

Helmut Kogel

"Bubishi" : the secret records of Okinawa = "Bubishi" : sekretny przekaz z Okinawy

Idō - Ruch dla Kultury : rocznik naukowy : [filozofia, nauka, tradycje wschodu,
kultura, zdrowie, edukacja] 8, 104-113

2008

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach
dozwolonego użytku.

TRENING A ZDROWIE / TRAINING & HEALTH

Autorem opublikowanego niżej tekstu jest prof. dr med. Helmut Kogel, profesor chirurgii, kierownik Zakładu Chirurgii Ogólnej i Naczyniowej na Uniwersytecie w Ulm. Jest on dyrektorem regionalnym Międzynarodowej Federacji Sztuk Walki (IMAF) i członkiem Komisji Badań Naukowych Stowarzyszenia Idōkan Polska, autorem podręcznika okinawskiego *bōjutsu* pt. *Kobudo – Bojutsu: Technik – Training – Katas* (Meyer & Meyer Verlag, 2005) i dwóch prac z medycyny sztuk walki opublikowanych w poprzednich tomach IRK-MC.

Posiada stopnie: 5 dan w karate (*renshi*), 5 dan w *kobudō* (*renshi*), 2 dan w *idō*, 2 dan w *nihon jūjutsu* oraz 1 an-tas w filipińskiej sztuce *arnis*.

Helmut Kogel M.D., Professor of Surgery, is a Chief of the Department of General and Vascular Surgery, University of Ulm (Germany), also: Regional Director IMAF / Kokusai Budoin and member of Scientific Research Committee, Idōkan Poland Association.

HELMUT KOHEL

University of Ulm (Germany)

Department of General and Vascular Surgery,

Dreifaltigkeitshospital gem.GmbH (Germany)

“Bubishi” – the secret records of Okinawa / „Bubishi” – sekretny przekaz z Okinawy

Submission: 15.06.2007; acceptance: 18.10.2007.

Key words: Bubishi, kyusho, jintai, traditional Chinese medicine, koishiki katas, acupuncture system

“Bubishi” is been said the bible of Karate. The Question is why? Traditional Chinese Medicine (TCM) has taken an enormous influence on the system of the Asian Martial Arts. Behind the Asian martial art in former times there was the knowledge of the human body anatomy, his function and regulation system. Weak points have been found out to be especially suitable for attacks. These were the same points as known in the acupuncture system of the TCM, it was collected under the name Jintai or Kyusho. Tuite attacks have been directed to the joints, the sinews and the muscles. Some anatomic ideas were necessary to understand these techniques. In Bubishi there is also a description how to heal injuries. That means, the most important information for martial artists could be found inside the book. But the original was not open for everybody. Only some records have been made and have been brought by some Sappushi (ministers of the Chinese Kingdom) to Kumemura, a Chinese village near Naha on Okinawa island. In the following several hundred years a lot of information of the hand made records have been lost. The secret of Kyusho and Tuite Jutsu can be found in the reconstruction of the old traditional Katas (Koishiki Katas). But it is very difficult to understand because the Katas have been changed since a lot of time.

Two different versions of the so-called “Bubishi” came from China, the province Fujin. The first version has probably been written by an expert of martial arts, called Mao Yuan Yi during the Ming dynasty 1621. This project has 240 chapters, which deal with tactical advices, such as different precautions in different areas. It resembles to the document of Sunzi. Moreover, this work includes the defence of weapons and bare hands techniques. In the “Bubishi” we find 32 different fighting positions, including 16 positions with an opponent. It is said, that the original book is kept in secret and only military elite can has access (R. Habersetzer). The second version derives probably from the Chinese village called Yong Chun in Fujin. It contains more fight combinations, but no tactical advices for the war. The old Chinese language is very difficult to understand, even for native people. This smaller book has only 32 chapters. One chapter includes the fighting style of the crane (Hakusturu-Ken), the playing crane (Happoren), other chapters describe acupuncture points concerning to fighting techniques, the treatment of illnesses and

injuries with special herbal medicine. This chapter is also very difficult to understand not only because of its old language, but also because of the difficult content. Moreover the prescriptions of the herbal medicine differ from one region to the other in China. Similar plants have different concentration of poison dependent on the region.



