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ABOUT THE COVER

Great Grandmaster, Ou Ran-outan. He used to be quite normal until he took up taiji! Now, he is usually called "The Duck Of Death". This photo was taken during a training session with him in Borneo. He was saying something like; "No, move your left hand like this".

His movements were the best taht I have ever come across in the Taiji area.

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Using Your Natural Weapons

By Erle Montague

The difference between the so called "hard styles" and the so called "soft styles" is not in the execution of the techniques nor in the difference between the techniques but rather in the "way" we do things in the internal. It's what is happening in the mind that is the most important area in the internal martial arts. And if that "way" is not there then one is never able to turn their martial art into a fighting or self defence art.

To know if a style is effective, and to say that one knows his or her martial art, they must be ready to prove this at any time. We do not prove for instance, the effectiveness of Taiji (T'ai Chi Ch'uan) by showing how good we are at push hands,

To know if a style is effective, and to say that one knows his or her martial art, they must be ready to prove this at any time. We do not prove for instance, the effectiveness of Taiji (T'ai Chi Ch'uan) by showing how good we are at push hands, nor do we prove how good we or the style is by showing how the postures work. You know, the old, "he throws a punch and I use such and such a technique etc". The very instant that a martial art becomes technique orientated, it becomes useless in the street against real fighters. As soon as I say that the way that Taiji works is by using this technique or this posture against a

certain attack then it is useless and is only good for exercise. I must be able to say to anyone from any style to attack with full force at any time and if my martial art has been able to teach me street defence then I should have no problems defending myself. This is what a martial arts instructor has to be able to do, and something that I have had to do time and time again with all of my travel around the world teaching people that I do not know. To show how a style works, you ask people to attack you! Simple as that. And if you are decked, then you do not know your art. You put your arse on the line for your art.

To show how a style works, you ask people to attack you! Simple as that. And if you are decked, then you do not know your art. You put your arse on the line for your art.

I have had people come wanting to prove how good they are at Taiji for instance. They ask to do push hands with me. My reply every time is, "OK, we'll do push hands and if you beat me, then we fight". Push hands is no ruler of one's ability in fighting or self defence. It is only there as a training aid and should never be taken as a ruler of one's ability at self defence. The internal martial arts, just like their counterpart, the external martial arts have only one way to prove if either the system works or that the instructor knows his stuff, in the self defence area. And by that, I do not mean in the ring or in a sparring

match in a dojo. That is not fighting but playing. I mean that one is actually attacked with brute force as one would be in the street by a raving lunatic. Then, if I use things like "snake creeps down" or "fair lady works shuttles" or any other silly names of postures, then I will be defeated. But if I react instantly and sub-consciously, returning that brute force with even more brute animal power, then I will defeat my attacker, and I will not have used any technique, in fact I will not even know how I defeated him. That's how quickly attacks in the street happen, you have not the time to think of any techniques.

We do the forms, katas or training methods like push hands to give us the physical and internal ability to handle such street attacks not to say that we use these techniques when attacked.

So many overseas magazines (barring Fighting Arts International and Australasian Fighting Arts [Now also an overseas magazine as well]), have this attitude that the martial arts is about what martial art is the best or who could beat who etc.

To show how a style works, you ask people to attack you! Simple as that. And if you are decked, then you do not know your art. You put your arse on the line for your art.

So many are now solely concentrating upon tournament results and rankings! What's that! Nothing,

nothing at all to do with martial arts. It used to be for self defence, now it would seem, judging by overseas magazines mainly from the U.S.A. that self defence is no longer important, but rather who is doing well on the tournament circuit! The founders of all styles of martial art would be turning over in their graves knowing what is being presented as martial arts today.

*Street survival does not happen the way it happens in the ring in a so called full contact match. I say 'so called' because there **are no** full contact matches, at least, legal ones.*

When I was young, I looked up to martial artists because they could defend themselves and their families against attack. Nowadays, kids that I know, scoff at film star martial artists because they are now beginning to realise that they know nothing, they can pick the film tricks, and are beginning to know that this is not the way it happens in the street.

Animals are not in control, they react to what is happening to them, they do not use techniques, their whole body is involved in the survival, every muscle and ligament is being used

There are of course those who have plodded along with their martial art, really trying to find out what it is all about, with the basic idea that it should be for defence and not for seeing who is the better tournament fighter. It's about 'ways of living', it's about learning about ourselves and learning to help one another, not wishing to be world champ! Or so that our egos will be satisfied etc.

Those martial artists who have taken from the orient and added the aussie or pommie or yankie flavour and who have not tried to actually 'be' Japanese or Chinese, have, for the most part taken martial arts to a higher level than others who haven't. Unfortunately though, many who are not willing to do the work and who want instant success with a few high kicks and two or three years training, some with only six months training and a good physique, are bringing the martial arts down to a very low level.

We should be distinguishing between those who wish to do 'boxing in the ring' and those who do the martial arts.

We should be distinguishing between those who wish to do 'boxing in the ring' and those who do the martial arts. Perhaps those sports people need their own magazine so that the real martial artists are not mistaken for them or for what they are doing. I have read in horror as stalwarts of the martial arts magazine industry such as Black Belt and Inside Kung-Fu have lowered themselves to this 'who is better' attitude or what style is better. They are not doing the martial arts any service and I wish that they would change their names to something that more represents what their content is and leave the real martial arts to magazines like A.F.A. or Fighting Arts International.

People Can't Fight, Animals Survive.

Street survival does not happen the way it happens in the ring in a so called full contact match. I say 'so called' because there **are no** full contact matches, at least, legal ones. We

have to look at the reason people fight. Mostly because of ego or wanting to win money or a trophy or because it's part of their grading. This is not survival. We have to look at why animals fight and how they fight in order for ourselves to survive in the street.

Animals are not in control, they react to what is happening to them, they do not use techniques, their whole body is involved in the survival, every muscle and ligament is being used, not just a paw or a mouth, but the



whole body and energy that seems to come from nowhere is being used to give that animal an aggression that



even scares the largest human being. This is how we are taught to fight to survive in the internal martial arts.

We are told certain 'classic sayings', which when implemented turn us into a raving animal. What we are told to do in 'bagwazhang' (Pa-Kua Chang) for instance is to spread the fingers tightly with the palm being concave. This is not so that the palm can be used more effectively as a weapon, but rather, the physical positioning of the palm enables us to summon this animal aggression, which is called 'raising the qi up the back' from the classics. This, way of



holding the palm seems to turn a normally placid human being into a raving lunatic! So that when we are attacked, the palms are used in this way, not to fight with, although we do use this configuration, but rather to give us this extreme 'yang' energy to re-attack.

Taiji has a different way of gaining this extreme yang energy.

Taiji has a different way of gaining this extreme yang energy. This is a little more complicated and is called a 'C' back. The same back that all animals have when they are in a survival mode. Look at a cat, a dog, even a chicken, they all do things with their backbones when attacked to give them this survival energy. Even sharks do this with their back, gorillas naturally have this 'C' shaped

back but humans have to gain it as we have an 'S' shaped back.

