

COMBAT & HEALING



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COMBAT & HEALING

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ABOUT THE COVER

Jim Uglow is the representative for the W.T.B.A. in England. He is an expert in Hung Gar Chinese Boxing and Taijiquan.

Jim's school can be seen in the background of the picture.

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Erle Montaigue

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.

How Much and How Hard Should You Train?

by Michael Babin

I once heard someone say "Writing is easy! All you have to do is stare at the paper until beads of sweat form on your forehead!" Training in an internal martial art is certainly comparable.

It should be self-evident to anyone with their feet on the ground (in itself, a prerequisite for the internal arts) that hard work and sweat must enter into your study of the "effortless" arts, especially for the first few years.

Such continuity is, of course, only possible if you train in a style that uses sound body mechanics.

With proper instruction and on-going practice, your practice will, eventually, no longer rely on the conscious mind and on physical strength. At this point in your development of the forms and methods of the internal arts, you can continue to refine your practice until the day you die --- hopefully while training!

The same cannot be said of external stylists. With few exceptions, their skills either wither with age or they stumble upon a "semi-internal" way of doing things. Sadly, most just wither. For example, I recently saw a local middle-aged shaolin instructor demonstrate his forms and it was more than a little sad to see someone my age huffing and puffing their way stiffly through such movements.

By contrast, many instructors of the internal stylists are entering their martial prime at age 40. The average older internal practitioner may have to modify the intensity of each session or substitute a slow form for a fast or slow/fast form as he or she gets older; but has no legitimate age-related reason to stop completely.

I know a Wu-style instructor who is 73 years old and he trains an hour a day, every day, and teaches several times a week.

Such continuity is, of course, only possible if you train in a style that uses sound body mechanics. Forms that allow the knees to rotate out of alignment may go un-noticed when you're a fit 25 year-old but, in the long-run, cause your joints to self-destruct when you hit 50.

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Aside from using proper body mechanics in your internal training, it is also important to practise moderately and on an on-going basis. Stop all activity/training for a few months or years when you are past 40, for example, and it will be more difficult to safely resume your practice, especially if you are practising vigorous forms and these are the ones that are the most beneficial to your overall health.

It is also true that it is more difficult to begin training in a vigorous form of Tai Chi or Pa-kua or Hsing-I if you are past 35. You should check with your doctor and pace yourself according to your level of fitness.

For example, two or three hours of instruction per week can be sufficient if it is bolstered by daily solo practice.

The length of each of your training sessions and their frequency in your schedule are dependent on a number of variables: your own level of interest; physical ability; time constraints; and, what your instructor recommends.

For example, two or three hours of instruction per week can be sufficient if it is bolstered by daily solo practice. It is certainly true that few modern teachers, much less their students, practise with the intensity that the old masters brought to their training.

Of course, in "those days" the latter had to be skilled at a variety of methods and weapons as they never knew when they would be challenged by a rival. In addition, many pa-kua and Hsing-I students/instructors earned their living as convoy or personal body guards and again had to train at a level of intensity that is alien to most of us.

When reading about a t'ai chi master who would routinely go through his long form 20 times a day or a Hsing-I instructor who would practice

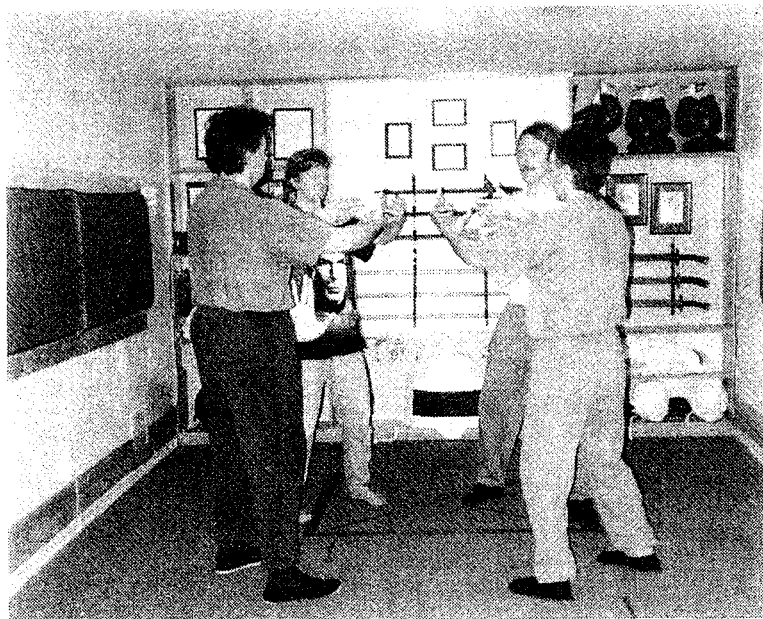
four to five hours in the evening after a full day of work in his business; it is hard to believe that anyone is capable of such intensity or interest.

These days, few of us with families or occupations can match such training regimes but it remains true that regular practice is essential to making progress --- especially if your interest goes beyond doing form. I find it difficult to be patient with the middle-aged tai chi practitioners and instructors that I meet who obviously believe that doing a short form once-a-day somehow makes them "internally" superior to a young hard-stylist who practices one or two hours a day.

mendation for the serious student of T'ai Chi, it is to learn and practise a competent, traditional long form (no matter what style) or don't bother!

The long form should be done three times in a row, both in the early morning and evening. The first (at a quick pace) strengthens the body and acts as a warm-up; the second (at a moderate pace) trains the mind; and, the third (at a very slow pace) enhances the spirit.

Once a day should be the bare minimum if you hope to see any real benefits from the practice of long form.



Mike & Three Of His Senior Students Doing Qigong

While on the subject of length of form, and at the risk of offending many, I have come to believe that everyone, except absolute beginners, are wasting their time learning and practising any of the modern, short/modified forms. If I have one recom-

Standing chi-kung can be used to supplement such training; preferably for minimum of 15 minutes before you do your slow form --- twice a day.

In martial terms, you also should regularly practice a

few selected techniques at a fast/fa-jing pace to supplement your slow form practice. Pick one or two combinations that you particularly like and do well and do as many repetitions as you can manage without exhausting yourself. These techniques should be practised while striking the air; and, striking pads or heavy bags; and, against a partner.