Fig. 1. The place where the “Bubishi” record was kept in Okinawa by Chinese Sappushi in 1730, Shizeibo, Kume /
 Fot. 1. Miejsce, gdzie przechowywano zapiski „Bubishi” na Okinawie przez Chińczyka Sappushi w 1730 r.,
 Shizeibo, Kume

The word “Bubishi” derives from Chinese language: **Bu** means the warrior, **Bi** means science, and **Shi** is the spirit. The records derive from the knowledge of Shaolin Kempo. Here 365 so called smooth targets of the human body are known. 36 strikes have been described and 24 paralyzing techniques (so called big points). Moreover 7 restricted zones are described. Hitting these points, irreversible injury can occur. The records of this second book of “Bubishi” have been copied by hand and have been given from the master to one student. The records differ, because mistakes occurred by incorrect translation of the old language and because some masters put in their own ideas and interpretations. Some masters of Okinawa have such records, as for example Tetsuhiro Hokama. Some have tried to translate the old Chinese language and to make a new interpretation. The original is said to be kept by a family in Taiwan, not experts in martial arts... Also some records are kept in Japan (mainland), including analyses of Jintai (Kyusho) [Habersetzer 2004]. In 1934 the Goju Ryu Master Tadahiko Ohtsuka published for the first time a book about this theme. It includes three chapters: 1. the story of the crane style, the playing crane (happoren), techniques of the crane style in “Bubishi”; 2. Manual of martial arts, advices of Sunzi, escape techniques (Gedatsuho), the six different forms of fighting hands (Rokkishi); 3. The treatment of injuries with herbal medicine. One excellent comment in German and French language has been made by Roland Habersetzer in 2004. A similar Version has been published

by Patrick McCarthy in English language in 1995. He discussed this theme with Tetsuhiro Hokama in Okinawa, before he wrote his book. Tetsuhiro Hokama published a book about Bubishi in Japanese Language in 1984 with the title *Okinawa Karate no Ayumi*. The similarity can be seen in the different books. The records of Chojun Miyagi and the books of Gichin Funakoshi contain also element of the Karate bible “Bubishi”. Profound knowledge in acupuncture science, traditional Chinese medicine and the human anatomy are necessary in order to understand the special message of the “Bubishi”.

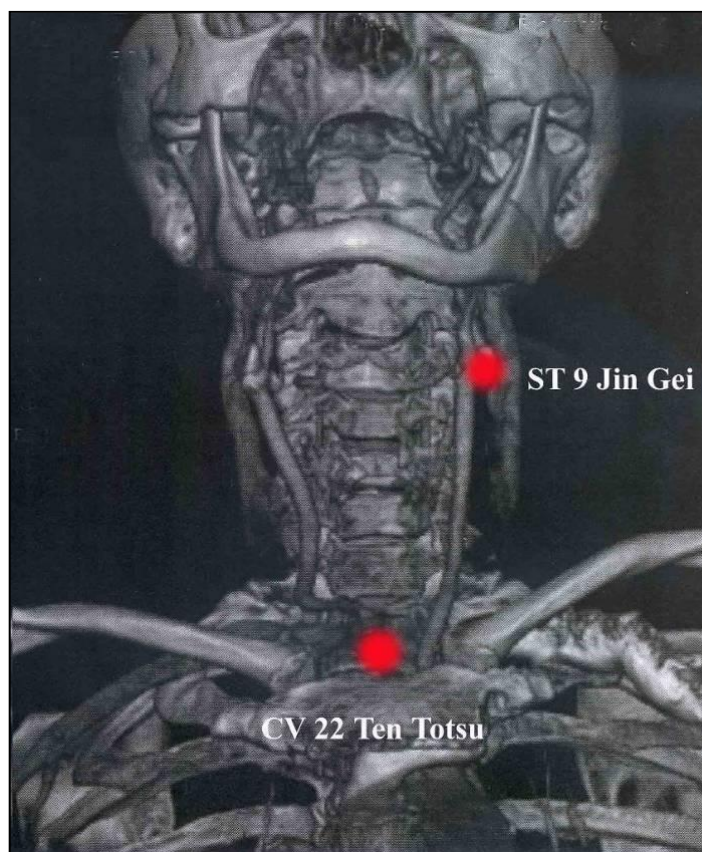


Fig 2. Projection of restricted zones in a CT- Scan of the anterior neck region / **Fot. 2.** Obraz obszaru ograniczonego na odcinku szyjnym widzianym z przodu

