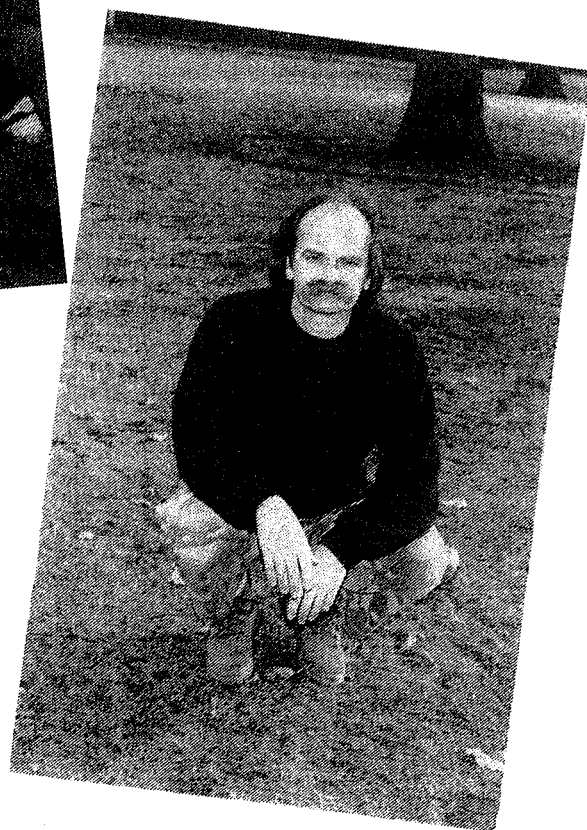


COMBAT & HEALING



December 1995 No. 23

COMBAT & HEALING

The Magazine Of The W.T.B.A. & The Erle Montaigne System Of Fa-Jing Ch'uan

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ABOUT THE COVER

Graham Noble from Sunderland England, an old friend of the W.T.B.A. (The Old Head-But).

Ed Star in a pensive mood. (See article, Bare Bones Boxing)

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Recommended Reading

Australasian Fighting Arts magazine
POB 673 Manly NSW 2095 Australia

Write for subscription rates. Erle Montaigne has his own column in this magazine. Has been running since 1973.

W.T.B.A. NEWS

With Camp 95 still ringing in our ears, we are looking down the barrel of Camp 96. The repercussions of Camp 95 are still being felt as I predicted, with some of those at the camp having been given the first or second of the "Ten Internal Keys". Some people have phoned me saying that they don't know what has happened to them, strange things are happening to them slowly, their movements are becoming more coordinated, they feel more power, tingling etc. These people are those who have received the first of the ten keys. Others, after having received the second of the ten keys, have finally realised that there is much more to this internal stuff than meets the eye, ear, or mind!

The Ten Keys

The last bastion of secrecy within the internal martial arts are these 'ten keys'. A key, is something that 'opens' some lock or door etc. And that's exactly the way that the internal keys work. You don't know that you have received anything special until some time, usually a couple of months after the effects of the key being turned and the particular door associated with that key is being opened. But you certainly feel something different and great. Some people have been practicing in the martial arts for 30 years or more and have never received any keys, because either their martial art does not have them or their instructor himself has never received them.

They are only given when a student is ready to receive after many years of diligent training. They 'keys' denote a mediocre instructor from a great one. That instructor that has that something special about him or her.

So how do you receive them? At Camp 95 many noticed that I was continually calling out the same people with whom to demonstrate certain methods. A touch here, a thought there, a rub down the arm etc., And that particular person is

receiving the first key. The first key is a physical touch key, causing physical things to happen, as well as the very beginning of the internal work to happen. Which means that the instructor giving the key must physically touch the receiver. The second key is a verbal key whereby the giver, says certain things which cause the conscious brain of the receiver to think certain things, which in turn cause the internal mind to use the key to unlock those electrical passages to cause the first real stage of internal development to happen. The consequence of receiving the second key is to cause one to firstly think that they simply know it all. The 'words' given might not seem to be 'nice' things to say to someone, but this is what that particular person needed at that time to unlock the second key. There might be at first some bad feeling, from receiver to giver etc., but after two months when the second key is well under way, the receiver, begins to see that there is something special about the giver and that perhaps the receiver doesn't really know anything at all, but that there is something to be gained from being around the giver. And so a change of attitude occurs in those who 'heed the message'.

But now, I realise that he meant that I am REALLY like that rock over there.

Those instructors who have received all ten keys, become one with nature, knowing that there is only one thing in life and that is to live! When Chang Yiu-chun used to say, "You are like that rock over there", I always thought that he meant that the rock was still, steady etc. But now, I realise that he meant that I am REALLY like that rock over there. He meant that everything on this earth, literally everything has the same goal. To be born, travel a straight line until death. Even rocks do this, grass

does it, all inanimate objects do it. In this way, everything on earth does the same thing. When one has been given knowledge, one does not see that knowledge as anything special any more. I have people asking me why I do not give more information out? Why I do not perhaps train as much as I should. I don't have to! I see the knowledge as something that is only given when one is ready to receive. So I see that giving people everything, is useless until they can receive.

Secret Treatise On Original H'ao Ch'uan Found.

While I was in China last, I 'obtained' a copy of what I was told was the original work by Chang San-feng. This was supposed to be the treatise written by Wang Tsung-yeuh on Chang's original oral teachings that Yang Lu-ch'an found on a bakery floor. Yang then read it and formulated the H'ao Ch'uan, that later became known as taijiquan.

This was supposed to be the treatise written by Wang Tsung-yeuh on Chang's original oral teachings that Yang Lu-ch'an found on a bakery floor.

Now, whether or not, this treatise actually is the original Chang San-feng writings, it doesn't matter, because upon having the first few pages laboriously translated, I believe that it certainly is something that is quite pertinent to taijiquan as we know it today. And for my money, I believe that this treatise is the words of Chang San-feng.

So, what does it say? The whole three chapters are in ancient Chinese rhyming couplets. To the

untrained eye, it sounds like a lot of unconnected words. But to the trained eye, it's like a glorious map of exactly how to move the body and how to use the brain to get the most out of your training in Dim-Mak and now taijiquan. Much of it is concerned with the gaining of power for self defence, while a lot of the first few pages is also devoted to the healing art. Certain criteria for the way we move is being made quite evident as I have more translated. For instance, although there is nothing in these few pages that says something like, "A straight back is the most important thing you can have", Chang tells us this by writing a rhyming couplet translated directly as *ASpine Plumb*", some ten times in the first three pages! Now, we all know that a straight spine is important, but to have a 'plumb' spine at all times has never really been forced in taijiquan. So I tried performing Yang Lu-ch'an's form with not only a straight back, but also a 'plumb' back. This can be done with a little re-alignment. And it's amazing the effect this has on the mind/body coordination and gaining of extreme power! Things just seem to fall into place, things that we just did because they were taught that way, and perhaps just tolerated, now changed as the back became vertical, to show a true meaning of that particular posture. Like the posture of "Needle At Sea Bottom", done with a vertical/straight back and only going down as far as you can with the vertical back, really means something else in the area of power and fluidity going into the next move of "fan through back". So, now I am going right back over both major taijiquan forms and replacing bent backbones with vertical ones and the change in both power and realisation is immense. Many things that were read in the 'classics' that just weren't quite right while holding even a slightly tilted backbone, now have a different meaning which moves closer to the original classics. Things like "Nose, Knee, Toe". Now what does that mean! I

couldn't work this out until I actually looked back at my rear toe while in a bow stance. If you look back at the toe, you will notice that you can have a straight line between your nose, your knee and your rear large toe. Upon experimenting with this, I found that the power in a fa-jing strike for instance increased tremendously. When I tried to do fa-jing without this alignment, the power was much weaker. As I have more of this treatise translated, I will report with the whole shebang along with my own thoughts on what it all means. One of the more interesting ones is "Heel, Ground, Power" then "Water, No Ground Power". This refers to the qigong part of one's training, where we must take 'ground power' through the heels which is the 'gate point' for KD 1 (Kidney One Point).