No techniques, just natural weapons, like when someone attacks you or strikes out with something towards your face, you cover up as in *photo No.1*. So we are taught in the internal arts, to use this position as our survival position but rather than going backwards in a 'yin' mode we use certain body positioning to bring



out that yang attack energy to cause us to not only put up our hands, but also to attack with those same hands into only three targets as in *Photo No.*



2. to the eyes. The three targets are, eyes, under the nose at a point called GV26, which is a dim-mak death point, and the neck comprising of two points, to the side of the neck

called 'stomach 9' and CV22 in the pit of the neck.

When one is startled in just the same way that an animal is startled, there is extreme energy squirted into the body from the kidneys. The kidneys store this energy for when it is needed. The animals however, have never lost the sub-conscious way of converting this energy into attack energy. we, however, because of our living styles etc, when we are startled, we become 'yin' and tend to cover up to try and not be hit. The internal arts teach us to make use of this human phenomenon and reverse the yin energy to yang attack energy so that when we are attacked, the attacker is not confronted by a docile human, but a raving lunatic. We take this human thing of being startled and combine it with the internal arts body posturing like the 'C' back and the 'bagwa palm' and this enables us to be like the animals when attacked.

With a little more training, we are able to use simple natural techniques which give us the best possible change in a street survival situation and these techniques all come from the natural human position of covering up upon being startled. For instance, rather than just bringing your palms forward into his eyes with extreme yang energy, we might turn slightly and strike into the carotid artery area of St 9. This will cause instant KO as well as death if done with enough power. *Photo No.3*. Or we could use the GV 26 point just under the nose with basically that same technique as in *Photo No.4*. Or, again, to CV22 as in *photo No.5*.

These natural techniques give us the best possible chance in the street without having to learn a whole martial art for twenty years. And this is what martial arts should be about. We learn forms, katas, two person exercises etc. to give us the balance, and timing necessary for street survival, then we use natural body positioning to defend ourselves with the animal inside, and we all have one there somewhere.

WHAT IS A "READY" STANCE

by Michael Babin

Contrary to popular opinion, in the grand old days of the internal and internal martial arts, all training was done solely for health purposes. In fact, if your skills/style were of a low calibre, your health was likely to go into a sudden (sometimes permanent) decline at the hands of whichever fighter decided to test you!

Under such conditions, each system had its own trademark posture used as a "ready" stance. In friendly matches, each fighter would assume his stance as a way of showing knowledgeable bystanders as well as his opponent the style in which he trained.

In friendly matches, each fighter would assume his stance as a way of showing knowledgeable bystanders as well as his opponent the style in which he trained.

This was done partly out of pride ("MY skills will show this upstart and everyone present that MY style is supreme!"); partly out of intimidation ("Hah, Pig-dog, Beware! I am a master of Slavering Beast Boxing. Better lock away the family jewels!"); and partly because you had trained to use the particular posture as an effective means of neutralizing/countering or entering/attacking.

A few styles used no recognizably unique fighting stance and most practitioners, no matter what their style, learned with time and experience that "ready stances" are useless in self-defense terms. After all, why let your opponent know that

In combat terms, you are normally better off without either the static stances of the internal stances or, even worse, the flamboyant flailing demonstrations of skill that pass as a "ready" stance in many external



James, (left) mis-using "Ward-Off" as a ready stance.

he's picking on someone who has skill — until you are ready to use it.

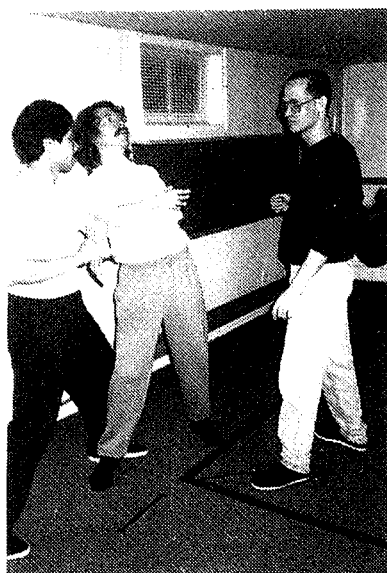
In combat terms, you are normally better off without either the static stances of the internal stances or, even worse, the flamboyant flailing demonstrations of skill that pass as a "ready" stance in many external styles.

styles.

Your display of rooting (or flailing) won't impress someone with a lot fighting experience and may well goad them into attacking. Some brawlers like a challenge and an angry drunk won't be able to focus clearly enough to see anything except the target.

In internal arts, the most commonly seen "ready stances" are variations of Hands Strum the Lute or Ward-off in Yang T'ai Chi; the Double Dragon Palm in Pa-kua and San-t'i in Hsing-I.

In friendly matches, using your particular variation of the "ready stance" has some validity — even today — for the same reasons noted earlier. However, in terms of self-defense, the worst thing you can do is waste time getting into a ready stance!



control of the torso centre-line as well as the neck/face points.

Similar "ready stances" are used in modern variations of Wing Chun and other combat-oriented systems.

Without taking away from the practicality of such modern fighting stan-

used. YOU ARE ABOUT TO RESPOND TO A SUBSEQUENT ATTACKER — BUT NOT NECESSARILY WITH THE SAME TECHNIQUE. In this way, any posture from your internal art can be a "ready" stance in combat terms.

So, keep formal ready stances for demonstrating your art or when training with friendly martial artists of other styles. However, in martial terms, the best "ready stance" is held only when all the attackers have been disposed of or encouraged to take their aggression elsewhere.



The proper use of a ready stance

A brawler/mugger probably hasn't had any classical training and can't tell a "Dragon Palm" from a "judo chop". Nor is he likely to waste time circling you politely so you can assume your ready stance. Real fights are usually launched with a sudden attack of some kind and are over with the first few techniques.

When you consider that the originators of the internal arts trained with the possibility of multiple attackers always in mind; then it makes more sense to interpret the "ready" stance in the following way.

The "ready" stance which Erle Montaigue has been advocating of late is more useful in threatening situations as it has the benefit of not being obviously aggressive, hence escalating the tension. This stance also provides

ces, I would like to offer my own interpretation of the value of the traditional "ready" stances.

When you consider that the originators of the internal arts trained with the possibility of multiple attackers always in mind; then it makes more sense to interpret the "ready" stance in the following way.

A "ready" stance, like any posture, is really only its final movement frozen-in-time! Only the preceeding actions and the proper use of internal principles make that stance martially valid.

This interpretation implies that when we see you for the first-time in your "ready" stance that you have already responded intuitively to the first attacker and disposed of him.

Consequently, the first attacker is out-of-commission and you are left, for a split-second, frozen at the end of the posture that you have just

Michael Babin teaches in Ottawa and is the WTBA representative to Canada.

His best selling book,

"T'ai Chi, The Martial Side"

is available from;

Paladin Press, P/O Box 1307 Boulder CO 80306 U.S.A. PH:303-4437250, Visa & Mastercard accepted.

We, at the WTBA can recommend Mike's classes without hesitation.

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T'ai Chi And Taoism

By Rolly Brown, PA U.S.A.

Taoism is a Chinese philosophical system which has had a profound effect on oriental thought and action for thousands of years. On a simple level, it may be described as follows: What was originally chaotic (wu chi, the one) became divided into two energies; earth energies, which sank downward (yin) and heavenly energies, which rose upward (yang). Thus, the one became two. Into this world comes man, and for man to find his place of balance here, he must walk a pathway between heavenly energies and earthly energies.

