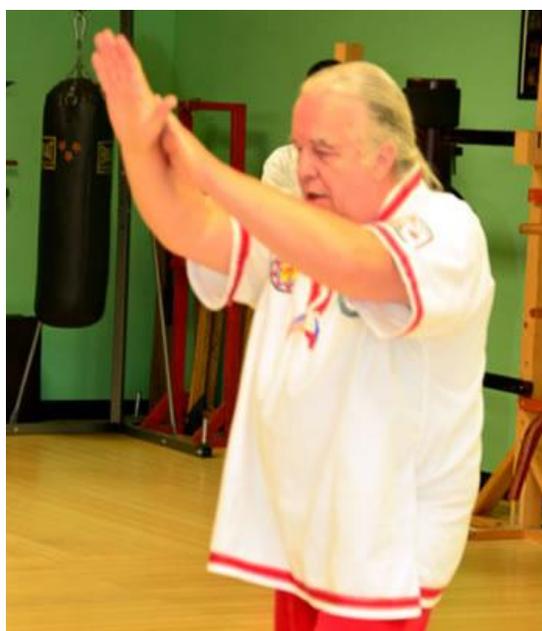


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**MANTAS-BATIKAN RICHARD LUNDY (Ika-5 Antas, Sagisag na Itim)
NEBRASKA STATE DIRECTOR**

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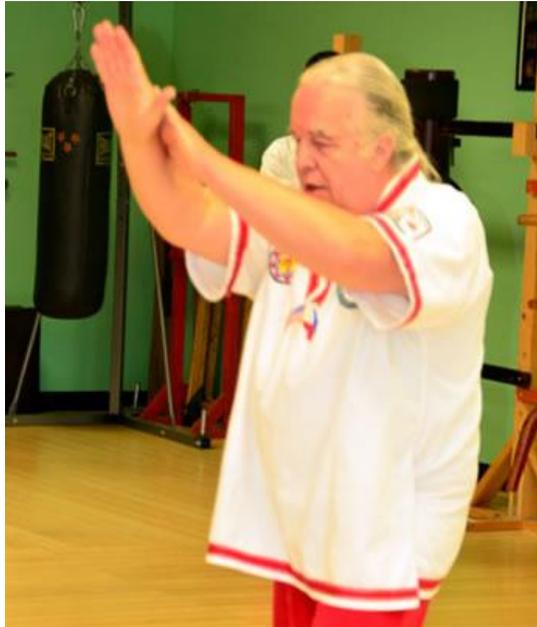
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**TO HONOR MANTAS-BATIKAN RICHARD LUNDY
WORLD SIKARAN BROTHERHOOD
(STATE DIRECTOR FOR NEBRASKA)**

**WE ARE REPRINTING HIS ARTICLE WHICH APPEARED IN THE
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The Way of the Seventh Direction
The Twinning of Asian Martial Arts Principles
With Traditional Teachings from the Lakota (Native Sioux)
Nation
Great Sioux Nation
Joins the World Sikaran Brotherhood

Richard C. Lundy July 10, 2013 Revised Edition

On June 29-30, 2013, members of the Great Sioux Nation (comprised of North and South Dakota, Montana, Nebraska, Wyoming, Iowa, Minnesota, part of Manitoba, and Southern Saskatchewan, in Canada) joined the World Sikaran Brotherhood. There were several great battles between the Sioux Indians and the US Cavalry, among them the most celebrated and controversial Wounded Knee Massacre where General George Armstrong Custer perished. Other great Indian battles were fought between these two peoples. Sioux is a term that refers to any ethnic group within the Great Sioux Nation or any of the nation's many language dialects. The Sioux comprise three major divisions based on dialect and subculture. Residing in the extreme east of the Dakotas, Minnesota and northern Iowa, the natives are often referred to as the Santee or Eastern Dakota. Natives who reside around the Minnesota River area, are considered to be the middle Sioux, and are often referred to as the Yankton or the Yanktonai. In the Western Dakotas (which have been erroneously been classified as "Nakota," are the westernmost Sioux, known for their hunting and warrior culture. They are often referred to as the Lakota. Today, the Sioux maintain many separate tribal governments scattered across several reservations, communities, and reserves in the Dakotas, Nebraska, Minnesota, and Montana in the United States; and Manitoba and southern Saskatchewan in Canada. It is ironic that the most famous name in the annals of the American Indian History is Geronimo, the Apache warrior who fought the US government for several decades. With their membership in the World Sikaran Brotherhood of the Philippines, the Great Sioux Nation is now practicing Sikaran, the Filipino fighting art propagated and developed by Grandmaster Meliton GERONIMO.

The following is a treatise written by Richard Lundy and is reprinted here with permission from the author, a native of the Lakota (Sioux) Nation.

The Way of the Seventh Direction: The Twinning of Asian Martial Arts Principles with Traditional Teachings from the Lakota (Native Sioux) Nation

Richard C. Lundy

July 10, 2013 Revised Edition

Preface and Dedication

My formal history in the Martial Arts began in 1980, while attending graduate school at the University of Minnesota. I began studying Shotokan Karate at the Midwest Karate Association in Minneapolis, under the teaching of now Master Sensei Robert Fusaro. That same year, I separately began the study of the Yang Style Tai Chi Chuan. By 1992, I had also lived and trained in Ontario and had returned to my hometown in Rapid City, South Dakota, where I joined the Sanano Martial Arts Club, under the teaching of the Andy T. Sanano.