Without the special knowledge the records of “Bubishi” remain a secret. Because these old records are written with old Chinese script, 500–700 years ago, we can only discover some meanings of the book.

Research of Hokama concerning “Bubishi”

In 1984 Tetsuhiro Hokama has written a book named *Okinawa Karate no Ayumi*, his personal analysis based on studies during several decades. I got from him an extract of the most important chapters, which are especially of interest, more than other interpretations. These records are dealt with different themes:

1. Tips for training
2. Tactical advices for fighters (similar as in the book of Sunzi)
3. Typical combinations for self defence (47 tables)
4. Techniques of Happoren (crane style)
5. Selected Kyusho combinations (attacks to weak points, neural reflex points)
6. Seven restricted zones
7. Diagnosis of wounds injuries
8. Selected examples of the art of herbal medicine for fighters

9. Basics of Kappo (resuscitations techniques)
10. The principals of the tower with the five circles and the Kyusho of the human body
11. The six forms of fighting hands (Okinawa Te) and some other themes.

The interpretations of Hokama take care of the special cultural properties of Asian thinking and give insights into the basics of martial arts.

The “Bubishi” is living

During my studies with Sensei Hokama I learned to go back to the roots. When he analyzes special self-defence situations, he compares them with combinations of old Goju Ryu Kata movements and combinations of the Bubishi.



Fig. 3. Combination of escape technique out of rear bear hug, concerning the image 1 of the “Bubishi”. It is similar to the beginning of the Kata Seienchin / **Fot. 3.** Kombinacja techniki oswobodzenia się z chwytu niedźwiedziego tylnego dotycząca obrazu 1 z „Bubishi”. Jest ona podobna do początku Kata Seienchin

In my opinion, this is not a development back to ancient Kata techniques. It is an analysis if these techniques are suitable for practice. Special Todi-, Quanfa and Kempo techniques have been proved for several hundred years. They are like a pattern in the hands of Okinawan grand-masters like sensei Hokama. For several generations these masters have routine in practice of this martial art, they are living their art. This is an important cultural detail of Okinawan people, similar as the “Bushido” of the Japanese mainland, the art of the samurai. Also in Japan they have done a lot of work, like the development of Judo, of Karate and a lot of other martial arts. They made these arts popular in the whole world. Martial art in the hands of Okinawan and Japanese people has a special dimension; which cannot be reached by western people. Many things remain a secret for western people, because we are thinking in another way. Only the intensive study of Asian culture can enable us to get better insight. In my opinion, moreover, we cannot understand the real way of Aikido, of Karate, of Judo and other martial arts without the knowledge in traditional Chinese medicine. This knowledge cannot be limited to the study of Meridian system and Acupuncture. Asian sight of healthy, the sense of living with the nature, the health breathing like in Taiji and Qigong must be included.

The role of diurnal rhythm in martial arts

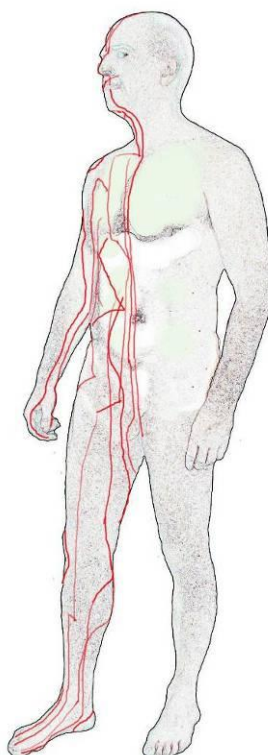


Fig 4. The main meridians the semi-body / **Fot. 4.** Główne meridiany na połowie ciała