You are much better off with one or two powerful, internalized techniques (especially if they are "driven" by fa-jing) rather than dozens that you have to think about before you can do them.

Even though the leg techniques in the internal arts are all aimed low on a functional level, it is important to practice them (in the forms only) as high as you can manage for the exercise value. Just be careful to not try to kick higher than your joints are ready for at any given point in your training.

If you are training in fast or fa-ching forms or weapons forms, these must also be fitted into your schedule on a regular basis. An hour of practice, three times a week, is the minimum for developing external and internal skill at these.

The Taoistic basis of the internal arts should lead us to understand that the self-healing and combat skills are gained gradually through moderate and balanced training. An internal martial art is difficult to cultivate through either obsessive or lackadaisical training.

The obsessive younger student may quickly develop martial skills but destroy his emotional/spiritual sense of balance; the older obsessive student may train too hard initially and burn himself out on a physical or emotional level. By contrast, the lackadaisical student trains only when the mood takes him or her and then over-inflates the value of such training.

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On a pragmatic level, if you never sweat or ache as a result of your training, then you're probably not doing enough to make real progress. If you ache all the time and feel exhausted after training, then you're probably over-doing it.

Without labouring the point, the serious student of an internal art must search out the best available versions of their art and practice them moderately and regularly to make progress. Once gained, internal martial skills are there for life and need not be practised as much to remain useful.

I still occasionally train with one of my former tai chi instructors who has retired from teaching and practises with partners only once or twice a year. In fighting terms, the only skill of his that seems a little rusty is his

sense of control not his tactics, timing or short-power (fa-ching)!

However, the health benefits of form practice are not as accumulative and regular practice is still essential though the movements usually become smaller and "softer" in appearance of their own accord.

In conclusion, developing an internal understanding of all aspects of the internal arts is EASY: find a competent instructor and practice moderately and regularly for the rest of your life!

Michael Babin runs the W.T.B.A. in Canada and is the chief representative for Erle Montague in Canada. He teaches Taijiquan, Bagwazhang, Qigong and Fa-Jing Ch'uan.



WTBA NEWS

When I first began my training, I learnt four brief katas or forms. I kept practicing these forms and still do today. Back then I did not know where they came from, nor did I feel confident in teaching them. So I have never taught these forms to anyone. A few years back, well about 9 years, a Chinese lad came to see me in my home in the Blue Mountains west of Sydney. He had with him a video tape of some old and young Chinese men training in a village in China. He told me that he had just been to this village at the base of Wudang mountain and that he had been allowed to film the first two forms of the original Chang San-feng H'ao Ch'uan (Taijiquan). Upon looking at these forms, I told him that I knew these plus two more. I knew then that what I had learnt were the first four of nine forms from Wudang Mountain. Probably the very beginnings of karate and kung-fu.

Since that time, I have been trying with meagre success to communicate with those who 'keep' the style on Wudang. At first, my letters and messages via this Chinese lad fell upon deaf ears until I sent to them on tape what I was taught. Then the doors opened and communication began. A spokesman for the village, Fu T'sai, told me that they would only show me the four forms that I already knew, and at great cost. This was not good for me as I would not teach these forms to anyone until I could say that I had the whole system.

It has taken me many years of bargaining, but now it has

paid off. I will be in China in mid 1995 to begin learning the last five forms. Around June, I will be travelling to China and hopefully I will return with the good oil.

Since that time, I have been trying with meagre success to communicate with those who 'keep' the style on Wudang.

Learning the internal martial arts must be done with an organic natural growth. One cannot set out to make money teaching the internal arts or to make at least a good living. As a few of my ex-students have done. It must just happen. When I began teaching back in 1976 in London, I had no idea of where I would be today, I did not plan anything, it all just happened naturally. Even my first videos were only ever made so that my students could learn a little easier and look where that all lead to. If you have any ulterior motives for learning taiji or bagwa, then you will ultimately have to fail, this is the law of nature. A couple of my ex-students are now trying to make out that they did not learn everything they know from me..

Things like the 12 Deadly katas of Dim-Mak and H'ao Ch'uan could only have come either directly or indirectly from me. The 'way' that they both do the large san-sau and pauchui could only have come from me, and the advanced way of pushing hands definitely could only have come from me. I have not taught anyone until recently the 'dim-mak' push hands with the three

'mother' physical manifestations. In fact I only began teaching this to my Advanced Sunday class and also on my recent (September 1994) European workshop tour. Like the 'Warrior's Magic', the energy balancing from the healing art of dim-mak could only have come from me.

While giving a workshop for Jim Uglow at his wonderful new school in London, one of the students came up to me and told me that he did the 'Old Yang Style'.



Man-Ching Kwan (Swansea)

While giving a workshop for Jim Uglow at his wonderful new school in London, one of the students came up to me and told me that he did the 'Old Yang Style'. Knowing that it could only have come from me, I asked from whom he learnt it. He told me the name of his teacher, so I asked from whom he (the teacher) had learnt it. He said that he had learnt it from the same source that I had learnt it! Impossible. So when I ar-



Teaching At Jim Uglow's School London

rived back home, I looked up my computer records, of which tells me everyone who has ever bought a video, and sure enough, this chap had bought my basic Yang Luch'an video and many others 8 years earlier. This chap would not of course come to my seminars as he would lose face. It has always been much more prestigious to have learnt from some old Chinese master than a lad from Wollongong, a small mining and iron city South of Sydney.

I guess I should be less trusting, and less naive, but I prefer to be this way. The reason is that it is so rewarding when people like Ken Johnson, Jim Uglow, Tobias Duse, Kennet Sjogren, Bill Barnes, the lads from Swansea, Mike Babin, Al Krych, Francois Hainry, Zdenek Kurfurst John Ross, and all of my current Australian students and students worldwide too numerous to mention here, actually glow when I teach them. They seem to blow up with information and the change in them is incredible, especially in Ken who has done karate for the past 25 years, and

Steve Bloom, also 25 years of karate. When I come back from my European tour, I also am glowing, as teaching is a two way affair and I just love it when students learn the way they should and are better people for the learning. Les Anwyl came up to see me from Sydney earlier this year and his level of the warrior had increased several fold, this is with little personal instruction for the past 6 years. This to me is worth the whole shebang.

