

# COMBAT & HEALING



September 1994 No. 18

# COMBAT & HEALING

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## ABOUT THE COVER

Alexander Krych is the WTBA's representative in the USA. He is a New Jersey Copper and a nice bloke to boot. He is married to Carole and has two wonderful children. He is one of Master Fu's students and of Erle Montaigue.

Daniel Simonov is the WTBA's representative in Russia. He practices Bagwazhang in St Petersburg.

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## Recommended Reading

### Internal Strength Magazine

Traditional Internal Information: P/O Box 280948 Lakewood CO 80228-0948 U.S.A.: \$US20.00 (\$10.00 extra for overseas) U.S. funds. Quarterly.

### Modern Kung-Fu Journal

Traditional Wushu, Neo-Classical Gung-Fu: P/O Box 5619, Chicago IL 60680-5619 U.S.A. Cost, same as Internal Strength.

# FEAR AND INTERNAL ARTS TRAINING

by Michael Babin

**M**any beginners are attracted to the martial arts partly because they feel at risk in some way in their daily life. This may be because they or someone they know have been victimized at some time or because they are afraid of it happening.

---

*Crushing a windpipe  
because someone bigger  
and uglier than you  
shoved your shoulders a  
few times in a crowded  
bar is a sad expression of  
your training.*

---

Unfortunately, this same motivation — fear — is a complex factor in whether or not these individuals might be able to use the skills they

develop to effectively defend themselves or their loved ones.

Fear (and its accompanying adrenaline rush) can bring unexpected vigour to your response if you are attacked and don't have enough time to let your nerves get the better of you. Or, it can leave you completely open to the slowest and stupidest of attacks.

Conversely, the martially-skilled person who is emotionally still struggling to overcome his or her fears may find it difficult to avoid over-reacting with combat skills that should be reserved for life-and-death situations.

Crushing a windpipe because someone bigger and uglier than you shoved your shoulders a few times in



a crowded bar is a sad expression of your training. In addition, the resulting arrest for excessive force and/or law suit from the victim's family will only give you further reason to regret your lack of control.

Of course, it's easy for an arm-chair expert (or even an experienced martial arts instructor) to generalize about how you should react against a real aggressor. None of us know how we will act until we are thrust into such a situation and each situation will be different.

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***I have seen a 140 pound man who was drunk and enraged to the point of insanity fight his way through a half-dozen men trying to restrain him despite his having been hit in the head several times with a chair.***

---

However, it is equally true that if you can't make your martial skills work against a unrehearsed and committed attack from your instructor or a senior student than you don't have a hope of successfully defending yourself against a real attacker.

It is easy to talk about being calm in the face of danger when you are in a classroom setting; it's much harder to achieve this state when someone larger than you is screaming in your face while being goaded on by his friends.

This is particularly true if you do an internal martial art that has dispensed with hard, skilled and determined attacks as a part of its training curriculum. Sadly, this is the case in the majority of such schools where pious statements about "avoiding the use of force" and "neutralizing and yielding overcoming brute strength" have replaced combat common-sense.

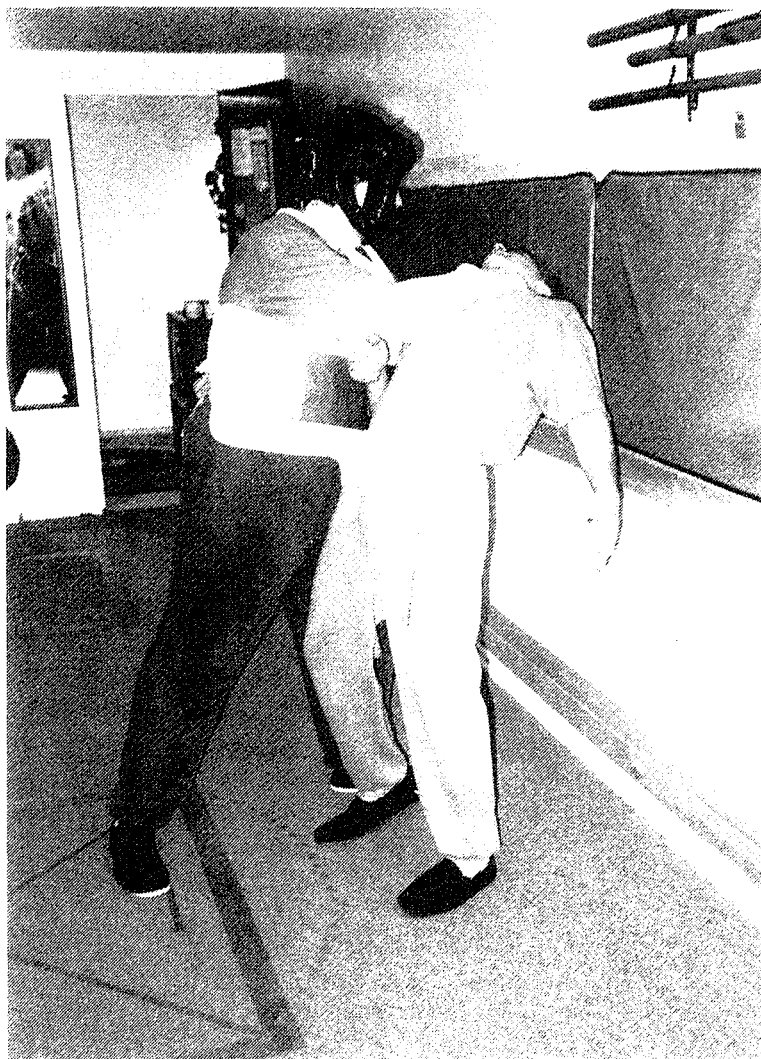
The majority of the techniques and skills that you will practice in your T'ai Chi (or Pa-kua, Hsing-I, Aikido, etc.) are useful ways of learning self-discipline, of becoming more physically fit and expressing yourself martially in the particular style of the art you practice. Such training brings physical and emotional insights and with enough time and hard-work should bring combat skills that would serve you well against an aggressive amateur.

The key word here is "amateur" and this is where most modern internal martial arts styles fail to come to terms with reality. It's not enough to train in methods that will work against someone like yourself, ie. a nice person. Rather, in terms of self-defense skills, as opposed to martial

skills, you have to train with the worst possible scenario in mind.

I have seen a 140 pound man who was drunk and enraged to the point of insanity fight his way through a half-dozen men trying to restrain him despite his having been hit in the head several times with a chair. It's going to be a challenge to defend yourself from someone similar by "yielding with softness to his aggression".

Even in a class-setting, it has been my experience as an instructor that most students, no matter how skilled and experienced, have trouble actually stopping a sudden, aggressive attack from me even when they know that I'm not really going to hurt them. Would it be different if they were faced by a real aggressor,



either an experienced brawler or someone just big and enraged? It's hard to know.