There are 12 main meridians in Chinese medicine. These meridians are connected with inner organs, and on the outer surface with extremities and the joints. Moreover there exist 8 extraordinary meridians. It is a network between the other main meridians. There are 12 diverging channels, 12 muscle pathways and 12 main skin areas. In Asian sight the elementary energy (Qi or Chi) and blood (Xue) are flowing through these main meridians and can be sent via connecting channels and diverging channels through muscle and skin pathways to the whole body. On the skin and the surface of these meridians we find a lot of holes (points), which are used in traditional Chinese medicine for acupuncture. There are 361 well known acupuncture points. But moreover in acupuncture a lot of other so called extra points, not so well known, can be used. An abundance of energy (Chi) can be diverted into the extra channels and can be stored. In case of need of energy (Chi) this power can be feed into the main meridians. On each meridian the energy takes only the way in one constant direction. All meridians are connected by different channels. The flow of Chi follows a rhythm of 24 hours, every day in the same way. It is called the diurnal cycle. All meridians are used by the energy during three times per day. Blood and Chi are flowing through the channels during 2 hours and are reaching their maximum of energy during this interval (see: Fig. 4). The flow of energy through the 8 extra meridians is running permanently, independent of the time-interval. The first description of the diurnal rhythm and the phases of sun and moon have been made by a Chinese man named Feng Yiyuan and by the monk Liu Yuan, and Taoist. This special diurnal rhythm is utilized in traditional Chinese medicine and in Asian martial art in former times. For example massage with the direction of the chi flow is more effective than a technique in the opposite direction. Hitting an acupuncture point on a meridian during the interval with high energy is been said to induce an enhanced effect, because the Chi flow is interrupted. Stimulation 2–4 hours after the peak of Chi in one point can calm down the flow. In the “Bubishi” numerous combinations of strikes and kicks, respecting the diurnal rhythm are described. In the “Bubishi” we find the name of animals for different time intervals,

because in China it was usual to do this, it was called “Sichen”. But comparing the time intervals of “Bubishi” with the intervals in acupuncture science, we can detect some unexplained differences. Probably there are some mistakes in the hand written records of “Bubishi”.



Fig. 5. Simplified clock of meridian circle / **Ryc. 5.** Uproszczony zegar cyklu meridianów

The diurnal circle of energy (Chi) and the blood (Xue) begins in the lung and is passing the meridians as described in the fig 4. The circle is finished in the liver and begins there again. In traditional Chinese medicine a lot of diurnal circles are respected in the treatment of illness. The moon circle, the seasons and the direction of the heaven take further influence.

In western medicine the diurnal rhythm is also known, but there is not so much research. Everybody knows the enormous influence of the day- night rhythm on the function of the organs. The secretion of hormones depends on it, the function of the circulatory system, the intestine and more. For example the cortisol level in the blood is very low on 4 o clock in the morning. During this time people take not so much attention and accidents happen more often. But there is not so

much explanation about the reasons of these mechanisms. In contrast Chinese medicine can give more information because of another point of view. But the calculation of the time intervals in the old China was very complicated as described by Hokama [1984]. Day and night do not have a 12 hour interval. One time interval shows a circa 2 hour period. Each time interval has the name of a beast. Each time interval was divided in further intervals (for example: Ox three = 30 past 3). Parallel another time system was use: morning and afternoon had 6 units, midday and noon had the number 9. These intervals had no name of animals, they had only numbers. The calculation differed from the other system. The seasons changed the diurnal rhythm. It was referred to the rising and the falling down of the sun. Moreover, there was a compass with 12 directions. Each direction had a name of the beast circle. Such system is very complicated. In martial arts of high level special attacks have been proposed in a special direction and during a special time. The structure to think of Chinese people made it easier to work in this way. This knowledge of the diurnal rhythm was used to ameliorate the effect of the training in the so called 36 chambers of the Shaolin. That means they respected time interval and direction during practice and Kata training.