When the weight is on the heel or just slightly to the front, we gain the power of the ground, whereas when the weight is placed over the "water point", (KD 1), we have no power.

When the weight is on the heel or just slightly to the front, we gain the power of the ground, whereas when the weight is placed over the "water point", (KD 1), we have no power. It's an interesting treatise and I only have about 120 pages to go! And, no, it is not for sale! Although the whole Yang Lu-ch'an form is not represented in the treatise because that form was not even invented at that time, we can take what Chang says and lay it over our own forms. It's also interesting to note some of the names of those early postures from the 9 Qi Disruptive forms which laid the foundation of modern taijiquan are close to the original Yang Style names, where those postures are represented.

Encyclopaedia Of Dim-Mak

For the first time, an encyclopaedia of dim-mak is being written by myself and Wally Simpson. Called (working title) "The Montaigne Encyclopaedia Of Dim-Mak, (With Wally Simpson), it will be the first time that EVERY dim-mak point in the body is documented, the effects, the locations, the healing aspects, the antidote points, the internal connections and the applications, the set up points and other points that can be used with each point. It is a mammoth task, but a worthwhile one, as there is nothing for the martial artist to refer to in his or her training where dim-mak is concerned. It will be published by **Paladin Press** possibly late 1996 or early 1997 and will contain around 1000 photographs and diagrams! I'm excited about this project, but daunted by the amount of work that has to be done by both Wally and myself. Wally has to squeeze in typing in between treatments, and I must do at least two points each day just to keep up.

Some Realistic Feedback

One of our long distance students in the USA is a prison guard. And when he learns something new from the tapes, he waits until an opportunity arises and uses the new point on some rampaging prisoner! Not nice I know, but on a positive note, he has used our methods to prevent himself and others from literally being killed. Here is a note from this person. "I was breaking up a pair of inmates fighting yesterday and I was able to use one of your (Erle's) slaps to the face. (neuro shutdown). The man was dazed and I had no problem taking him to the ground before he could hurt someone. Very happy with your

techniques. Very easy to apply and the inmate wasn't really able to recall what had happened to him."

***(WTBA Headquarters),
has now stretched above
the arctic circle of the
upper realm of Norway -
or to the less geographical
- the North Pole!***



Brian De Kretser R.

Polar Bears Pauchui!

Early January, Northern Norway.
The temperature will below zero.
The earth is blanketed with snow.
The sky is a silky grey colour.
People gather amidst the darkness

and snow, skiing, slalom, polar bear trekking? No, these hardened Nordic Warriors are schooling themselves in the art of taijiquan. The W.T.B.A. is truly worldwide, from Murwillumbah in Australia to Moscow and London to Kirkness in Northern Norway.

The influence of "Horse's Head" (WTBA Headquarters), has now stretched above the arctic circle of the upper realm of Norway - or to the less geographical - the North Pole! More than 30 eager locals joined the weekend course with Ken Johnson, the WTBA's representative in Scandinavia with emphasis upon qi development and basic principles, relaxation, 3 circle qigong, a few movements of the Yang Cheng-fu form and a discussion on diet and healing. The course was a great success with the local radio station and newspaper both covering the event. Local WTBA representative, Nils Otto Pleym was very satisfied with the response. People from all areas of society attended. Physiotherapists, dentists, nurses, schoolteachers, engineers, students and more, all were hooked. The next course is scheduled for February with plans already in place to open WTBA in Tromsø, a city also in the North of Norway.



Ian Garbett & Students.

ITEM	FEE	FEE VAN	FEE TENT
WTBA FEE	\$50.00		
ACCOM		\$100.00	\$49.00
FOOD	\$140.00		
TRAINING	\$150.00		

Schools

Ian Garbett, our Townsville rep for the WTBA has appointed *John Rice* as chief instructor in charge of training. We have two schools in Townsville which is north of Brisbane and almost to Cairns. *Shayne Lachlan* runs the second school and we have had a good representation in that area since 1986 when I first went to Ian's school to teach. Since then his school has expanded and now with John Rice who I am told is; diligent, intelligent, totally loyal to the WTBA and a charming young man! Well, Ian always did have a way with words, being a fellow thesbian who also puts paper bags over his head!

Mike Babin and *Al Krych* held their first workshop together in New Jersey weekend of the 3rd of November with Al taking the small san-sau and Mike doing the bagwazhang. The workshop was a success and more are planned. The book, "Power Taijiquan" co-authored by Mike Babin and myself is 'walking out' (a term used for when a book is selling well). It is available from Paladin Press Boulder CO.

September was Mareeba for workshops. Mareeba is west of Cairns northern Queensland in the beautiful tropics. *My Hobson*, our representative for Mareeba held the four day workshop with people coming from *Dianna Taylor's* school in Ravenshoe and *AnnYin-foo's* school in Cairns. The camp was held in a beautiful location on a lake, most camped while my

family and I lived in the hall. It was a wonderful time especially having my family with me this time. Mareeba will probably mark the end of my workshops for some time with Allan Williams taking over as Chief Of Training for the WTBA. I am spending time with my family and horses and dogs and birds and loving just being 'here'. Allan will travel to Wales and Norway to teach in December this year.

Allan Williams taking over as Chief Of Training for the WTBA.

Our representative in Darwin, *Brian De Kretser* is also dragging WTBA Associate members in by the handful. Brian is a hard worker for the WTBA and as enthusiastic as I am about our 4 ponies.

MTG publishing, the Information Wing of the W.T.B.A. is now on the net! We have the whole catalogue up on the Internet and also on Microsoft Network. So people can browse through the net looking for things like martial arts, new age, massage healing etc., and they will see our catalogue up there. A click of the mouse and they can order videos and books from their computer. We also have an Internet Email Address now as follows. **taiji@MSN.com** We are still on the Compuserve Email at: **100236.342**

I will at some time post a list of Email addresses of W.T.B.A. members. Just let me know if you are up on the Email and send us your address.

International Martial Arts Meet

Tony Court, our representative from Wales performed at the International Martial Arts Meet held in Newcastle England, weekend of 7th October 1995. Bow Sim-Mak was there along with many well known masters of the internal arts. I am told that Tony's performance and seminar was among the highest attended.

Camp 1996

Next year we will be covering Yang Lu-ch'an's form as the basic overall learning. Along the way we will do the second of the Qi Disruptive forms and learn more about qi disruption in general. Push hands will also get a big part of Camp 1996. The format will be different than 1995, more structured (if that is possible) eating will be done all together with cooking and food inclusive of the total price.

We are asking everyone who comes to Camp 1996 to stay for the whole time as we are only doing two weeks. There will be a fee for training \$150.00 and that's still dirt cheap, a fee for food, \$140.00 total for the two weeks, a fee for accommodation, same as last year, \$7.00 per night for vans and \$3.50 per night for camping, \$5.00 for a powered site per person. And a W.T.B.A. fee of \$50.00 for any little extras that always crop up.

The camp begins 1st of September which is a Sunday, for arrivals, Monday is free get to know each other day, with training beginning Tuesday 3rd of September. And, no, you cannot only arrive on the Tuesday for the training! It has been a big part of our camps to

have a couple of days settling in period and we did not have that this year. The following weekend will be two free days for sight seeing so that people do not have to miss any training. This happened this year because we only had one day off per week. Please get your placement order in early, we are giving people one year to get ready for Camp 1996 with a cut off date of July 15th. So be warned, this is a cut off date.