It has always been much more prestigious to have learnt from some old Chinese master than a lad from Wollongong, a small mining and iron city South of Sydney.

Same with Al Williams. Al came to me many years ago, a young, egocentric taekwondo lad and surfer. He had all of his hair back then! Allan just took it all slowly, and even stopped me when he thought that I was giving him too much. He has taken many years but now his level



Bill Barnes (Manchester) We're Such A Serious Lot!



Our British & Welsh Lot

of the warrior has increased to such a degree that I would trust him with anything. This change has been dramatic, he was a bit of a loud mouth, and still is, but he has changed to a much softer personality, still likes to fight, but is thinking more about the healing aspects now which is a natural progression if one is learning his warrior training well.

The network is growing with Poland just joining the net. (WTBA).

European Tour 1994

The workshop tour covering Manchester, London and Oslo was the best attended ever. In fact we could not have had any more in London. Jim's new school is perfect having a wonderful calm friendly atmosphere. Bill Barnes hosted the Manchester workshop and Miriam looked after me again providing some wonderful meals. I began teaching the 'dim-mak push hands' on this tour as I

L To R: Tony Court, Bill Barnes, Erle Montague, Peter Jones, Man Ching Kwan Jim Uglow

think that the time is right for this most excellent training method for making the art into an internal one, allowing for sub-conscious, reflex reactions to attacks. There are only three methods of this push hands with each method having its accompanying 'physical expression'. The push hands is an abstract way of learning about self defence while the 'mother, physical expression' of each of the three teaches us many different ways to react at a reflex level to any type of attack. For instance, the first of the push hands methods teaches us to react to what is coming in at us, rather than we trying to dictate what happens. So your defence is totally dictated by what is happening to you. The stance is different and is called a 'power stance', not unlike the sanchin from karate. At first the two people stand shoulder to shoulder right in front of each other. This is because if the true way of power standing

were given in the beginning, people would be hurting each other. Once some control has been obtained, then we change the stance. The power gained from this way of moving and standing can be overwhelming if one is given it first up.

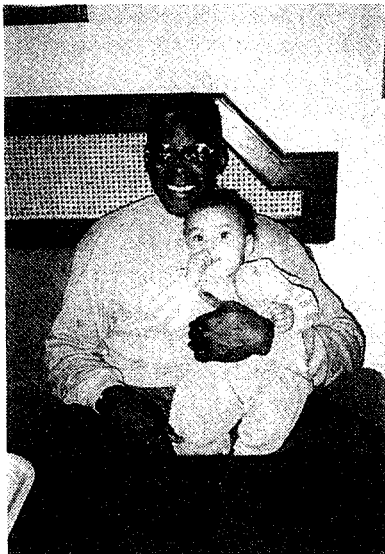
The pushing of the first way teaches the receiver to react sub-consciously to an attack while the attacker learns how to attack using his waist and centre. There is a build up of energy for a split second and when the receiver begins to change weight, the waist is pushed by the attacker by pushing upon his arm. The other hand is allowed to do what it wants to depending upon how hard the attacker pushes. It will often strike the attacker without any control from the receiver.

The 'mother' technique for this first way of dim-mak push hands is done separately and never while doing the abstract way. Your part-



New Secretary Mause Eaglen: Al Williams Background

ner attacks with something straight at your face. Your body moves in accordance with the attack at strikes his forearm with a back fist. The power stance must not be lost, nor any movement with the feet. His power attack will cause your body to turn, just as it did in the push hands, causing your left palm to strike to his neck. The next two methods are of increasing difficulty and complexity, but all teach relatively the



The Two Black Destroyers! Ken Johnson & Mel

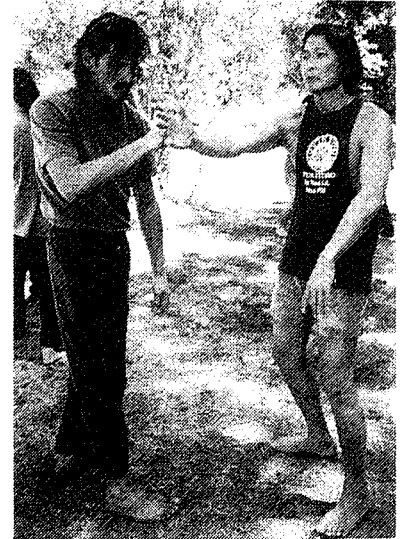
same, only to different types of attack.

At each seminar, I began something large. This will be carried on with when I next visit. In the past I have tried to give things that would be finished at each workshop because I never knew when I would return. Now I do know and so at the London workshop we began the H'ao Ch'uan. At the Oslo workshop I began the Bagwazhang and stick fighting. I will be still giving some training methods that will be completed at each subsequent seminar, but we will also carry on with the larger things so that everyone will have some substance to their styles and not have to learn the whole forms in one week long seminar. Much better to learn smaller bits well than huge chunks not so well.

lifting both toe and heel together, Ken (Johnson) came up with an idea as to why this is done.

While teaching the Bagwa way of walking, by not lifting the heel up at all, lifting both toe and heel together, Ken (Johnson) came up with an idea as to why this is done. It has to do with something that I have been working on for a few years now. Low voltage energy changes in the brain. Ken came up with the idea that it could be to change the energy polarity in the body, thus causing changes in magnetic flux in the body. This will cause an energy surge thus creating much more power.

This brings me back to the original Wudang System.



Steve McDermott & Tlaloc At Camp 1994

There are movements in these forms that seem to have no meaning. Due to my investigation into polarity changes in the brain and what they do, I realised that these strange movements were there to cause polarity changes in the brain causing a knock out to occur. Scientists have known about extremely low voltages in the reverse polarity to the brain and how they will cause a person to go to sleep, (KO). In teaching the 'warrior's



Rob Eaglen & Steve Dunn, Camp 1994

magic', the healing part of dim-mak, I wondered if the 'qi unbalancing' that we do before re-balancing, was also this type of polarity change, causing the body to simply become weak. I now believe that this is exactly what we are doing when we wave the hands in front of the person. There are certain movements in the original wudang system where we wave the

when I held the annual WTBA training camp here in the Northern Rivers area of NSW Australia. The students decided that they would themselves put together their collective brains and come up with ways to build our own permanent training facility here on "Horses Head". The decision was carried overwhelmingly unanimous and now all that remains is to

WTBA. She will organise the camps in future. And when we get the facility up and running, we will have weekend workshops as well as the three week instructor training camp in July each year. We have decided to combine the Annual WTBA training Camp into this camp and the whole shebang will be totally free of charge other than food. Accommodation will also have to be paid for while we are building the complex. Something that started out as an idea from Allan Williams and Mause has gathered momentum and now all of our members are in some way involved.