"Tao" means "way", and implies "harmonious way". Hence, to be a taoist, one must walk the harmonious pathway between heaven and earth energies.

"Tao" means "way", and implies "harmonious way". Hence, to be a taoist, one must walk the harmonious pathway between heaven and earth energies. A simplistic view of the universe? No, just a simplistic explanation. The fact that yin and yang occur in an infinite number of different ratios in different objects means that this philosophy can encompass all events in the natural world. Thus, the three (heaven, earth and man) give birth to the 10,000 things.

Using the taoist world view and the concept of yin/yang as a framework,

oriental culture developed more sophisticated paradigms (the I Ching and Phases) of the universe and this world view became the basis for Chinese systems of herbal medicine, acupuncture, and exercise.

In addition to yin/yang, the Tao Te Ching places great emphasis upon the superiority of the characteristics of water. "Highest good is like water."

In addition to yin/yang, the Tao Te Ching places great emphasis upon the superiority of the characteristics of water. "Highest good is like water. Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way... It is because it does not contend that it is never at fault."

Because water can adjust to any situation and flow around obstacles without losing its unique qualities, it is often seen as the ultimate taoist analogy for harmony.

Before discussing t'ai chi ch'uan, let's talk a bit more about the qualities of yin and yang. While yang has the qualities of fire (hot, rising, light, expanding, empty), yin has the qualities of water (cool, sinking, heavy, contracting, solid). The yin/yang relationship is defined by these five principles:

- 1) All things have a yin aspect and a yang aspect.
- 2) Any yin or yang aspect can be further divided into yin & yang.
- 3) Yin and yang mutually created each other. (Definition by opposites.)
- 4) Yin and yang control each other.
- 5) Yin & yang transform into each other. (Natural cycle of change.)

T'ai chi ch'uan is a Chinese system of exercise for health, meditation, and self defence. "T'ai Chi" means "supreme ultimate". and is essentially a proper noun describing the taoist philosophy of yin/yang. (The T'ai Chi symbol is a yin/yang sign surrounded by eight trigrams depicting various balances and combinations of yin and yang by use of broken (- -) or complete (___) lines. "Ch'uan" means "fist" or "boxing".

So, besides being a boxing system, t'ai chi is also a form of "qigong" or energy cultivation.

So, "T'ai Chi Ch'uan" is yin/yang boxing, a fighting system based on the taoist philosophy of yin/yang. The taoists would believe, though that fighting alone would be an unbalanced pursuit, totally yang, so t'ai chi ch'uan (hereafter shortened to "t'ai chi") has a yin aspect; the meditative cultivation of energy. As is said of Chang San-feng, the legendary thirteenth century taoist monk credited as the founder of t'ai chi, "He desired the whole world to at-

tain longevity, and not only martial techniques."

So, besides being a boxing system, t'ai chi is also a form of "qigong" or energy cultivation. It includes several practises. Of these, the most familiar to westerners is the solo form, a pre-rehearsed "dance" which may contain from 24 to 128 movements. Each movement has a martial application and all the movements must be carried out in accord with the principles espoused in the t'ai chi classics. This means that the movements themselves are not t'ai chi, but are merely the vessel into which one puts the quality of movement that is t'ai chi. Most t'ai chi forms are performed partially or completely in slow motion.

The goals in all these exercises are the same; to attain the quality of water and to have an ongoing kinetic (but correct) balance of yin/yang in all body/mind movement.

In addition to the form, there are a series of exercises called "t'ui shou" or "push hands". These are done with a partner and are used to develop sensitivity and martial knowledge. There are one-hand, two hand fixed step, and two-hand moving step versions or push hands, which lead to a moving step exercise called "da-lu" or "great repulse", and finally to "san shou", or "free hands", a two person form which develops into free fighting. The goals in all these exercises are the same; to attain the quality of water and to have an ongoing kinetic (but correct) balance of yin/yang in all body/mind movement. As such, martial skill becomes a side effect of the exercises; the exercises put one in harmony with the tao, whether standing, moving pushing, or fighting.

We'll now explore some of the subtleties of t'ai chi form and their relation to taoist thought. In Yang

Cheng-fu's "10 Important Points", he says, "The head should be upright" and "sink the chest....shoulders, and elbows" as well as "sung (relax, although there is no exact translation for this word, the nearest is to relax) the waist. ...{Editor's note. This word is actually untranslatable and many believe should not be translated as to relax but rather should be translated as a phrase; "to move without feeling"}. Benjamin Pang Jen Lo says one must relax everything, but keep the body upright. In yin/yang terms, this creates a complex and subtle balance. Chinese medical theory 9 tells us that the interior of the body is yin while the exterior is yang, but, of course, we already know that yang energies move upward while yin ones move down. Hence, the principles above create a situation wherein the spine, which is interior (yin), is held upright by "suspending the headtop" that is, it reaches towards yang, while the exterior musculature (yang) of the body sinks towards the yin. When executed properly, these principles make the body simultaneously feel very heavy and also very buoyant. In speaking of the energy associated with one of the cardinal postures, Jou Tsung-hwa quotes an old poem; "P'eng is somehow like the water buoying a moving boat." this is an obvious situation in which the correct balancing of yin/yang energies brings about the qualities of water. like a great river rolling on unceasingly."

"P'eng is somehow like the water buoying a moving boat." this is an obvious situation in which the correct balancing of yin/yang energies brings about the qualities of water.

Just as we may freeze a moment in the form and find a perfect yin/yang balance, there is also an ongoing time-related flow between yin &

yang. Yang movements (forward or aggressive) segue into yin movements (retreating and non-active), and vs, in an ongoing cycle. Wu Yuhsiang said, "First seek extension, then contraction; then it can be fine and subtle," and the anonymous "song Of The Thirteen Postures" says, "Carefully study. Extension and contraction, opening and closing, should be natural.: This ebb and flow of movement is coordinated with the breath and the mind, so that the yin movements, which store energy, involve contractions (not muscular but bodily), and are called "closing", while yang movements, which discharge energy, involve elongation and are called "opening". Different masters have different views on the breath.

Master William C.C. Chen of New York emphasises the use of the breath to stabilise the physical structure,

Master William C.C. Chen of New York emphasises the use of the breath to stabilise the physical structure, so the inhale occurs as the posture is opening, extending, and becoming yang. Some other masters teach the reverse; their inhalation corresponds to the yin movements. Chen Wei-ming's "T'ai Chi Ch'uan Ta Wen" agrees with Chen, saying "Breathing is attuned to each of the movements of the body opening and closing. Inhale on opening, exhale on closing." However, he goes on to quote Li I-yu, whose view seems to justify either approach to breathing; "Because the inhalation can naturally raise and uproot the opponent, the exhalation can naturally sink and also discharge him.: master Chen, in an effort to communicate this yin/yang flow to his students, uses the images of "falling asleep" and "waking up" to characterise closing and opening. The closing, or "falling asleep", is characterised by releasing the hip joints, which accentuates the

inguinal fold. The body is visualised as a large air-bag which is partially deflated. The opening, or “waking up”, is activated by energising the quadriceps (the large muscles of the frontal thigh) and “filling” the air-bag. These movements are so subtle as to be performed without noticeable change in the height of the body. As taoist master *Da Liu* says, “The Chinese character to ‘I’ in the ‘I’ Ching, signifies both change and changelessness. It is constructed from the characters that make up those of the sun and moon, which, although appearing and disappearing each day and night, remain a changeless feature of the heavens.” In the same way, the changeless flow of the form includes these subtle changes which would only be recognised by the trained eye.