We are asking for a non-refundable deposit this time so that we, nor the caravan park owners lose money! A 25% of total cost, deposit will be your booking fee. As Camp 1996 is **invitation only**, please let us know if you think that you have been left out. All invitees will be receiving a flyer and invitation before the end of December 1995. Obviously there are others who did not attend Camp 1995 who will not be on our list. ***So please indicate your wish to participate in Camp 1996.***

A Letter From Linda Mure

I have been learning taiji for approximately 10 2 months. This beautiful, powerful, awesome art has helped me considerable in conjunction with meditation for rheumatoid arthritis. I have suffered with R.A. virtually all my life, as having been diagnosed at the age of four. I have stainless steel strews and a staple embedded and knitting bones together from surgery called triple arthrodesis to my left foot. The three heel joints had fused together creating utterly excruciating pain to walk or simply stand. The screws and staple are to come out shortly much to my delight as they protrude from the skin which is painful and uncomfortable. I also have 5 vertebrae fused in my neck, describing that pain is useless because people don't understand.

R.A. is in every joint of my entire body and living in the body is hell. Taiji has helped my life style, relaxing meditation and learning new moves is invigorating. I have strength that I have never known at all and it is incredible. My children used to get me out of bed and help me to get dressed. My eldest son would cook meals and do some housework which was a terrible burden on him.

Taiji was introduced to me at a time in my life where I needed something desperately.

Taiji was introduced to me at a time in my life where I needed something desperately. My eldest son died in September 93. I leaned heavily on taiji for meditation, now I really love it. One day, I would like to teach, even only one person the form as it truly is wonderful. It has become a part of my life, I can't turn back for to do so I would end up crippled and I'm determined that's not going to happen to me.

When you're feeling a little down, sorry for yourself, read the above letter. (Erle).

Vicky Davis

Well, our own Vicky Davis, student and friend of the WTBA for the past few years finally lost the battle against cancer and died September 1995. She battled hard and long. She wanted to only live long enough to see her children grow up and become independent. But that was not to be. She is on a number of our tapes in the background, learning new moves and wielding the stick etc. We all have to die sometime, that's the tight straight rope we walk along with every other 'thing' literally on

this earth. I always feel humbled when a friend dies, as now **she** is the teacher and I am only an infant knowing nothing compared to what she now knows.

Give Up The Longing

I wanted to be a rock and roll star and I **was** for a time in my youth. But, the grass was greener and I longed for bigger and better stardom overseas. I left the music and went searching for something that I knew not. The jigsaw of life took me to far off places, through strange doors, and along many different highways, picking up this and that here and there, learning along the way, starving, crying loving laughing, living. That was life, when I was young. £5.00 per week to live on, that was all it took. But the straight line was being bent too much and I had to return, still 'longing' for something else other than what I was meant to be doing.

The years flew by and still I was longing, even though I became worldwide famous in my own genre, my career still took a back seat to my music. The longing was taking over and causing me to become ill.

Then that little voice that has lead me all the way through my life, and it's a real voice, told me to simply throw it away and get on with what I was meant to do. I did, and the road ahead is now clear. My head is now taller as I have thrown off the weight of longing for something that was never mine. Although I must admit, when I sit through an old rock and roll film, my heart twitches and my vocals begin to limber up, so I go and get my guitar and just play, ... for myself now. "Rock and Roll I gave you all the best years of my life" .. well not really, they are still to come!

Defining Martial "Force"

by Michael Babin

On a mundane level, martial force is an expression of the laws of physics: strength exerted on an object or person; the ability to quickly and efficiently put mass into motion and focus its impact to your best advantage and/or use leverage effectively.

As internal arts practitioners, and humans in general, are fond of categorizing and find an almost magical significance in certain numbers (the 108 taiji movements, the five directions, the eight actions, etc.), It's possible to divide the various basic expressions of martial force into five categories.

No Force

In the internal arts, this is usually defined as meaning a complete lack of muscular force and effort. The movements of the average practitioner who uses this approach seems "mushy", without focus and barely succeed in keeping him or her upright, much less martially capable.

In this way "not using force" is interpreted as a TOTAL ABSENCE OF FORCE OF ANY KIND as opposed to being a specific kind of applied energy. Those who advocate this kind of training usually emphasize slow motion form as being the epitome of their art and either don't do any martial exercises or limit their practise to overly rubbery and co-operative push-hands.

Instructors of such approaches are usually the ones who advocate "do your form for ten years and it will bring self-defense skills automatically"

Instructors of such approaches are usually the ones who advocate "do your form for ten years and it will

bring self-defense skills automatically" or teach their students to "project ch'i out of their palms at attackers".

Such nonsense won't impress anyone with martial/fighting experience (or common-sense, for that matter); but, it will fool those people who are unable or unwilling to train more effectively. Unfortunately, such a limp approach will fail miserably if the student is ever forced to use his or her skills; but, after that, it may be too late to look for a new instructor.

Of course, it is easy to get carried away with paranoia about the amount of real danger in daily life.

Of course, it is easy to get carried away with paranoia about the amount of real danger in daily life. However, I also like a quote from a novel that I read years ago in which one of the character says: "Those who cannot defend themselves are never really free; at best, they are fortunate {ie., in never having to do so}."

Brute Force

This type of skill depends on physical size, strength and some understanding of crude techniques and/or just experience at brawling. It works very effectively against smaller and/or unskilled opponents.

Brute force is often used by very large men or bullies and the ability to use it effectively fades with age. It is also of little use against someone, no-matter what their size and relative strength, who uses the next category — "skilful" force.

Skilful Force

This is an evolutionary step-up from brute force and combines factors of body mass, strength, co-ordination and youth with emotional maturity, martial experience and developing technical skill.

The training emphasis is usually on techniques and tactics as opposed to intuitive application of principles. In addition, speed, strength and flexibility of the arms and legs tend to be key components to developing this ability.

Depending on the training, skilful force is effective in self-defence terms against those using similar tactics or unskilled aggressors; however, it bears little relevance to the core principles of the internal arts: developing sung, being upright, balanced and centred; combined with the ability to open, close and spiral the body.

In the pseudo-internal arts, it is usually used by those instructors who teach tai chi, pa-kua or Hsing-I forms as a commercial sideline to a “hard” kung fu or Japanese style.

However, in all fairness, many external stylists develop admirable levels of skilful force and are strong and martially capable exponents of their respective arts. Such practitioners are often able to retain their skills into middle-age although they usually must moderate or curtail their participation in sparring or competition in favour of teaching or form practice.

Upright and Integrated Force

This type of force is what I like to call “semi-internal” (which is, I suppose, rather like being almost a virgin). The teachers/practitioners who use this type of force have taken their understanding of skilful force one step farther. They have learned or realized that an upright, balanced posture enables them to use centrifugal force in a very

effective manner, particularly against straight-line attacks.

As well as being upright, the practitioner of this kind of force has learned to mesh the turning of the body and the shifting of weight so that most of his or her mass is behind each technique. The movements tend to be much less stiff than the earlier categories, smoother and more rounded.

Most of the instructors who claim to teach the martial aspects of their respective internal arts never progress beyond this point because it becomes very effective against the techniques of those using the other forces previously described.

It is also very difficult for those in this category to find instructors who have taken such force one step further and “internalized” their understanding.

It is also very difficult for those in this category to find instructors who have taken such force one step further and “internalized” their understanding.

Human nature being what it is, they are also less likely to be willing to give up their status as established experts to take their training a step further, by “bending the knee” and publicly admitting that someone can actually be farther along the way than they are.

Internal Force

This is a difficult force to describe much less acquire and is rare, even in China and the Orient. Many instructors say or imply that their practise has this quality but fewer actually do. For example, of the ten recognized internal experts that I have met or studied with in the last five years, only three: Erle Montague, Liang Shou-yu and

Yang Jwing-ming, are outstanding role-models for those of us still trying to understand what it means to internalize one’s martial practise.