However, I can assure you of one thing. If you can't keep your instructor from using strength and speed to get his hands around your throat while ramming you into a wall; your chances of doing it to someone mean and angry are probably minimal! (See Photos).

At least some of the time in your training, you have to practice applying your skills against someone who rushes in, doesn't care whether he gets hit anywhere except for vital points and keeps coming until he has you against the wall or on the floor.

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***However, I can assure you of one thing. If you can't keep your instructor from using strength and speed to get his hands around your throat while ramming you into a wall; your chances of doing it to someone mean and angry are probably minimal!***

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Such training has only a two requirements: a heavily padded and skilful "aggressor" who attacks suddenly/violently and won't stop advancing unless hit somewhere vital; and, students willing to put their martial "egos" at risk.

Remaining calm under pressure is essential in martial terms; but is very difficult to do. The "no-mind" of Taoism and Zen Buddhism is, I think, a more philosophically-acceptable expression of the "reptile mind".

In combat terms, both have the same result — removing the effects of moral training from our actions. The aggressor is no longer another human being with a family and a

personality both good and bad; he or she is reduced to being a dangerous fact which must be immediately neutralized as efficiently as possible without contemplation of the ethical consequences.

To our reptilian ancestors, sudden movement nearby meant only: "do I eat this?" or "will it eat me?". If the latter: "do I run" or "do I attack". In self-defense terms, running away (ie., avoiding trouble by removing yourself from a potentially dangerous scenario) is always best, if possible. Unfortunately, you can rarely do this safely as most real assaults are sudden and at close-range.

In many ways, attacking with spontaneous movements powered by the reptile/no-mind is the only real option against a committed or crazy aggressor as opposed to relying on a passive defense or on specific techniques.

Your fear must energize your self-defense skills not over-whelm them. Your internal martial training should make you neither an easy victim nor a paranoid powder-keg waiting to explode.

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*Michael Babin* is the Chief instructor For *The World Taiji Boxing Association* in Canada. He is Erle Montaigne's representative, teaching Fa-Jing Ch'uan in Ottawa.

The new book "Power Taiji", will be published by Paladin Press in Boulder Colorado and is a co-authored book with *Erle Montaigne*. Michael teaches formally in Ottawa and is contactable on:

**613-7397805**

## **NEW VIDEOS By Erle Montaigne**

### **MTG77**

How To Fight A Grappler  
Volume 2.

\$US50.00 £30.00

1 Hr & 44 Minutes

### **MTG78**

Taiji (Dim-Mak) To The Max  
Volume 6

\$US50.00 £30.00

1 Hr & 34 Minutes.

### **MTG79**

The Warrior's Magic Volume  
No. 5

\$US50.00 £30.00

1 Hr & 34 Minutes.

### **MTG80**

Taiji (Dim-Mak) To The Max  
Volume 7

\$US50.00 £30.00

Approx 2 hours.

### **MTG81**

Fa-Jing Ch'uan (Dim-Mak  
From A To Z) Vol 1

\$US50.00 £30.00

Approx. 1Hr & 35 Minutes.

### **MTG82**

Fa-Jing Ch'uan (Dim-Mak  
From A To Z) Vol 2

\$US50.00 £30.00

Approx 1HR & 35 Minutes.

### **MTG70**

Bagwa Intricacies Linear  
Form Advanced, Vol 1 With  
Dim-Mak Applications

\$US50.00 £30.00

Approx 1 HR & 35 Minutes

### **MTG83**

Taiji (Dim-Mak) To The Max  
Volume 8: Demonstration  
Volume. Last In The Series

\$US50.00 £30.00

Approx: 1HR & 30 Minutes

# WTBA NEWS

From Erle Montaigne

The big news this issue is that we now have a name. The World Taiji Boxing Association will still be the umbrella under which we teach. However, until now, what I teach has been many things. And indeed when asked what I do teach, I always say very softly, "Taijiquan". The reason for this is that most martial artists' idea of taiji verges upon the ridiculous. So we needed a name that was truly representative of what my own eclectic learning has come to, including Taijiquan, Bagwazhang, Hao Ch'uan, Fa-jing, Qigong, Combat Wrestling and Dim-Mak.

In order to distinguish 'we' from 'them', the Erle Montaigne System will from now onwards be called "Erle Montaigne's Fa-Jing Ch'uan" (Explosive Energy Internal Chinese Boxing).

*So we needed a name  
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Wrestling and  
Dim-Mak.*

The new Logo which will be available for screening onto T Shirts will also include the name "Hao Ch'uan".

I am the only person now who teaches Hao Ch'uan (Loose Boxing) or the Original Yang Lu-ch'an Form of Taijiquan. To this end, I have had international registration placed upon the names of "Fa-Jing Ch'uan" and "Hao Ch'uan". The only people who will be able to use these two names will be those registered as Fa-Jing Ch'uan teachers and who hold appropriate certification

from myself. Instructors already teaching the Erle Montaigne system such as Mike Babin and Al Krych, and those learning Fa-Jing Ch'uan here in Australia will also be registered to teach this system. Rob and Mause Eaglen, Steve McDermot, Wally Simpson, Tim Koelewyn, Al Williams, Bill Barnes, Peter and Keith Jones, Ken Johnson, Francois Hainry, The lasses from New Zealand and all the others who have stuck by me throughout the gradual changes in my own training. There are just too many to list here as we now have schools all around the world.



Those registered to teach my system already will automatically be registered to teach "Fa-Jing Ch'uan". If you are unsure, just phone or fax or write to me and I will let you know if you are authorised to use the new name.

I have already begun teaching "Fa-Jing Ch'uan" to my Sunday morning and Tuesday students here on Taiji Farm Australia. This system will incorporate all that I have either begged, borrowed, paid for or stolen over the past 25 years.

## Fa-Jing Ch'uan Stick Form

I don't usually get excited about things nowadays, but this I am. I will be teaching the **WHOLE** short stick method to the Sunday class and to those on my worldwide workshop tours. This short stick method is probably the most complete form of self defence using a 'useable' weapon ever. Beginning with the brief, 12 training methods which teach the use of the stick, dexterity and power over short distances, and moving along to the advanced short stick kata with applications. This stick method is the most explosive and powerful of all weapons. All of this will be slowly going down onto tape and so again I will probably make myself redundant!

## Hao Ch'uan

On the healing side of things we are having some wonderful things happen because of "Hao Ch'uan". When I first learnt this old style of taiji, I was not that interested. Simply because I did not understand the intricacies of internal energy. It has taken me this long, some 25 years to realise what a gem of a form I had been given. There is simply nothing like it for self defence or for healing. People who have had stomach problems for years are experiencing healing after only having practiced "Hao Ch'uan" for one year. Others who have had mental problems are now calm and relaxed. Others who had not a hope in hell of defending themselves in the past are now able to defend themselves against myself.