The body is visualised as a large air-bag which is partially deflated. The opening, or “waking up”, is activated by energising the quadriceps

In all eastern systems of energy cultivation, the breath is of primary importance, and t'ai chi is no exception. The Chinese character “qi”, which refers to energy, literally means “breath”, so “qigong”, which means “energy cultivation”, begins with cultivation of the breath. In Chinese medical terms, “da qi” (air energy) is combined with “gu qi” (grain energy) in the abdomen to form “zong qi” (energy of the chest). “Yuan qi” (source qi), which is stored in the kidneys, helps in the distillation of gu qi, which happens in the spleen, and later helps transform the zhong qi into “zhen qi” (true qi), which circulates throughout the body. It is this essential qi of the kidneys, yuan qi, which is cultivated by meditative concentration on the dantien, the point below the navel. Qigong masters say that this energy can eventually permeate the bones, which are the province of kidney qi, and make

the body invulnerable to attack. All this information brings us to a controversial passage in the Tao Te Ching. Some academicians (R.C. Lau, for example) translate it like this: “Therefore in governing the people, the sage empties their minds but fills their bellies, weakens their wills but strengthens their bones.” However, in his published lectures on the Tao Te Ching, “My Words Are easy To Understand”, t'ai chi master Cheng Man-ching translates this passage as follows; “That is why the sage governs **himself** (author’s emphasis) by relaxing the mind, reinforcing the abdomen, gentling the will, strengthening the bones.” These four actions are basic premises of qigong, and it’s quite possible that Lao Tze is speaking of internal cultivation rather than politics in this passage. Prof. Cheng justifies his translation by asking, “If one were to say that the way the sage governs himself were no more than to fill the belly with food, how could Lao Tze’s Tao Te Ching be worthy of its title”? The ambiguity rests on the fact that Chinese grammatical structure would not necessarily specify the object of the verb “governs”. Cheng’s point is significant, and the customary sense of metaphor and connotation in Chinese language actually makes it unlikely that an educated Chinese reader who understood qigong theory would miss this implication. Of course, the nature of Chinese thought doesn’t demand that we choose between these two interpretations; they may both be correct.

Lao Tze says, “Do that which consists in making no action, and order will prevail.”

In Chapter 111 of the Tao Te Ching, Lao Tze says, “Do that which consists in making no action, and order will prevail.” This concept is of prime importance in t’ui shou, or push hands, the two person forms of t’ai chi ch’uan. To understand, one must

consider water; it doesn’t “take action”, yet it moves. Its movement is in accordance with the tao. In push hands, it is the same. If my partner pushes on me and I stand still in a stiff manner, I’ll be pushed off balance. Although I’ve taken no action, I’ll be moved, and because my movement (caused by my partner’s push) is out of harmony, I’ll be toppled. My partner’s push, a yang action, must be received by my sinking retreat, a yin action, in order that the yin/yang relationship not be upset. The “Song Of Thirteen Postures” says, “being still, when attacked by the opponent, be tranquil and move in stillness; (my) changes, caused by my opponent, fill him with wonder.” On the most simplistic level, push hands could be described like this; My partner and I take the appropriate stance, facing each other, feet flat, with one foot forward, same for each person. I try to push over my partner and he tries to neutralise the push by not resisting but not being pushed over.

To be successful at push hands, one must embody the taoist ideals of moving like water and maintaining a balance of yin & yang not only in one’s stance but in relations to the opponent.

Then my partner tries to push me and I try to neutralise his push. In fixed step push hands, if either partner’s foot moves, his neutralisation or push is considered unsuccessful. To be successful at push hands, one must embody the taoist ideals of moving like water and maintaining a balance of yin & yang not only in one’s stance but in relations to the opponent. The opponent’s attack should always fall on emptiness. Lao Tze says, “That which is there is an advantage, but its vacancy (emptiness) is what is useful.” The “T’ai Chi Ch’uan Lun” says, “Empty the left wherever a pressure appears, and

similarly the right.” It also specifies two push hands modes, yielding and adhering, which are important. “When the opponent is hard and I am soft, it is called tsou (yielding). When I follow the opponent and he becomes backed up, it is called nien (adherence).”

Likewise, we may identify three skills necessary to attain as high level of push hands ability; neutralisation, push, and root.

Likewise, we may identify three skills necessary to attain as high level of push hands ability; neutralisation, push, and root. Neutralisation is the ability to be empty; to elude your partner's push while causing the least interruption of his movement. In order to do this without moving the feet, one must develop a strong root. Pushing ability is called “fa-jing” (discharge internal power). It requires that ability to relax completely and extend your energy in one direction. It, too, requires a strong root, or you may push yourself off balance instead of your partner. Root is the ability to connect with the earth. Without this third skill, the first two cannot reach a high level. Developing root depends upon the learning of sung (relax) while keeping the body upright, which, in turn, is learned by correct form practice. To have a strong root is to “excel in taking the lower position.”

(Editor's note: For those antipodeans reading this article, I must add that root means like the root of a tree and not the Macquarie dictionary's Oz slang meaning of to copulate!)

It is in the practice of holding postures that one first begins to comprehend the level of relaxation necessary to develop a strong root. It is easier to relax while standing still than while moving, which may be why 1988 U.S. Nat'l Push Hands cham-

pion, Don Miller said that he considers the form to be an advanced practice. If the t'ai chi player learns to relax while holding a simple, non-stressful posture (usually for 15-30 minutes), this sense of relaxation can then be carried over into the form. Wu Yu-Hsiang said, “Be still as a mountain, move like a great river.” An old taoist adage says that learning to move the qi is easier when the body is still.

The classical push hands exercises are based upon the four cardinal postures of the t'ai chi form; p'eng (ward off), lu (rollback), chee (Squeeze), and an (press). Just as in the form, the movements are the vessel; the quality of movement in t'ai chi ch'uan. Advanced practitioners use the principles inherent in the cardinal postures, but adopt a freestyle approach to push hands training. As always, taoist precepts should prevail. In neutralisation, the goal is harmony, even though the result may sometimes be termed “victory”. This is where we see martial ability as a mere side effect of correct practice.

In neutralisation, the goal is harmony, even though the result may sometimes be termed “victory”

In Chapter 9 of the Tao Te Ching, it says, “If one's hall is filled with gold and jade, it cannot be safeguarded. If one is wealthy and honoured, pride follows, and one gifts oneself with the faults thereof.” The relationship between this taoist precept and the practice of t'ai chi ch'uan is well illustrated by the following story, told by William C.C. Chen.

