or idealist. But there can be no freedom as long as you are merely trying to become somebody, or imitate a noble example.

Questioner: What is intelligence?

KRISHNAMURTI: Let us go into the question very slowly, patiently, and find out. To find out is not to come to a conclusion. I don't know if you see the difference. The moment you come to a conclusion as to what intelligence is, you cease to be intelligent. That is what most of the older people have done: they have come to conclusions. Therefore they have ceased to be intelligent. So you have found out one thing right off: that an intelligent mind is one which is constantly learning, never concluding.

What is intelligence? Most people are satisfied with a definition of what intelligence is. Either they say, "That is a good explanation", or they prefer their own explanation; and a mind that is satisfied with an explanation is very superficial, therefore it is not intelligent.

You have begun to see that an intelligent mind is a mind which is not satisfied with explanations, with conclusions; nor is it a mind that believes, because belief is again another form of conclusion. An intelligent mind is an inquiring mind, a mind that is watching, learning, studying. Which means what? That there is intelligence only when there is no fear, when you are willing to rebel, to go against the whole social structure in order to find out what God is, or to discover the truth of anything.

Intelligence is not knowledge. If you could read all the books in the world it would not give you intelligence. Intelligence is something very subtle; it has no anchorage. It comes into being only when you understand the total process of the mind—not the mind according to some philosopher or teacher, but your own mind. Your mind is the result of all humanity, and when you understand it you don't have to study a single book, because

An intelligent mind is an INQUIRING mind. It is not satisfied with explanation, with conclusions; nor is it a mind that believes, because belief is again another form of conclusion.

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Two of the annotated pages found within Bruce Lee's copy of Think on These Things.

Not to imitate but to discover -- that is education.

[no one tells you to question, to find out for yourself what God is] because if you were to rebel you would become a danger to all that is false.

[Your parents and society want you to live safely, and you also want to live safely.] Living safely generally means living in imitation and therefore in fear.

[Then there are the so-called saints, the religious gurus and their followers:] they also want power, position, here or in the next life.

To summarize what he took to be the important points on this page, Bruce Lee wrote "Education: to discover but not merely to imitate" inside the top margin of the page, and "Living safely generally means living in imitation and therefore in fear" inside the bottom margin of the page.

You are encouraged to fit into the framework of this disastrous society; your parents want you to do that, and you also want to fit in.

[We must create immediately an atmosphere of freedom so that you can live and find out for yourselves what is true, so that you become intelligent,] so that you are able to face the world "and understand it, not just conform to it,"* so that inwardly, deeply, psychologically you are in constant revolt; because it is only those who are in constant revolt that discover what is true, not the man who conforms, who follows some tradition. It is only when you are constantly inquiring,

constantly observing, constantly learning, that you find truth, God, or love; and you cannot inquire, observe, learn, you cannot be deeply aware, if you are afraid. So the function of education, surely, is to eradicate, inwardly as well as outwardly, this fear that destroys human thought, human relationship and love.

* The quotation marks are Bruce Lee's own.

Bruce Lee has written "Ability to understand it, not just conform to it" inside the top margin of this page and placed quotation marks around "and understand it, not just conform to it" in the statement written by Krishnamurti to further augment this statement's significance.

[Whether, here in Europe, in America or Russia, the world is in a process of decay. If you see the decay, you have a challenge: you are challenged to find a way of solving this urgent problem.] And how you respond to the challenge is important, is it not? If you respond as a Hindu [or Buddhist, a Christian or a communist, then your response is very limited -- which is no response at all. You can respond fully, adequately only if there is no fear in you, only if you don't think as a Hindu, a communist or a capitalist, but as a total human being who is trying to solve this problem...]

[Do you know what it means to learn? When you are really learning you are learning throughout your life and there is no one special teacher to learn from. Then everything teaches you -- a dead leaf, a bird in flight, a smell, a tear, the rich and the poor, those who are crying, the

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Two occurs at the top of page 18 and serves as the thesis for this page. Lee writes:

"Freedom lies in understanding yourself from moment to moment."

He then underlined the following passages from this chapter:

...always to be what you are, but understand it.

[Whereas] if you look at what you actually are and understand it, then in that very understanding there is a transformation.