This work is respectfully and affectionately dedicated to my Teacher, Grandmaster Andy Sanano

With my return to Rapid City came a great deal of chaos in my personal life. I went through the proverbial ugly divorce. In the process, I actually became jobless and homeless. I was fortunate that this event in my life happened during the spring and summer. With a patched up tent and an almost dilapidated army sleeping bag, I camped in the Black Hills, occasionally coming in to town for supplies with the few dollars I had left. My previous martial arts training and my inherent spiritual strength as a native Lakota prepared me for this experience. I sought more of this. I felt that only martial arts could help me through those difficult times. In the phone book, at the public library, I found the Sanano Martial Art Club, offering among other things Japanese Karate, East, and Southeast Asian martial arts. I walked up the hill into North Rapid City and entered the Sanano Martial Arts Club. Inside, I met Andy who asked me very few things and handed me a membership form. I informed him that I had no phone, no address, and no money with which to pay the small fee for membership. He guided me upstairs to a vacant apartment above the dojo and offered it to me free. This kind gesture gave me the faith that I would eventually become employed and pay him. I helped in the cleaning and minor maintenance of the dojo. It seems that I became the “Karate Kid” at age forty. Andy even helped me get a job. I actually did not pay him much until some years later. In fact, I can never really fully pay for the indescribable gifts that Grandmaster Andy Sanano has given to me. His faith in me has often proven to be far greater than my faith in myself. The skill, power, and spirit of the martial arts of Grandmaster Andy Sanano are beyond comparison in my observation and experience. In the Sanano Martial Arts System, I was able to continue working in the different martial arts, including Japanese Karate, Chinese Tai Chi Chuan while beginning the study of the Philippine systems of Arnis de Mano, Aawayan, Sikaran, as well as Combat Judo, Okinawan weapons and Aikido. As the System grew, I was privileged to grow within it, studying the Trecehampas and Aawayan of Grandmaster Sanano. I have served as a teacher of the Sanano Martial Arts System since receiving the Black Belt and Teaching Certificate in 1996. With the direction and support of Grandmaster Sanano, I opened my own dojo on the Omaha Reservation, in 2001. We call it the Seventh Direction School of Martial Arts. It is named from a central traditional Lakota (Native American) spiritual concept, which refers to the powerful inner-self-relating to the concept of Ki or Chi in traditional Japanese and Chinese martial arts. I just learned the Filipino term is nimbo. The cumulative training in the Filipino, Chinese, and Japanese/Okinawan Martial Arts is reflected in my membership in the Sword Stick Society International, which recognizes the strength of learning from the arts of several cultures. I currently wear the 5th Degree Black Belt in the Sanano Martial Arts System. I recently received the 2nd Degree Black Belt from the World Sikaran Brotherhood of the Philippines, have been awarded membership in the Mataw Guro Association, organized for Filipino Martial Arts Education and humbly continue to teach the Sanano Martial Arts System.

In Peace and Strength;

Richard C. Lundy Founder and Chief Instructor Seventh Direction School of Martial Arts

d Dedication and Introduction: **Wolakota: The Traditional Principles and Teaching of the Lakota People** Ki Power: Principles of Peace in Asian Martial Arts The Way of the Seventh Direction References

Introduction

This work has as its purpose, to describe the fundamental philosophical principles of the Seventh Direction School of Martial Arts. This philosophical foundation is the product of the twinning of traditional Lakota teachings with those of Filipino, Chinese and Japanese/Okinawan martial arts. This description and philosophical discussion is an attempt to provide an understanding of how this writer has come into and continues to develop within the martial arts while growing and participating in the Wolakota spiritual ways of peace. One of the primary attractions of the martial arts for me was and is the strong compatibility between the values and subsequent teachings of Asian martial arts and the spiritual ways and values of the Lakota tradition. The Filipino, Chinese, Okinawan, and Japanese arts offer a vast collection of published work regarding their traditional values, teachings, and philosophies. Some of those have been referenced in this work. The afore mentioned Sword Stick Society International was founded in recognition of the shared principles of these martial arts cultures by two of the Filipino Martial Arts Mataw Guro Association members; Punong Mataw Guro Louelle Lledo and Dr. Christopher Viggiano. This international foundation is manifested in the background of Mataw Guro Andy Sanano and in the Sanano Martial Arts System. Therefore, it is also fundamental to the teachings of the Seventh Direction School of Martial Arts where the Sanano Martial Arts System continues to be taught. In this work the teachings, philosophies, and principles of the martial arts of the Filipino, Chinese and Japanese/Okinawan cultures as well as the traditions of Lakota culture will be of primary focus.

Wolakota: The Traditional Principles and Teaching of the Lakota People

Lakota history suggests what some have characterized the culture as a warlike culture of the Lakota people. It should be mentioned here that the Lakota people are known to the public as the Sioux or sometimes the Teton Sioux. There have been countless Westerns on television as well as in movies, which have capitalized on the thrilling fears of bloodthirsty, savage Sioux warriors who prey upon innocent settlers and cavalry soldiers. The collection of media about the Sioux or Lakota people is much like that which focuses on martial arts. There is a stereotyped blend of the savage warrior with the noble mystic. Only a small offering of media presents a more accurate and respectful representation of the Lakota experience. These stereotypes of the Lakota are grossly in error. A more accurate representation will be helpful. First, the term Sioux is a shortened derivative of a term used by Lakota enemies about 300-400 years ago. It is not in the language of the Lakota people and is not perceived as a term of respect by most Lakota. Second, much of the warfare waged by Lakota warriors was against American military forces that had often illegally entered Lakota territories. Contrary to the old movies and television, most of the battles were responsive to American attacks. Even the Battle of the Little Big Horn occurred due to an American military attack on the residences of families, including women, children, and elders. Who would not fight hard to protect vulnerable loved ones? The negative imagery attached to the Lakota people melts against the heat of enlightened, more accurate perspectives on history. There is a much more accurate understanding of the