Mr Chen's father was a childhood friend of Cheng Man-ching, which is the main reason that, as a gawky, skinny 17 year old (*Aren't all 17 year olds that way? Editor..*), Mr Chen was accepted as the famous prof. Cheng's student. He was the skinniest, weakest, youngest, and poorest of the prof's students, many of whom

were wealthy merchants, and he wasn't **trying** to be a taoist. He simply had no self-esteem compared with the others. IN push hands, like all of the profs students, he was instructed to relax and “invest in defeat”, which was Cheng's way of telling students to not resist when being pushed. (these concepts are easy to understand, but very difficult to embody). After just two years, none of the bigger, older, more advanced students could succeed at pushing Mr. Chen, and he has always credited his early success at neutralisation to the fact that he was egoless as a teenager, while his classmates, wealthy and honoured, had “gifted” themselves with the faults of pride. Now, is a sense, young Mr. Chen was truly following the tao, because his egoless state was not contrived for the purpose of achieving enlightenment. However, the success he achieved was only in the yin aspect. Although no one could push him, neither could he successfully push them. How much more impressive are his later successes. When, even after achieving great fame and honour, a master can continue to “invest in defeat” and maintain a humble stance, one begins to suspect the presence of a great taoist.

“Yield, and become whole. Bend, and become straight.”

To my mind, the correlations between the Tao Te Ching and the t'ai chi classics are very self-evident, but I'll review some here.

In chapter 22, Lao Tze says, “Yield, and become whole. Bend, and become straight.” The “Tai Chi Ch'uan Lun” by Wang Tsung-yeuh says, “T'ai Chi comes from Wu Chi (primordial chaos) and is the mother of yin & yang. I motion it separates, in stillness they fuse. It is not excessive or deficient. Accordingly, when it bends, it then straightens.”

Wu Yu-hsiang, in “Expositions Of Insights Into The Practice Of The

Thirteen Postures", says, "The chin (internal strength) is sung (relaxed) but not sung; it will extend, but is not extended...the chin is stored by means of the curved", and later, "in the curved, seek the straight, store, then release."

LXXVIII, "Nothing in the world is softer or more supple than water, yet when attacking the hard and strong, nothing can surpass it. The supple overcomes the hard, the soft overcomes the strong." Wu Yu-hsiang says, "It is said, 'first in the mind, then in the body.' The abdomen

ness." Chapter XLVIII: "In pursuing knowledge, one accumulates daily. In practicing tao, one loses daily. Lose and lose and lose, until one reaches non-action. Non-action, yet there is nothing left undone." This exemplifies the concept of "investing in defeat", but more importantly, the sense of minimalism that pervades taoist thought and t'ai chi ch'uan. In t'ai chi ch'uan, wisdom is achieved by immersing oneself deeply in a "simple" subject. Lae Tze says, "The wise are not extensively learned; the extensively learned are not wise." The act of improving ones t'ai chi ch'uan is often a process of removing non-essential movements and body/mind processes until one achieves non-action.



Rolly Brown (left) At A Montaigne Seminar In New Jersey

Chapter LV, which extols the virtue of an infant, ("It's bones are pliable an sinews soft, yet its grip is firm") is often quoted to t'ai chi students, who are taught to study babies as a model for breath, relaxation and tenacious energy.

In Chapter LXIX, Lao Tze says, "Military tacticians have a saying; 'I dare not be the aggressor, but rather the defender. I dare not advance an inch, but would rather retreat a foot.' This is to move without moving, to raise one's fists without showing them, to lead the enemy on, but against no adversary, to wield a weapon, but not clash with the enemy's"

relaxes, then the qi sinks into the bones. The spirit is relaxed and the body calm. It is always in the mind. Being able to breathe properly leads to agility. The softest will then become the strongest." The anonymous "Song Of Thirteen Postures" says, "Think over carefully what the final purpose is; to lengthen life and maintain youth."

As one can see from the points mentioned in this paper, t'ai chi ch'uan is a taoist practice on the simplest level, and, in turn, through long practice, leads to the most profound taoist development in terms of physiology, psychology, and spirituality. As a physical exercise and meditation, it leads the practitioner to a bodily felt sense of relaxation and balance, and, as a fighting art, it embodies the qualities espoused by Lao Tze in Chapter XXX of the Tao Te Ching:

Wang Tsung-yueh says, "Empty the left wherever a pressure appears, and similarly to the right. If the opponent raises up, I seem taller. If he sinks down, then I seem lower. Advancing, the distance seem incredibly longer. Retreating, the distance seems exasperatingly short... The opponent doesn't know me. I alone know him."

In addition to these co-related classical quotations, there are a number of passages from Lao Tze which strongly resonate the oral transmission passed from t'ai chi teacher to student for centuries. Chapter XXXIX says, "Do not desire to be as shiny and attractive as fine jade. Be as ordinary as stone." In keeping with this, in good t'ai chi there is no form without function. Every movement has meaning. Nothing is done for the sake of beauty. The beauty of t'ai chi stems from its functional integrity.

"Subtly arrange the outcome and nothing more. Do not use force. After the outcome, do not be complacent. After the outcome, do not be smug. After the outcome, do not be conceited. Overcome only because there is no other alternative. Overcome but do not use force. To mature is to age, and is called contra-tao. That which runs counter to the tao is soon finished.

Lao Tze says, (Chapter LXXVI) "When a person is born, he is soft and supple, when he dies, he is stiff and hard... the stiff and hard are the moribund ones. The soft and supple are the vital ones." And in Chapter

Chapter XL says, 'Tao moves in cycles. Tao functions through soft-

Rolly Brown is a taiji practitioner of many years and acupuncturist in PA.

The WTBA Goes To Russia

By Sheila Murray

Editor's Note: We had had some correspondence with Daniel Siminov from Russia and Daniel had written some articles for the magazine. It was obvious that Daniel and his students were looking for a more definite direction than that which they had been taking. After studying some of my videos, they decided that it was time for a visit and some teaching. Originally, I thought of going to Russia myself but as my schedule dictated, this was not to be. I asked Stuart Le Marseny to take my place and slowly (things are done slowly in Russia) this was arranged. The following article is written by Sheila Murray, who accompanied Stuart as his assistant, to Russia... with love, well; they do.

Visiting Russia as a member of the WTBA was a very enjoyable experience. IT was amazing to see how Russia is changing, almost daily. With inflation running at 3,000%, prices rise almost daily. The bus tickets have printed on them, '4 roubles'

It took tremendous work on the part of Daniel and Olga Siminov to bring us to Russia. Sponsors had to be found to pay the expenses, official invitations and visas had to be 'arranged'.

and yet one must pay 10 roubles, they can't print them fast enough to keep up with rising prices. Russian life is an exercise in survival. Starved of any information for so long, and banned

from so many things, martial arts among them, the Russian students are enthusiastic to learn.

It took tremendous work on the part of Daniel and Olga Siminov to bring us to Russia. Sponsors had to be found to pay the expenses, official invitations and visas had to be 'arranged'. The rules governing travel to Russia change almost daily and so we had an air of uncertainty right up until we boarded the plane in London. (*Stuart & Sheila were in Europe as part of a working holiday already...Ed*).

down a bit in your travels. However, all was well and three days before we were due to depart, the visa applications were approved.

The WTBA and a representative of "Mr Montaigne" in St Petersburg was a newsworthy event. The evening news had the television station camera and car from 10.30 until 11.30. So on Tuesday morning the crew turned up to film the arrival of the WTBA representative at the Vechslav Choy Centre greeting the group and demonstrating some taiji and bagwa. Then, to be sure, they filmed the whole thing over again!