Historical Evolution of Kyusho Jutsu

It is very difficult to look back to the evolution of Kyusho Jutsu. Most of the experts of the past have made no records of the application of vital points in Asian Martial Arts. Since the beginning, probably 1300 P.D., they gave the experiences of these secret techniques from hand to hand and from master to intimate student (Uchi Deshi), and to members of their own family. Kyusho Jutsu is intensively combined with the acupuncture model of the traditional Chinese medicine (TCM). Maybe such system of vital points should have been developed for the first time in 1300 P.D. from Zhang San-Feng and was called Dim Mac [Erle Montaigne]. Zhang was an eremite from the Wudang Mountains. He should have tested the effect of strikes and pressure points according to acupuncture doctrine first in animals, later on also in humans. Zhang who lived in the province Hopei was so impressed by the results of his techniques that he probably feared to make records of his knowledge. He transferred his knowledge only to members of his family and has hidden some techniques in dance like movements, called *hào ch'uan*, later on it developed to Taijiquan. The first records derived probably from his student Wang T'sung - Yeuh [Montaigne, Simpson 1997a, b; Habersetzer 2004]. Probably this knowledge came to some monasteries of Buddhism. The monks were intensively engaged with the healing art and the secret fighting techniques. The development of the poisoned hand, the so called Dianxue (Xue = cavity, blood flow) began to start. The name of Dianxue has its origin in the delayed effect of blows that means hours or days later. It depends on the circadian rhythmic of the flow of energy (Ki) through the Meridian channels. Time by time different styles occurred, such as Shaolin Kempo (or Chinese Kempo). It was known as a very strong style and has later on influenced the Okinawa style of Shuri Te and Shorin Ryu. The other system, called Yang style possessed more tender movements and influenced probably later on the Goju Ryu style (Naha Te) of Okinawa. The Ryu Kyu islands have been especially predisposed for cultural exchange between India, Japan and China, caused by the special geographic position, near to Taiwan and China. This was also important for the Martial Arts, which have been used for self-defence. Nowadays during journeys through Okinawa the intensive cultural exchange can also be detected in architecture, gardening art, living design and in the appearance of different people deriving from China, Japan, Philippines and some other lands. In Okinawa in former times a special form of self-defence existed, called Ti (or Te). This system has been influenced in 1400 P.D. by elements of Shaolin Kempo (Chinese Kempo). Also this art has been given hand to hand and has not been noted down. There is a correlation between these fighting arts and the Buddhism, which came by the Indian monk Dharuma (in India – Bodhidharma) to China in 520 A.D. He became known by his technique of meditation (Za Zen). It is said that he remained sitting in this position for nine years. His theory became known under the name of Ekkinkyu. Two books have been found in the