concept of war and warriors in the Lakota culture. This is a much older concept and is manifested in various aspects of the culture. Traditions and related values regarding the warrior role, status, and identity are significant in Lakota culture and history. The purpose of warfare was to protect the people. This sometimes meant warring against those who might challenge access to the buffalo herds. The buffalo (tataŋka) was the primary source of food, material for clothing and shelter, as well as for tools. When a buffalo was taken, all of it was used with no scraps or waste. Protecting and expanding access to the herds was of paramount importance. War was employed in this endeavor. Horses became essential. Obtaining more of them was another purpose of warfare. War was not a tool of annihilation or extermination. The hunter-warrior became a highly honored figure. He was the ultimate provider and protector. In order for him to receive honors, he must be a man of honor. Historical Asian examples, which are comparable, include the Filipino Tribal warriors, the Katipunan, and the Samurai of Japan. As is similar in the Asian examples, he must exhibit behaviors, which express true honor, dignity, and respect for elders, women, and children. The true warrior even demonstrates respect for the enemy warrior. He must be a spiritually active man. He was known to be of good character, honest, generous to a fault, encouraging and nurturing toward his family. These qualities were especially important and expected of those who might rise to leadership. These are somewhat idealized representations not always matched in real-life behavior exhibited by these warriors. However, the values and principles were recognized as expected from those historical figures. Behavior during battle was believed to be that based in spiritual power. Courage and bravery were highly valued. Highest honors might go to the warrior who would ride up to an armed enemy and touch him, not kill him. This is said to have terrified the enemy but was meant to demonstrate courage and self-discipline. It is said that the true warrior seeks peace (wawahwala). The spiritual leaders were not warriors in the direct sense. Tataŋka Iyotaŋka (Sitting Bull) was not said to participate in killing in war. Instead, he was a medicine man. He administered spiritual ceremonies. He became a political leader of the people without fame as a warrior. Instead, he demonstrated the qualities of leadership based upon the traditional values and principles discussed in this work. Although there are several versions of the traditional Lakota teachings, the following is a widely popular and circulated presentation of traditional Lakota values:

Wačekiye - Praying: finding spirituality by communicating with your higher power, this communication between you and Tuŋkašila (the grandfathers) without going through another person or spirit. **Wa' ohola** - Respect: for self, higher power, family, community all life. **Wauŋšila** - Caring, Humility, and Compassion: love, caring and concern for one another, especially for the family, the old ones, the young ones, and the ones working for the people. **Wawichake** - Honesty and Truth: with yourself, creator, and others with sincerity. **Wawokiye** - Generosity and Helping: helping without expecting anything in return, giving from the heart. **Wawahwala** - Gentleness and Humility: we have a spirit; we are no better or less than others are. **Woksape** - Wisdom: practice with knowledge comes wisdom.

These expressed values function as the guiding principles of the true Lakota warrior. His behavior was and is expected to live up to these principles as much as is humanly possible. While the values of war and warriors were important for the survival of the Lakota people, peace was and is much more highly valued in the intensely spiritual culture of the Lakota. The Lakota presentation of peace, called Awawahwala@ is an intensely spiritual and personal experience. It is also a personal responsibility. To misuse the skills and training of the warrior is known to be intensely discouraged. Below is an expression of Lakota philosophy of peace provided by Hehaka Sapa, Black Elk, a highly revered Lakota spiritual leader and teacher who witnessed the Wounded Knee massacre of 1890 and lived into the 1950s. Regarding traditional ceremonies, he stated (Black Elk 1953: 115):

I wish to mention here, that through these rites a threefold-peace was established. The first peace, which is the most important, is that which comes within the souls of men when they realize their relationship, their oneness, with the universe and all its Powers, and when they realize that at the center of the universe dwells Wakan Taŋka, and that this center is really everywhere, it is within each of us. This is the real Peace, and the others are but reflections of this. The second peace is that which is made between two individuals and the third is that which is made between two nations. Above all, you should understand that there can never be peace between nations until there is first known that true peace which, as I have often said, is within the souls of men.

At the center is where the creator dwells within each person. A true Lakota warrior must identify that spiritual power within himself (or herself) just as the martial arts student and practitioner must do. The power within, Wakan in Lakota; Ki Japanese, is not to be confused with anger, hostility or aggression. Such emotional struggles are usually manifested in open conflict with others. However, it is taught that these issues can only truly be resolved within one. It is said to be shaming and disrespectful to display open hostility toward anyone. Wakan is power to be used or misused in interaction with others as well as in our own growing and strengthening or even healing. These concepts of the Wolakota, the Lakota spiritual ways of peace, are useful in family and work relationships. They are even fundamental to recovery from loss, medical issues and even in chemical dependency. These concepts have relevancy in the process of growth and recovery for Native people in the aftermath of colonialism and the tragedies of the nineteenth century during which Native Nations were nearly completely destroyed. The impact of the loss of lands, traditional forms of self-governance, means to make a living, and the devastation brought to families through the boarding school system left Native people with a deep sense of loss and powerlessness. The search for a means to healing and recovery has led to a revitalization of traditional spiritual ways. Such cultural revitalization is present among many peoples who have experienced the devastation of colonialism. The Filipino experience is a good example of such revitalization. Even the recent growth, pride, and recognition of Sikaran and Arnis De Mano as a truly Filipino phenomenon are a mark of such cultural recovery. The role of traditions in recovery was evident in a discussion in which a younger friend was asking questions, broad and sweeping questions regarding the application of traditional values to the individual and to recovery as well as the recovery process for the yate (the Nation). In discussions with friends, relatives and coworkers as well as among martial arts colleagues coupled with a growing understanding of the Seventh Direction concept, something is becoming increasingly clear: The benefits, need and desire to pattern one's life, healing and recovery upon traditional Lakota values, beliefs and subsequent behaviors is predicated upon the balance of two fundamental concepts:

- A sense of a personal sovereignty - Čaŋte Ognaka (in the heart) - the Seventh Direction - one's own power to choose and to work out conflict and resentments, grief and loss inside, at the center where Wakan Tanġa yanġe lo (where the creator dwells).- An understanding of Mitakuye Oyasiŋ" (we are all related)- learning how and exercising how to be a good relative, not only with family members, also to all people and all of that which is created - applying those fundamental traditional values as above (instead of being focused upon a notion of freedom which is competition based).

Upon these foundational concepts rests the many traditional values that we call Wolakota - our Lakota way of life. (Not to be confused with the colonized reservation way of life which is often lacking in both of these two fundamental concepts. There is an additional word, okolakičiyeng to the societies or community organizations of our past, which means helping each other. This refers to the behavior, which reflects the values of Wolakota. It is how to be a better relative in that broader sense. The primary importance of these concepts is illustrated and clarified in the cover notes of a recorded ACD of Lakota flute music by a highly respected Lakota cultural leader, Kevin Locke, M.A. The cover notes, used with permission from Mr. Locke, are employed to explain the chosen album title, Seventh Direction:

- The other [in addition to four] symbolic number is seven. There are seven spiritual rites, seven points of the evening star, seven

generations of a prophetic era, and, again, seven directions. In addition to the earth directions, the heavens above, and the earth below, there is the seventh and most important direction, inward, into the territory of the heart and spirit. This direction is represented at the center of the medicine wheel, the sacred circle, for it is understood that it is at the center of creation, it is a holy place. It is in the pure soil of the heart that we find the garden of understanding, wisdom, and love.- Without a profound awareness of this seventh direction, the Lakota cannot survive as a people. For this awareness is the pivot round which the Lakota understanding of the world revolves. Without it, education of the child or adult is incomplete, without a center, without orientation and purpose. Without it, our songs, dances, and social rules would soon become forms without function.

The essence of Lakota spirituality is explained in these phrases. Even today, Lakota people demonstrate the belief that all is spiritual and nothing is without spiritual power.

Ki (Nimbo) Power: Principles of Peace in Asian Martial Arts

The general American public has been exposed to about forty years of martial arts movies and television. As with media regarding Native content, these dramatic presentations contain some material based upon a real study of the martial arts while most of the drama is simply drama; the fantasy of the writers and directors. In the America social context, it is easy to include the drama from the big and small screens into an American frame of mind, which seems too often, encourage violence. In the eyes of society, it appears that violence might have become seen as a legitimate solution to many problems. The expressed values of many in society include revenge as a popular goal, which can justify the use of physical force. For some, might makes right has become the unspoken protocol. It is commonly believed that media has contributed to increasing violence in American communities. While some use religion as a justification of violent solutions to problems, this is in great conflict and contrast to the identified Judeo-Christian-Islamic values of peace and loving one's neighbor as held and expressed by many Americans. Even in dramatic presentations, which include philosophies derived from traditional Asian martial arts principles, there is a distinction made between those who misuse the arts and those who find the martial arts as a way to peace, with expressions of respect, dignity, and nonviolent solutions to conflict. A review of some relevant concepts from Asian teachers will illustrate the principles of peace discussed above. Although the misuse of martial arts can kill and maim opponents, the wisdom of true martial arts seems to have developed into much more than simply a way to fight or even a means toward self-defense. It has, in its long history, developed into a way of life for those who take it into themselves and beyond the dojo. Beginning with the physical skills of fighting and of war, the Okinawan Master Gichin Funakoshi, the founder of Shotokan Karate, provides powerful and fundamental principles of true karate. He said that, for to win one hundred victories in one hundred battles is not the highest skill. To subdue the enemy without fighting is the highest skill (Funakoshi, 1973: 248). Further, there is a traditional motto or maxim of karate commanding that the karate-ka (the student of the martial arts) will never strike the first blow. Funakoshi taught that a first strike can hardly be justified, and in a sense, is foolish (Funakoshi, 1922: 300). Furthermore, (Funakoshi, 1973: 7 & 13) he taught that:

- Through the man, techniques become art. I must earnestly repeat: do not misuse the techniques of Karate...True Karate that is, Karate-do, strives internally to train the mind to develop a clear conscience enabling one to face the world truthfully, while externally developing strength until one may overcome even ferocious wild animals. Mind and technique are to become one in true Karate.- Those who follow Karate-do must consider courtesy of prime importance. Without courtesy, the essence of Karate is lost.- Those who follow Karate-do must never forsake a humble mind and gentle manner.- Those who follow Karate-do will develop courage and fortitude. Karate is no different from other martial arts in fostering the traits of courage, courtesy, integrity, humility, and self-control in those who have found its essence.