Camp 1994

hands at great speed over someone's head, this is to change the polarity in the brain and cause the body to become very weak or even to be knocked out. It's an exciting time in my own training and I hope to be able, soon to pass this knowledge on to my students.

Growth

What an explosion of growth for the W.T.B.A. It would seem that from around February this year, when we lost a lot of dead wood, the WTBA has exploded with positive energy! In particular

build. We have decided upon a Maori type of "maria" or meeting house, sort of like a 'long hut'. Around which we will build smaller accommodation etc. The facility will be fully self contained with toilets, showers, beds, kitchen and laundry etc.

***Mause Eaglen has been
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take on the job of
permanent secretary to the
WTBA.***

Mause Eaglen has been voted the best organisation person to take on the job of permanent secretary to the

So, now I will ask all of our overseas members to help out where they can, just so that they can be a part of this exciting growth. I will also be going out and singing for my supper! Eddy, laurel and Tim put on regular concerts at their own local community hall and I will be dusting off the old vocal strands and doing my bit to help raise the necessary funds for the building materials. Mause and Rob Eaglen's phone number is 61-66-797015, or from Australia, (066)797015. For those who have any ideas etc., on how to help out.

This year's training camp was one of the best ever. I was more organised this time with a training schedule (roughly stuck to) and even a menu.

- Montague's spaghetti
- Montague's nut roast
- Montague's spinach pie
- Montague's corn patties

Eddy, Tim and Vicky, our permanent cooks, did the hard work with some able help from Fiona, Glenda and Laurel.

and I would like everyone in the WTBA to be teaching the exact forms. In the past we have had too many students going out too soon with not much correction, and so we have many students who are

Overseas

It must be the 'time' for the WTBA as our overseas groups are also expanding rapidly. Jim Uglow already has his own school and Ken Johnson, Tobias Duse will be looking at permanent premises in Norway and Sweden, with Kennett Sjogren already having his own school. And the good news is that Mike Babin has finally taken the step and has taken up his own premises for teaching. Al Krych too has begun formally teaching in new Jersey. I always encourage my students/friends to teach what they know, as it is the best way to learn.



London 1994

The Training

This year for the first time, I introduced the 12 qigongs representing each meridian. Each qigong works on a different organ, has its own Chinese Medicine element and controls certain parts of the body. Each also has a sort of abstract area like, being good for when one is going for a job interview etc. Much instant healing went on right in front of us as these qigongs are quite powerful. I filmed the whole morning training of these and it will be edited into a Montaigne special soon. I will include at the end of this News section, a list of what each qigong does.

That took care of the major learning of the camp, with the exact way of teaching Yang Cheng-fu's form thrown in. This is important as people are now beginning to teach

practicing all the wrong stuff. This is being corrected.

Horatio Paz (the new age South American Man) has just begun teaching in Sydney after six years. He is teaching basic yang Cheng-fu form and he is an excellent teacher.

Much of the rest of the time at the camp (7 hours official training per day) was spent on small san-sau, stick fighting, push hands, both basic and advanced and large san-sau. 7 hours official training and a further 5 hours unofficial training each day.

We had around 45 to 50 people attending the camp and as usual a family atmosphere prevailed with old friends renewing and new friends making.

Russia

I received a letter from St Petersburg this week which I will include here, as it shows that there is a very positive growth period for us all, including in Russia. I will be travelling to Russia later next year free of charge to teach at the "International Martial Arts Academy" at the request of Mr Tsoi, the chairperson. I will probably ask Jim Uglow and/or Ken Johnson and anyone else who wishes to come for the experience to accompany me. In fact, any of our members are welcome to come with me to Russia. Should be a razdig. Bill Barnes, our rep in Manchester is full steam ahead with his school growing rapidly. Next year I will be holding a live in camp for 3 days just out of Manchester. And our Welsh lot are moving ahead after some little turmoil

last year. They have sorted themselves out and Tony Court is now back with us. We now have three schools in Wales. Tony Court, Manching and Peter and Keith Jones. Our Italian connection, Alberto Pingitore is also growing and I will be there for two days in March 1995 for workshops with them.

It must be the 'time' for the WTBA as our overseas groups are also expanding rapidly.

I will post a list of all of our main people at the end of this letter so that everyone knows where everyone stands as far as membership of the WTBA is concerned and who are the main instructors.

Because of the healing crisis with Stuart Le Marseny earlier this year and before that with Greg Crockett, we lost a few and gained a few, mainly caused out of confusion. But now, the new growth is coming right through and it is my firm belief that students deserve the teachers they get. And I will say, right now, that I am more than happy with my lot. Down to earth, no bullshit people who would not stick around if there were any bullshit, and that's the only way I will have it. No calling me 'master' or 'sifu', no adoration, just mutual respect.

When a teacher loses sight of where he has come from and believes what his students think of him, then it's time to pack it in. Students only ever see their teacher from where he is now, and not from whence he has come. But

the teacher knows from whence he has come. A person who calls himself master or sifu, is not master or sifu. There is nothing truer than "Empty Vessels Make The Most Sound".

And another saying from the American Indian Hopie tribe:

"Good Judgement Comes From Experience: Experience Comes From bad Judgement".

I personally have received much 'experience' of late. A true master, knows nothing of being a master, he still sees himself as what he was as a small child. His students adore him, they respect him, they place him high up on a mountain, but this does not affect him because he knows truly where he has come from.

Because much confusion has come about because students go out too soon, leave the organisation too soon, and begin teaching things that they themselves do not know properly, I have had to make a stand where Stuart Le Marseny is concerned. I will not teach workshops to any branch of the W.T.B.A. where Stuart has been teaching. From now onwards, you either learn from Stuart Le Marseny or from myself.