Shaolin (Shorinji) temple called Ekkinkyu and Senzuikyo. The content of Ekkinkyu has been brought from different masters to the inhabitants of Okinawa; it was called Shorinji Kempo or Chinese Kempo. The Ekkinkyu has been combined with the self-defence system of Okinawa. This was the development of Okinawa Te [Hokama 1996]. The correlation of Buddhism and Karate is partially in doubt of some authors. Master Arakakis' opinion is that two styles came from China to Okinawa that means Shorin Ryu and Shorei Ryu, which took later on influence onto other styles. For a long time martial arts have been intensively associated with healing arts. This is known in India, China, Okinawa and later on also in Japan. Healing methods and revival techniques could develop like Kappo, Kuatsu, the harmonizing art of Shin Jyutsu and many others. Healing methods are important to prevent and to cure injuries. It's a pity, that the knowledge of the traditional healing methods have been more and more forgotten and have been forced out by modern western medicine also in Japan. In our view it is a mistake because these two healing methods of Asian and western world are not competitive arts, they supplement each other. The western medicine is concentrated to the treatment of damages of organs; the traditional Chinese medicine is directed predominantly to cure and prevent malfunctions, deregulations of different organs. TCM has more prophylactic Character compared to western medicine. Also in Okinawa the fighting techniques on vital points have been trained concealed. Okinawa has been occupied by several foreign invaders. There has been an embarquement to have weapons in 1470 and 1609 P.D... The secret techniques have been practiced in different dances, so called Odoris. It was a similar trick as in former times in China. Very important records concerning Martial Arts can be found in the so called "Bubishi". There are only few copies, which have been written by hand from original books of China. Because the copy was handmade, some mistakes could happen. Nowadays it is very difficult to analyse the different but similar copies. Gichin Funakoshi has quoted essential parts of the "Bubishi", written by ancient Chinese masters, in his books. One of the first masters, who made progress of Okinawa Te, was Sakugawa Kanga (born 1735 P.D.). Matsumura Sokon (born ~ 1796) studied Martial Arts of Sakugawa and of the Chinese Master Kong Shu Kung, the creator of the Karate Kata Kushanku (later on called Kanku Dai). He had some well known students, such as Itosu Anko, Kuwate Ryusei, Yabu Kansetsu, Hanishiro Chomo, Kyan Chotoku and Gichin Funakoshi. It is very interesting to make studies about the concealing of Kyusho techniques step by step by reading chronologically and analysing the books of Funakoshi. Funakoshi has been encouraged by Jigoro Kanō to create with Karate a similar system as Kanō did with Judo. The martial arts should be changed. It was necessary to take them out of the system of self defence and transfer them into a system of physical training, confirming the character and to create a possibility of sportive competition without danger of severe injury. Jigoro Kanō initially was stimulated by the German Professor Dr. med. Erwin Baelz, who was teacher on the University of the Japanese Emperor in Tokyo. Kanō should create a system for physical education by elements of the old Jujutsu following the example of "Turnvater Jahn" in Germany. In the following years Kanō and Funakoshi formed with Judo and Karate a new system, which derived from the old Jujutsu. This was a great intellectual effort. These systems should be changed into sports without danger. In Karate traditional Katas have been modified and realistic applications have been rendered less harsh. The training has also to be changed and the secret dangerous techniques have not been shown any more to the students. Only in some old Katas we can reconstruct Kyusho techniques by comparing different styles and the applications (Bunkai). In this sense Kyushu techniques (strikes onto vital points), Tuite- or Torite techniques (pressure point techniques and distortion of joints) are hidden in Katas. One of the first books of Funakoshi is called To Te Jutsu (Chinese hand Jutsu). Here you can find an old form of the Kata Kushanku. It was brought to Okinawa by a Chinese Kempo master in 1761. He was minister of the Ming emperor Shu Kung (in Japanese language: Kosokun). This Kata was used to form later on Kanku Sho and Kanku Dai in Shotokan Karate. In Shorin Ryu style this Kata is known as Kusanku. Kusanku is probably the original Kata, because more realistic techniques can be seen compared to Shotokan style. Moreover Funakoshi shows in his old books

exercises with a partner with more realistic applications. When practicing a Tsuki he withdraws the other hand and holds the partner. Nowadays the hand is withdrawn to the hip only symbolically [Dillman 2000]. The Karate techniques have been changed and realistic applications have been hidden step by step in late books of Funakoshi [1984, 1994, 1997]. Following the tradition of the Samurai, the lesson has been divided into Shoden (basics), Chuden (advanced techniques) and finally Okuden (secret techniques). Nowadays techniques of Kyusho Jutsu are kept hidden for most Karate masters. There are only few teachers, who studied these secrets or have been instructed by Japanese masters. Menkyo Kaiden (master qualification) is a degree for few selected masters. Kyusho Jutsu cannot be understood without profound knowledge about the anatomy of the human body and the knowledge of the acupuncture doctrine. That's the reason why techniques are often been accused to be a quack. But the real essence of Ryu Kyu Kempo is the Kyusho Jutsu. It can be shown very impressively by some Okinawan masters.