The reference to training internally is certainly a good fit with the Seventh Direction concept, as above. It becomes clear that there is much more to the true martial arts than kicking, punching, or hitting with rattan sticks. Beyond the physical skills training in the dojo, there is a wealth of wisdom regarding functioning in daily life as well as in the grand levels of world politics and in the governance of nations, as expressed in the eighty-one verses of the ancient text called the Tao Te Ching (Lao Tsu). Values and principles of living are possibly the most important aspect of traditional martial arts training. The teachings of the Chinese and Japanese/Okinawan as well as Filipino Masters clearly support this assertion. The teachings and principles of Grandmaster Andy Sanano include a primary concept, which is fundamental in the Sanano Martial Arts System. He says, learn to fight, not to fight. He is known by those who are privileged to be his students to smile quietly when asked what this concept means. It is essential to proper traditional martial arts teaching and learning. In addition to the Filipino Martial Arts, Grandmaster Sanano has developed his system from decades of learning from the Filipino, Chinese, and Korean and Japanese/Okinawan martial arts. He, with his system, remain based in Filipino Martial Arts with the Trecehampas/Awayan arts which he has developed as inherited from his family; especially his grandfather. There are many helpful writings and expressions, which explain and support the teachings of peace and nonviolence in the principles of traditional martial arts. An explanation of the concept called Ki is useful here (Tohei: 9):

Ki - We surround a small portion of the Ki of the universe with our bodies and say, ah this is I. The Ki that gives us life is part of the Ki of the universe in just as real a sense as the water held by our man on the beach belongs to the ocean....Our personal Ki, inseparable from the Ki of the universe, continually interchanges with it. That is the essence of life: a reciprocal flowing back and forth between our Ki and the Ki of the universe. When the flow is strong and unhindered, we are healthy. When the flow stops temporarily, we become unconscious. When the flow stops completely and unalterably, we die.

As in the teachings of the traditions of the Lakota way, and as supported by the martial arts principles of power within, the concept called Ki is essential to an understanding of the best of traditional martial arts. This explanation is very compatible with the Black Elk statement regarding the three-fold peace and the power of peace within ourselves. It also leads to the Sanano Martial Arts System fundamental concept, Learn to fight, not to fight. The actual battle, which might need to be fought, is within and need not be taken to an opponent. Grandmaster Sanano's teaching is consistent with the Seventh Direction concept, as above, as well as with truly traditional Asian martial arts principles. A look at principles regarding the warrior and the locus of power, conflict and its solutions will support this assertion. In the Martial Artist's Book of Five Rings, Kaufman explains the concept: AThe truth is that strength lies in the interior of the warrior: in his heart, his mind and his spirit (Kaufman: 8). Only through a constant search from within, based on one's own lifestyle, can the truth be known (Kaufman: 5). Any conflict, whether it takes place within the body and mind or outside them, is always a battle against the self (Deshimaru: vii).

Therefore, any issues and conflicts can only be resolved within the person, the warrior.

Direction teachings with Asian martial arts principles concerning the power within the warrior, there exist comparable values sets in Lakota and Asian martial arts regarding the personality qualities of the warrior. This Funakoshi attribution, in your training do not forget the spirit and humility of a beginner speaks volumes regarding the attitude of those with advancing rank. In the Martial Arts Book of Five Rings a set of directives regarding the attitudes of the martial artist is asserted (Kaufman:20-21):

It is important for the warrior to constantly meditate upon these things:

1. Think honestly within yourself in your dealings with all. In addition to the compatibility of Seventh[men]
2. Constant training is the only Way to learn strategy.
3. Become familiar with every art you come across.
4. Understand the Way of other disciplines.
5. Know the difference between right and wrong in the matters of [men].
6. Strive for inner judgment and an understanding of everything.
7. See that which cannot be seen.
8. Overlook nothing, regardless of its insignificance
9. Do not waste time idling or thinking after you have set your goals.

The nine basic attitudes I have listed are essential for freeing your spirit from negative thoughts that would interfere with your journey. They must be thought about constantly; you must take them into your heart. The expectations, or commands, offered in Kaufman's materials are essentially compatible with the expectations of warriors in Lakota traditions, as above. The martial artist/warrior carries knowledge and training. Therefore, he/she also carries a great responsibility. As we Learn to fight, not to fight, the martial artist must: Control your emotion or it will control you (Hyams: 71). The angry man will defeat himself in battle as well as in life (Hyams: 71). The responsibility of internal awareness leads to more self-control and the ability to choose proper behavior toward others; even toward those with whom she/he disagrees.