However, a few key variables stand-out when identifying an instructor or practitioner who is developing real “internal quality” to their force: most are at least middle-aged; have a great deal of martial and life-experience; are shaped rather like tree-trunks in terms of their physique; feel “rubbery” or “springy” when you train with them; use twisting skills rather than just turning the waist to power their movements; are deceptive in terms of their issuing force in that it seems hypnotically unpredictable — slow and fluid or sharp and explosive; when moving their bodies seem boneless like a snake or cat; when standing they seem as still as mountains; and, they can change from one state to another with a speed that is both breath-taking and frightening.

In addition, they are usually equally expressive in both their forms and combat skills and practice at least one of the healing aspects of the internal arts (ch’i-kung, accupressure, massage, etc.)

Conclusion

With the exception of “no force”, all of these categories have some martial value. However, they also form a natural progression of development for the maturing internal practitioner. Many start up the ladder, and get stuck, usually at the level of *skilful force*.

As in all aspects of training, it is easier to discuss such issues than it is to develop them! Aside from having competent instruction at key points along this “ladder of life”; climbing it successfully depends on having patience, persevering and the ability to admit that you don’t know it all and likely never will!

BARE BONES BOXING

Edward Hiles Star

Sometimes it seems to me that everytime I write, it is about my discovery of new unorthodox methods or approaches. This is true once more, hopefully it may be the last time I will need to hang my coat on another hook as everything on the coat rack is quite wearable.

I began my struggle to understand Bagwazhang at the same time I was trying to understand the late Kenichi Sawails Taikiken (Natural School of Hsin-i Chuan), about 8 to 9 years ago.

This was at the period that started my correspondence with Erle Montague and the gaining of insight into my Taiji practice. Did not have much help with Taikiken though some associates did provide a foothold in some Orthodox/Tradition stylistic practice and my friend Larry Mechum in California was very helpful with his boarderline form which is sort of a natural school approach to the 5 Fists.

Taikiken is terribly unorthodox, and I was not a qualified teacher in it, it was not easy to find students interested in doing a formless style of Kung Fu with its rather undramatic movements.

I can't hold anyone's hand, and don't have the patience to slowly coax a holistic type into the more gritty street real.

It took me quite some time to figure out what works well for this brash Westerner in both Taikiken and its older brother Da Cheng Quan.

I have often mentioned that I favor realistic and physically brutal fighting techniques, and have realized for quite some time that a method like Taikiken was just the ticket for my notions but had many reservations:

- A.) Maybe I'm too old to bang my body around as it is at times very physically demanding.
- B.) How could I make the time to practice this when my Taiji & Bagua also make similar demands of my time (I barely have the time for these!).
- C.) It would be tough to entice students as I usually could beguile the usual Internal novice into the realistic side of boxing by having a soft, gentle looking form to demonstrate. No such luck with the likes of Taikiken.
- D.) Taikiken even more than Taiji/Bagua needs to be practiced outside as it requires lots and lots of room to move around in and spar.

Since I now live in the Willamette Valley of Oregon (Salem) where it rains a bit, snows and gets windy, this could be a problem. Well for the last 6 to 7 months I have answered these reservations:

- A.) My body has got used to being bumped, jolted, bruised, scraped and otherwise manhandled. Actually I have never felt better, even my lower back which I often worry about has never felt better (knock on wood), And it's good to get the heart rate up as quickly as we tend to do.
- B.) I have given up all but the most advanced methods of both Taiji & Bagua. Actually I have always loved to rediscover both of these wonderful arts and a lapse time makes functional the ole beginners mind bit.
- C.) Still have not figured out how to attract students to this. Most people interested in Internal Arts here in the Northwest are primarily the holistic type, so we can see someone starting to approach our area in the Park, then see an abrupt turn around when they see how we spar (and maybe the fact that we don't wear pretty uniforms, but rather the more practical army fatigue pants and things de Ordinar!).

So I've just grown accustomed to the fact that it will be hard to have a large bunch at least for awhile. I can't hold anyone's hand, and don't have the patience to slowly coax a holistic type into the more gritty street real. I'm too excited about what Gerald and I are working on to be bothered by anyone who needs some kind of Metaphysical assurances. Gerald Timm, is my senior student and Si-Hing (Green Sash/Brown Belt) and a 3rd Dan in Modern Arnis de Mano (Ernesto Presas style), and Dan ranked in Malaysian Silat and American Arjukenka.

Gerald and I both share a respect and appreciation for the late Bruce Lee's Jeet Kune Do and the way that JKD principles tend to make techniques street effective and simpler.

- D.) As for working outside is concerned, I'm quite steadfast, though I don't see anything wrong with moving to the other end of the park to get under the covered basketball court if it really starts pouring down rain, snow or lightening. Dress warmly, wear gloves, hats, warm clothing and tennis shoes. For the most part we are a wet, tired, bruised, and smiling lot of mates doing those weird movements!

As far as I know there are two main branches of this type of Hsing-i Chuan ("i chuan"), one being the Taikiken bunch of the late Kenichi Sawai in Japan, and the Da Cheng Quan branch lead by the renown Wang Xuan Jie of China. Though these two groups approach the Art very differently, I believe them be fundamentally the same.

My impression is that the Da Cheng folks are more on the esoteric side, and the Taikiken more instinctive. Both enjoy a reputation for making quick work of an opponent, with Wang's students particularly noted for being much the Ruffians (so I have heard). Seventy percent of what we do in Bare Bones is Taikiken

(albeit modified) as it is more basic to western combat principles and flows smoothly from one technique to another, and its Chi Gong is fundamentally no frills (standing and moving Zen without the exotic baggage of the New Agers). Da Cheng is explored a great deal as well.

As to not horribly offend everyone (hey, is this ever possible?) I refer to what we do as Bare Bones Boxing: Hsing-i Chuan. Mainly because I do not have the formal or informal authority to call it Taikiken or DaCheng, and I do feel that this may indeed be a blessing as I tend to naturally rebel at set structures to Arts that imply no set structures. Bare Bones does describe our manner quite handsomely.

ZEN

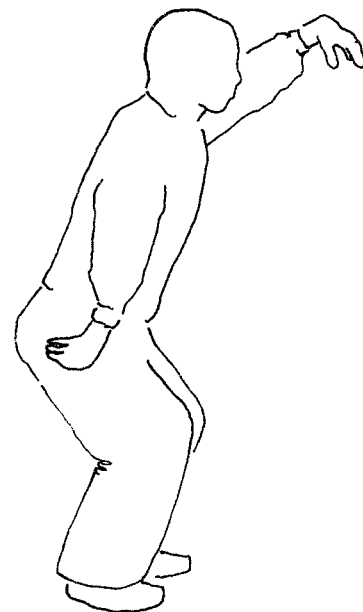
We employ three meditation methods.

The first is the familiar Pile Stance (as if hugging a tree), and since our class is only 2 hours in length, except for some initial tutoring I encourage students to mainly practice this on their own (except for coming early to the class!), everyday to help keep the spark ignited. Sitting meditation is also encouraged.