I will be doing much more work in the way of workshops in my own space from next year. So I will be travelling to Perth and Cairns early in 1995 and anyone else who wishes me to come and teach, just be in touch.

A Letter From Russia

Dear Mr Montaigne,
Our centre for oriental medicine and martial arts has been founded here in St Petersburg in 1988. It joins est specialists in the field. We teach in oriental philosophies and religions, and oriental languages and such arts as taekwondo, hapkido, karate, wushu, kung-fu, choykwondo. Children, 5 to 16 years of age are taught free of charge. Our students have won twice in European championships and twice in the Russian championships and three times have won prize places in International competitions. The centre carries out great work in studying, keeping up and popularising both our native and oriental martial arts. We are in contact with old masters from Korea, Japan, China, Taiwan, USA. The centre joins members of the Russian TKD Association, Russian Hapkido Association (headed by Mr VD Tsoi). International karate-do Association (headed by Mr V.A. Morozov, Traditional Kung-fu Association of St Petersburg (headed by Mr DE Simonov) and best trainers and instructors of this city.

In September 1994, the International Martial Arts Academy attached to our centre begins its work. The academy has no analogs not only here in Russia, but throughout the world. This program was started in 1989 and we have developed an unique program of teaching children in oriental martial arts, languages, elements of oriental philosophy and religions, medicine and ethics. So we

hope that our academy will be a contribution to moral and bodily sanitation of this society. We are now in close contact with St Petersburg principle museums. swimming pools and especially with the first medical college, the later having to supervise our disciplines. They have developed special diet for our children taking into account their energy loss during practising oriental martial arts. Their meals will be supplied by the restaurant "Korean House".

The best teachers were chosen from the Lesgaft College of Physical Culture, Cortsen University of Pedagogy, University of St Petersburg. We will also invite martial arts instructors from Korea, China and Japan. Our efforts are to make our students healthy, trained and well developed citizens of Russia.

called to follow in your footsteps, one who has become a living legend of kung-fu.

Dear Mr Montaigne. The joint meeting of our teachers, trainers and founders has taken a resolution to ask you to become an honorary member of our council. Our hope is that you will give us your precious advice and so help us to work better. With your contribution, we believe, our academy has a chance to become one of leading institutions in keeping up ancient traditions of martial arts and in education of the 21st Century generation, called to follow in your footsteps, one who has be-

come a living legend of kung-fu.

Hoping for our future relations, I remain Yours in martial arts, Vaacheslav Tsoi.

Well, I don't know about 'living legend', but I have written back to Mr Tsoi and said that I will do whatever I can to help them in their endeavours.

The Twelve Meridian Qigongs, What They Do.

Snake Hands (Chinese Element: Fire)

This qigong helps heal and controls the heart meridian, and so the heart, and blood vessels. Its time of day is between the hours of 11 a.m. and 1 p.m. Although this and all of the qigongs will work fine at any time, it is slightly more effective at the correct time as this is when the qi is active in that particular meridian. All of the qigongs have a physical thing that they do like healing the heart and blood vessels. They also have a sort of abstract thing that they do, an internal something. The internal thing for this qigong is to calm the spirit and heart and so brings great calming to the whole being. That is why if we do the qigongs consecutively, this is the one to begin with. (The first part of this qigong is done for 3 minutes while the second part is done for 1 minute on both sides)

Straight Hands (Fire)

This qigong works on the small intestine meridian and

blood vessels again. It creates great stability between the 'internal and external'. This is the attacking qigong, so it is good for the martial arts. It is also used in times of stress like going for a job interview etc. Its time is between 1 p.m. and 3 p.m. (Ten times both sides)

Throwing Hand (Water)

This qigong works upon the bladder meridian and bone marrow. Its time is between 3 and 5 p.m. It builds up your intrinsic energy and gives the power to use this qi either for the martial or the healing arts. It transforms the sexual energy for use in other areas and to be able to heal others. The Chinese say that this qigong "fills the tantien with qi". (Ten times both sides)

Changing Hands (Water)

This qigong works on the kidney meridian and bone marrow so it is good to help any immune diseases. Its time is between 5 and 7 p.m. It helps you to adjust to change both at a mind level and a physical level. It also helps you to get out of a rut and to change. It gives the ability to change from one self defence situation to another. (Ten times both sides)

Waving Hand (Fire)

This qigong works upon the pericardium meridian and the blood vessels. Its time of day is between 7 and 9 p.m. It works upon the head and so is good for when one is about to take an exam etc. It gives

much better concentration. At a physical level it gives coordination between brain and hands.

Breaking Hand (Fire)

This qigong works upon the Sanjiao meridian (triple heater) and blood vessels. Its time is between 9 and 11 p.m. It builds up the 'fire' and allows you to use the qi in a self defence situation and to gain a positive attitude. You must be careful with this one as it can be too harsh so in this case combine it with No. 1. (Ten times both sides)

Willow Hand (Wood)

This qigong works upon the gall-bladder meridian and the tendons and sinews. Its time is between 11 p.m. and 1 a.m. It is good for the swapping of all the different energies in the body and allows you to change rapidly to all situations in self defence and in your daily life. (Six times on both sides)

Hammer Hand (Wood)

This qigong works upon the liver meridian and the sinews and tendons. It helps in recuperation after illness and works upon the central nervous system. It is used when one is feeling angry or agitated. Its time is between 1 a.m. and 3 a.m. (Ten times on both sides)

Bumping, Cutting Hand (Metal)

This qigong works upon the lung meridian and the skin and body hair. Its time is between 3 a.m. and 5 a.m. It is good when dealing with chronic fatigue syndrome, makes for more yang energy. This qigong in particular is not good for those who are very 'yang' already, red in the face, breathing heavily etc. (Ten times on both sides)

Small Circle Hand (Metal)

This qigong works upon the colon meridian and the skin and body hair. Its time is between 5 a.m. and 7 a.m. It aligns the '3 centres' or tan-tiens, middle eye, Cv 14 and CV 4. This brings total harmony to the being. In a physical way, it allows the body to work as a total unit. (Ten times on both sides)

Eagle Shape Hand (Earth)

This qigong works upon the stomach meridian and the flesh. Its time of day is between 7 a.m. and 9 a.m. It builds up the 'wei' qi which is the energy responsible to defence against external attack. (Ten times both sides)

Double Changing Hands (Earth)

This qigong works upon the spleen meridian and the flesh. Its time of day is between 9 a.m. and 11 a.m. It balances the amount of yin and yang energy in the body. It is good for when you wake

up and feel crook, this one will balance you. (Ten times on both sides)

The video on the 12 meridian qigongs will be NO. MTG88.