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SIOUX NATION INDIAN RESERVATION
NEBRASKA



The way of the Seventh Direction School of Martial Arts is a way of peace. Developed with the conscious intention of twinning Asian martial arts principles and traditional Lakota ways of peace, Wolakota, the Seventh Direction School of Martial Arts presents lessons in Shotokan Karate, Aikido, Judo, Okinawan weapons as well as the Filipino Martial Arts of Sikaran and Arnis De Mano. The Sanano Martial Arts System, Trecehampas/Awayan is the family system of Grandmaster Andy Sanano. Trecehampas is the Sanano expression of the Arnis De Mano, which has become the official martial art of the Philippines. Awayan is the Sanano Martial Arts System expression of what is quite similar to karate. In addition to training in these arts, the Sanano Martial Arts System based classes at the Seventh Direction dojo often include discussions regarding the use of violence and what is called true self-defense. That is, the students are asked, what is a good enough reason to fight or to hit someone? Discussion moves through what amounts to revenge, pride, fear and the desire for image, being cool. Eventually the students arrive at something involving being safe. They do not often think of much to say regarding the reasons to fight or to hit someone. The meaning of true self-defense emerges as, taking the necessary actions to protect the safety of oneself as well as the safety of vulnerable others and loved ones. Some key elements of self-defense emerge as well. The one who is to be attacked can/should escape attack with as little harm as possible to self and to the attacker. This seems odd when what we often see in the media seems to suggest that beating up the attacker is not only justified but also a great thing to accomplish. It appears that a key element to this concept of true self-defense is awareness. Mataw Guro Sanano says that self-defense is 90% awareness and 10% physical and that your mind is your most powerful weapon. That is, Awareness of the surroundings and of risk can prevent many or maybe most attacks. It also seems important to note that a real awareness of one's own emotion and internal responses to the human environment is essential to making proper choices when danger might be at hand. It is widely accepted in the martial arts community that an arrogant attitude is often self-defeating when being attacked. Being a martial arts student and/or teacher still means that the opponent or attacker might know more or be a physically more effective fighter. At the end of these thoughts regarding true self-defense, it seems that it is essentially a way of peace. Within the walls of the Seventh Direction dojo, there are weekly classes (group sessions) regarding family violence. There is a group for men who batter, one for women in recovery from abuse as well as a parent education group, which offers logical consequences over spanking and slapping as a means toward raising children with good discipline. As with self-defense, these aspects of living provide real choices in behavior. Therefore, based upon the values described in above sections of this work, there is a great deal of responsibility held by parents, marital partners, as well as for anyone martial arts trained. Holding martial arts classes in the same facility with the family violence program seems, on its face, to be a gross contradiction. However, with real understanding of the Seventh Direction way, developed from the twinning of Asian martial arts principles and traditional Lakota teachings, the compatibility becomes quite evident. The Seventh Direction way is equally spiritual, physical, emotional, and cognitive. These four aspects of the human experience are all actively addressed and trained in the Seventh Direction dojo. As in all traditional martial arts, students are encouraged, even expected to take the teachings of the dojo outside the dojo. The martial arts student is expected to live a life based in the values expressed above, when possible, based in their own spiritual foundations, whatever their chosen way. The Seventh Direction way is that of choice, responsibility, respect, honor, kindness, and calm. This is all housed within oneself, at the center, in the Seventh Direction. It is known to many that violence brings more violence. When there is hostility, resentment and/or the urge to fight, this can or must be resolved within oneself. It must be said here that these teachings and principles are at the foundation of the Sanano Martial Arts System, which is taught at the Seventh Direction School of Martial Arts. Mataw Guro Sanano has developed his System through his own development as a martial artist. He has experienced violence in the community of his youth as well as in his work in adult life, even as a police officer. And still, he teaches that the use of violence should be avoided whenever possible even when that strong urge to fight attempts to take control. Replace force with respect for the opponent.

The logo or seal of the Seventh Direction School of Martial Arts:

This design is meaningful regarding the principles presented and discussed throughout this work. The design appropriately came in a dream. The fist design was already familiar from the Cheyenne River Tribal Martial Arts Club logo/patch whose teacher at the time of the naming of the Seventh Direction School of Martial Arts was Corbine LeBeau, a relative of this writer. The four-colored circle, known to Lakota people as the medicine wheel, represents many aspects of traditional Lakota culture and spirituality, and is centered with the fist design. Note that the blue field represents the spiritual powers of the sky and the green represents the life-giving and healing powers of the Mother/Grandmother Earth. Also, note that the fist is coming from the center of the medicine wheel design. It represents power from the life center, as in Ki or Chi in the Asian context, which refers to the life power from within, not unlike the Lakota concept of the Seventh Direction. It does not represent violence. The power within, provided to all things, as described by Hehaka Sapa (Black Elk) above, is the power of life, healing and peace. It is the power to prevent violence and to resolve conflict inside oneself. It is the power which makes all of us true relatives among the very extended family of creation.

July 11, 2013

Notice of Thanks To all the Sikaran Mantas.....

It was an honor and privilege to attend the World Sikaran Brotherhood of the Philippines event held in Mt. Laurel, New Jersey. My teacher, Mantas Andy Sanano, invited me as well as a few of my fellow compatriots. I, like my associates, felt privileged to be asked by Mantas Sanano to attend. The experience was one that every martial artist must undertake in his or her development not only as a martial artist but also as a person. Firstly, when given the opportunity to meet great martial artists who has dedicated their life to their particular martial art and who has been integral in that martial arts development, all martial artists must take advantage of such opportunity. We were afforded such an opportunity in New Jersey to meet many of the senior Sikaran practitioners. When face to face with historical figures, you become humbled by your own place in history; such an opportunity allowed us to place in context the development of the particular martial art with our own experience. I really believe I am a better martial artist because I feel a direct link with the past through the introductions made at this event. Second, this event allowed all of us to have our skills evaluated by the senior practitioners under Grandmaster Meliton Geronimo. Any time a martial artist has a chance for an honest evaluation by masters that were at the forefront of their martial arts development, this chance should not be passed. All of us showed our skills and our shortcomings before great figures in the Sikaran style. We were given outstanding advice and we left with a sound understanding as to how we were progressing and how we must improve. Finally, this event allowed each of us to be inducted as the 3rd direct

generation under Grandmaster Geronimo. This has placed on each of us the duty to carry on the Sikaran tradition and to honor the tradition by faithful adherence to its principals. With this in mind, we become secure in our own place in this wonderful tradition. I look forward to passing on the tradition to the next 4th generation as is my responsibility within the Sikaran Brotherhood. Passing on this tradition is an honor and I hope the 1st and 2nd Generations will know that I will do my best to keep the light of Sikaran shining for the next generation.

