

# ***NING MUI Gong Fu Organisation***



## **Organisation Concept**

NING MUI Gong Fu Organisation – Lex Reinhart  
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## Introduction and Background

Who we are and what we want

The NING MUI Gong Fu Organisation 五梅武术总会, founded in 1990 by the internationally recognized Gongfu master Lex Reinhart, strives for a thorough multi-purpose study in martial arts. Our slogan 'Health, Balance, Security' means that we give equal consideration to health, martial and social aspects so that they form an organic unity.



Through martial arts self-awareness is developed. Thereby one gains knowledge of others as well of ones own surroundings. The term 'Gongfu' refers exactly to this ability, which is why in Asia such practices are regarded as paths to awareness. Thus, the training content and methods have a real connection to everyday life, where they can be put to practice. It is not necessary that students see this as such or aim for this from the beginning. In our schools everyone can simply enjoy the physical aspect.

# **NING MUI Gong Fu Organisation**

The Organisation follows this thousands of years old tradition of martial arts and aims at cultivating and developing the associated physical and ethical values[1] as well as the philosophical achievements. In addition, we have integrated the positive aspects of our modern culture into our teaching system and thus initiated an important synthesis, combining the best elements of both.

The NING MUI Gong Fu Organisation fosters a lasting development of all the students skills within a clear organisational and directional structure. This is achieved through a well-founded course of instruction in terms of methodology and didactics. Each person receives the support and assistance needed in their efforts to reach his or her own personal goals. The central theme across a broad palette of classes for all age groups are the inner forces, which we summarize in the 'Model of energies & forces' 五梅对于气的理论[2].

Our highest goal is for students to be able to integrate what they have learned into their daily lives. This leads to personal balance, a positive outlook and confidence in all situations.

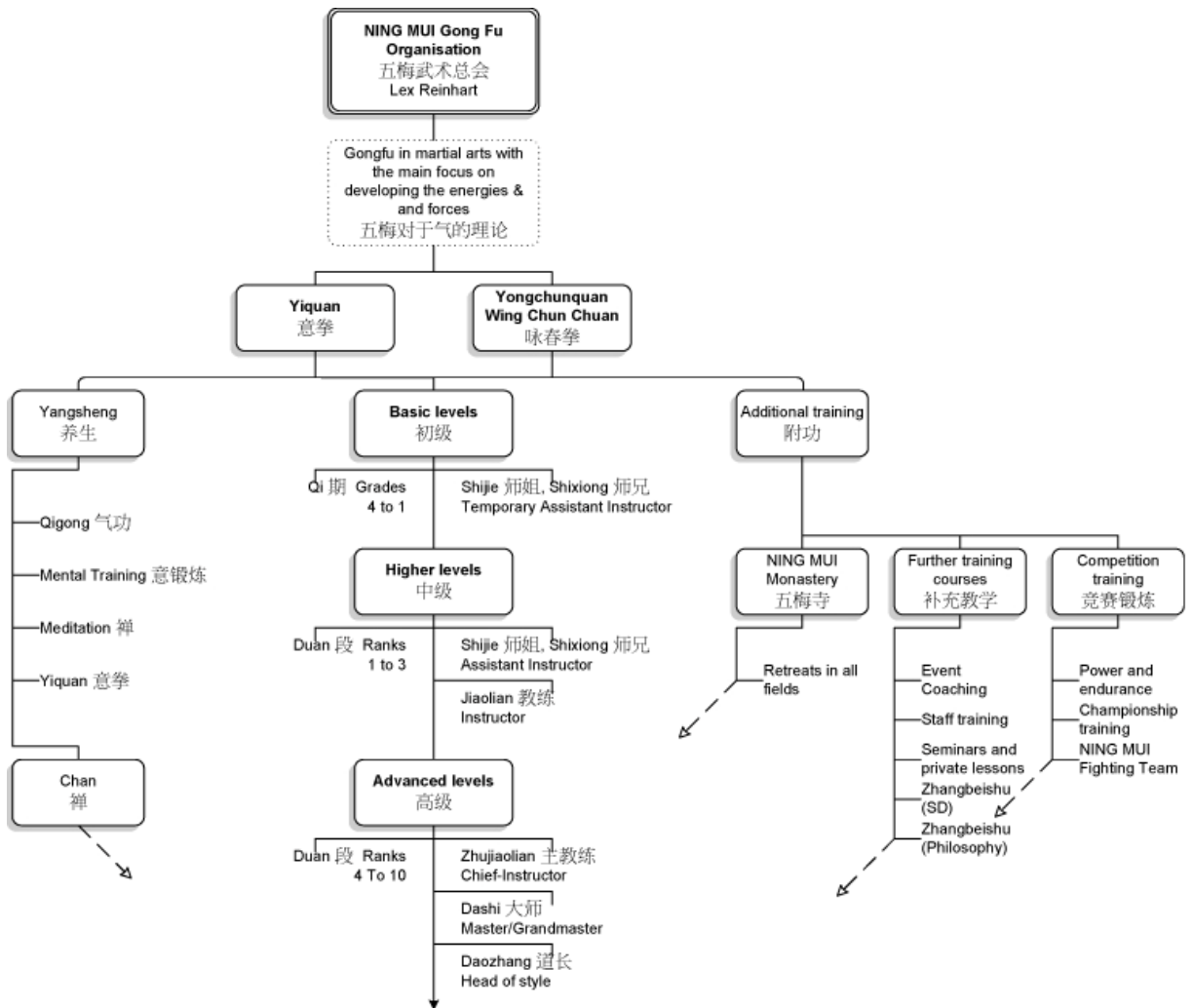
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[1] We respect the ethical principles that are mentioned in the [Charter for Ethics of the Swiss Olympic](#) as well as the principles from the [Federal Commission against Racism](#).