Structure Of The W.T.B.A.

We have an umbrella centre. Obviously this will be in Australia headed by myself. Then we will have Associations in the various countries which will have their own levels of office bearers etc.

WTBA World Headquarters

Chief instructor in charge of training, innovation and the 'keeping of the styles' of Taijiquan, Old Yang Style, Hao Ch'uan, Bagwazhang, Fa-Jing Ch'uan: Erle Montague.

Permanent Secretary

In charge of daily running the W.T.B.A. Mause Eaglen.

Wheeling and Dealing.

Allan Williams

Oriental Medicine.

Wally Simpson

Treasurer.

Tim Koelewyn

Building

Steve McDermott

Ground keeper.

Rob Eaglen

Nutrition.

Vicky, Eddie & Tim

Entertainment.

Laurel

Bushire management.

Glenda

Branch Chiefs in Australia.

We have many other WTBA teachers in each centre, the following are only the branch chiefs. Branch Chiefs are chosen in a number of ways. Firstly, they might be the only instructor we have in that area. Secondly, they will have organisational ability to run their branch. Thirdly, they will have trained well and have the ability to teach exactly what they have been taught.

- Les Anwyl: Sydney
- Jim Marincic: Canberra
- Bill Keefer and Sam Brentnall: Southern NSW
- John Ross: Western Australia
- Allan Williams: Queensland
- Ian: Tasmania
- Stephen Dunn: Western Sydney
- Axel Post: South Australia
- Chris Scott: Victoria

- Brian De Kræster: Northern Territory

Country Chiefs and Branch Chiefs

Country Chiefs and Branch Chiefs of the countries listed below are chosen using the same criteria as Australian Branch Chiefs. We have many other instructors in each country, the following are only the Country and Branch Chiefs

- England: Jim Uglow
- Northern England: Bill Barnes
- Wales: Tony Court, Peter Jones and Manching Kwan. Keith Jones
- Gorseinon: South Wales Branches: Jake Green.
- Northern Wales, Clywd: Bill Jones
- Scandinavia: Ken Johnson
- Secretary: Tron Erik Tomtum
- South Norway: Steve Bloom
- Anita Johnson: Treasurer
- Sweden: Tobias Duse and Kennett Sjogren
- Branch Chief: Udevalla, Slavo Godzyk
- New Zealand: Annie Blackman
- Branch Chiefs: Debbie hart and Lyn McAlister

- Branch Chief: Wellington: Tim Fournier
- Poland: Mieczyslaw Pleskacz
- Belgium: Joseph De Cuyper
- Malta: Mario Borg
- Canada: Michael babin
- Manitoba Branch: James Chan
- Scotland: Leif Conley
- Branch: Tom Wakefield
- Denmark: Bjarne Elkjer & Tom Joergensen
- France: Francois Hainey
- Nantes Branch: Georges Saby
- U.S.A. Alexander Krych:
- Minesotta Branch: Jack Gustafson
- New Mexico Branch: Ed Star
- Colorado: Mike Sigman
- Illinois: Steve Wilfinger
- Russia: Daniel Simonov
- Republic Of Croatia: Zoran Barac
- Slovenia: Bogomir Jelen
- Venezuela: Caitanya Nrisinha Das
- Portugal: Fernando Manuel Rosa Gouveira
- Brazil: Tucano Nassyrios

- Finland: Yrio Purje
- Czech Republic: Zdenek Kurfurst
- South Africa: Hans Erik Petermann
- Italy: Alberto Pingitore
- Branch Chief: Anthony Walmsley
- Germany: Werner Horsmann
- Branch Chief: Rene Stolz, Koln
- Branch: Berlin: Jorg Weisflog
- Austria: Gottfried Schuller
- Ghana, West Africa: Asamoah Obeng Anokye
- Tahiti: Erwin Suchard
- Singapore: Chan Wai-Pew
- Hong Kong: Ng Siu-wing
- Georgia: Andrew Klukovski
- West Malaysia: Hon Choong-wong
- China: Wang Xin-wu

New Free Classes

From November, I will be taking a free beginners class here on the farm. This is so that our burgeoning instructors are able to get some hands on experience teaching under my watchful eye. I

will also be starting a Thursday evening class in our nearest town of Murwillumbah, this will also be free.

John Bell, one of Allan Williams' students and an excellent artist, will be doing the caricatures of myself doing the "12 Meridian Qigongs"

Mike Babin

Michael is at the point where he knows the basic forms so well that he needs to get out and give workshops of his own. When an instructor has to walk into a class full of strangers, it really puts his knowledge to the test. So, any of you out there who would like Mike to travel to your school to teach, perhaps a weekend class, be in touch. He is an excellent teacher and has a wealth of experience not only from myself, but from some other very good instructors. Michael can take classes in just about anything from being a journalist to small and large san-sau. He teaches Cheng-fu form, Lu-chan form, bagwa, san-sau small and large, weapons, push hands basic and advanced, da-lu and just about every other training method that I teach. His internal power has increased dramatically and his understanding of same, has increased to the point where he is able to show others how to gain it. Mike's book, "Taiji, The Martial Side" is an excellent read, and he is my co-author for my book "Power Taijiquan" soon to be published by Paladin.

Gradings

When I first introduced our grading system, for those who needed it, I used the most common way of grading, the black belt system. It was OK for a while, but now, I do not think that this system is really indicative of what we do in the W.T.B.A. Just about everyone and his dog is now a black belt, gained over a very short period of time. 2nd dans being given out after only one year's training etc. So I would like to ask your opinions and advice on this. I am thinking of perhaps using a system like, "Instructor Grade", levels 1 upwards depending upon experience etc. I actually never received any grades other than 'instructor' then 'master'. My own feelings are that the black belt system has been done to death, so much so that when we say that we hold a black belt, some people actually laugh! It's sad, because 'black belt' should indicate a high level of experience, but in the USA and Australia now, people are gaining black belt in under one year. That's fine if you just wish to do kata or win at tournament fighting, but if you wish your 'black belt' grading to indicate some level of self defence, then it takes much longer.