Again, though, I warn you, do not learn "Hao Ch'uan" from those who are not authorised to teach it. It could be dangerous physically and mentally. I have noticed that some instructors have heard about Hao Ch'uan, and know that there are

"some shakes" here and there and begin putting in the fa-jing movements anywhere! At the very least, they should have viewed the videos to at least know where, how and why the fa-jing shakes occur.

## Dim-Mak

I have also begun to put down onto tape "*Dim-Mak, From A To Z*". This will begin with the volumes on "Fa-Jing Ch'uan" and then I will cover Dim-Mak from the basics right up to the most advanced methods. But only those methods that work will be covered. The first of these volumes will be ready end of August 1994 with the second volume ready at the end of September 1994...hopefully.

## Taiji To The Max (Hao Ch'uan)

By now, the Series on "*Taiji To The Max*" will be finished, eight volumes in all, and boy am I glad it's finished. It has been worth it however, as now we have a complete "Hao Ch'uan" library ready so that others will be able to learn Hao Ch'uan safely. I have learnt a lot in teaching this level of taiji and my own training has come ahead in leaps and bounds because of this teaching.

Prior to April 1993 I had not taught anyone "Hao Ch'uan" as I did not feel competent in my own training. I always told my most senior students about it, but never taught any of them. So now I have a group of dedicated students who have just about finished the physical learning of "Hao Ch'uan", now it's up to them to take the next few years to learn the internal. I am convinced now that it is impossible to learn about the internal power of taijiquan without learning "Hao Ch'uan".

One can go a ways, but not all the way with the all slow forms. I am also convinced that it takes time to learn anything so complicated and yet so simple.

## Learning Slowly

Only a few of my students have wished to learn everything in a year or so, and because they have had good physical skills, have been able to learn much of the physical skills of my basic system. However, they will never learn the internal skills nor the "Hao Ch'uan" because they have learnt too quickly. Those who have plodded along are now overtaking those students and are beginning to experience the great benefits of learning slowly.

It has taken me the past 25 years to know and to experience what I have learnt. And even with all of my communication skills and teaching skills, it will also take many years for my students to understand fully the internal. But thankfully, I have been blessed with good teaching skills and that path will be made a little easier for those who wish to take the first slow steps. I admire people like *Mike Babin* who has completely thrown away his previous styles to immerse himself in the Fa-Jing Ch'uan. It takes a big man (and he is!) to undertake such an undertaking. But his rewards are and will be great.

## NEW SCHOOLS FOR THE WTBA

We now have schools under the WTBA banner in the Republic Of Georgia (used to be USSR), Moscow, Portugal, Denmark, Sweden, USA, Canada, London, Manchester, Norway, Switzerland, Venezuela, Ghana, South Africa, Italy, France, Germany, Holland, Czech Republic, Slovenia, Croatia, Israel, Saudi Ara-

bia, Hong Kong, Thailand, Mexico. The list is growing weekly.

## Workshops

I will be out on the road again trying to get around to as many countries as possible without having my family forget what I look like! This year I will be in **Manchester** on the 7th of September, **Bill Barnes** is the representative there. **London** on the 9th and 10th of September with **Jim Uglow** holding the workshops at his new school and **Oslo** on the 11th and 12th of September. **Ken Johnson** is the representative there. In October I will be doing workshops in **Minnesota, New Jersey and Ottawa**. In 1995 I will be trying to get in to **Russia and Georgia** for workshops and also will be doing Europe and the USA twice. And don't forget that I will be holding the **free 3 week course** out here in Australia at "Taiji Farm Australia" beginning on the 8th of July. All are welcome to attend provided they have at least practiced for one year and know at least the Yang Cheng-fu Form. The most time at this course will be spent with the instructors going over important forms and training methods so that all "Fa-Jing ch'uan" instructors will be teaching the correct methods.

## USA

Last May I was in the USA to do a video tape of my first book for **Paladin Press**. The tape will be called "**The Secrets Of Dim-Mak**" and will be published in September 1994. **Mike Babin** came to Boulder Colorado to help out with the tape and his expertise shone through giving more than his call to duty. "**Power Taiji**" the book by myself and **Mike Babin** will be published hopefully early in 1995. This is the Yang Cheng-fu form, push hands, and Da-lu. Mike has done the words

and pictures for the applications of the form.

I also went down to California where I was interviewed for "**Karate/Kung-fu Illustrated**" the sister to "**Black Belt**" magazine and had photos taken for a front cover. So the word is finally getting through that the internal arts such as taiji and bagwa are not just pretty faces. It has taken many years and much upheaval, making and breaking friendships, but the truth had to be told, and finally there is light at the end of the tunnel, with many karate people and other martial artists beginning to know what great fighting arts and healing arts are taiji and bagwa. Even the new translation of the Bible of karate books, the "**Bubishi**" By **Patrick McCarthy** has quoted from my books. Many are now taking up taiji as means of finding out what the roots of their arts were and what was left out when the arts were taken from China to Okinawa then the Japan.

## Video Tapes

I continue to make video tapes, many will only ever sell a few copies, but the information has to be put down for the future. I have worked out that I will be making tapes well into the next century just to get out what is in my brain, with many of them probably never even selling one copy.

## New Bagwazhang Book

**Debbie Harte** has just finished and published her new book "**Bagwa, Dragon Palm**", and a very good book it is. Her diagrams tell the story so well of the circular Chiang Jung-chiao form. I will include an address in the magazine for those who would wish to buy this book.

It was my birthday in July and my Sunday morning students all kicked in to order a truck load of road base to fix my 150 metre driveway which was almost impassable. We too are

feeling the economic climate and this was a most wonderful surprise. The students, all chipped in and I was due to give my most advanced students a class on Tuesday morning, and wondered why they were all waiting down at the gate. Then in came the truck and out came the shovels and wheelbarrows. We now have a most wonderful driveable road to our farmhouse. You will also notice that I am trying to cut down on the cost of the magazine. Same great content but cheaper paper etc.

But then what more could an ageing rock star want, the best wife and children in the world, the best students worldwide, a wonderful place to live, I'm rich!

## Workshops By Erle Montaigue 1994

### Europe

**Manchester** 7th September:  
Contact Bill Barnes: 0204-25377

**London** 9th & 10th September:  
Contact Jim Uglow: 0277-890317

**Oslo** 11th & 12th September:  
Contact Ken Johnson: 02-713483

### USA & Canada

**Minnesota** 26th & 27th October:  
Contact Jack Gustafson: 612-252 0144

**New Jersey** 28th & 29th October:  
Contact Al Krych: 908-475 1619

**Ottawa** 30th & 31st Oct:  
Contact Mike Babin: 613-739 7805



# Seeing With Your Mind

By Erle Montague

**L**earning about the martial arts is a lot more complicated than just learning some movements in a kata and then learning what those movements mean. We firstly 'see' with the eyes. We watch our teacher doing the movements. (As opposed to learning from a book). Then we try to do those movements exactly as he or she has shown us. In the beginning of one's training there is a huge gap between what the eyes see and what the mind tells us to do and what our body finally does. The final movements for instance that a beginner does after his first class will probably be nothing like what he has seen. The student will think that what he is doing is exactly what the teacher has done.