[So freedom lies, not in trying to become something different, nor in doing whatever you happen to feel like doing, nor in following the authority of tradition, of your parents, of your guru.] but in understanding what you are from moment to moment.

...your education encourages you to become something or other -- but that is not the understanding of yourself.

...when you don't want to be somebody, when you don't imitate, when you don't follow -- which means, really, when you are in revolt against the whole tradition of trying to become something. That is the only true revolution, leading to extraordinary freedom. To cultivate this freedom is the real function of education.

But there can be no freedom as long as you are merely trying to become somebody, or imitate a noble example.

To find out is not to come to a conclusion.

The moment you come to a conclusion as to what intelligence is, you cease to be intelligent*. That is what most of the older people have done: they have come to conclusions. Therefore they have ceased to be intelligent.

(* Bruce Lee wrote the word "style" in the margin after this sentence.)

An intelligent mind is one which is constantly learning, never concluding.

...a mind that is satisfied with an explanation is very superficial therefore it is not intelligent.

...an intelligent mind is a mind which is not satisfied with explanations, with conclusions, nor is it a mind that believes, because belief is again another form of conclusion. An intelligent mind is an inquiring mind, a mind that is watching, learning, studying.

Intelligence is not knowledge.

In the margin at the bottom of the page from which the foregoing excerpts were taken, Bruce Lee re-stated what he took to be Krishnamurti's central thesis of this section, namely that, "An intelligent mind is an INQUIRING mind. It is not satisfied with explanations, with

smile of a woman, the haughtiness of a man. You learn from everything, therefore there is no guide, no philosopher, no guru.] Life itself is your teacher, and you are in a state of constant learning.

This last sentence held much merit in Bruce Lee's eyes, causing him to not only underline it and then rewrite it inside the top margin of the page: "Life itself is your teacher, and you are in a state of constant learning," but also to write variations on it in his daytime diaries "Daily discovery and understanding is the process of growth and learning," and to share it with his students: "Man is constantly growing. And when he is bound by a set pattern of ideas of Way of doing things, that's when he stops growing." Lee even referenced it when speaking with journalist Alex Ben Block in 1972, claiming that "Man is always in a learning process. Whereas 'style' is a concluding, established, solidified something, you know? You cannot do that because you learn every day as you grow on, grow older."

Chapter Two: The Problem of Freedom

Bruce Lee's first reading annotation in Chapter



"Freedom lies in understanding yourself from moment to moment."



Bruce Lee (left) never believed in making movies that glorified violence for the sake of violence, he always infused deep philosophical lessons within each of the films he had control over, including this teacher/student scene from Enter the Dragon.

conclusions; nor is it a mind that believes, because belief is again another form of conclusion."

Continuing on from his last sentence, Krishnamurti writes:

[If you could read all the books in the world it would not give you intelligence. Intelligence is something very subtle; it has no anchorage. It comes into being only when you understand the total process of the mind -- not the mind according to some philosopher or teacher, but your own mind. Your mind is the result of all humanity, and when you understand it you don't have to study a single book, because the mind contains the whole knowledge of the past. So] intelligence comes into being with the understanding of yourself; and you can understand yourself only in relation to the world of people, things and ideas.

[Intelligence is not something that you can acquire, like learning;] it arises with great revolt, [that is, when there is no fear -- which means, really,] when there is a sense of love.

...most of us have not the patience earnestly and consistently to pursue this inquiry.



Like all serious students of Eastern thought, Bruce Lee availed himself of an opportunity to visit India (the land of both the Buddha and Krishnamurti's birth) in 1971. Here Bruce performs a perfectly executed flying side kick for the benefit of James Coburn's camera.

Inside the top margin of this page, Bruce Lee has written, "Intelligence is the understanding of self."

Chapter Four: Listening

At the top of the first page containing annotations and underlining by Bruce Lee, Lee has written, "Truth comes when your mind and heart are purged of all sense of striving and you are no longer trying to become somebody; it is there when the mind is very quiet, listening timelessly to everything."

Bruce Lee then went on to underline the following passages:

Because there is no lasting happiness in the things we know. Everything withers, decays.

Happiness does not come when you are striving for it -- and that is the greatest secret...

*Truth comes into being when your mind and heart are purged of all sense of striving and you are no longer trying to become somebody; it is there when the mind is very quiet, listening timelessly to everything that is happening.