[2] [Model of energies & forces](#).

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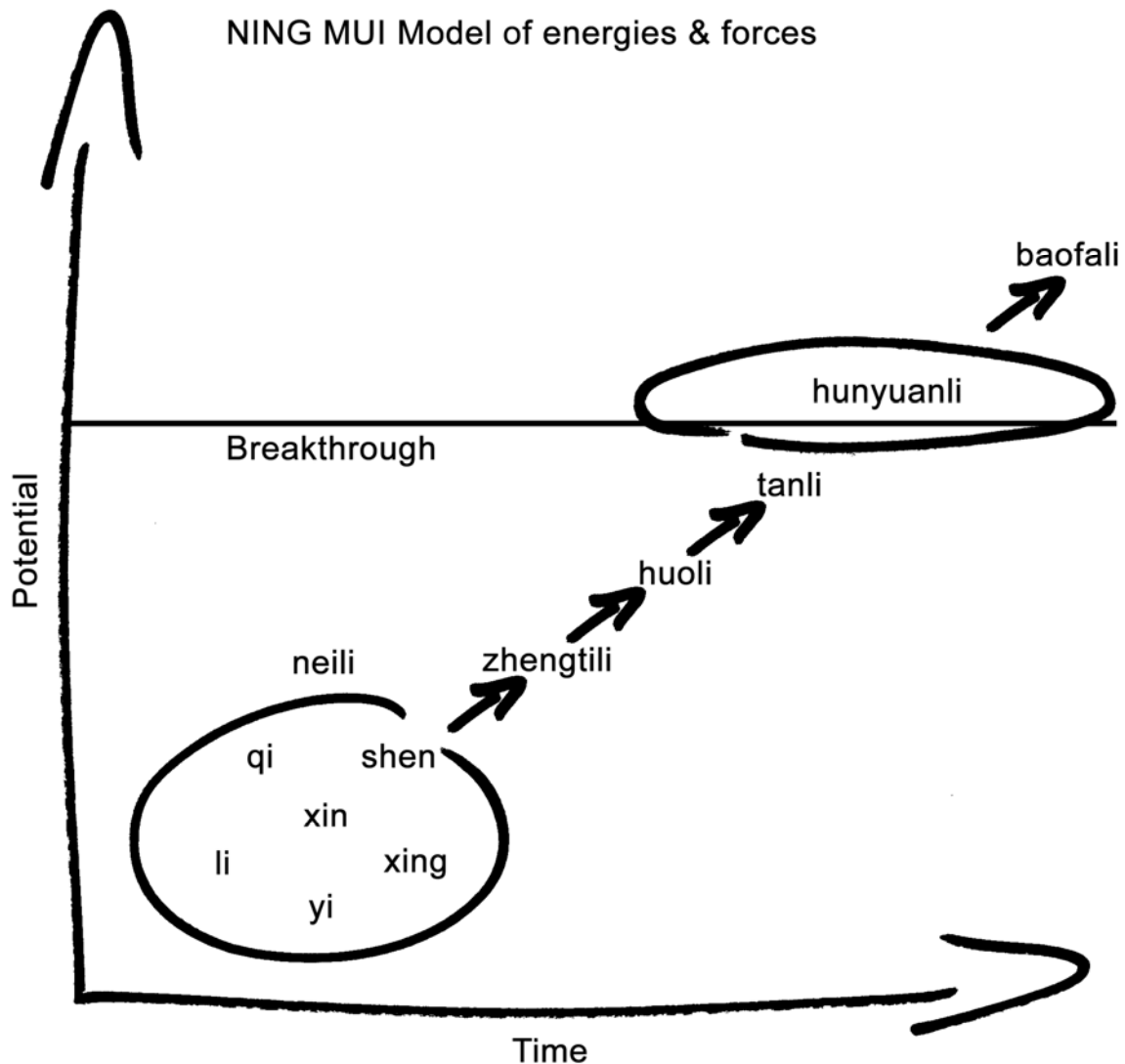
## System structure



## Course subjects

### Energies & Forces

The exercise groups in *Yiquan* 意拳 and in *Yongchunquan* 咏春拳[1] serve in the beginning to develop and enhance the different forces[2] such as inner strength[3], the strength which comes from the whole body together with the vital force[4] and the flexible force[5]. At advanced levels, these basic forces merge to become the complete, general force[6], which can also be called a whole-body-force. It is this force, which can be explosively released[7] – at will, anytime, and in any direction –, that characterizes the true objective of *Yiquan*/*Yongchunquan* in the area of combat[8].