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*The final movements for instance that a beginner does after his first class will probably be nothing like what he has seen*

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Slowly, the gap lessens and the final physical product is more or less what the teacher is showing. But this is only the beginning of 'seeing'. There is a much deeper meaning to this word and it comes after many years of training. However, this internal way of seeing will not come if the teacher himself has not received what is called "Internal Learning Qi". He is unable to pass something on that he does not have himself.

## Internal & External Learning

Seeing with your eyes is called "External Learning Qi" and seeing with your heart/mind is called "Internal Learning Qi". The external learning qi can be gained by simply watching your teacher in person, so too can the internal learning qi be gained in this way, in fact it is the only way to gain this knowledge. External learning qi

can be gained from watching a video where the presence of your teacher is not feasible. But somewhere along the track you will have to see your teacher doing the movements in person.

I will relate a story about my main teacher, *Chang Yiu-chun* in order to tell you why it is important to have at least watched your teacher in person doing all of the movements once. When I go overseas to teach my long distance students, I always make a point of having them watch me doing things. I never say that this is anything special because they might be physically watching for something when they should not be doing anything, just watching and 'seeing with their heart'.

Quite often, I would become frustrated when learning with Chang. Knowing that I only had a limited time with him, it would be bloody frustrating when he would tell me to just watch, sometimes for an hour and a half at one time. I wanted to get on with 'the real stuff', the learning of the movements and time was restricted by my two way radio. I was a chauffer at that time and would learn with Chang in full uniform while listening for my number to be called for the next job. I would watch with my eyes but did not know at that time that I was also watching with my 'heart/mind'. Chang would do the movements so strangely, sometimes almost unrecognisable to what he was teaching me physically. I would ask him about certain movements and he would show me exactly the way that he had taught me previously, the physical version.

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*Chang would do the movements so strangely, sometimes almost unrecognisable to what he was teaching me physically.*

---

Chang did not speak much English, he simply preferred not to, it became much better as time went on, but he never really spoke. He preferred to show physically and I never really knew why, until much later after he was gone. One thing that he did say, something that has stuck with me was; *"you do not need to see a tree with your eyes to know it's there"*. From this, I knew that there was something secret that he was trying to show me by having me watch him.

I just received this beautiful card for my birthday, on the cover is one of those '5 D' holograms. When you look at it, it seems like a pretty design with trees and forest etc. But it works on the principle that if you can get your eyes to not see together, is., not focus together at an object, your eyes will be able to see two entirely different things and focus upon two things, because they are not together. So you hold this card right up close so that everything is blurred, then move it away slowly. After some practice, this amazing 5 D image of a gorilla's head appears and it seems as if you are right in there with him, your eyes have adjusted to seeing two different things on the card and you can actually move around inside of this hologram.

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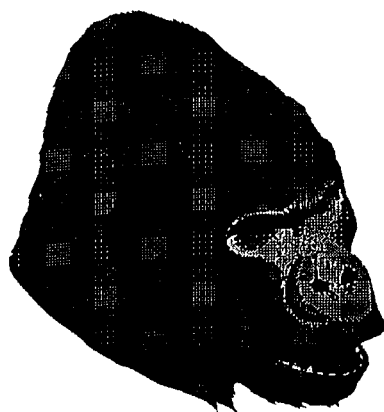
***I thought that I had made it when Chang began to teach me the advanced Yang Shou-hou way of doing the pauchui or san-sau.***

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It's exactly the same when your teacher is trying to give you "internal learning qi". At first, all you see are his physical movements (the card). But what he is actually doing, is transferring to you, the essence of taiji, his qi is actually transferring into you so that your internal qi will see his movements and not only you eyes. He has passed on to you, secretly all you need to know, only you

do not see it yet. Many years later, perhaps long after your teacher is dead even, there will be a awakening within. The internal Learning Qi will grow and you will begin to do those same movements that your teacher did while you just watching him. The "Internal Learning Qi" and the "External Learning Qi" will move together and you body will move as if it has its own mind.

Many times Chang would only do certain parts of the taiji form. He would do them over and over, and I would become more frustrated. I now know that not only should you see your teacher doing the whole form, but also see him doing the "Internal Learning Qi" moving qigongs. These qigongs are taken from the form and are the essence of taiji. This is where the qi is taken in, given to you from your teacher. There are three from the first third of the form, 5 in the second third and



again four in the last third. However, I never tell my students where they are as they will simply try to learn these movements physically and not 'look'. After some time, you will begin to recognise where these qigongs are but this is Ok, because by this time, the "Internal Learning Qi" will have already be given.

## The Hidden Movements

I thought that I had made it when Chang began to teach me the advanced Yang Shou-hou way of doing the pauchui or san-sau. Now I was really learning something practical, punching and countering, kicking, countering and grappling, this was where it was at. I now know that this is not where it was at. I would ask Chang why he did certain techniques and he would simply say *"not important"*.

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***I would ask Chang why he did certain techniques and he would simply say "not important".***

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Now, I too know that technique is not important and as the san-sau is all technique, then it is also not important. I say not important only when talking about how to use the movements for self defence. But it is greatly important for the hidden movements. These hidden movements teach us how to react to an attack without thinking, adjusting the body to what the opponent is doing to us rather than thinking about what technique we should be using. Nowadays, I too know about the hidden movements, but cannot actually teach my students these movements. The reason is that if I were to teach them what the san-sau actually meant, then the hidden movements would not have the affect of "Internal Learning Qi" and they would simply become physical movements that had to be learnt.

When we fight or are attacked, it happens in a totally non-logical way. Fights are not logical. Learning technique is logical and so we cannot use technique in a fight to defend ourselves. If we learn how to fight in a dojo, and learn about techniques, he attacks so I use a downward block and re-attack with a reverse punch, then that is all they will be, dojo techniques. When we get into a real

fight, we are still 'internally' back at the dojo, safe and sound, we use our techniques, but they do not work because we are using logical movements against non-logical attacks. We are still essentially back in the dojo. So the way that taiji and all internal arts teach about fighting is to not teach about fighting. We learn techniques to make it interesting, but all the while we are learning the hidden methods that will help us to win in a realistic situation.