Stuart Teaching Knife Defence With Victor In Russia

For our part, the officialdom was slightly less. The tickets must be produced with the passports and visa application together with an invitation before any application will be even considered. Handing your passport over to the Russian embassy for three weeks tends to slow you

The centre where we held the workshops is a haven for Russian martial artists. Set close to the centre of St Petersburg, it is a top class training facility. St Petersburg has a population of over five and a half million and most of these people live in one and two roomed apartments,



Small San-Sau Photo No.2

often sharing a kitchen and bathroom with five other families. The space allocated to the training centre is very precious.

Despite the obvious hardships, the Russian people that we spoke to, are pleased about the changes taking place in their country and are optimistic about the future

Mr Choy subsidises the centre so the cost to the students is minimal with children being trained for free. Russian people have very little disposable income. There is also a lack of meeting places for people, like pubs, clubs, cafes, so the centre provides a meeting place as well as a training centre.

Despite the obvious hardships, the Russian people that we spoke to, are pleased about the changes taking place in their country and are optimistic about the future. This was quite evident in the students who attended the workshops. For two weeks, we ran classes, all day at the weekends and they never missed a training session, with most having to travel from the outer suburbs on the

Russian trolley buses to get to the classes.

Riding the Russian trolley bus is an experience in itself. There seems to be no limit to the amount of people allowed on and they keep piling on. Most of the buses have bits of bus hanging off them. Olga, our trans-



Photo No.3 Correcting Bagwa Hands With Olga

lator and wife of Daniel Siminov, told us that people refer to this experience as "Russian Sex", and it's almost believable!

Mr Choy was also one of the sponsors of our visit to St Petersburg and has agreed to a joint sponsorship be-

tween himself and the WTBA and his own centre in getting a student from Russia to Australia for the course in February to April 1994. The WTBA will be running a live in 3 month long course at the WTBA's centre on the

people refer to this experience as "Russian Sex", and it's almost believable!

North Coast of NSW at Nobby's Creek. The training will be six days per week, six hours per day with one of these hours each day being taken Erle Montague. The initial cost of \$US 3000.00 will cover everything for the three months, food, accommodation, training and sightseeing. we have people from all over the world booked in at present so anyone local who wishes to also attend should book early by phoning;

- (066) 791565,

- (066) 797145

• fax: (066) 797028.
From overseas the number is;

- 61-66-791565

- 61-66-797145

- fax:61-66 797028.

There will be two students attending the course in Australia in 1994 from Russia along with others from France, Italy, England, Scandinavia and Australia. Ken Johnson (who has appeared in this Magazine) will also be attending this live in camp.

On the last day of the workshops, the group in St Petersburg threw a party Russian style and presented us with gifts which will be used at the centre in Australia, among them, a Russian flag.

There will be two students attending the course in Australia in 1994 from Russia along with others from France, Italy, England, Scandinavia and Australia.

May to August in St. Petersburg is known as "White Nights", and it is only dark between 2.00 a.m and 6.00 a.m, so in the evenings, the streets are alive with buskers, flower sellers, black marketeers, jazz musicians and artists selling their works. I don't know how warm it gets in St Petersburg, it was pretty cold when we were there and I got a bit worried when Olga told us they had had a mild winter, only -16, much warmer than usual!

A special word of thanks must go to Mr alexander Agyacan and Mr Yuri Yuniski, of the *INNOVATION BANK OF ST PETERSBERG*. The bank sponsored our trip to St Petersburg (*try getting a bank in oz to sponsor anything to do with the martial arts!..Ed:*) and without their help the whole visit would have been very difficult. Mr Agyacan was himself a student of martial arts and was very interested in the WTBA and its activities. The Innovation Bank help many people in the sports, arts and medical fields in Russia today, without their continued sponsorship, these areas would flounder badly.

Before we left St Petersburg, the group received a wonderful boost. They have been invited to take part in the 'Goodwill Games' of 1994, demonstrating taiji and bagwa. They will do this as the St Petersburg branch of the WTBA under the patronage of the Vitchslav Centre. The games are seen by millions throughout the world so the group are busy practicing their taiji & bagwa for the event.

To thank all of the people who made our trip possible would be impossible. However, we extend special mention to Sergi, our friend, Yuri who invited us to his home, Vitaly and Alexi who gave us a guided tour of the Winter Palace and of course Daniel & Olga who translated our every word, bargained for us, ordered our meals and all up was great fun and a wonderful friend. We look forward to seeing everyone next year, and extend our continuing good wishes and support to the group in St Petersburg.

NEW VIDEOS FROM MTG

Erle Montague has four new videos published.
MTG54

Training Methods Vol 1

The Post

This video teaches an exercise from Bagwazhang and one from taiji to teach about 'the post'. The post has several components; fa-jing, the 'C' back, the reptile brain and rooting.

Cost; \$US50.00 £30.00 \$Aust55.00

Duration; 1hr & 35 minutes

MTG55

Knock Out & Controlling Points

For Law Enforcement Officers

Erle teaches a number of L.E.Os and this video has come from that experience.

Only the easiest knock out points are shown as well as how to control a person with only one finger. Points to attack for when one is held etc.

Cost; Same as No. MTG54

Duration: Approx 1hr & 45 minutes

MTG56

TAIJI TO THE MAX Volume one

THE YANG LU-CH'AN FORM

Here, in its most advanced form, "H'ao Ch'uan", Erle shows for the first time, the Lu-Ch'an form, showing the most minute detail, which muscle moves when, and which compression happen when. In this first of the series, Erle takes one hour and forty minutes to show only up to single whip. Also shown are the deadly dim-mak applications for this form for each posture.

Cost; Same as for the above.

Duration; 1hr & 40 minute (approx)

see elsewhere for MTG57

INTERNAL STRENGTH

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A Practical Approach To Internal Strength & Qi

Mike Sigman's Magazine is now on the streets. I have viewed the first edition and it is indeed of the highest quality, it would seem that Mike has spared no expense in the publication of this magazine. Some great articles and information plus a burgeoning internal arts catalogue. Includes a "How To Section".

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T'AI CHI THE ULTIMATE

By Wendy Pronger Bundaberg Australia

This is what we are told it's called, but the ultimate what? To different people it means different things, to some, t'ai chi is the ultimate in martial arts and to others it's a way of life. To a few it's away back from ill health to good health and happiness. And, yes, you do need to understand the martial side in order to gain the greatest health benefits and total over-all body and mind balance.

To a many people, just to be able to do t'ai chi in any shape or form is an achievement

To a many people, just to be able to do t'ai chi in **any** shape or form is an achievement, so please forgive them if they enjoy it so much that perhaps they tend to place much less concentration on the martial applications.

I was introduced to t'ai chi several years ago, having brought it in to help a group that I was teaching a 'self-help' course to, as a form of exercise. Little did I realise what a large part of my life it would take over.

Little did I realise what a large part of my life it would take over.

Over the next few months, I noticed a lot of people would drop out of the class, some because it was too difficult and others because it was too physically demanding and they couldn't cope.

By this time, my own health had improved greatly and I had come to appreciate the benefits of t'ai chi. I had learnt relaxation and gained a peace of mind and an inner calmness that I had never known before. I had also gained a better understanding of others. I was disappointed that my friends were unable to gain these benefits too.