The hands must always move as though swimming through heavy atoms of air, every aspect of their being on fire,

The second practice is to my mind of far greater importance as it can be stated the entire art lies within. This is the Rise-Drill-Fall-Overturn that many traditional Hsing-i and Bagua artist perform. Our modification is initiating what

the Taikiken people call Sashite (something like "Warding Hands") into the first shifting into movements and then the more usual pulling back energy. We



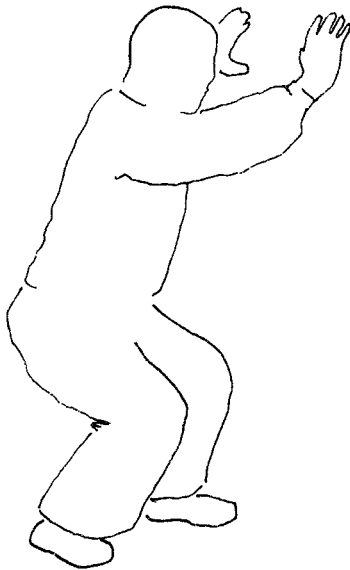
Monkey Hands

used to do more of what Wang Xuan Jie refers to as Chopping, and though it has many excellent points and is dynamite meditation, our preference is more suitable for its reference points in common to other techniques. Richard Alpert, known as Ram Dass (or was) once used the image of dropping a bucket into a deep well and pulling up ambrosia to only pour it back down the human spine when he would describe such Mantras as "Om"

Mani Padmi, Hum" (The Jewel in the Lotus, Hum). It is my foolish attempt to have my students feel this in the same manner while they do the Rise-Drill-Fall-Overturn and essential movements of Feeling Forwards and Covering Forwards.

The hands must always move as though swimming through heavy atoms of air, every aspect of their being on fire, surrounded by every type of fierce beast and thug, and akin to the earth rather than rooted.

The third meditation is to move slowly, more moderately and finally as quickly as possible



Side Pressing

through each of the main techniques (skills), without giving up command of the waist or casting aside structure.

STEPPING PATTERNS

The Snake Step: As the foot steps out it does a circular motion forwards and either pauses next to the forward foot with the heel off the ground or glances past (brushing the knee) to continue its arc. This is very similar to a Taijiquan or Bagua step.

The Foreshortened Fencing Step: The foot moves diagonally straight behind the forward foot in a half step (balanced on ball of foot). the rear foot his 30% and the forward 70%.

This step maintains a narrower than shoulders width, while the Snake shoulder width or wider.
The Toe Out Step: Pretty much the same as Baguas Pai Pu, though performed moving directly forwards as the torso shifts a little side to side.

As the forward foot is secured to the ground, the rear foot is allowed to rotate itself free by picking up the heel to start the next step. Each step is placed as if it were first striking an opponents knee. All stepping patterns are used to in-train leg trapping (body imbalancing) and short kicks to the attackers knee, shin, ankle and foot.

There are other stepping methods used that space does not permit, and are used less to trap or kick, but to provide a variety of movement to enhance distance appreciation and speed.

FORMAL KICKS

The three main ones are practiced statically as leg stretches and later in movement.

The Back Kick:

Held as a one legged posture with back leg stretched out at length and arms out to the sides, arms, leg and torso parallel with the ground.

The Front Kick:

Held similar to the Taiji posture (Turn and Strike with Heel) but again with arms held out to sides (stomach level).

The Side Kick:

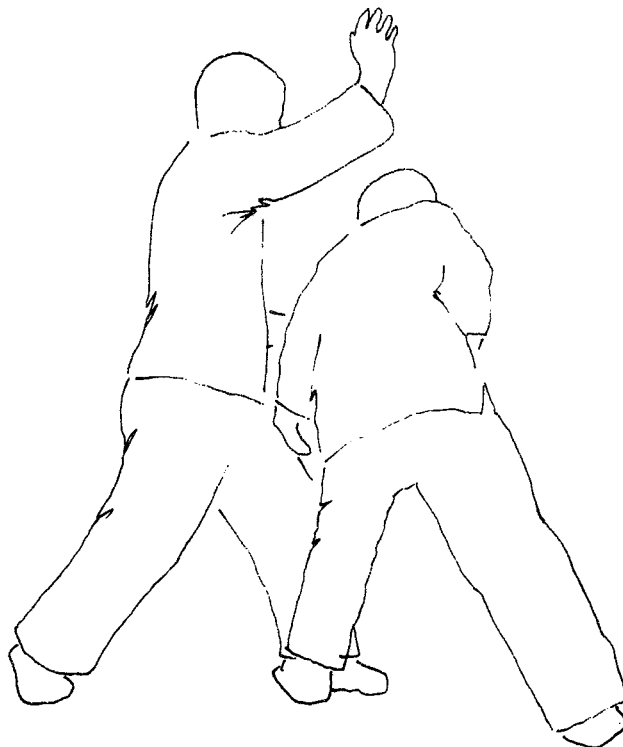
Body positioned to the side, forward leg held out as if delivering a chopping strike with the side of the foot, and again with the hands out to the sides (arms should be bowed out and wrists turned towards the body).

The Front Knee:

Forward knee held up as high as possible, hip pushing thigh forwards (as in Muay-Thai) and toes of the foot pushing downwards.

MOVING MEDITATION & SKILL TRAINING:

Feeling Forwards: The most



Application

significant of skills (Taikiken refers to this as Neri, meaning something like "kneading") and although there can be a great deal of variations I prefer to center on just two. The first is with the



Crown Binding

hands moving separately palms down, fingers edging forwards at the command of the hips. This enables one to slip into the attackers reach, gets one used to using the entire arm from the fingers, forearms, elbows, shoulders to the lat muscles to attack with.

Forward Nipping:

In the advanced form, the structure is the same except the hands now execute a palm-heel strike at the last movement forwards of the hips, and the strike must originate in the hips and trigger the wrist to act.

The strike is similar to a greatly fore-shortened Fa-jing. Feeling Forwards, Covering Forwards and the Splitting Drill (rise drill-fall-overturn) help in the understanding of splitting energy, and essential element in any style

of Hsing-i (and for some Bagua).

Covering Forwards:

This is the second most significant technique though for completely different reasons.

This posture known as Hai to the Taikiken folks has multi-functions, first it is used by them to train the body to align itself properly, second it makes important the old adage to protect your head at all times, and third it trains the elbows and forearms as weapons.

Side Pressing:

Executed in side to side palming action to block by the palms the round house style punches and kicks and immediately attack the torso and head.

Monkey Hands:

As one hand raises up at the wrist, the other lowers at the heel of the palm.

This is an excellent technique that can block and strike with the back of the wrist or palm heel. Its primary use is with straight punches and kicks.

second it makes important the old adage to protect your head at all times, and third it trains the elbows and forearms as weapons.

Insert Strikes:

They are referred to as inserts because they are literally inserted where they fit best.

In each of the three main strikes, the defending hand makes a higher type of Taiji Brush Knee motion as the favored hand makes offensive strike.

The first is the Overhand Cupped Hand to the attackers forehead. This has great knockout power if

the arm is loose, creates a large circle and is quick.

The second is a palm-heel delivered with the hand in a modified Eagle Claw though fingers folded in more, the body



Snake Step

drops slightly as the blow is launched in a raising vertical motion to the attackers chin, base of nose, base of eye, eye brow or forehead.

The third is a Knife Hand or Shuto (the Karate Chop) either delivered over head (literally circling the crown of the head) or diagonally (similar to Taiji Parting Horses Mane) to the attackers throat. The knife hand must be chambered back thumb towards forearm, and the striking surface is the outer pad near the wrist (Paimaris brevis).

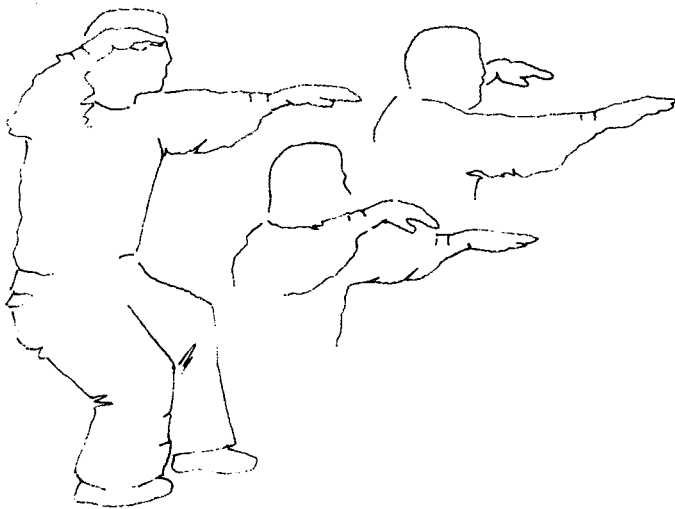
The fourth is a regular fist strike (hand formed as a western boxer would have it) to the nose, heart or stomach.