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***The Internal Learning Qi,  
causes our mind and body  
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learn***

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The Internal Learning Qi, causes our mind and body to work as one unit delving deep within the body for those hidden movements that the conscious mind did not learn but the sub-conscious mind did learn. Then, we become an animal! No longer depending upon simple weak human techniques, but rather animal methods of survival. And it's all given to us in our taiji training. And this is why it is so important for us to actually finish the training. I mean really finish the training. Not just having learnt all the physical movements, but learning until your teacher tells you to bugger off. Or if you keep following, as I did, then he will vanish. The bird has been kicked out of the nest to fend for himself. But you cannot do this until the "Internal Learning Qi" has been given, otherwise you will simply do a physical form of movements all your life and never really understand the internal.

When I say understand, I mean internally and not mentally. We can never understand the internal mentally and the more we try, the more we lose.

We simply must do nothing and watch.

---

***The Internal Learning Qi,  
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to work as one unit  
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learn***

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When Chang Yiu-chun was simply not there one morning, I knew that he would never be. I would wait every morning for months, but I knew deep down from the very first day that he would never be back. One week before he left, for the first time, he allowed me to move with him. We did the whole set of movements together. After some time, I would feel some strange sensations, like my body was moving without me. Like Chang was attached to me in some way. Then, each day for the next week, Chang would stand and watch me doing the movements, never a correction, never a word, or a tap on the shoulder or a move of my arm like he would do when I was learning the physical movements, he would just look. I always expected corrections, but there were none now. I knew that I still could not do the movements correctly as he did, but he was satisfied that I had enough internally to learn by myself and he went.

Nowadays, when I am teaching, and my students/friends seem frustrated because they just cannot get it, I know that I can do nothing to help other than give some corrections on their physical form. But I know that they will understand in many years to come because I am giving to them the internal learning qi.

## **Healing**

Chang Yiu-chun was a healer in the highest sense. He would be healing from the very moment that I would arrive for training. His simply being there was healing. In fact people who see me for the first time after 20 or so years, remark that I am not the same person, like a totally new person, not just caused by time. And it was the healing that Chang gave to me. I now look back at myself then and do not like what I see. This is the highest level of healing, being able to heal someone's internal balance by just being there. Healing is even affected sometimes over the phone by talking to your teacher, it is unaffected by time or distance. Everything that ever was, is and will be, is linked together by the ground/mother. Chang knew this and he was an 'energy transfer point' himself. The ground energy rose up through him and I am thankful that he chose me.

There is greatness within us all. We cannot manipulate it, we cannot use our mental mind to bring it out, it is just there inside. All we have to do is to become a huge straw through which the ground qi can move. The minute we think about it, it is lost, we just do the training and should not even think about it, do not worry that you aren't learning as well as you think you should, or that you do not take physical movement as well as someone else. You just do it. It's exactly the same as that 5 D hologram when my son Ben would get frustrated when he could not see the gorilla. He was trying too hard. Then one day, he screamed, "I can see it", and it just came, he was not even trying.

## **Doing What You Are Meant To Do**

Chang Yiu-chun would so often look at the Merc (Mercedes) that I

drove as a chauffeur and would simply shake his head and smile. "I know", I would say, but at that time it was my way of living! I knew that I would not be a chauffeur for long or that I would be a rock singer for ever or an actor or any of the myriad of jobs I had while trying to survive.

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***Everyone is meant to do something, and if we are not doing that something, we become irritable and frustrated, there is this door that you keep banging your head upon but it will just not open***

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Everyone is meant to do something, and if we are not doing that something, we become irritable and frustrated, there is this door that you keep banging your head upon but it will just not open. Why? You have the talent, you have the motivation, so why won't it open? Because there is this other door, just over there that you keep walking past every day on your way to work. You dismiss this door as being something that you do not wish to do, you want to be a rich and famous rock singer. One day you trip and fall into that door, it opens and you take a step inside. That's it, you are there doing what you were meant to do, everything falls into place for the first time.

The practice of taiji or any internal martial art causes us to find that door. As with myself, many people after taking up taiji will find themselves at loggerheads with what or who they were doing previously. So we find many marriages breaking up, much upheaval in work or place of living. Taiji is the catalyst that causes us to realise our goals, the ones that we were meant to find and not necessarily what we wanted physically for ourselves. It helps us to get in touch with that internal learning qi, to know when we are doing things that we should not be

doing. It just feels so bloody good when you are doing what you are meant to do.

### **Find Your Place On Earth**

The practice of taiji also enables you to literally find the right place on the earth to be. It is my firm belief now that everyone has a special place to be. In the same way that we are not happy within when we are not doing what we are meant to do, we will also not be completely happy when we are living somewhere where we are not meant to. But don't worry about this, sometime, during your training, something will happen that will take you somewhere else, you will find that exact spot. When two people are together, their combined qi finds the correct spot on earth for that combination, provided that you have found the partner that was meant for you. I always love an old saying; "*how many lives have been changed in order for me to see you*".

Those who are happy in their relationships, will be able to look back and see how many lives were changed in order to see that 'right' person. Upheaval, frustration, marriage break-ups, moving aimlessly around the planet, all of these things caused by we who are too young to follow our internal path and are too arrogant to see that door, just over there waiting to be opened. You might have been through ten marriages, lived in ten different countries, done 50 different jobs and made and broken many friendships, until you finally come back to where you were in order to enter that door.



### **NEW BAGWA BOOK**

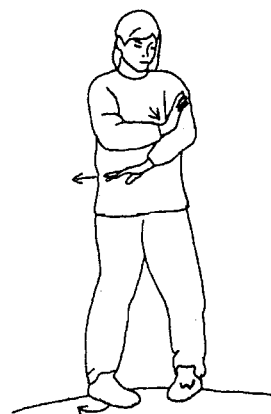
Debbie Harte's new book is now available. I recommend it as Deb has put a lot of work into the diagrams and 'correctness' of the postures. She sent the draft to me for corrections. The complete circular form of Chiang Jung-chiao is taught.

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#### **PURPLE SWALLOW THROWS FAN**



As arm is struck twist body to Rt pushing Lt palm out along circle. Roll Rt palm away from body.

# The Power Of Dumb

By John Humphries

South Australia

*"The Superior Man, will not interrupt his labour. If another succeeded by one effort, he will use one hundred efforts. If another succeeds by ten efforts, he will use a thousand. Let a man proceed in this way, and though dull, he will surely become intelligent; though weak, he will surely become strong."*

**Confucius**

**I**n my practice of Taiji, it soon became apparent that I was as thick as a brick. It took, (and takes) an inordinate amount of time, practice and effort to assimilate what others seem to pick up after a couple of tries.

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*"Some are born with knowledge, some gain it by study; and some acquire the knowledge after painful realization of their ignorance. But the knowledge being possessed, it comes to the same thing."*

---

In fact, in my career, I have one thing going for me, receptivity. A burning desire to improve, to acquire skills, to develop.