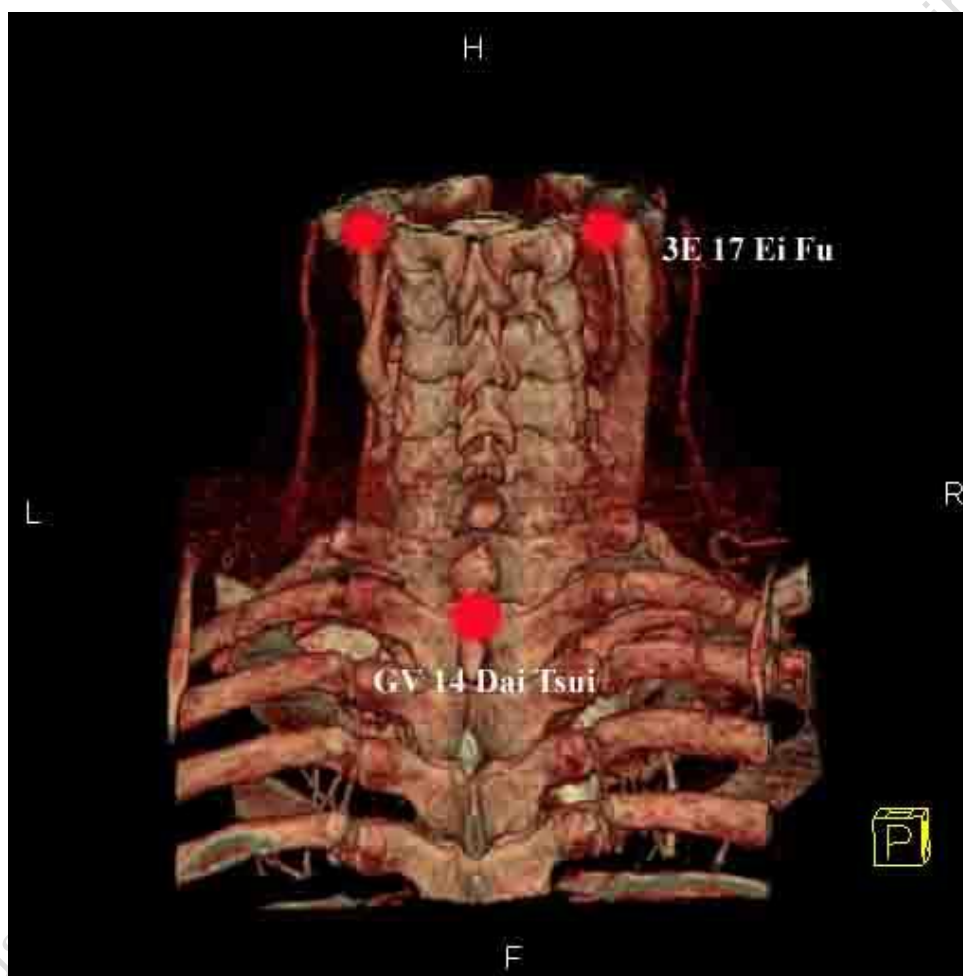


Fig. 6. Restricted zones from “Bubishi”, CT scan of the back of the neck / **Fot. 6.** Ograniczone obszary z „Bubishi”, obraz tylnej części szyi

Relationship between Kyusho and healing arts

The secret art of Kyusho Jutsu is living further on in some Grandmasters such as Soken Hoh-an (1891–1982), the teacher of George A. Dillman. Kyusho Jutsu has been handed down for many generations. In some cases these masters had knowledge about Chinese medicine. So the access to the science of weak points of the human body (Kyusho points) was made easier. The masters have no interest to teach dangerous techniques to advanced students. The primary aim of Kyusho Jutsu is to finish attacks with a few paralysing blows without any dangerous injury and to

finish a fight as soon as possible. In Bubishi some combinations have been misunderstood. Some translators believe that the death is caused by some special combinations some times later. But it is a typical mistake in translation of old Chinese characters. In the text of Bubishi the meaning of these characters is only malfunction. May be in special cases of injury death can occur, but this is not the primary aim. These malfunctions can be cured by Chinese medicine, which is also described in Bubishi. Dangerous points in Bubishi are described as restricted zones of the body. This is a proof of the defensive and reserved position of the martial art of Okinawa. We can wonder about the variety of Kyusho techniques in most traditional Katas in different styles. But is necessary to go back to the old roots of the traditional Kata. If we understand Kyusho Jutsu, we can also understand the statement of Gichin Funakoshi that every defence is simultaneously an attack. For the defence also is directed to weak points of the human body.