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Based on *Zhanzhuang* 站桩, one should try to generate these forces gradually within movements[9], for example within *Shili* 试力, then *Mocabu* 摩擦步, and to consolidate this process within increasingly complex exercises, like *Tuishou* 推手, *Chishou* 黏手 and *Sanda* 散打, culminating in the absolute, free fighting, in other words, *Sanshou* 散手.

Free fighting, as a matter of life and death, speaking metaphorically, is to be understood exclusively in a figurative sense[10]. Still, without the real experience of having gone through all the necessary levels, there is nothing to be applied or transferred. It is impossible – and this is one of the most important realizations – to practise a path to awareness like Gongfu purely intellectually. Indeed, one can grasp quite a lot on intellect alone, but never truly ‘understand’ in the sense of the real experience.

For instance: a person who never takes up a competition, will deprive himself/herself of the experiences that can be drawn from such an event.

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[1] See *Yiquan* and *Yongchunquan*.

[2] Often also described as ‘energy’. The following is my personal interpretation in cooperation with Daniel Hulliger.

[3] Chinese: *neili* 内力, especially *qi* 气 (vital energy), *li* 力 (physical force), *yi* 意 (imagination), *xing* 形 (form), *shen* 神 (mind) and *xin* 心 (heart).

[4] Chinese: *zhengtili* 整体力, the inner strength (*neili*) becomes compact, and *huoli* 活力, lively.

[5] Chinese: *tanli* 弹力, the compact strength turns flexible.

[6] Chinese: *hunyuanti* 浑元力, resulting from *neili*, also *qi*, *li* and *yi* etc., as well as from *zhengtili*, *huoli* and *tanli*, and including the application of *baofali* (Chinese: explosively released force). Or force from the body as a whole, which acts to unify the different forces.

[7] Chinese: *baofali* 爆发力.

[8] Chinese: *jiji* 技击; in contrast to orientation solely towards health (Chinese: *yangsheng* 养生), which has other priorities and is represented by the first four exercise groups.

[9] As a force, that can also be released from the body (Chinese: *fali* 发力) and, if further developed, this with an explosive impact (Chinese: *baofa*).

[10] This cannot be found intentionally, but eventually confronts one sooner or later. As an analogy: when an artist transcends the limitations of his/her extraordinary skills, thereby creating an extraordinary work of art.

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## Gongfu

*Gongfu* 功夫 (Chinese: proficiency; also known as Kung Fu, Kuoshu or Wushu) is the term usually applied to designate all Chinese martial arts with their origins dating back to the Yao-period, about 2'800 B.C.

[Note: the term Budo covers all Japanese styles, such as Aikido, Iaido, Judo, Ju Jutsu, Karate, Kendo, Kyudo etc.]

*Gongfu* challenges both the physical and the mental makeup of an individual. Initially the body is trained and movements are coordinated, forming the basis for efficient self-defence. Later on, the student is inevitably led to explore further aspects of *Gongfu*, for instance the philosophy behind it. Traditional patterns of forms in movement and exercises with a partner create inner energies and forces, which can be applied not only in a physical sense but also as an aid to meditation, healing techniques and to increase self-confidence.

Each *Gongfu*-style has three aspects in training:

- forms
- applications
- meditation

The aim of training is to unify these three aspects, thereby achieving harmony between the body and the soul – ‘finding your centre’.

Training is founded on the Chinese doctrine of the five elements: wood (forms) – fire (techniques) – earth (sensitivity) – metal (strength) – water (meditation).

## Yongchunquan/Wing Chun Chuan

In *Yongchunquan/Wing Chun Chuan* 咏春拳 (Chinese, singing spring fist), as in *Yiquan*, an attempt has been made to reduce excess ballast. The Shaolin tradition[1], with its dense lessons packed with so many teachings, probably reached a point where it became necessary to reduce the numerous forms and techniques, in order to return the emphasis in martial arts back to the central concepts of *Gongfu*.

*Yongchunquan/Wing Chun Chuan* is one of the more than 500 *Gongfu* styles. Its logical directness makes *Yongchunquan/Wing Chun Chuan* suitable for efficient self-defence. This style was created by the nun Ng Mui 五梅 (NING MUI) in the legendary *Shaolin* Monastery 少林寺 in about 1760, during the Qing-dynasty[2]. Monks who had practised the ‘hard’ *Shaolin* styles[3] for 15 years were impressed by *Yongchunquan/Wing Chun Chuan* and considered it to be a secret method.

*Yongchunquan/Wing Chun Chuan* enhances the efficiency of its adherents with the following revolutionary aspects:

- simultaneousness (of defence **and** attack)
- concentration on the central line (median-sagittal-plane)
- sensitivity training (training of reflexes)

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In *Yongchunquan/Wing Chun Chuan* force is not matched against force (where the stronger is bound to win). Systematic practice teaches you how to put your opponent's strength to use for your simultaneous counterattack. Thus you learn to protect your weak points while at the same time striking the ones of your opponent. Moreover, your reflexes are considerably improved. Everything is more based on skills and tactics, rather than strength. This gives a physically handicapped person a chance to defend him- or herself successfully against a much stronger person. This style, therefore, is ideally suited for women and children.