Maraming salamat po, Bruce KulpacaUtah

My first impression of the 2nd Annual World Sikaran gathering was the feeling of belonging. It felt like a family reunion. The tables were being set with food deliciously prepared by Flora Lledo, Linda Roach, and Marlon Hudak, as if we were gathering for a picnic. Classmates were greeting each other as they arrived. Instructors introduced their students to others from other regions or states as if they were distant cousins. Camaraderie and laughter was quickly developed by all. The gathering of so many senior ranking Sikaranistas at one location was very impressive and impressionable. Sikaran creed. We were then introduced to all of the other senior Sikaranistas, Mantas Sanano, Mantas Lledo, Mantas Querubin, Mantas Seletaria, Mantas Sulit, Mantas Guiveses; each then providing us with words of encouragement, support but also with expectations from each of us in our new endeavors. Anyone with a question could easily approach any of the Mantas and you can clearly see without any exception they would take the time to assist you. There was so much experience and information to be had during the gathering that time was a valuable asset. Mantas Querubin provided us with a brief but broad history lesson on the genesis of Sikaran. Comparing and contrasting Sikaran with other Martial Art Styles, emphasizing how Sikaran is the only style, which is truly Philipino, originated style of Martial Art. This history lesson was just enough to make each of us want to learn so much more about the history of this new art, which we are so, honored to be inducted into. Performing the balangkas, Mantas Querubin provided us with harsh critical reviews whenever necessary (with heart filled sarcasm and smiles). Many learned the importance of timing and speed if they wish to improve their balangkas. He emphasized we should study the balangkas more and understand when and where timing and speed come into play. Watching the others perform their balangkas showed how diverse we are as an organization. During the drills, Mantas Querubin emphasized the importance of landing your techniques, comparing them to the Olympics; even the slightest movement would mean a deduction in scoring; meaning if you don't have a solid foundation you can't be prepared for your next technique. One of the key things Mantas Querubin pointed out while providing his reviews; you must keep in mind, not all people are the same, you must take into consideration any disability individuals may have into your exams. This really shows that Sikaran is.

Abel E. Colon, of Tallahassee, Florida

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Thank you for an amazing SIKARAN gathering and workshop in Mount Laurel, New Jersey! This event proved to be one of the highlights of my journey in the martial arts. What set this gathering apart for me was that it had nothing to do with who was the strongest fighter, or who had the most dazzling forms to demonstrate. Instead, it was all about bringing us together in

fellowship, and coaching us on how to develop into the best martial artists and instructors that we can be. Mantas Emmanuel Querubin critiqued our performances individually. His review was always spot on, insightful, and delivered with a healthy dose of humor backed by a lifetime of martial arts knowledge. His feedback and coaching certainly make this trip an unforgettable event, and inspires me to work even harder to develop my skills. I was equally impressed by the fantastic martial artists that attended this conference from all over the U.S. and Canada. Most of them are older, seasoned martial artists with years of training. All came together with friendship, humility, and the spirit to do the very best they were capable of. Some had injuries they picked up along the way, most were nervous, but all of them had a fantastic attitude and a fighting spirit that will never be beaten. I learned a great deal from watching them. I am very thankful to have had the opportunity to attend this gathering, and I'm proud to be a member of the World SIKARAN Brotherhood of the Philippines!

Maraming Salamat Po, Greg Gonzalez, Tampa, Florida

2nd Annual Sikaran Gathering & Workshop A Weekend of Fellowship and Transformation

Let me begin by saying I'll be 50 years old this year and I began my martial arts life at the age of 18. I have walked a martial path that has included the arts of Japan, Korea, America, and the Philippines. I have endured many belt tests and helped to conduct a few as well. Yet in all those years, I've never experienced anything quite like the festivities that occurred on June 29-30 in Mount Laurel, New Jersey. I must say, my fellow classmates and I went into the weekend with a good share of trepidation if not outright anxiety. Not only were we being tested for Black Belt rank in Sikaran, but we were being evaluated in our "back yard" by the highest-ranking Sikaranistas in the world, save for Supremo himself and his son (who were regrettably detained due to illness)! On a very personal note, I was especially apprehensive because my own teacher's teacher, Mantas Emmanuel Querubin, who quite literally "wrote the book" on Sikaran, would be conducting the examination! I did not doubt myself as much as I wanted dearly for my teacher, Mantas Louelle Lledo, as well as Mantas Emmy to be happy with my performance, I also sensed that Mantas Sanano's students felt similarly, having traveled across the country to also face their teacher's teacher. However, almost from the onset of Saturday's workshop, an amazing thing occurred. The most accurate way I can express it is to say that the spirit of the art, literally the Spirit of Sikaran slowly took over. From the onset, while picking up the Sikaran Mantas and to drive them to the school, I was struck by the camaraderie and humility of all the Sikaranistas, seasoned and neophytes alike. It was also wonderful to see how we of the Mantas Lledo camp of students and the Mantas Sanano students embraced each other like old friends, even though most of us had only just met. Then the commencement of the workshop proper, as it were, consisted of a truly fascinating recount of the history of Sikaran by Mantas Querubin. I can't tell you how refreshing and insightful that was! All the arts I've been exposed to and almost no one taught the background historical data of the arts development. I must confess, I'd already read Mantas Querubin's books on Sikaran, so I was probably more familiar with the subject than most of the other black belt candidates, but I still found the topic and Mantas Querubin's method of storytelling enthralling! Then a most unexpected turn of events occurred. Just when I was swept away by the historical detail and traditions of the art, Mantas Querubin decided he'd like for me to show one of the balangkas I'd be performing the following day for the test! What better time to test someone that when they least expect it?! The air instantly electrified as all of those testing held their collective breaths! From that very moment, Mantas Emmy held us all in the palm of his hand and it was a grip he did not release until the following day when our respective teachers tied black belts around our waists! Yet even in the thick of the moment, feeling the stress of waiting my turn to perform, the enormity of the eyes of the Mantas of World Sikaran Brotherhood watching my every move performing a form, the strain of avoiding a kick to the head in sparring, I loved every minute. Mantas Emmy surpassed his storied reputation as a consummate teacher. Even when his telescopic vision scrutinized any trace of error in someone's technique and unveiled and erroneous understanding of the movements performed, Mantas Emmy expressed humor, grace and encouragement to all those testing. The result is, with all honesty, all the participants grew over the course of the test! No one gave up and Mantas Querubin diagnosed each person's weakness and helped them overcome them. In retrospect, it was like a symphony. Each examinee was a musician making music while Mantas Emmy conducted and brought out performances none of us knew we had within ourselves. But let me say this. In all these years, this is the first and only belt test to date that changed me, changed not just the color of the garment around my waist, but changed ME. I woke up Saturday one person and left the school Sunday afternoon a different individual. I left a Sikaranista. And I am not