"Truth comes into being when your mind and heart are purged of all sense of striving and you are no longer trying to become somebody; it is there when the mind is very quiet, listening timelessly to everything that is happening."

* This is the sentence that Bruce Lee wrote in the margin at the top of the page.

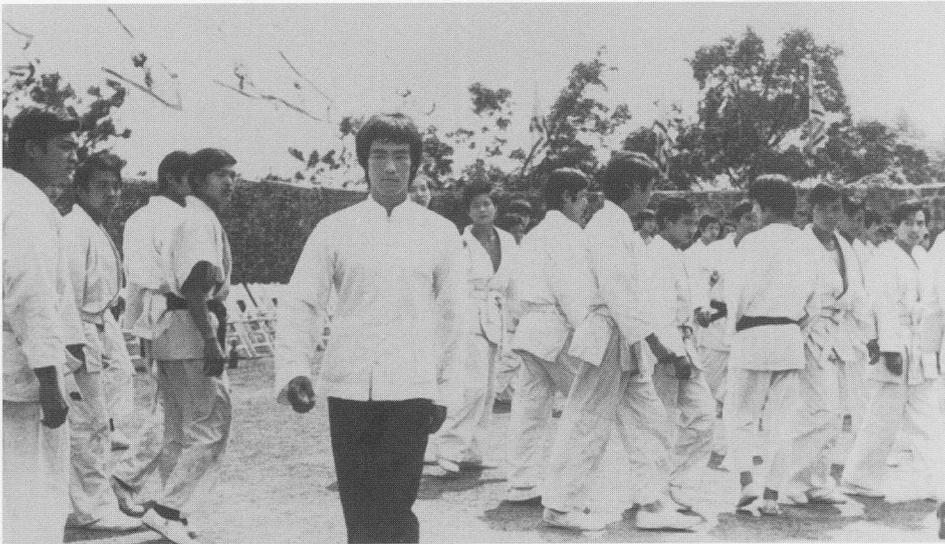
As long as you are afraid of anyone or anything, there can be no happiness.

[There can be no happiness as long as you are afraid of your parents, your teachers, afraid of not passing examinations,] afraid of not making progress, [of not getting nearer to the Master, nearer to truth,] or of not being approved of, patted on the back.

[Your teachers prepare you to pass examinations,] but they do not talk to you about living, which is most important; [because very few know how to live.] Most of us merely survive, we somehow drag along, and therefore life becomes a dreadful thing. Really to live requires a great deal of love, a great feeling for silence, a great simplicity with an abundance of experience; it requires a mind that is capable of thinking very clearly, that is not bound by prejudice or superstitions, by hope or fear.

Chapter Nineteen: Knowledge and Tradition

But, you see, while knowledge is necessary at one level, at another



As the lone martial artist espousing individual freedom rather than tradition, Bruce Lee always stood out from the crowd.

level it becomes a hindrance. There is a great deal of knowledge available about physical existence, and it is being added to, all the time. It is essential to have such knowledge and to utilize it for the benefit of man. But is there not another kind of knowledge which, at the psychological level, becomes a hindrance to the discovery of what is true? After all, knowledge is a form of tradition, is it not? And tradition is the cultivation of memory. Tradition in mechanical affairs is essential, but when tradition is used as a means of guiding man inwardly, it becomes a hindrance to the discovery of greater things.

Knowledge is a hindrance when it becomes a tradition, a belief which guides the mind, the psyche, the inward being; and it also divides people. Have you noticed how people all over the world are divided into groups, calling themselves Hindus, Moslems, Buddhists, Christians, and so on? What divides them? Not the investigations of science, not the knowledge of agriculture, of how to build bridges or fly jet planes. What divides people is tradition, beliefs which condition the mind in a certain way.

[So knowledge is a hindrance when it has become] a tradition which shapes or conditions the mind to a particular pattern, because then it not only divides people and creates enmity between them, but it also prevents the deep discovery of what is truth, what is life, [what is God.] To discover what is God, the mind must be free of all tradition, of all accumulation, of all knowledge which it uses as a psychological safeguard.

The function of education is to give the student abundant knowledge in the various fields of human endeavor and at the same time to free his mind from all tradition so that he is able to investigate, to find out, to discover. Otherwise the mind becomes mechanical, burdened with the machinery of knowledge. Unless it is constantly freeing itself from the accumulations of tradition, the mind is incapable of discovering the Supreme....