The eight main exercise groups below are a model that favours one's personal development. Knowledge comes from the experience acquired through striking and counterstriking. The exchange of blows is not an end in itself but stands for a much more extensive learning process. This is, of course, always done in a way such that one is challenged, but not pushed over his or her limit. Provided that one trains seriously[4] enough, there is no limit to one's pathway.

1. *Xiaoniantou/Siu Lim Tao* 小念头 (little idea). Exercises done while standing that strengthen your basic structure through their movements. Preliminary ideas (concepts) of dodging and thereby simultaneously counterattacking.
2. *Xunqiao/Chum Kiu* 寻桥 (looking for a bridge). The concepts that were developed in the preceding exercise group are now put into action with the addition of stepping techniques.
3. *Biaoken/Bju Tse* 标指 (thrusting fingers). The acquired stability can now be used for the opposite concept – the direct attack. Thus, the inner strength can also be gradually focused on a single point.
4. *Murenzhuang/Mok Jan Chong* 木人桩 (wooden dummy). All previous concepts form a unified whole and one's proper resistance is greatly increased. The aim is to be able to release force at will anytime and in any direction.
5. *Liudian-Bangun/Lok Dim Bun Guan* 六点半棍 (long pole). The further consolidation of the basic structure considerably increases the effectiveness of each single technique. The long pole is the foundation for all weapons with a staff (point directed principle). It specifically trains tactical thinking.
6. *Bazhandao/Pa Cham Dao* 八斩刀 (short swords). The basic structure is optimized to the tips of the fingers and toes. The short swords are the foundation for all cutting weapons (circular directed principle). It especially promotes strategic thinking.
7. *Chishou/Chi Sao* 黏手 (sticking hands). This exercise group is practised with a partner and puts one's level to the test within circumscribed boundaries. Through contact of the arms and/or the legs, pressure is exerted by both partners; this is later elaborated through the addition of striking and defending techniques. Practice begins standing in the spot, using one arm or one leg. Later on, both arms or both legs are used and finally, footwork techniques are added.

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8. *Sanshou* 散手 (free hands, free fighting). Similar to the previous exercise, except that now the emphasis is not on practice but on 'real' fighting. Preliminary stages are, for example, competitions with rules and protective equipment, which restrict the possibilities (Qingda, Sanda, Leitai). In the end there are no rules. You cannot dismiss a strike that hurts.

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[1] This alludes to those styles of *Gongfu* that arose from this tradition and which have, in part over centuries, accumulated more and more forms, movements and techniques. Nowadays you often find people rigidly referring on a long tradition, desperately clinging to set of given routines to preserve it.

[2] 1644-1911, also *Mandschu*. In 1768 the *Shaolin* Monastery was destroyed once again (legend of the five eldest, the only survivors). This was followed by rebellions, the Opium Wars and the fall of the empire. The story of the founder of the style *Ng Mui* is historically not proven and is therefore regarded as a legend.

[3] The following are a few '*Shaolin* styles': Black Crane, Choy Li Fut, Cobra, Crab, Dragon, Drunken, Five Immortals, Hung Gar, Leopard, Lohan, Northern Praying Mantis, Python, Snake, Southern Praying Mantis, Springing Leg, Tiger, White Crane, White Eyebrow and Wing Chun; the latter is mainly a synthesis of Snake and White Crane.

[4] 'Seriously enough' refers to a qualitative appropriate training in moderation. If one trains a lot, but for instance only one of the qualities of *neili*, then *zhengtli*, and of course all the other forces will never be developed. If one trains with the appropriate quality, this should be done with moderation, which again will vary from individual to individual. Too much and too little are equally non-beneficial.

### **Yiquan (Dachengquan)**

*Yiquan* 意拳 (Chinese, mind fist) has succeeded, on the foundation of traditional *Gongfu* styles and western influences[1], in working out a grid of the most efficient techniques and at the same time, which is really remarkable, to consequently emphasize as main subject the effectiveness of the different forces.

*Yiquan* is about the quality of different forces. First, it is about consequently working on inner strength, to develop a whole-body-force out of it. This quality can also be integrated into any other teaching system[2].

An analogy: It is not of much use if I take a small battery, which besides is almost empty, as power supplier for performances. In *Yiquan*, whether for the health stimulating applications (*Yangsheng*) or the combat applications (*Jiji*), you first of all seek to fully charge the existing battery. In further steps one attempts at replacing the original battery by one or several larger batteries or adding more powerful ones. *Zhanzhuang* 站桩 is therefore the most important exercise group.

The key to the right quality lies not in the mere technical realization of an exercise, nor is it only a question of how many times you repeat it physically. Instead, it depends on the various visualization exercises that go along with the physical execution of the movements. With time, several visualized ideas can be conceived at the same time, overlapping each other. Hereafter the exercise groups of *Yiquan*, that have been decisively replenished and worked out by Yao Zongxun 姚宗勋.

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The seven exercise groups are not a model after which you are forced to train. It is rather a representation of an ideal condition that comes about, provided that one trains seriously enough[3] and that time is ready for the appropriate level.