alone. I spoke with several of the other examinees and all felt very similarly. Part of this lies in the fact that, again, due to the foundation laid down by our respective teachers and the martial craftsmanship of Mantas Querubin, we all left that weekend better technical martial artists than we arrived. However, we also left feeling and quite literally being a part of a much bigger picture. The most beautiful and important part of the entire event is that ALL those who participated regardless of rank or experience expressed humility, gratitude and a genuine desire to serve the art and martial tradition of Sikaran! In a martial arts world full of egos, where there's a 10th Dan and a grandmaster on every corner and a new style is born every day, how enlightening, heartwarming and inspiring to see such pride and dedication to one Art and its sole Grandmaster! And so I and my cohorts left that weekend the 1st generation of American Sikaranistas and the 3rd generation removed from Supremo himself. I'm sure I can speak for all those who attained rank that day that we entered the training hall on Saturday as individual students and left on Sunday as part of a proud martial community, rich in tradition, strong in technique and dedicated to humbly serve. We will not let you down.

Dr. Ron Parente of New Jersey,



**World Sikaran Brotherhood, Seventh Direction Martial Arts
And Sanano Sikaran/Arnis Club Rapid City, Meet for a February 26th and
27th Weekend Event**

By Jonathan Old Horse, Guro, Sanano Sikara/Arnis Club, Rapid City

The Omaha Indian Reservation of the State Of Nebraska was the scene of a weekend event, sponsored by Bantas Richard Lundy and his Seventh Direction Martial Arts School. Mantas Marangal Andy Sanano of the World Sikaran and Guro Faculty and founder of the Sanano Martial Arts System, also in attendance were Bantas Ben Geary of Sanano Sikaran/Arnis/Karate Club Rapid City, as well as a representative of the Oglala Sioux Indian Tribe and Guro of the Rapid City branch of the Sanano Sikaran/Arnis/ Karate Club, Jonathan Old Horse.

In the heart of Omaha territory is a small dojo run by Bantas Richard Lundy, his club consists of Omaha tribal members and non-Indians from the surrounding communities, Friday the feeling of nervousness was in the air as 8 students were practicing and thinking of all the necessary techniques, balangkas/kata and questions that were going to be a possibility for their tests. Friday started out with hugs, handshakes and introductions and greetings from Mantas Marangal Sanano and a quick briefing from Bantas Richard on who was testing and also a quick review of essays from his three black belt candidates.

Warmups were conducted by Bantas Ben Geary and consisted of basic punches, blocks and kicks as well as fundamental balangkas/ kata work. The testing came next with the junior belts, mostly young children, the determination and focus and overcoming personal fear which is tantamount in martial arts was at the forefront, Bantas Ben also helped walk them through a balangkas/kata, promoting the philosophy of a black belt and Guro, always leading by example and to give positive reinforcement.

The showcase and pinnacle of most martial arts came next, the testing of the Black Belt candidates, Bantas Richard, had 3 students test for this honor, his philosophy and knowledge of SMAS/Sikaran Arnis helped produce 3 very fundamentally strong black belts, their knowledge in physical as well as mentally was a huge representation of Bantas Richards teaching style and the overall philosophy taught by Mantas Marangal Sanano. The evening ended with a celebratory traditional Filipino dinner of Pancit, adobo, fried rice etc; in recognition of the hard work put in by the Seventh Direction Martial Arts School.

Saturday was the Arnis de Mano seminar conducted by Mantas Marangal Sanano, warm ups, footwork drills and basic strike exercises were conducted by Guro Jonathan Old Horse and Bantas Ben Geary of Rapid City. The seminar focused on the basic Trecehampas Arnis De Mano Sikaran and the various flow drills associated in the style, all the participants had a good time learning new skills and getting the opportunity for a one on one experience with Mantas Sanano who through his patience, compassion and kind heart made everyone feel comfortable, which enhanced the training progression and sustainment of knowledge. The focus points of the seminar was a Dikitan blocking exercise as well as adding a counter strike in the second part of the drill. The second training focus was a 4 part punyo drill

stressing striking, clearing and counter striking. Again the participants enjoyed the lessons and were able to cross train with other students from the Rapid City club which helped strengthen the bond and brotherhood of SMAS/Sikaran.

The training weekend came to a close with additional knowledge to share with the students of the respective home bothoan/dojos and an appreciation of a life of work, and sharing experience with others. Thank you to Mantas Marangal Andy Sanano and Bantas Richard Lundy for the training opportunity and hospitality. In the words of the Lakota Sioux people **PILAMAYALO**



Mantas-Batikan RICHARD LUNDY in front of his Sikaran Black Belt examiners.