Of course there are many others, but these are the main ones.

Slapping:

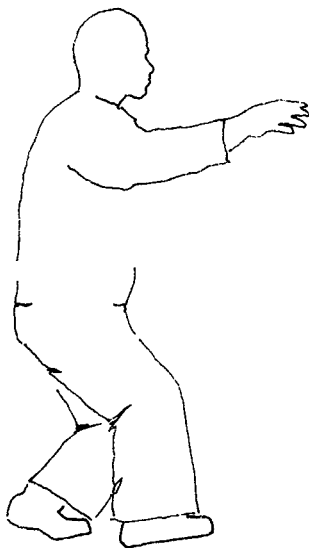
Variations on the finger strike is to be considered a primary defense and offense.

It is practiced against a strike pad. Those experienced in Erle



Feeling Forwards

Montaigue's Snake Finger exercises understand how important finger attacks are. For our purposes the strikes are utilized as freely and as wide ranging as possible.



The Half Step

Bumping Drills:

Body slams, to the opponents side (rib cage) using the shoulder and

shoulder plate; upper chest-upper shoulder slam to the opponents front torso (similar to the ole clothesline) or lower ribs; a body bowed posture quite similar to Baguals Black Bear used to embalance or bump; and a posture very much like Baguas Python Spits Poison though the attack is in quickly jutting backwards into the opponent and bumping with hips and lower back (rear end them with the ass!).

HAND DRILLS:

Single Push Hands for teaching proper use of the waist and thigh action.

JKD/Malaysian Energy Drills (Hubud, Lopsau, etc.) are used as they greatly speed up ones reaction time and are practical to learning when to poke with the fingers or smash with an elbow.

There are a lot of drills and body conditioning we do that I don't have the space to print at this time.

SPARRING:

At least one third to one half of the class must be direct practice of the varieties of Feeling Forwards, Covering Forwards, Side Pressing and Monkey Hands against a partner throwing western style punches and kicks quickly and with power.

The defender must always have the feeling of moving forwards into the attack (even if they must evade for a time, sounds very odd but it is an important element).

We do not regularly use gloves (except to keep our hands warm), forearm or shin guards to help soften the blows.

We do require the partner playing the attacker role to use some restraint and be disciplined (by the numbers) initially so that no one ends up with a mouthful of Later on, we hope for a full teeth or a broken rib. tilt free for all.

I hope as always that my poor writing ability has still somehow made the ideals expressed understandable.

Bare Bones is the simple, direct and practical.

Our advantage is the obvious, there are no katalas to learn, techniques can be utilized immediately, and it is based on the way people actually fight (on the street).

No one will ever win a trophy or ribbon demonstrating this at a tournament, but such has never been my concern.

41though we can be referred to as the Bare Bones Boxing Club, I would much rather be the club that practices Bare Bones. I am doing some Sufi business with this as well but that's another story.

Edward Hiles Star
1220 NE Market St.
Salem, Oregon 97301

VICTORIA PARK HONG KONG.

By Dale Marsh

My first experience with the Tai-Chi in Victoria park, occurred just over three years ago, in 19RB. At that time, I was staying in Kowloon, and it meant taking a taxi to Hong Kong Island at 5.a.m. in the dark. Thm taxi driver spoke no English, nor did the base staff at the other end of the two way radio, and I have only a few basic words of Chinese. Getting there, turned out to be fraught with difficulty, but I was so impressed with what I finally saw, that I knew I would be back one day for a more extended look.

*Like people almost
anywhere, and especially
Taiji people, they want to
share their culture with
you if they think you're
interested,*

This year, when the opportunity to spend some time in Hong Kong presented itself, the early morning lesson learned in the Tami-cab, of being driven to all sorts of random, wrong addresses before arriving at Victoria Park more or less by accident, was not forgotten. This time, I booked to stay in a hotel right across the road from, and overlooking the park at the magnificently appointed, Park Lane Raddison. Well yes, it did cost a bit, more on that later.

The first view of Victoria Park at night from my room on the 18 th. floor was simply breathtaking. In the lights below, illuminating the running tracks, and playing on the fountain, late night joggers could be seen puffing their way in and out of the trees, around the perimeter. As a back drop to the park, the magnificent neon lit towers of Hong Kong Island's skyline with it's craggy mountain tops behind, jutted into the night sky.

My wake up call came through at 5.10.a.m. It was quite dark. I went to the window to check, thinking it

must be MUCH too early, but there they were, crowds of white shapes moving in the morning mist in a familar way. Single whip, repulse monkey, qiqonq, etc. Time to sweep the jetlag away, and get going.

As it turned out, I was not disappointed. The standard of Taiji in Hong Kong as in many parts of South East Asia, ranges from beginners and the elderly, getting a little morning exercise, to masterly performances of all forms of Chinese Kung Fu by superb athletes.

Like people almost anywhere, and especially Taiji people, they want to share their culture with you if they think you're interested, so it's not difficult to make friends. Of course, if you speak Chinese it helps a lot.



My entree to the group that I was to spend most time wth, it turned out, was through meeting a Chinese speaking American called James Watson. James was studying Yellow River Taiji with a Peking trained, Chinese teacher, Wong Wah, who, after examining my Taiji, agreed to let me join the group studying Taiji long sword. She was a most exacting teacher, and worked us with a relentless discipline that reminded me of my National Service days. In five days, attending lessons every

morning under Wong Wah's supervision, and practising alone in the park in the evenings, I completed the entire sword form. This in itself speaks for the standard of teaching.

She was a most exacting teacher, and worked us with a relentless discipline that reminded me of my National Service days.

Victoria park is a wonderful recreational facility for the hard working people of Hong Kong, one of the most densely populated, and fearfully polluted regions on earth, it sits like a great green jewel in the heart of Causeway Bay. It is open all the time as far as I could work out, and is safe even very late at night. There is always somebody making use of the miles of jogging tracks. Other facilities in the park include, a model boat pool complete with fountain, an international tennis stadium the equivalent of any in the world, an Olympic pool, a roller skating rink, three surfaced soccer ovals, that double as basket ball courts, as well as shady nook traditional Chinese gardens with lacquered bridges over ponds containing Goldfish and Carp. It's a place with space to perform Taiji, or qigong, or just play badminton. it's a place for retired Chinese business men to walk in the morning with their favorite caged songbirds, and at night, a place where future citizens of Hong Kong are conceived.

Hong Kong. For my money, the most exciting city on earth. Essentially a Chinese/Bamboo culture society where one finds aspects of Buddhism, Confusianism, and Taoism, mixed with traditional medicine, and traditional wisdom. in the market place, you also find the best manufactured goods of the great Western centers like Paris, Rome, London, and Munich, alongside locally made fakes of the same

articles. Its a sophisticated and diverse culture, full of thm energy and creativity of it's people, and from the early 20th century after the internal wars in mainland China, the repository of all the cultural treasures of the Chinese martial arts including of course, Taiji, and Kung Fu.

The expense of staying in a top class hotel to be near the park? You don't need to pay top prices if you're willing to put up with the same accommodation as the local working class people. Right next to the Park Lane, there are inexpensive hostels. The rooms are quite small, you will have to share a bathroom, loo, and kitchen, and do without air conditioning, but you will save lots of money, and you're right across the road from the park.

Dale Marsh Teaches At Bribie Island on The Gold Coast Queensland.



VIDEOS & BOOKS

The W.T.B.A. Now has stock of Erle Montague's Paladinn Published books, including the latest one, "Power Taiji" co-authored with Michael Babin.

