



COMBAT & HEALING



The Magazine of the World Taiji Boxing Association
Issue No. 31 December 1997

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The Magazine Of The World Taiji Boxing Association
December 1997 Number 31

EDITOR

Erle Montaigue

ART DIRECTOR

Ben, Eli & Katalenas Montaigue

INSPIRATION

Sandra Montaigue

USA

Al Krych

Canada

Mike Babin

Europe

Peter Smith

Jim Uglow

Ken Johnson

WTBA Secretary

Mause Eaglen

**Internet & Computer Consultant To
The WTBA & MTG.**
Patrick Conley USA

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POSTAL ADDRESS:
POB 792
Murwillumbah NSW 2484
Australia
(61-2) 6679 7145
Fax: 61-2-6679 7028
Email: Taiji@ozemail.com.au
<http://www.ozemail.com.au/~taiji>

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Front Cover:

Dr (Master Surgeon) Adrian Inchauspe from Argentina at Camp97 showing that he is indeed a 'dark horse'!

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Tai Chi International

Finally, a well balanced commercially available magazine on Taiji. Erle Montaigue is the Australasian Correspondent for this magazine and will have an article in each issue.

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The longest continually running Martial Arts Magazine in the world. Erle Montaigue has had a column since 1983. Back issues available.
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Juggling Your Way to Sung

Michael Babin

For some time I have often toyed with the idea of requiring that my senior students learn basic juggling skills a pre-requisite to learning some of the more challenging forms and training methods. Learning to keep three or more balls in motion still seems to me a very real expression of the sung state which, in itself, is the essence of any internal martial discipline.

Keep the various stages of learning any competent internal martial art in mind when reading the following description of the various stages of learning to juggle.

As a rank beginner, you spend a lot of time just tossing two balls from hand to hand, almost simultaneously, and it's difficult to keep even two balls where you want them as they flip back and forth. The tendency is to use too much strength and either throw them too hard or not hard enough. {P.S. I recommend starting with two balls as opposed to machetes or "live" chainsaws as I have seen done by professional jugglers!!!}

As an experienced beginner, you tend to move in a rather stiff fashion and over-use your arms and drop one or more of them frequently and it's hard to see how you can ever get three or more in the air. You spend a lot of time adjusting your stance and stepping wildly to try and catch the balls as they go off-

course.

With time, you get to the point that you can, sort of, keep three or more balls going. Strangely enough, when you concentrate too much on the process — you're more likely to drop the balls. Conversely, when you start to day-dream or think about the chores you should be doing (or the article you should be writing!) — you're also more likely to drop your balls.

Eventually, you get to the point where you just pick up the balls and your hands seem to automatically get them in motion.

Eventually, you get to the point where you just pick up the balls and your hands seem to automatically get them in motion.

Later still, you get to the point where you no longer have to consciously change what your body and hands do to get them to speed the balls through a variety of patterns. In addition, there's very little wasted upper or lower body movement — you only have to step if you are consciously walking while you juggle.

Your arms and shoulders also move a great deal less than they used to — your

waist and mind have taken over much of the work as your arms and hands are no longer interfering with the process by being stiff and over-active.

You find that trying to watch the balls, without staring at them, is not as necessary as it once was and even counter-productive. Looking "through" the pattern that they make is more "satisfying" and you begin to feel relaxed and stable. You can also chew gum or think of other things without the lack of conscious control affecting your ability to juggle.

If you practice long, and well, enough, you eventually get to the point where you can go months or years without practice and still be able to juggle when presented with the opportunity. You're initial movements are a little rusty; but you get the feel of it back almost immediately.

Like pa-kua or tai chi martial skills (or swimming, riding a bicycle, etc), once internalized, juggling is part of your cellular memory — there if needed.

Now if we could only store-up the self-healing side of standing and moving chikung, we could do away with the need to practice completely!