So knowledge, which is the cultivation of memory is useful and necessary at a certain level, but at another level it becomes a detriment. To recognize the distinction -- to see where knowledge is destructive and has to be put aside, and where it is essential and to be allowed to function with as much amplitude as possible -- is the beginning of intelligence.

...but nobody helps you to be free of all traditions so that "from the very beginning"* your mind is fresh, eager and therefore capable of discovering something totally new all the time. The philosophies, theories and beliefs which you acquire from books, and which become your tradition, are really a hindrance to the mind, because the mind uses these things as a means of its own "psychological security"* and is therefore conditioned by them. So it is necessary both to free the mind from all tradition, and at the same time to cultivate knowledge, technique; and this is the function of education.

* The quotation marks are Bruce Lee's own.

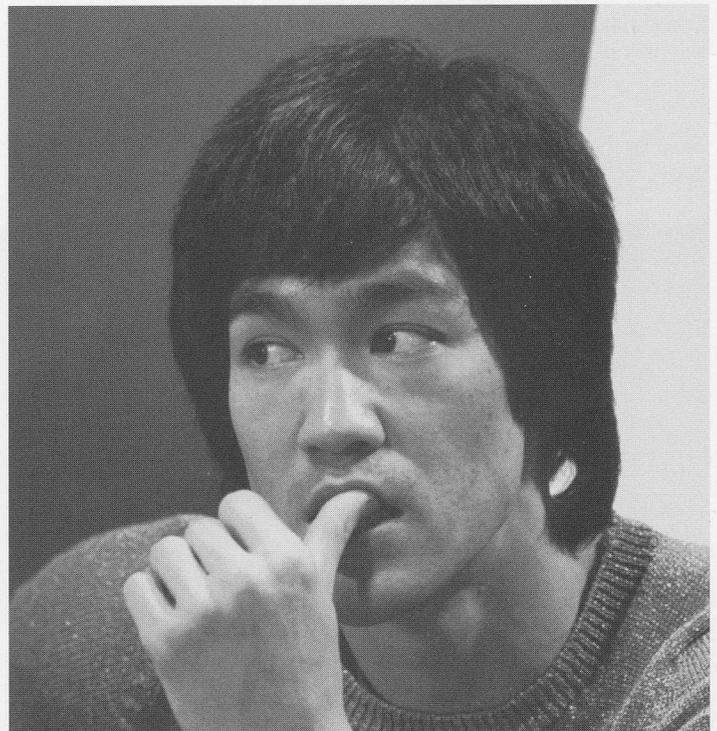
[The difficulty is to free the mind from the known so that it can discover what is new all the time. A great mathematician once told of how he had been working on a problem for a number of days and could not find the solution. One morning, as he was taking a walk as usual, he suddenly saw the answer. What had happened?] His mind, being quiet, was free to look at the problem, and the problem itself revealed the answer. One must have information about a problem, but the mind must be free of that information to find the answer.

[Most of us learn fact, gather information or knowledge,] but the mind never learns how to be quiet, how to be free from all the turmoils of life, from the soil in which problems take root. We join societies, adhere to some philosophy, give ourselves over to a belief, but all this is utterly useless because it does not solve our human problems. On the contrary, it brings greater misery, greater sorrow. What is needed is not philosophy or belief, but for the mind to be free to investigate, to discover and to be creative.

There must first be freedom of the mind for creativeness to take place, and then technique can be used to express that creativeness. But to have the technique is meaningless without a creative mind, without the extraordinary creativeness which comes with the discovery of what is true.

Notes on text:

1.) George Lazenby quoted from an article entitled "007 to Zero and Return? James Bond, No. 2, hits the comeback trail" by Bob Birchard. The article appeared in FIGHTING STARS magazine, Vol. II No. 5. Oct. '75.



"There must first be freedom of the mind for creativeness to take place, and then technique can be used to express that creativeness. But to have technique is meaningless without a creative mind, without the extraordinary creativeness which comes with the discovery of what is true." Words written by Krishnamurti that Bruce Lee agreed with whole-heartedly.



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.





*"Art is the expression of life and transcends both time and space.
Behind every motion is the music of the soul made visible."*

—Bruce Lee