1. *Zhanzhuang* 站桩 (standing like a pole). Different postures, mainly in standing position. They strengthen the supporting muscular system and therefore the body structure. This is followed by a subsequent work on inner strength.
2. *Shili* 试力 (force testing). The inner strength that has been acquired in the preceding exercise group is brought into limited movements that include hands, arms and the shifting of weight.
3. *Mocabu* 摩擦步 (friction step). Like 2., but with the addition of stepping techniques which are at first set, and later on free from set routines.
4. *Shisheng* 试声 (sound testing). Based on natural[4] breathing, a sound is being produced while contracting the body. Later on, the audible sound is omitted. Integrating this into the previous exercises already leads to the next exercise group.
5. *Fali* 发力 (release of force). All groups of exercises brought together. Although there are some particular exercises that promote the ability to release force, the aim is to be able to release it at will anytime and in any direction.
6. *Tuishou* 推手 (pushing, sensing hands). This partner exercise puts one's level at a test in a limited way. Pressure is given from both sides on the arms or the hands that are in contact, until one side is unable to withstand. Practice starts standing on the spot using one arm. Later on, both arms are used and finally, steps are added.
7. *Sanshou* 散手 (free hands, free fighting). The same like in the exercise group before, but adding striking and kicking. Preliminary stages are for example competitions with rules and protective equipment that restrict the possibilities (Qingda, Sanda, Leitai). In the end there are no rules. You cannot talk your way out of a stroke that hurts.

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[1] Predominantly boxing. You can read about the origin of pugilistic in Europe in ‚cultura martialis‘, issue 01, October 2004.

[2] For example another Gongfu style.

[3] ‚Seriously enough‘ refers to an appropriate training of quality done in moderation. If one trains a lot, but for instance only emphasizes one of the qualities of *neili*, then *zhengtili*, and of course all the other forces will never arise. If one trains with the appropriate quality, this should be done with moderation, which again will vary from individual to individual. Too much and too little are equally not beneficial.

[4] ‚Natural‘ refers to a physiologically correct breathing. This should be supervised during the first years of training or, if need be, developed.

# **NING MUI Gong Fu Organisation**

## Zhangbeishu

*Zhangbeishu* 长臂术 (Chinese: long arm art) was designed by the **NING MUI Gong Fu Organisation** with the following objectives:

- To learn an efficient self-defence technique against an armed aggressor.
- minimize fears of being helpless when confronted with aggression.
- combine knowledge and technique into a dynamic self-defence training.

This training teaches individuals how to defend themselves with objects that are at hand i.e. umbrellas, handbags, etc. In simulated situations self-defence eskrima sticks or bo staffs are used.

## Bow and Sword

The *Bow* 射箭 (Shejian) and the *Sword* 剑术 (Jianshu) are ways to meditate which make use of a bow, arrow and sword – the way of the bow, the way of the sword.

By concentrating both the spiritual and the physical powers of the trainee, the intention of these disciplines is to merge both weapon and target into one. The *Bow* and *Sword* is the ultimate meditation goal for the experienced. It is a complementary form of meditation for Zhangbeishu.

## Qigong

*Qigong* 气功 (Chinese: energy work) consists mainly of exercises to maintain healthfulness. It includes numerous methods such as exercises to support the self healing powers, exercises in movement like *Baduanjin* (Chinese: eight brocade threads), as well as a quiet breathing and standing practice. Combined with mental training these exercises relax and increase your power of concentration and your efficiency. Working with *qi* (Chinese: vital force) noticeably improves physical and mental wellness and increases personal balance.

*Qigong* can also be a stepping-stone towards more advanced forms of meditations.

## Yiquan (Yangsheng) and Chan (Zen)

*Yiquan* 意拳 (Chinese: mind fist) and *Chan* 禅 (Chinese: meditation) are further ways to help you experience the nature of your being and to realize this to the fullest of your capabilities. In combination with styles such as *Yongchunquan/Wing Chun Chuan*, a symbiosis is attained that can help increase by far the ‘average’ level of healing and martial arts, for instance as to their influence on your health. The awareness process promotes ethical values and allows you to confront philosophical questions.

*“Let me drift through wind, through water and through time, but above all through our society. All that I meet, I accept, only to let it quickly slip away again. And if the inevitable is near, I also smile at it with composure. – Only so ,am’ I... Without beginning. Without end.”*

## Education programme system

### Large structure of the system's apprenticeship

At the beginning of their apprenticeship the novices at the Shaolin Monastery had to carry out tasks in different standing positions during one year. Those static positions were combined with steps and integrated into useful occupations for another year. Only from the third year of apprenticeship on were the monks admitted to the ,actual' Gongfu training.

Even today the structure of every apprenticeship in martial arts has three striking subjects, though – to prevent boredom – they are wrapped up with a lot of techniques and exercises. Yet the principle subjects should be absolutely maintained:

- A) Standing education (to become deeply rooted).
- B) Stepping education (being dynamic while being grounded).
- C) Education in techniques (combining arm and leg techniques).

### Points of reference for the basic tension

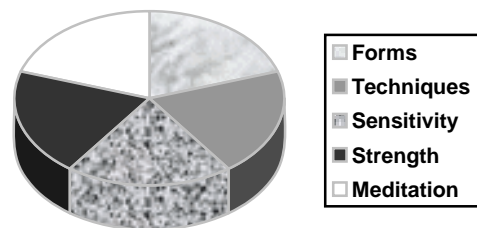
Unfortunately often only the technical course, the sequence of a movement is trained. But the following points are also to be considered: a correct deep and wide standing position, the perfectly centred hip, the slightly tensioned buttocks, the vertical posture of back and head, a piercing look, the association of every single executed technique, the consideration of the still arm, a calm abdominal respiration as well as the correct concentration.