So I've been like the TV ad where the toy with the right battery goes, and goes and goes. Now, after 21 years, I can assure others who might be a little on the slow side, that it does get better. As your practice base grows larger, it becomes easier to add new facets. Learning one principle in Taiji sets you up for acquiring and understanding others. Which brings me to the title of this piece, *"The Power Of Dumb"*.

When called on to teach this art, I soon found that my students acquired skills and results very fast. Middle aged ladies were getting tingling in the palms after a couple of

lessons. A person with a back injury, unable to do the form, but shown the 3 circle standing qigong, reported next lesson that there was tingling in the tongue.

In one week, the microcosmic orbit open and qi was flowing from the governing vessel to the conceptor vessel. Obviously a very rapid acquiring of results.

Most people experienced for themselves, qi flow within a few months. When I started (from a book in 1974), it took me 5 years to feel anything!

To again quote from Confucius:

*"Some are born with knowledge, some gain it by study; and some acquire the knowledge after painful realization of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practice with natural ease; some for a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing."*

Now, were all these people as sharp as a tack? .. Naah. Many of them have great difficulty in assimilating and retaining the elements of Taiji.



I believe that I was able to pass on skills and information very well, because they came so hard and so slow. If they had dropped in place on the first try, so they were accepted as a natural occurrence, and practiced without a lot of concern as to what was happening, they would only have been understood on a superficial level.

Only when we assiduously examine a movement from every possible angle can we deeply refine and develop it, and be fit to pass it on.

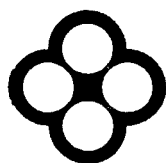
So if you are unfortunate enough to be talented, it will probably help your teaching to imagine that you will be passing on your instruction to someone who has absolutely no idea of what you are about, and no background in the art. That way your learning experience becomes very deep and you will comprehend on many levels and know all the angles.

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***Only when we assiduously examine a movement from every possible angle can we deeply refine and develop it, and be fit to pass it on.***

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Not only will you be able to teach practically anyone, but you will strongly grasp the subject, which will explode your level of development. Even if you do not teach, do not want to teach, and expect never to have to teach, the simple perspective of receiving information as if you shortly have to pass it on to all sorts of people will amplify your awareness and greatly increase the value of your training period.



## Quotes From The Great Men

"Take things slowly. Do not be in a rush, if everyone is in a rush, then everyone will be rushing and it is not good to rush. See what happens when you rush at me, you become ill. So when you approach me, move slowly and quietly."

Chang Yiu-chun:

"Take the man who learns all that there is to know in only six years. In twelve years he will still only know that much. In twenty years he will only know what he knew after three years, and after thirty years he will know nothing. All the heat that was gained from learning quickly will dissipate and not be retained. See the man who learns all there is to know in twenty years. He will know just that much in twenty years. In forty years he will only know what he knew after ten years and by fifty years he will know nothing. He too lost his heat. See the man who will never learn everything that there is to know, he will know it all."

Chang Yiu-chun:

"The man who helps his friends, only helps himself. The man who helps others he does not know and who does not tell, helps himself also. The man who helps everyone, including his enemies, helps himself and God."

Ho Ho-choy:

"See that stone, it has a reason. See that tree, it has a reason. See that ant, it has a reason. See yourself, you to have a reason, but no more important than the rock".

Chang Yiu-chun

"You keep asking, what your reason for being is. You will never know. Stop asking and perhaps you will know."

Chang Yiu-chun

"Try for one thousand days and you will not see the way. Try for ten thousand days and you will not see the way. Stop trying and you will see the way."

Chang Yiu-chun

# The Internal Styles And Their Differences

By J Hendricks

When ever I have asked any Chinese master of T'ai Chi about the differences between the three internal styles of T'ai Chi, Pa-Kua Chang and H'sin-I Ch'uan, they always give the same answer. "No sameness in forms but they all have the same internal movements."

At first, this statement seems to be correct. Upon looking at all three forms, one can really see no alike-ness at all. T'ai Chi with it's big open circular movements, Pa-Kua with it's twisting turning dynamic movements and H'sin-I with it's straight forward explosive movements. All three seem to be totally different.

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*It was not until I learnt  
the Old Yang style that I  
began to notice some  
similarities also in form  
between the three martial  
arts.*

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However, when we look at the older forms of t'ai chi we then begin to see a different story. It was not until I learnt the Old Yang style that I began to notice some similarities also in form between the three martial arts. And this would indicate that all three were invented around the same period and took some techniques from each other. Some people say that T'ai Chi is the mother while Pa-Kua is the daughter and H'sin-I is the son. This does not seem too unreasonable as H'sin-I is much harder in nature while pa-kua is softer and more fluid.

So, where are the alike movements. If we look at the posture of 'fist under elbow from the Yang Cheng-Fu form and compare it with the same posture from the 'Old Yang Style', we begin to see some similarities between the metal postures from H'sin-I. (Photo No.1). If we again take the Old Yang style san-sau and look at the posture called 'sweeping the grass' (Photo No.2)



and compare it with the posture called 'Flock Of Wild Geese Fly Out' from Pa-Kua (Photo No.3), then we again see a great similarity. These similarities occur all throughout the 'Old Yang Style' and it is easy to see that all of the old masters who invented the various internal styles, borrowed from each other, as we tend to do nowadays.



When we look at Tung's fast form, we again see a great similarity between pa-kua, h'sin-I and t'ai chi. When I asked Chen Fei (The late student of Tung Ying-chieh who lived in Australia for the last part of his life), whether or not Tung Ying-chieh practised pa-kua and H'sin-I

he said that he thought not. So these similar postures must have come from Tung's t'ai chi training.



Applications are also similar:

Even the applications from the Old Yang style t'ai chi, Pa-Kua and H'sin-I are similar, using the same straight forward economical movements throughout. However, if we take what most people's version of t'ai chi fighting is all about, then we see absolutely no similarities between the three arts.

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***Even the applications from the Old Yang style t'ai chi, Pa-Kua and H'sin-I are similar, using the same straight forward economical movements throughout***

---

For instance, many people believe that we should take the postures from the Yang Cheng-Fu form and actually use them as they are for self defence! Big open movements, yielding to an on-coming force, impractical strikes and grabs, take downs etc. I have used t'ai chi as a self defence art against many different types of attack on body sizes and I am here to tell you that yielding

does not work! Getting the hell out of the way does work however.

---

***I have used t'ai chi as a self defence art against many different types of attack on body sizes and I am here to tell you that yielding does not work! Getting the hell out of the way does work however.***

---

It is my belief that the Yang Cheng-Fu Form should not be used for self defence but rather as an excellent interim form until one has learnt the Old Yang style with its dim-mak principles. And this is where the sameness between the three Internal systems comes into being. All three internal arts were invented to teach people how to strike to the vital Dim-Mak/acupuncture points of the human body. The Yang Cheng-Fu form was not for this purpose. Its main purpose was so that people could use it to heal themselves of disease and to become strong again. Which of course is just as important if not more than being able to defend oneself.