REFERENCES

1. Beschaden J. (2001), *Shen-AkupunkturAtlas*, Springer Verlag.
2. Cardwell C. (2003), *The Western Bubishi*, Ludlow Distributing Company, Knoxville, Tennessee.
3. Clark R. (2001), *Pressure Point Fighting [in:] A Guide to the Secret Heart of Asian Martial Arts*, Tuttle Martial Arts.
4. Dillman G.A. (2000), *Kyusho Jutsu, The Dillman Method of Pressure Point Fighting* (3th printing).
5. Funakoshi G. (1984), *Karate-Do Kyohan, the Master Text* (12th Edition), Kodansha International Ltd., Tokyo–New York–San Francisco.
6. Funakoshi G. (1994), *Karate-Do Nyumon*, Kodansha International, Tokyo–New York–London.
7. Funakoshi G. (1997), *To-Te Jitsu, Masters Publication*, Hamilton, Ontario, Canada.
8. Funakoshi G. (2001), *Karate Jutsu, The Original Teachings of Master Funakoshi*, Kodansha International, Tokyo–New York–London.
9. Habersetzer R. (2004), *Bubishi, An der Quelle des Karate Do*, Palisander Verlag, Chemnitz.
10. Hokama T. (1984), *Okinawa Karate No Ayumi*, Japanese language, Self Editing Company.
11. Hokama T. (1996), *History and Traditions of Okinawan Karate*, Masters Publication, Hamilton, Ontario, Canada.
12. Kelly D.O.M. (2001), *Death Touch, the Science behind the Legend of Dim Mac*, Paladin Press, Boulder, Colorado.
13. Kirby G. (2001), *Jujitsu nerve Techniques, the Invisible Weapon of Self-Defence*.
14. Kogel H. (1975), *Relationship between Budo and Medicine*, "Ido – Movement for Culture", vol. 3, Ass. Idokan Poland, Rzeszów.
15. McCarthy P. (1995), *The Bible of Karate: Bubishi* Tuttle Publishing, Boston–Rutland–Vermont–Tokyo.
16. Martinez J. (2001), *Okinawa Karate, The Secret Art of Tuite*, Javier E. Martinez San Juan, Puerto Rico.
17. Montague E. (1993), *Dim-Mac, Death-Point Striking*, Paladin Press, Boulder, Colorado.
18. Montague E. (1995), *Dim-Mac's 12 Most Deadly Katas, Points of no Return*, Paladin Press, Boulder, Colorado.
19. Montaigne E., Simpson W. (1997a), *The Encyclopedia of Dim-Mac, The Extra Meridians, Points, and More*, Paladin Press, Boulder, Colorado.
20. Montaigne E., Simpson W. (1997b), *The Encyclopedia of Dim-Mac The Main Meridians*, Paladin Press, Boulder, Colorado.
21. Nagamine S. (1998), *The Essence of Okinawan Karate-Do*, Tuttle Martial Arts Publishing, Boston–Rutland–Vermont–Tokyo.
22. Tedeschi M. (2003), *Essential Anatomy for Healing and Martial Arts* (3th printing), Weatherhill Publ. Inc.
23. Yukiko I. (1976), *Shiatzu, Die japanische Heilmassage*, Scherz Verlag, Bern–München–Wien.

Słowa kluczowe: Bubishi, kyusho, jintai, tradycyjna medycyna chińska, kata koishiki, system akupunktury

STRESZCZENIE

Zapiski „Bubishi” dają wgląd w stary system azjatyckiej sztuki walki i leczenia kontuzji, które można odnieść w walce. Punkty kyusho i punkty akupunktury są takie same. W celu lepszego zrozumienia tradycyjnej sztuki walki należy zapoznać się z akupunkturą, anatomią ludzką oraz chińską medycyną ziół. Sekret kyusho i tuite jutsu został zapisany w Bubishi i w tradycyjnych kata.