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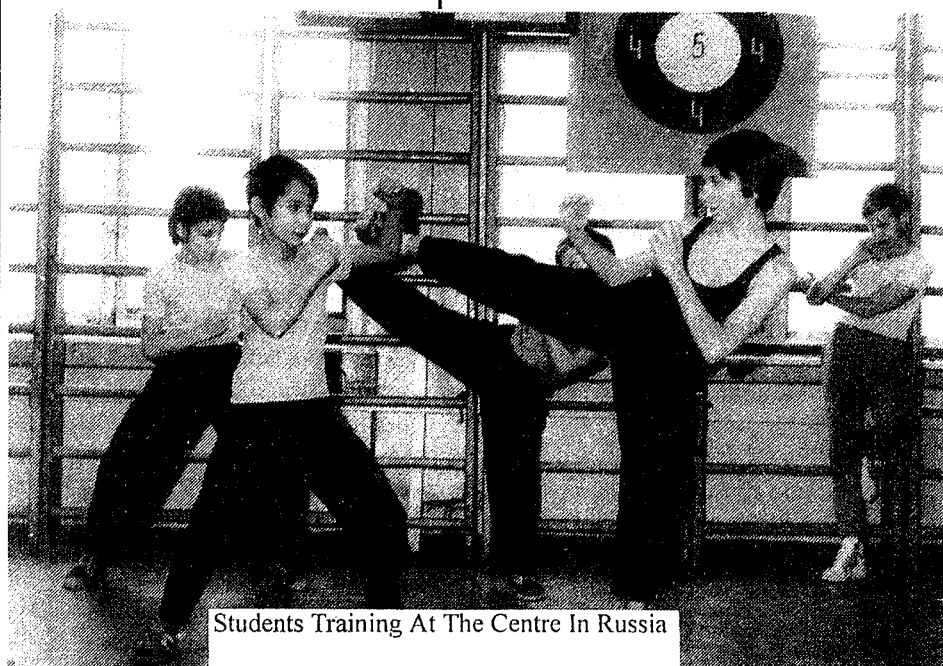
FROM EXPERIENCE OF WORK A HEALTH GROUP

(SAINT*PETERSBURG)

The leader of the group: Boris A. Ladigin; born 1936, higher technical education and middle medical education; works as an engineer.

Teachers: Galina I. Dubenskaya, born 1959; higher pedagogical education teaches at the Russian State Pedagogical Institute. Elena D. Ladigina; born 1965, medical education; teaches children's group of Wu-Shu. Igor S. Igumnov, born 1967, technical education.

Along with accumulation more and more information a necessity came to share it with the others. It was fulfilled in a health group. Many methods have been learned and tested practically: massage, hatha-yoga, breathing therapy, hardening fasting and many, many others. Along with practical training, once a week there were lectures on Eastern philosophy, different methods of diagnostic, different kinds of therapy and prevention of illnesses (yoga therapy & acupressure, acupuncture, manual therapy, etc.).



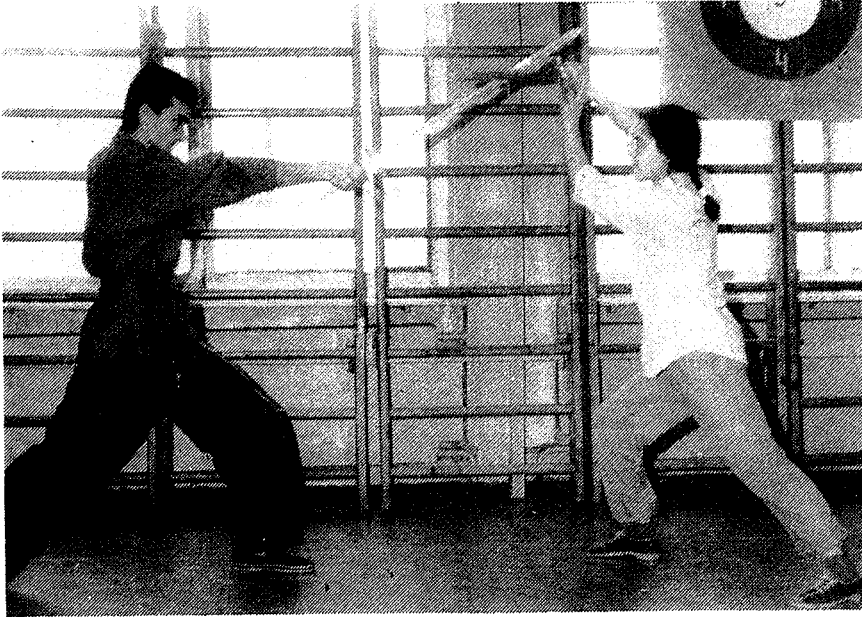
Students Training At The Centre In Russia

There has been a health in Saint-Petersburg led by working with health group, Ladigin studied East-Learn philosophies, different schools of preserving and restoring health and folk medicine for more than 20 years. He had come to the conclusion that only sick person himself should and can help himself most effectively -to cope with his illness using the knowledge of the mankind.

In present time all the illnesses disappeared. I get ill very seldom in easy form and I cope with an illness by myself without any medicines.

In 1987 the group became acquainted with Wu-Shu, Chinese -martial arts (Gussein Magomaev s, Halimbeck-aul, Dagestan) and introduced into practice exercises with cups and Taichichuan complex. From that moment emphases began to shift toward healthy aspect of Wu-Shu, starting with form and gradually going to inner work (Taichichuan, Chi-gun).

The number of participants has been different from year to year (30 to 100). At present, there are about 70 people in the group. Age and social class affiliation, level of education and health, way at interests of participants vary greatly. There are no restriction as to health or age of people in the adult group are those over 50-60 years old, with the age of both adult and chil-



Students Training At The Centre In Russia

dren's groups ranging from 6 to 80 years old.

Along period of experiments and realization of our own way has resulted in a group of -like-minded people, which is, in a way, an experimental laboratory, where many non-traditional ways to recover one's body and spirit health are assimilated and tried out.

To help people find themselves and them place in this world, reveal their illnesses or learn how to avoid them are the general goals of our lessons.

The basic concept of an life in the idea of the world as the wholeness where continuous dynamic processes affecting one another take place; and of Man as reflecting this world. But Man does not only reflect, he creates himself, his life and a world around Him.

We share many ideas of the Eastern philosophies and religions, and we try to follow them in an lives. And a belief that man's essence is not only life of his physical body but also his emotions and thoughts, which are material and effective, underlies 3 basic stages, or level of our training.

1st level, from which every beginner starts is preparation of the physical body.-The emphasis in put on the muscles and bones, espe-

cially spine and joints. Most of the time is spent on joint gymnastics and stretching-up exercises, partly on manual therapy and yoga; different kinds of massage are introduced. Level 1 also includes, along with practical lessons, lectures that not only broaden peoples mental outlook but also change their consciousness.

Lectures are given to all the participants, regardless of their own level and practical experience.

Lecture are divided into following section and topics;

- 1 section: Man and the World around him. Holographic model of the World. Man in the World around him. Energy scheme of Man. Energy centers and their characteristics. Health - illness concept.
- 2 section: Principles of non-traditional diagnostics. Factors affecting human conditions and their characteristics. Diagnostics of energy centers. Diagnostics using state of reflex zones, energy channels and biologically active points. Diagnostics using symptoms and inside symptoms in different parts of the body. Modern methods of diagnostics.

Diagnostics of medicinal compatibility. Diagnostics using daily and seasonal rhythms. 3 section: Prevention of illness (psycho physical methods). Rhythms in the nature and human biorhythms. Preventive measures against channel infringingments in organism's different systems.

Preventive measures in muscles and bones.