### The course of a lesson

Each Gongfu-style has the following three aspects in training: *forms* (chin. Zheshe), *applications* (chin. Yinyung) and *meditation* (chin. Qigong). Training aims at combining these three aspects (added up to five in the education programme after the Chinese doctrine of the five *elements* [wood-fire-earth-metal-water]), to achieve physical and mental harmony – finding your centre.

*Yin and Yang* symbolizes all opposites, e.g. Passive and Actif. There's a danger of thinking in black-and-white terms; therefore the Chinese have introduced the *five elements*, to better illustrate constant change. To each single abstract symbol we appoint one of our most important aspects in training:

- wood – *forms*
- fire – *techniques* (applications)
- earth – *sensibility schooling* (applications)
- metal – *improvement of strength* (applications)
- water – *meditation*



# NING MUI Gong Fu Organisation

## Examination method and objectives

### Basic level Yongchunquan/Wing Chun Chuan

- **4<sup>th</sup> Qi Grade**      **Chujiban/Zhu She Pan (Basics)**  
Getting used to basic movements [passive – stepping aside]; *white sash with a stripe.*
- **3<sup>rd</sup> Qi Grade**      **Xiaoniantou/Siu Lim Tao (Little Idea)**  
Intensifying the principles with self-defence [passive – stepping aside]; *blue sash.*
- **2<sup>nd</sup> Qi Grade**      **Xunqiao/Chum Kiu (Looking for a Bridge)**  
Learning to bridge a distance and to control the partner (foot-work and adhering to training) [passive – walking around]; *yellow sash.*
- **1<sup>st</sup> Qi Grade**      **Biaoken/Bju Tse (Thrusting Fingers)**  
Learning to protectively break an attack with a counter-attack [active – straight-lined (wedge apart)]; *red sash.*

### Basic level Zhangbeishu

- **Qi Grades 8 to 1.** Becoming aware of emergency situations and the weapons an adversary may use. To lose the fear of helplessly standing in front of an aggressor. To combine all knowledge to a highly-trained sporting self-defence (Bo Stick, Escrima Sticks, Nunchaku, Tonfa / Knife, Kama, Sai, Spear).

### Expanding level

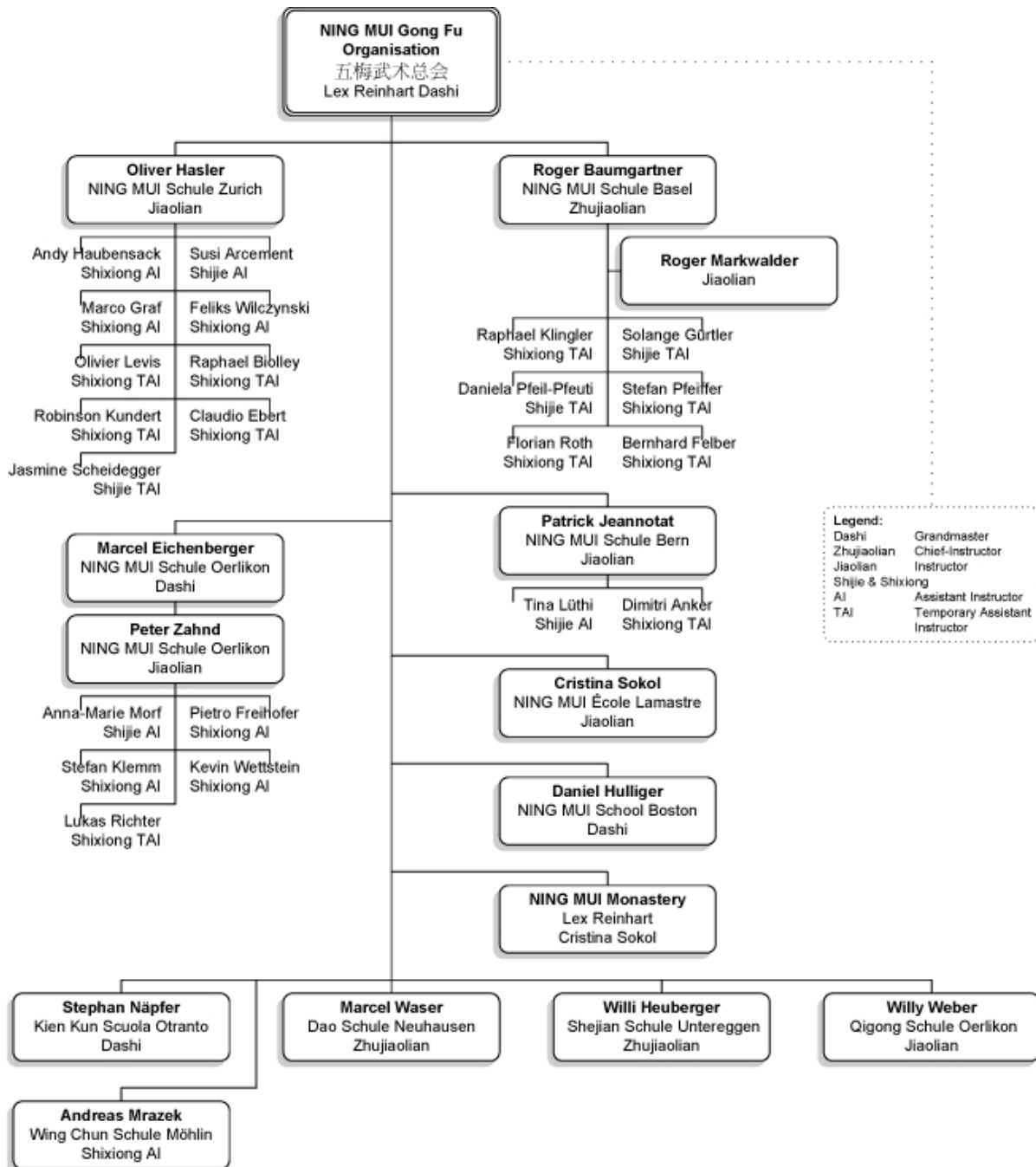
- **1<sup>st</sup> Duan Grade**      **Murenzhuang/Mok Jan Chong (Wooden Dummy)**  
To use all aspects of the first three forms against hard resistance [unifying passivity and activity in an integral way]; *black sash with one stripe.*
- **2<sup>nd</sup> Duan Grade**      **Liudian-Bangun/Lok Dim Bun Guan (Longpole)**  
To keep one or more adversaries at distance through skilful handling of a long weapon [tactics – advancing determination]; *black sash with two stripes.*
- **3<sup>rd</sup> Duan Grade**      **Bazhandao/Pa Cham Dao (Short Swords)**  
To stand against long and short weapons through skilful handling of the Short Swords [strategy – accepting fate]; *black sash with three stripes.*
- **Staff C**              **Jiaolian** examination (*Instructor*)  
To dedicate and transmit the way of Gongfu and aspire to fully master the system (forms, application and meditation) taught at NING MUI Schools; *black NING MUI t-shirt.*