When I read of master Fu Sheng-yuang's (son of Fu Zongwen, now living in Australia) modified form for the disabled, I wanted to learn it, if possible and then to teach it so that others could gain the benefits that I have. To this end, I met master Fu in Melbourne and he kindly taught me the 26 movement form he had modified for his Uncle many years earlier.

When I read of master Fu Sheng-yuang's (son of Fu Zongwen, now living in Australia) modified form for the disabled, I wanted to learn it,

Since returning to Bundaberg, I have been teaching this form to a large group of very enthusiastic students. In the few weeks that they have been learning, I have seen them improve both physically and mentally and in spirit. Even though this form is performed in a seated position, they are gaining more mobility and at the same time strengthening their internal organs. They are gaining in self confidence and have become a very happy self supportive group.

I know that there are people who say that practicing the original form will cure your illnesses, but it's a bit hard to grown a new leg, not impossible, as nothing is impossible, just a bit difficult for most.

The ultimate! It does have different meanings, but to some people, the ultimate is having to go with what they have and to do it to the best of their ability, so don't look down on us because we may be different, or not as capable.

NEW VIDEOS FROM ERLE MONTAIGUE

MTG57

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For Law Enforcement Officers

Erle continues his excellent series for L.E.O. This time giving his hard earned experience in the edged weapon field. No bullhsit, no miracles, just good advice.

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Duration: 1hr & 53 minutes.

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MTG59

Training Methods Volume 2

Erle continues the taiji & bagwa training methods in the series. Including Dim-Mak Knock-out training methods. "High Pat On Horse" Method, "Bagwa Snake Hands", "Goats Butting" and many more.

DURATION: 1Hr & 35 Minutes

Cost: \$US50.00 £30.00

CHANG YIU-CHUN

On The Classics & Health

Compiled By Erle Montague

My own ideas on the classics come from those of Chang. His ideas on just about everything were just about as radical as one could get where taiji was concerned. This, I liked because it was so totally different to anything that I had ever learnt or read in the past. His ideas on the 'classics' are just as radical.

The classics are a bunch of 'sayings' and advice given by some of the most revered taiji masters of the past and in most cases it is all we have to go upon, so it is of great importance as to how we interpret these sayings. Some have interpreted them literally, while others have taken a more 'internal' approach to their execution. Chang goes even further.

"Yes, I have read those things (classics) once or twice. My teacher (Yang Shou-hou) never even told me about them, it was long after he died that I was given a book with some words written in about taijiquan, that I knew about these classics. No, I never took much notice of them. If one has learnt correctly, then one does not need such classics. I also read the words of Lao-tze, I think that he must have been a funny man, I would like to have known him. Many people have made a whole religion up based on his words and I hear many people making (saying) his words to others to show how much they know about t'aoist philosophy. They say that we must do what Lao-tze says that we must do in his book the 'Tao Te Ching' and what a 'good' person he must have been.

Lao-tze was neither a good or a bad person, he knew not of such things, he was just a person who had much

internal experience. Those who take his words literally are missing the greatest gift to us from Lao-tze, and that is, that we should not take what he has written down literally. I believe that Lao-tze was forced to write down what he knew before he disappeared. Such an advanced brain immediately knew what to do in such a situation. He left us some physical words. He knew that those who came after, would be able to work out the riddle of his words. All he was trying to tell us in all of his writings was that 'look what I have found in my brain! You too are able to find such wondrous things'.

*he just wanted to tell us
that we should look
inward to ourselves and
find what is written in our
own minds.*

He did not want us to follow his every word and to make a religion upon them, he just wanted to tell us that we should look inward to ourselves and find what is written in our own minds. Probably, will find exactly the same things that he discovered in there, but it is for every person to find his own way and not go the way of someone else. Everyone has his own religion which cannot be given or taught to anyone else."

And on another occasion, I asked Chang about health matters.

"Health is a word, people make a lot of money from that word. Health should be just people, this is what we are, health! If the humans had not gone on the track that we have gone

on, we would not need such words as health. In the beginning, when people came, there was food. Plenty of food for everyone. That food was the stuff that also kept the human machine in good order. We knew no other way, and our deaths would come not from ill-health, but from wild animals attacking and eating us. The stuff that we were eating was the stuff that was there. Now, we go to the supermarket and eat things that are months old, we eat things that were not there in the beginning, things that humans have made for us to eat and not what was given to us to eat.

In a way, I am happy that people have gone along the road that they have, because now we have things like taijiquan to help us to get well. We need taijiquan because of the strange things that we do to ourselves. Just think how 'well' we would be if we also put into ourselves what was there in the beginning, just food and also practiced our taijiquan!

I had an occasion to meet a person in China who could not move. She was having to have everything done for her and was told that she would not live for long. I taught this person taijiquan in her mind for some years and made her a diet of food. After many years she could still not move. But she was alive. I think that she also had a new bed."

Just about everything that I do nowadays, has that same radical, feel to it that Chang had. And I think that that was what he was really trying to show me, not so much the physical, but what was inside of me already.

Let's Speak About Spontaneity

By Georges Saby (France)

Being spontaneous is one of the essential qualities for success when using martial arts in self defence.

Having a display of weapons or offensive techniques is not always enough when being attacked.

Being trained for using a technical point at the right moment to ward off such-and-such opponent's attacking movements is a small step toward spontaneity yet but is not enough.

Being used to jumping o different rings and meeting opponents using different styles helps adjusting oneself to attackers of various kinds.

What is it possible to do when facing a surprising or unforeseeable attack as well as an attack that nobody can expect? There is not any miraculous recipe!

Old martial arts (which were far away from modern sports and their rituals, such as judo, etc) included not only meditative exercises but also **strange acts!** The master used to ask odd things of the students. Was it in the aim of being sure of their loyalty or was it a subtle psychological training?

ABOUT MR TSUDA

While researching, I met Itsuo Tsuda, an old Japanese whose specialty was the ki (qi). He had been looking for the qi for 30 years and

meeting masters like Ueshiba and Noguchi.

At the end of his life, Mr Tsuda issued a Salsa of techniques based upon his meetings with those masters of various skills. The qi was the centre of his teaching and everything was related to breath. In France, he taught something called the **revival movement**. As a matter of fact, he was a true adept of no-doing which is his true legacy.

A lot of traps are waiting for beginners in search of spontaneity. The first one is to consciously believe that anyone is utterly spontaneous

Doing my best for not lying too much, I'm going to describe the essential principle of the **revival movement**:

- let the internal breath guide the body and the whole person in totally spontaneous movements or other expressions. When doing this, the teacher or the master cannot teach anyone anything.

Mr Tsuda said that his teaching begins when the martial schools' one ends:

- i.e. when the whole spontaneity is the essential point.

ABOUT THE REVIVAL MOVEMENT

Such a practice is extremely profitable for physical and psychological health. Moreover, it is easy to learn, easy to do because living, we do it a little naturally at any time. You do not have to believe me but I mean what I say. Because I am not a door-to-door salesman and also because it is not my purpose to do make a follower of you, I will just describe some details which will bring out what I think is very important to any internal martial art follower or to any ordinary human being who wants to fully enjoy life.