Just having a knowledge of acupuncture is not enough to know about Dim-Mak. Dim-Mak is a most intricate martial art, part of the taijiquan martial art, which makes use of completely different energy or qi flows within the body, flows that acupuncturists are not taught about, simply because they do not need to know about them. For instance, in acupuncture we are told which way the qi flows in the meridians, and we are told which direction to needles these points based upon this flow. If one were to simply strike the acupuncture points in those same directions, you would not be affecting the Dim-Mak points.

The Dim-Mak points are struck in any number of five different direc-

tions to affect the Dim-Mak flow of qi through the centre of the meridians. So in order to learn Dim-Mak, it helps to have a knowledge of acupuncture, but you must then also learn about Dim-Mak.

There are two ways to use both acupuncture and Dim-Mak. The first way is the way that most people who have done an acupuncture course for up to four years do acupuncture. This also applies to those who have read a few books on Dim-Mak or who have attended a few seminars etc.

---

***Just having a knowledge of acupuncture is not enough to know about Dim-Mak.***

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This kind of acupuncture or Dim-Mak is the most base kind where an 'acupuncturist' who has a certificate from a four year course puts needles into someone, walks away and expects the needle to do the work.

The skin has a high resistance, and in order to put our own qi into the points to affect a healing, we must break down the resistance of the skin using the needles. Then we can touch the needle and have our own qi go through the needle into the point. At the highest level of healing, we can do away with the needles altogether as in Dim-Mak healing where we just use a light touching of the skin to have our own qi go into the body.

The person who learns a few strikes to certain physiological points on the body, those points that are directly over physiological things like the carotid sinus or the heart etc., will never learn about the higher levels of Dim-Mak or Dim-Mak healing or acupuncture because they will forever only work at a basic level. We in the West depend too much upon pieces of paper telling us that we have knowledge.



And it's the same with Dim-Mak, one must learn under his teacher as an apprentice for many years before even being allowed to actually strike anyone to test his knowledge. Now we have people doing one seminar, then testing for instance, St 9 (carotid sinus) point on his friends and knocking them out!

### **To Move One Thousand Pounds with Only The Force Of 4 Ounces.**

All three internal systems make use of the saying; "to move one thousand pounds with only 4 ounces". This saying has been taken literally by many newer taiji practitioners in particular. You cannot move one thousand pounds using only 4 ounces literally. What this saying meant gives us an look at what the real purpose of the internal martial arts where self defence is concerned. What was meant was that some 250 pound person attacks you, and you use the force of only 4 ounces to his vital points in his neck to bring him down. This tells us that the internal arts were dim-mak arts.

---

***Nowadays of course we are not allowed, nor would we wish to use such a deadly art as dim-mak against a grappler in a tournament.***

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To fine it down even more, the internal martial arts were geared to fighting against grapplers. In ancient China, one's fighting system was always tested against grapplers, as these fighters were considered to be the most dangerous of fighters. If someone wished to test his art and his level of competence, he would challenge a known grappler, and if he won, then his art was there, if not, he would have to do some more training.

But the internal martial artists, although having grappling skills would never use those skills against a grappler, he would use what he had in his own art. The reason being that if we try to defeat a grappler using grappling techniques, we lose as the grappler is far ahead of us in grappling techniques. So we look inside of our own art to find the hidden meaning of the art to be able to fight grapplers. And this involves the use of Dim-Mak.

---

***The internal arts teach us sub-conscious reaction to attacks, not conscious reaction. Fights happen illogically, and learning technique is logical so the two do not mix.***

---

Nowadays of course we are not allowed, nor would we wish to use such a deadly art as dim-mak against a grappler in a tournament. So we use it only for self defence in dire situations should they ever occur.

The internal arts teach us sub-conscious reaction to attacks, not conscious reaction. Fights happen illogically, and learning technique is logical so the two do not mix. There is also an old Chinese saying from Bagwazhang; "use technique, lose". So the internal gives us ways of training that bring out the hidden movements from the forms and two person sets so that our sub-conscious reaction is enhanced greatly. For instance, we are taught from Bagwazhang postures with pretty names like; "Lone Pigeon Flies To Heaven" (Photo No. 4). Most people just leave this posture alone when trying to work out the applications. However, it is purely an anti-grappling method. (Photo No. 5).

### **The Neck**

The neck is the most vulnerable part of the human anatomy and it is this

area that we attack when dealing with grapplers or any other type of attacks. In fact I would say that 85% of the taiji methods are aimed at the neck, same with bagwa. Right from the beginning, taiji begins to train us in attacking to the neck. The posture of "Arn left" (Push Left), this is used to strike to the carotid sinus or in dim-mak terms to St 9. (Stomach 9 point). This will cause a knock out or death. The posture known as "double p'eng" also attacks the neck. From the very first movement in the bagwa classical circular form, the neck is attacked. Then the second movement, the neck is again attacked.



Within Bagwa and taiji there lies every conceivable attack to the neck and here again is some idea of "4 ounces defeats one thousand pounds". It does not matter how large a person is, the neck is always vulnerable. It doesn't matter how much muscle surrounds the neck, the shock wave from a strike will affect the dim-mak point that it is aimed for.

Bagwazhang is often called "The Art Of Overkill". And I must admit, this art does go overboard in getting the job done. As an example of this and also to show some sameness between it and taijiquan and the fact that both arts have their foundation

in dim-mak, I will show just one of the 32 main training methods/non-techniques from bagwazhang.



The opponent grabs your arm, perhaps after you have tried to strike him. He pulls you violently to his side. This is where both taiji and bagwa use the same idea of using his strength against him. You allow yourself to be pulled forward, but as this happens, your heel is kicked violently and with fa-jing (explosive energy) into the side of his knee. If he avoids this, you place your foot where it wants to go, and follow up still using that momentum caused by the pulling attack upon you, to his throat at Cv 22 (pit of the throat). This is an extreme death point and revival is not possible even with C.P.R. If he happens to avoid this by using his free hand, you then step to behind him and using a fa-jing movement, attack to K 10 (Kidney 10) just behind his knee and a split second later, also attack to St 9 to at the least cause KO and at the most cause death. You could have attacked to "the mind point" where the both jaws meet. This is an 'extra' point in Dim-Mak and does not lie on any particular acupuncture meridian. It stops the signals from the CNS (Central Nervous System) getting to the brain and so the body falls

down. Struck hard enough will cause death.

***You allow yourself to be pulled forward, but as this happens, your heel is kicked violently and with fa-jing (explosive energy) into the side of his knee***

Taiji too has this 'overkill' attitude as in the following routine taken directly from the Yang Lu-ch'an form. He attacks with right straight, your left palm slams the inside of his forearm at 'neigwan' (Pericardium 6) as the set up point. This will bring all of his protective qi down to this point leaving the other more deadly points vulnerable. And using that same fa-jing shake, the fingers of the right palm strike into Cv 22 causing death.