### Higher levels

- **Yiquan (Mind Fist)**  
The aim is to acquire an integral understanding, both physically and mentally, of Gongfu, to advance inner strength and to achieve a harmony of techniques and thoughts.
- **4<sup>th</sup> to 10<sup>th</sup> Duan Grade**  
From Chief-Instructor (**Zhujaolian**) up to the Grandmaster levels (**Dashi** and **Daozhang**) with their individual requirements; *black sash with different stripes.*
- **Staff A**              **Dashi** examination (*Master, Grandmaster*)  
Integral and individual mastery of the whole system as well as – through philosophical practice – the personal life; *black sash with seven stripes.*

# NING MUI Gong Fu Organisation

## Fields, Staff and Functions



## Portrait Lex Reinhart



- Alexander G. Reinhart 亞力山大, born 1963 in Zurich, Switzerland.
- Begins at the age of 16 Gongfu. Yang Taijiquan, Qigong Meditation and breathing techniques.
- Little later Yongchunquan/Wing Chun Chuan and handling diverse weapons.
- Following this up with Yiquan, Chan, ink painting, studies in acupuncture, archery, sword arts and the halberd of Guan Yu.
- Head of NING MUI Group, NING MUI Gong Fu Organisation and the NING MUI Monastery.

Taking part in the *Open Kuoshu (Gongfu) World Championship* 1986 in Taipei, China, brought his career as an amateur to an end.

Lex Reinhart's highest aim is to integrate whatever has been learnt by practicing into everyday life. This leads to balance, joy, and total trust in all situations. With this in mind he has shaped his hobby into a profession

*„Our society considers a winner he who reaches the ‚highest peak‘ fastest. For me, the winner is he who overcomes himself – who opens himself to spontaneous awareness, who discovers paradise every day.“*