New Book

John Bell, one of Allan Williams' students and an excellent artist, will be doing the caricatures of myself doing the "12 Meridian Qigongs" while I will be supplying the

copy for the new book on this subject. It will be a small book to go with the video and should be ready early in 1995.

This has been a much larger WTBA News section this issue. I feel that it is important as it brings the members of the WTBA together and gives some common ground as we are so diverse. I am trying to create much closer ties between our members worldwide and the magazine is the only common piece of communication that we have. It would be great if all of our members were to simply write to each other to get to know us a little better. Things like our members giving their own workshops in the different countries also creates a more solid bond between the members. Everyone has something to offer, a story to tell. So get to it and write something about your club, send it in and we will publish it.

The Magazine circulation, including the general public and WTBA members is well over one thousand now. It's going to be a big year in 1995 for the W.T.B.A.



WORKSHOPS 1995

With Erle Montaigne

London: 18th & 19th february: Jim Uglow: 0277-890317
 Swansea Wales: 21st & 22nd February: Peter Jones: (0792) 898721
 Manchester: Bill Barnes: 23rd, 24th & 25th February: (0204) 25377
 Oslo: Norway: Ken Johnson: 26th 27th 28th February: (02) 713483
 Sweden: 1st March: Kennett Sjogren: (21)185 363
 Italy: Napoli: 3rd & 4th March: Alberto Pingitore: (0564) 402 668

I am hoping to get to Germany in the later part of 1995 as well as Russia. I will post these times in the next issue.

San Francisco: 31st Of March: John Chapman: (408) 2528038
 New Jersey: (Newark): 1st & 2nd April: Al Krych: (908) 475 1619
 Winnipeg: Canada: 4th & 5th April (Tentative): James Chan:
 (204) 254 6159.
 Ottawa: 7th & 8th April: Mike Babin: (613) 739 7805
 Minnesota: 9th & 10th April: Jack Gistafson: (612) 252 0144

In 1995 I will also be giving workshops in New Zealand, Cairns, Perth and Tasmania. I will keep you posted as to those times later. And again in late 1995 I will be giving workshops almost the same as those posted above, probably in September and October again.

NEW VIDEOS

MTG88: The 12 Meridian Healing Qigongs:

This video covers exactly how to do the 12 qigongs which were taught at the Camp 1994.

Duration: 2 hours, approx.

Price: US\$50.00: £30.00: Aust\$55.00

Postage: \$US5.00: £4.00 A\$5.00

MTG84: Fa-Jing Stick Volume One:

Contains some of the ten short training methods one must learn before learning the taiji short stick form. These methos are excellent to learn sub-conscious use of the stick in all situations.

Duration: Approx. 1.5 Hours.

Price: same as the above.

MTG87: Fa-Jing Ch'uan Vol 4 (Dim-Mak A To Z).

Contains more of the essential training methods from Dim-Mak and beginning how to fight with dim-mak.

Duration: Appriox. 1.5 hours

Price: As the above.

MTG86: Fa-Jing Ch'uan Volume 3: (Dim-Mak A to Z).

This will be ready **early in January** 1995. It contains points, locations, and how to strike them, techniques for getting at them. From the start.

Bagwa zhang

The Eight Qigongs

Every internal style of martial art has its own way of doing qigong and includes some definite qigong stances to enhance the way we do the forms. In Bagwazhang, we are given the eight palm positions and are told to stand in a normal qigong stance about half shoulder width more than for the normal qigong stance and then hold each palm for five minutes.

However, there is a definite order in which we must perform these qigongs in order to gain the most out of them.

However, there is a definite order in which we must perform these qigongs in order to gain the most out of them. Based upon the "I-Ching" or book of changes, bagwa is linked to the way that the eight tri-grams change. At a more advanced level, we are able to perform 64 different palm positions while doing qigong to represent the 64 hexagrams and these too must be performed in a definite way.

When I was training with Ho Ho-choy in Hong Kong, in order simply remember the palms, I would just do them one after the other. Ho would come over to me and indicate (he couldn't speak English) to me that I was doing something wrong, he would then show me the correct order of the palms. I would then do the palms in this order but wouldn't feel anything different. It was only years later when my own qi had come to a higher level that I realized why these palms must be done in the correct way. It

has to do with the correct time of day and where one's own qi is activated at that time of day. So, it isn't so much a definite way of doing the palms every time, as a definite way of doing them for the time of day that you are doing them.

It isn't that complicated as the palms follow on in the same way each time, only beginning at a different place in the cycle for the different times of the day. Unlike the taiji 12 meridian qigongs, the bagwa qigongs work with each balanced pair of meridians and although each meridian has a different time, the bagwa takes two of the times for each pair and treats them as one. There are also two 'mother' palms, obviously the 'heaven and earth' palms. These palms are placed at the beginning and end of one qigong session. So that leaves us with 6 different times of the day. And that takes care of the 12 main meridians, two meridians for each time slot.

No. 1 Palm (Heaven) (Head)

So, let's begin with the time that most people will be practicing their bagwa qigong, between the hours of 5 a.m. and 9 a.m. We begin with the No. 1 palm always, this is 'heaven palm'. It is facing upwards. You breathe in through your left laogung point as the left palm is flexed lightly, and breathe out from your right laogung point as that palm is lightly flexed and the left is relaxed. This causes communication with 'heaven' or your inner self and gives the over-all power to heal or fight. It is held off

five minutes. Without changing your stance you bring your palms back to your sides breathing in all the way turning our palms down as they move back and down. We then wait for one minute, centering and grounding through the heels, breathing in through the heels and out of each laogung point on each palm into the ground. Of course you do not actually 'breathe' out of your palms, that is impossible, you simply imagine that you are breathing out of your palms.