Preventive massage. Yoga therapy. Hardening of one's organism. Curing procedures with water. Measures to cleanse the organism. Principles of nutrition.

Man and his non-physical world. Ways to affect the energy structure of man.

Self-correction of energy states of man.

The emphasis in put on the muscles and bones, especially spine and joints. Most of the time is spent on joint gymnastics and stretching-up exercises, partly on manual therapy and yoga; different kinds of massage are introduced.

- 4 section: Measures to preserve and recover health. Psycho physical culture; Chi-gun, Taichichan, pranayama, different kinds of special gymnastics. Medical treatment with herbs and odors. Massage and micromassage. Homeopathy and biotics. Ways to recover using special devices. In the course of work the topics are corrected, changed and supplemented.

2 level is the one of psycho physical work. Most of the time is spent as working through Chan-Chuan (children) and Taichi-Chuan (24 forms) complexes. An ability to move correctly, mastering one's own body as well as ability to lis-



Around The Conference Table In St Petersburg

ten to and hear one's body are the major gauge used on this level.

And the 3 level impress the realization of the inner work. The work with Taichi-Ch'uan complex is continued. **Khuntin** Qigong is added. (*Sounds Interesting!... Editor*). The emphasis is on the inner processes in organism and concerted work of body and spirit. In that nothing is forced; an individual approach toward people is a major rule.

And the 3 level impress the realization of the inner work. The work with Taichi-Ch'uan complex is continued. Khuntin Chigun is added.

Of course, the division into these 3 level is conditional - people of different level may have classes in the same group. But the basic principle remains the same individual approach toward difficulties and choosing one's own direction and level.

Over the last 3 years, quite unexpectedly, a small group of children (15-20 people) was formed. Parents, who already were in the group brought then children there, and then the children started bring-

ing there parents. Both adult and children's groups have their classes at the same time next to each other.

Work with the health group for along time as Well as accumulation of vast factual materials showed the necessity of creating a special "health reference book" not only containing practical recommendations but also their philosophic grounds.

The amount of material exceeded many times the volume of one book and, therefore, the idea appeared of a series of books based on the lectures, under the title "He who moved forward, will cope with the road". The series is planned to consist of 4 section (mentioned above) with one or more books covering each section.

Up to the first volume of the 3 section has been finished and called "The Secrets of Preserving Health" (physical methods of organism's preservation). The second volume of the 3 section is in the process of writing "The Secrets of Preserving Health" (psycho physical methods of organism's preservation) in which Taichi-Chuan and Chi-gun complexes will be included. At the same time materials are being prepared for the other sections.

These are not all the plans and ideas that we have. There in an idea of creating a specially de-

signed place - space with optimum light, color and sound design, etc.; organizing a library and video; organizing a health-education summer camp, etc..

For inference there are some short interviews with the students.

1/. K.N.A., 1930, pensioner.

I have lived according' the principle "must". Always I was excused from lessons of gymnastics. All my life I have known only my family and work. I have many illnesses: lungs, hearts, lumbago, constipation, bad teeth, pain in the legs, etc.. I had been going in for yoga for 7 years with manuals, later in a group. Last several years I'm studying Wu-Shu and Chi-gun with Ladiqin B. In present time all the illnesses disappeared. I get ill very seldom in easy form and I cope with an illness by myself without any medicines.

A Poem From Allan Williams (Camp 1995)

When we go home and it has ended,
We will be sad to leave again.
My friends, my loves, my truest world,
Will have ended again.

Off they go, to the other end,
Far and wide. To different shores.
Until we meet, once again,
All I can say is, "spread the word of love and hope"

And with our help, it may just change,
For with our help they may just find,
Another world deep inside,
A world of happiness and of joy.

A common goal
To live with each other, of a different kind,
Of a different race, skin and mind.

Dim-Mak

It's Been Around For A Long Time.

About a month ago one of America's top-notch wrestlers, Paul Bosch, who happens to be a S. & H. fan, dropped in these offices to have a chat with the boys. In the course of the conversation we got around to discussing various wrestling holds. Paul told us there are a lot of good holds that are seldom used because they lack the spectacular. Some holds which border on the "jui-jitsu" cannot be seen by the audience and in the course of a grapple if a wrestler suddenly keeled over "out cold" the crowd would probably holler "fake, faker" Some of the boys were a bit dubious about this and Paul asked Steve Stanko if he could demonstrate a hold on him that was simple and extremely disastrous to the one on which it was being applied. Steve was as anxious as any of us to learn the hold and give his okay. Paul placed one arm around his neck from the back and with the heel of the hand pressed up quickly under his ear. Result: Stanko passed out colder than a kippered herring. It was amazing, it looked so simple and there was Stanko, perhaps the strongest man in the world, stretched on the floor in deep slumber. He looked so peaceful and quiet that John Grimek yelled, "Hey, this is it set-up job, get up, Steve, you're faking." Steve didn't move, we slapped his face, opened his eyelids, but Steve wasn't faking. When Steve "came to," he smiled and said he had a beautiful dream. said he was driving his car along the highway loaded with gorgeous girls hugging and kissing him. (Eimer Famham wanted to know if he put the hold on himself.) When Paul asked Steve if he was going to try the hold on anybody, Steve said: "Just wait until the Income Tax Inspector comes around."

Article sent in by Graham Noble, taken From "Strength & Health" Magazine 1941!

From W.T.B.A. Secretary Mause Eaglen

I would like to take this opportunity to thank all those of you who bestowed me with your support, encouragement, guidance, gratitude and love during the preparation and duration of Camp '95. Also to my beautiful family, thank you and next year will be easier!

Camp 95 was certainly an amazing time for all those who attended and it was also a time where we conducted a bit of fundraising for the training center for Erle. We went into camp with a grand sum of \$185, and during the three weeks we managed to raise \$3,000. We obtained this figure in many ways. We sold Jumpers, T-Shirts, long and short sleeve, caps, books, magazines and also our party. Since we have opened our bank account we have received donations from people all over the world. Some of these people do not see themselves ever coming to Australia, but feel the need to contribute towards a very special venture.

Some other people had their first encounter with the W.T.B.A. at the camp. So to those of you from Ohio, New York, Norway, England, New Zealand and Australia we thank you for your personal donations of \$100 and more To one of Our New Zealand connections, under Annie's guidance we have received over \$1500. This has been obtained from sales of Erle's Workshop in New Zealand video which is available through Annie, and also a percentage of students joining fee. Thank you Annie and your Students.

One of our Sydney Instructors raised \$225 at camp by donations for massages, Thank you Keith as well as this proceeds from our Thursday and Sunday classes are for the Building Fund. We have also received many other donations from lots of you and you are not forgotten. So basically as I write this we have now over \$5300 in the

bank, with more going in every week as we keep selling more merchandise. We still have caps available in black, dark blue dark green and a raw colour all screened in white with W.T.B.A., \$10 each. We have Erle's three books on Dim Mak, as well as Erle's and Michael Babin's Power Taiji, at very reasonable rates. Once again all proceeds go to the W.T.B.A. Supporter's Club, which by the way is the name of our bank account so if you do wish to send money to us for the training center please make your cheques, money orders out to W.T.B.A. SUPPORTER'S CLUB. We are currently organising a "Gig", as another fund raiser for the club. We are anticipating raising money from door entrance, food, drinks and raffles. Erle has been busy dusting up the vocal chords and the fingers for the occasion. There will also be other W.T.B.A. members performing, plus we have managed to acquire the services of a top renown local band. We have Vicki and Eddie to thank for this successful idea and knowledge, not to mention the rest of the core group for all their help and effort. So as you can see WELL DONE EVERYBODY!!!! Keep up the great support and the fund raising and any new ideas that we could pass around to everybody to bring the funds home. Take care and happy training. Love and Peace. Mause.



Have a safe and happy Christmas everyone: ... Erle.