### Achievements

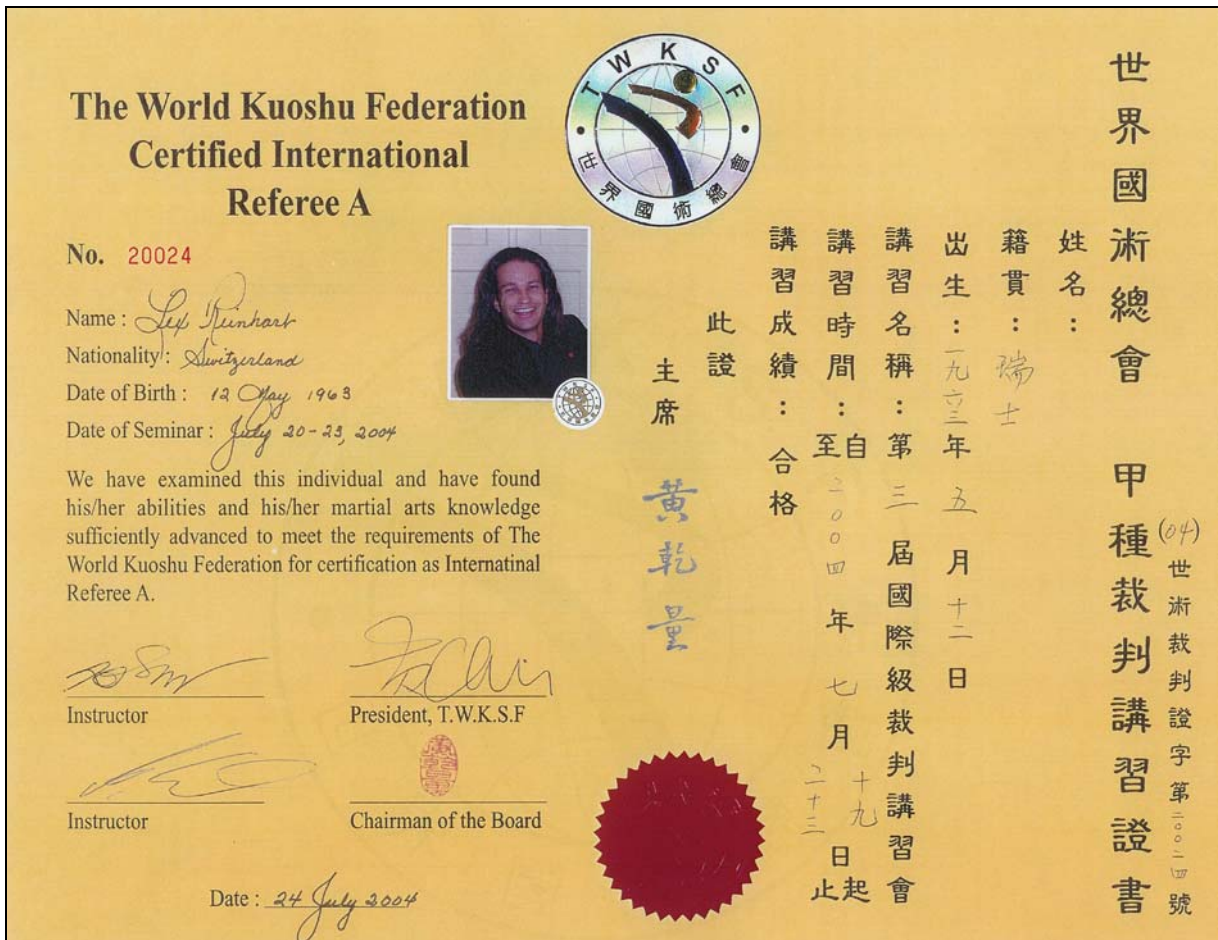
Throughout the course of my career I have received many distinctions (for full listing please see website [www.ningmui.com](http://www.ningmui.com)) but the most significant are the following:

- 7<sup>th</sup> Duan ‘Dashi’ (The World Kuoshu Federation)
- 5<sup>th</sup> Duan Wei (Chinese Wushu Association)
- International Referee A (The World Kuoshu Federation)
- Trainer basic course National Committee for Elite Sports (Federal Sport School Magglingen)
- Certified recognition Yongchunquan/Wing Chun Chuan, Qigong and Yiquan (Yip Chun, Samuel Kwok, Yao Chengrong)

Memberships with Associations are also included in the website with the most significant being:

- President French Kuoshu Federation (French Kuoshu) since 2005  
[www.frenchkuoshu.fr](http://www.frenchkuoshu.fr)
- Member of Board Swiss Wushu Federation (swisswushu) 2003-2006, Advisory Council since 2006  
[www.swisswushu.ch](http://www.swisswushu.ch)

# NING MUI Gong Fu Organisation



# NING MUI Gong Fu Organisation

EIDGENÖSSISCHE SPORTSCHULE MAGGLINGEN  
NATIONALES KOMITEE FÜR ELITE-SPORT  
TRAINERAUSBILDUNG

## Teilnahmebestätigung Trainergrundkurs NKES

Hiermit bestätigen wir, dass


### Lex Reinhart

alle Module des Trainergrundkurses NKES absolviert hat.

Inhalte der Module	Daten	Anzahl der Lektionen
Einführung	10.02.96	5
Steuerung	02.09.96 - 04.09.96	22
Energie I (Kraft)	13.06.96 - 15.06.96	24
Energie II (Ausdauer)	03.05.96 - 05.05.96	23
Coaching	10.10.96 - 12.10.96	23
<b>Total</b>		<b>97</b>


In interdisziplinärem Theorieunterricht und Workshops, ergänzt durch praktische Beispiele und Erfahrungsaustausch, wurden sportwissenschaftliche Kenntnisse erworben und in die Trainingspraxis umgesetzt. Im Zentrum aller Seminare stand das Planen, Realisieren und Auswerten von Trainingsmassnahmen.

Nationales Komitee für Elite-Sport  
Der Technische Direktor



Hans Babst

Eidgenössische Sportschule Magglingen  
Nationales Komitee für Elite-Sport  
Der Leiter der Trainerausbildung



Jean-Pierre Egger




Bern/Magglingen, 23. Oktober 1996

葉問國術總會  
Yip Man Martial Art Association Limited.

16th April 1993

Re: Mr. Alexander Reinhart

This is to certify that Mr. Alexander Reinhart has been practising Wing Chun Martial Art for some years. He has been examined and is considered a Wing Chun master.

(IP Chun)  
Director