This will cause the qi to be routed up through your heels from the ground and back into the ground via your both pericardium 8 points

This will cause the qi to be routed up through your heels from the ground and back into the ground via your both pericardium 8 points, or laogungs near the centre of your palms. When you inhale, at this time, the tongue should be placed upon the hard palate and when you exhale, it should be dropped to the lower palate and the air should come out from the mouth. A soft 'hah' sound is audible. The placing of your tongue lower, causes the qi to be routed through laogungs into the ground, giving great power to the palms, either for healing or for fighting. Do not place the palms right down at your sides, but rather have them a little out from your body, about over your knees.

No. 4 Palm (Thunder) (Metal) (Middle Abdomen, Intestines and Colon etc)

If you are doing the series of qigongs between the hours of 5 a.m. and 9 a.m. you will now slowly thrust your both palms outward to the normal 'qigong height' of upper chest height. As you do this, the tongue should be placed back up onto the upper palate and the thrusting should be done on an exhalation. The palm that you will be using first is a No. 4 palm or the thunder palm for the middle abdomen (colon). You stand in this position for five minutes breathing naturally with the tongue on the upper palate. The breathing 'thought' should be that you are trying to create a counter clockwise circle of energy from right fingers to left fingers making a circle around your arms and back. On each inhalation, the left palm should be flexed slightly using some internal tension while the right palm should be relaxed. The internal tension should not become external tension as this will stop the flow. On each exhalation, the right palm will be lightly flexed using internal tension while the left palm will be relaxed. This causes a continuous flow of qi from right palm to left palm. This is particularly important when doing 'meridian balancing' therapy when we want a continuous flow of qi from right palm to the 'controlling point' where the left laogung is placed. You do this for five minutes.

No. 3 Palm (Fire) (Eyes)

Bringing your palms back to the 'rest' position as before, back to your sides, over your knees and turning them downward, you again stand for one minute breathing in through your heels and out from your laogung points into the ground with the tongue placed on the lower palate on each exhalation.

Now, you again thrust both palms outward using a number 3 palm (Fire). This time on each inhalation, you again flex lightly the left palm and breathe in through the left laogung point relaxing your right palm. On each exhalation you should flex lightly your right palm and breathe out of that palm, relaxing your left palm. This time you are increasing your ability to heal others and to put adverse qi into the points at a fighting level. The breathing is done through the nose only. This gives the ability to heal diseases of the 'yang' type.

No. 6 Palm (Water) (Kidneys)

Again you bring your palms back to your sides after five minutes and breathe into the ground via laogungs for one minute. Now, you thrust both palms, not upward, but slightly downwards into No. 6 palms (Water). Like holding a back of washing in front of you. It's as if you simply dropped your normal 3 circle qigong stance down into the lower hand position. You again imagine a right to left flow of qi from right palm's finger tips to left palm's finger tips. Breathing out as you flex

your right palm and relax your left palm. Breathing in as you flex your left palm and relax your right palm. This gives the ability to heal diseases of the 'yin' type.

No. 5 Palm (Wind) (Wood) (Lumbar Vertebra)

Again you bring your palms back to your sides for one minute and do the same as before. Now, after one minute, you breathe out as you place your tongue back up onto your hard palate and thrust your fingers straight outwards at middle chest height. The palms will be facing each other and the fingers will be pointing outwards away from you. This is the No 5 palm. Again, you perform the circular qi breathing, exhaling out of your right finger tips as the right palm flexes lightly, and inhaling through the left finger tips as the left palm flexes lightly. This gives us the ability to use the finger tips to input energy into points for healing. When healing is done using the finger tips, the second finger is placed over the top of the index finger, like an arrow and it is then pointed.

No. 8 Palm (Clouds) (Fire) (Right Side Of Abdomen)

Perform the 'rest' position for the palms for one minute as before. Then thrust your palms outward into No. 8 palms. The breathing is the same and the flexing and relaxing of the palms is the same as the other positions. This palm gives the ability to diagnose, and to fight with great yang energy.

No. 7 Palm (Mountain) (Metal) (Neck)

As before, bring both palms back for one minute. Then thrust two No. 7 palms forward. This time, you should do the breathing out of each laogung point into the other. I.e., from the right laogung into the left. This qigong will give you great tactile senses, so that you can literally feel the qi changes on a person's body. It also gives 'crushing qi' for the fighting art. The fingers are pointing upwards and the palms are facing each other.

No. 2 Palm (Earth) (Left Side Of Abdomen)

We again do the 'rest' position at either side. Then thrust out your both palms again into No 2 palms facing downward at upper chest height.

This is the finishing palm and takes your energy back down into the ground. You breathe in through your heels and out from each laogung point into the ground. The palms are lightly flexed upon each exhalation. Do this for five minutes, then slowly bring both palms back to your sides and stand up. Move around slowly for five minutes, do not sit down or make any sudden movements, or drink anything cold.

9 A.M. and 1 P.M.

The other times are easy to remember as they just follow. For instance, if you do your qigong between the hours of 9 a.m. and 1 p.m. you should again begin and finish with No 1 and No. 2

palms, but the six palms in the middle should begin with No. 3 Palm, through Nos. 6, 5, 8, 7 and 4.

1 P.M. and 5 P.M.

The No. 1 and No. 2 palms are as always at the beginning and ending respectively. But now we begin the middle section with No. 6 palm through 5, 8, 7, 4 and 3 palms.

5 P.M. and 9 P.M.

Again Nos 1 and 2 are either side with the middle section beginning with No. 5 palm through 8, 7, 4, 3 and 6.

9 P.M. and 1 A.M.

The one and two palms on the outside with Nos. 8, 7, 4, 3, 6 and 5. In the middle section.

1 A.M. and 5 A.M.

The Nos one and two palms are either side while Nos. 7, 4, 3, 6, 5 and 8 on the inside.

So you have now come the full circle.

You will not harm anything doing the palms at the wrong times or in the wrong configuration. However, doing them at the correct times and the correct follow-on, you will gain much more from your training, both healing and martial.

Horatio Paz

Teaches Taijiquan At
The Blavatsky Lodge of the
Theosophical Society Sydney

Class Times:

Friday: 12 noon to 1.00 p.m. for
Advanced Students:
Friday 1.00 p.m. until 2.00
p.m. for Beginners.
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