SOME DETAILS ABOUT THE PRACTICE OF THE REVIVAL MOVEMENT

A lot of traps are waiting for beginners in search of spontaneity. The first one is to consciously believe that anyone is utterly spontaneous but as a matter of fact the whole conscious part of anybody has not any spontaneous expressions. Some people cannot practice it. In order of not being ridiculous, they create wrong spontaneous movements. Others can go into a trance or go bananas, etc., for a moment. What I am speaking of must neither be mixed up with the animals' spontaneous qigong or with the trance of great qigong meetings

nor mixed up with re-birth, voodoo, etc.

I have often tried to give others the initiation I have received. Sometimes serious martial arts practitioners were terrified at the door of themselves. IT was absolutely impossible for them to let their instinct guide their whole person. They described what happened to them like having to jump off the top of a cliff. everybody has his own terrors.

Unfortunately, the european civilisation is based upon a post-natal culture and is unaware of pre-natal qi.

It is right that living everyday in a full spontaneous way when used to living according to certain and accepted ideas or things is like jumping toward the unknown. Though it depends upon what we are looking for, the known or the unknown and also on what we are afraid of losing.

My own experience was easy. After Mr Tsuda's speech, I was so bored that I asked myself several times if I shouldn't go away. Then we practiced a bit of Mr Ueshiba's Japanese qigong. Later, everyone closed their eyes; immediately after someone walked behind me and a tornado of qi came into me. I forgot everything and moved on the impulse of the tornado until the calm came back. I woke up brand new and went away. The next day I practiced again...

CHINESE ALCHEMY RELATION

In the taoist alchemy, two words often come back: "pre-natal qi" and "post-natal qi".

● POST-NATAL QI

- I am not very good at alchemy but I trust that "Post-Natal Qi" means every energies of active or social life which transformed the external world.

- memory, intellect and human activities products... except Vanguard Art.

- Regarding martial arts, it means pure techniques, forms, physical reinforcement, articulate flexibility training, etc.

● PRE-NATAL QI

- It deals with human activities which do not need any formal teaching because "pre-natal qi" already exists before birth.

- I mean hereditary factors like breath, heart pulse, cells regeneration, self healing and spontaneous movements as sneezing, coughing, putting one's hand to one's head when it hurts, drinking when being thirsty, knitting broken bones together, etc.....and genius intuition!

- Regarding martial arts, I believe it means the sense of rhythm, (natural) perfect timing postures and fa-jing.

Unfortunately, the european civilisation is based upon a post-natal culture and is unaware of pre-natal qi. The natural movement of pre-natal qi which is inside everybody is made less and less strong and is not taken into account when educating the young. The greater the material security is, the bigger is the psychological insecurity. In big towns, where the majority live, people trap themselves into a bubble of non-communication.

ABOUT FA-JING

I am not sure of having any good understanding or ability in fa-jing. Nevertheless, exploring is a pleasure

for my body and my mind and I think that there is something in common with the "revival movement" and the final instant of the fa-jing.

This ultimate short space of time and the larger one of the "revival movement", give a particular sensation of being out of time or without time. It might be because the conscious nervous system is out of control. One outcome of the consciousness blackout is that, in both cases, vitality can freely and naturally go where it needs to.

One of the greatest determination of the civilised education is to assert consciousness as the noblest and major part of human beings. Though actually **99% of activities are led by unconscious process**. This is also true for biological and sociological activities. The involuntary or unconscious processes are organised by the involuntary nervous system. Part of it is in the spinal cord, but the more interesting point is that one part of the involuntary control is in the brain and made of extra pyramidal nervous cells. The loss of the voluntary control at the end of the fa-jing shows clearly that only the extra pyramidal cells organisation can direct the rebound of the movement.

Ultimately, the "revival movement" helps the practitioner to get 100% of involuntary ability. The same thing happens when practicing the highest level of taiji and of the other old great martial arts. When a technique or an art is mastered all the processes are made involuntary. Every martial arts form or movement comes from **natural movements**, that is why it is very fruitful to learn them. That is also why it is so good to practice internal martial arts all life long even up to an advanced age.

SOME COMPARISONS

The immediate fa-jing and the revival movement purposes are very close:

- The first one deals with getting rid of an enemy
- The second one deals with getting rid of various annoying things, and help to:
- clean one's personal history,
- excreting toxins (it is possible to catch a big cough)
- regulating food intake (after practice, people often are not hungry)

ABOUT FAITH

Master Noguchi was the one who revealed the "revival movement", issued from a secret Japanese sect (seitai). Once he defied three judo masters. Though he knew nothing about fighting, he put the three of them on the floor! How? Is it because judo is a sport? I do not know.

What is difficult for small people like me and for many others who are not great genius, is probably having enough confidence to be able to fully express spontaneity without being afraid of death and sufferings. I think that the phrase "have faith" used by the christians does not mean "believing" but rather means "unconsciously knowing how great the inside possibilities are, and trusting in them".

What is difficult for small people like me and for many others who are not great genius, is probably having enough confidence to be able to fully express spontaneity without being afraid of death and sufferings.

It is not so easy to remain so confident when fighting. The fear may stop each natural reaction, Without

any special training or any psychological research, martial arts do not help when facing a serious opponent.

I believe that being genius is a quality associated with pre-birth qi. Hereditary characteristics being different from one person to the next, everybody can't have the same pre-natal qi. It must be while letting express the pre-birth qi that it is possible to create genius acts. On the health point of view, letting the in-born part dictate the way of life is greatly interesting. Most choices will be better made. Fortunately, the great nature also provides us with a conscient part which is useful for correcting the inborn part activities in particular cases.

A Pre-Natal trap We Must Avoid

- we are naturally attracted by sugar flavour but the fruits flavour and the sugar flavour now are often mixed up. The first one is good for health but the second is poison.

Most animals never eat too much when living naturally. Instinctively, they eat the good herbs when being sick. These natural functions are due to hereditary and pre-natal qi. Modern humans refuse inborn reflexes. They carry on their back more and more crutches. They momentarily resolve a problem but in the same time they weaken themselves.

A List Of Some Crutches

- some drugs, some doctors, some additional food for vegetarians, some sports, some kinds of taijiquan, orthopaedic insoles, some social

guaranties, medical deliveries etc.

Without being excessive, it is sometimes useful to ask for a doctor's help in order to heal bad diseases. Regarding health, there is no opposition between pre-natal and post-natal birth qi.

It is sad that health in considered civilised countries, be only based upon scientific researches. The space used by the old human nature is constantly reduced. Yet, owing to that space the old people gave us their hereditary through a million years, facing hard life conditions, having no medicines against sickness, living among wolves, lions, cannibals and practicing natural deliveries (birth). Still what a miracle, there we are!

The most natural way for expressing pre-natal qi is making the breath deeper. It is not necessary to do a lot of exercises. Feeling and no-doing are the most important thing. Not only taiji, yoga and the martial arts, but also feeling comfortable in a hammock, fishing, having sex, a nice drink with friends, smoking a good cigarette... lead to that.

Bonjour de france.

FU-SHUN-YUN VIDEO

Master Fu, featured in this magazine issue 6, and student of Yang Cheng-fu, has a new video on warm up exercises and the first third of Yang Cheng-fu's form. This lady sure has something, at that age, she is able to do things that most young men would die trying to do.

Duration: One Hour:

Cost: \$US 69.99 + \$5.00 Postage.

Address: Master Fu

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