This continues with the left palm now grabbing his wrist area and using a 'negative strike' against H 5 (heart 5) and Lung 8 (Lu 8) which seriously drains qi or energy from his lower body thus making him feel like falling down, the right elbow slams into the side of his neck at Si 16 (small intestine 16), an extremely dangerous point which will cause death by shock wave to the heart and all internal vital organs. Continuing the over-kill, the right palm now circles back to strike across his St 9 point, thus finishing the job.

It can be seen here that the final outcome of using either taijiquan or bagwazhang is virtually the same, only the technique was slightly different.

**"I Have come this far in life armed with only the knowledge of how little I know"**

**Sidney Poitier**

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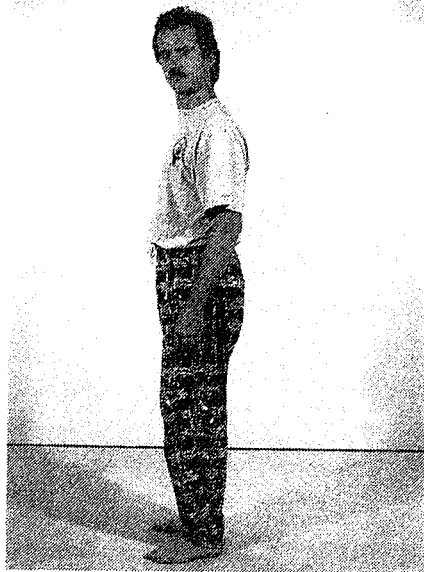


# And A Fun Time Was Had By All

*By Jill & Ann Sommers*

The following article appeared in the local newspaper where Erle Montague runs his Taiji Farm, or should I say, "Fa-Jing Ch'uan Farm".

From the contact I had with this group of people it was apparent that they were going to have a good time during their 3 month stay in Australia, despite having had to leave family back home. Ken Johnson in particular had only just had, with his beautiful Norwegian wife Anita, their second child, Little No-name! Well that was his name when Ken arrived, but he is now called Melvin.



Francois Hainry



Tobias Duse & Slavo Gozdzik

Erle told me that he had never come across a harder working group of

people, every minute was spent training and the group often rose at 5 a.m. to train before it became too hot.

The group photo shows, from right to left: Clayton Jewish, (London) Francois Hainry, (Brittany France) Brian Udal, (London) Erle Montague (International Citizen) Tobias Duse, (Sweden) Slavo Gozdzik, (Sweden) and Ken Johnson, (Norway). Sorry if you can't see Ken properly, he's so dark we have trouble with the lighting when taking photos of him! Ken's borrowed car broke down one moonless evening and he swears that if he did not have his white jumper, he would have been there for the whole night as no-one could see him. The funniest thing happened when Erle took some photos of Ken dressed in his very white karate gi for an article to the printers. At first glance, the printer asked why Erle had brought him negatives!

So many funny things happened during the 3 month camp, to many to tell here. However, one such incident involved Bjarne Elkjar (photo). We took he and Tina (his wife) to see some open range kangaroos, about 200 of them! There is this sign at the gate telling how to stand; do not stand upright as the big males will want to fight you! Nor should you bend down back towards the male kangaroo, for obvious reasons. So this huge male thought that all his birthdays had come at once when he saw this 6ft 6" blonde hair, blue eyes Danish kangaroo squatting down in front of him. Of course Bjarne was just getting some more bread from his bag to feed them, but no-one told the kangaroo this! So the old roo was grabbing Bjarne from behind trying to mate!

Ken is such a magnetic character that he has people coming up to him in the streets and talking to him. Brian Udal phoned from the airport that he had arrived. Erle asked him how he

was getting down as he had arrived unexpectedly and there was a class on at the time. Brian said "on my bike". So, knowing that Brian was the perennial jester, Erle thought that he was joking and told him how to get to Brisbane and take the bus to Murwillumbah, 80 miles away.

So, we waited and waited for his call from the bus to go and pick him up. Then about 3 hours later we receive a call that Brian is on his bike! He has just flown for 26 hours and is riding his bike 80 miles! We picked him up about 30 miles out of Brisbane, sore bum, and intoxicated by highway fumes, but still in good spirits.

The group members are all advanced self defence experts undertaking further training.

Ken Johnson is from Nottingham and his mission in life "was not to be a lift engineer" but to teach Karate and T'ai Chi in Norway. Ken has won the European Championship six times and describes the learning of T'ai Chi as "like peeling a massive onion, it is a lifetime job. You discover a little more with each level you peel,"

Tobais Duse is from Stockholm in Sweden and is a 21-year-old prison warden, the youngest of the group. Tobais decided to become a prison warden after one week work experience while at school.

Francois Hainry is from Brittany and

three months for the authorities to check me out during that time I studied the language for eight hours every day and became fluent in Swedish," said Slavo.

"I was not allowed to come back to Poland or I would have been jailed and then serve in the Army. It was not easy to leave my parents and family but I did not like Poland."

After being granted residency Slavo worked as a gym teacher for four years and as a bouncer in discos and clubs. He worked for three years in a rehabilitation unit for criminals and joined the police academy in 1989. In 1986 he met and married a Swedish girl.

"The street is dangerous for police and they need to be able to bring a situation to a conclusion quickly. The use of martial arts is a vital training for police officers to be able to carry out their duties without claims of brutality," said Slavo. "On my return I will be holding workshops for SWAT members near Stockholm to teach them explosive self defence."

The Tweed Valley at Mt Burrell is a Centre of excellence for the teaching of T'ai Chi and the master Erle Montague has a worldwide reputation as an "Excellent teacher who is prepared to share his considerable experience with others,



The Group Training At Taiji Farm

The following is the newspaper article done on the group.

A Swedish police SWAT training officer is among a group of superbly fit and motivated international self defence experts attending workshops at Mt Burrell under the guidance of local T'ai Chi master Erle Montague.

Slavo Gozdzik has trained with Erle Montague during a visit to Europe and passed the training to Swedish police officers. The Swedish police force has paid for the workshops in Australia to enable Slavo to undertake further training on his return to Sweden.

admits he is a "Montague junkie". Francois is a psychologist but found more employment and enjoyment in teaching self defence. He has been training for fifteen years, purchasing the *first* of Erle's books on martial arts in 1982.

Slavo is Polish by birth and when finishing school at nineteen found employment as a sailor. He visited east Africa and on his return to Poland in 1981/82 to serve in the military. He was not willing to fight his own people and chose to defect and go to Sweden, arriving in Uddevalla. "I decided to stay in Sweden and sought political asylum. It took



Ken Johnson & Bjarne Elkjer