THE PATH

Mark Boys

Senior Instructor Australia

To be truly on the path,
One needs a teacher
Who can transmit the slowly
Unravelling messages
Contained Within the forms and exercises.
Killing the urge to imitate,
Stimulating self realization,
Your medium continual hard work,
Realistic confronting flexible, changing,
Gently relentless.
Sensitive to currents within and without,
Stripping false notions,
Unblocking qi flow.
Hysterical, emotional physiological ideological,
Until once again like a child,
You stand outside of the average
Man's concerns.
And respond to the world as naturally,
As the wind, a rabbit, a snake, a sage, a fool, a typhoon.
All of which join in the teaching as do you.

Mark would like to share his taiji knowledge about a bit, (as well as learning some), particularly overseas. If anyone can sponsor or employ Mark as a teacher, he would love to hear from you.

Please write to:

**7 Kiola Place
Forster NSW 2428
Australia**

Bagwa Post: Door- way to Hao Ch'uan

by Darrin Coe

In doing the post one must be properly focused and moving in a balanced, coordinated and harmonized manner from the torso and waist.

The focus point must be on "no-mind" centered in the Dan Tien or you will continually loose physical balance. This is simply a function of the way the post is structured.

The focus point must be on "no-mind" centered in the Dan Tien or you will continually loose physical balance.

Because the post has fewer physical movements one is able to spend less time "thinking", and more time "being" and just allowing the energy to move; this is what is meant in the classics, when they state one must allow the energy to move the limbs and not the muscles.

At the point one is able to focus with "no-mindedness" the doors to the Hao ch'uan level of training will begin to open. Your body will become more and more like a rag-doll; and you will feel as if your are doing each movement very large and open but to the observing eye it will look as if you're just jerking about and not rally doing anything.

The body will begin to memorize these Hao ch'uan feelings intuitively and you will begin to see them showing up in your form eventually and sooner than if you were only training in form alone.

Once you are doing the post at the Hao ch'uan level then the many martial applications, ranging from strikes to St. 9 and CV 22 to strikes into GV 26 and the girdle meridian, will begin to be revealed to you. You will know they are correct because they will feel correct.

Once you are doing the post at the Hao ch'uan level then the many martial applications, ranging from strikes to St. 9 and CV 22 to strikes into GV 26 and the girdle meridian, will begin to be revealed to you.

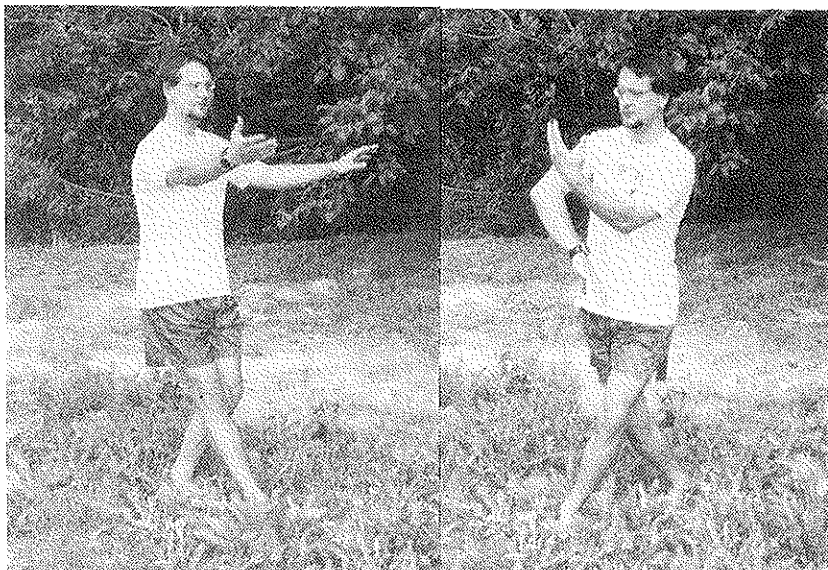
More than any other form, the post also teaches us about the complexities of movement and striking necessary for infighting and standing grappling. The more you do the post you will notice your footwork becoming smaller and smaller, while still maintaining a great level of power and energy. It is at this point that you will begin to see the throwing and chin Na applications in the form.

I believe that the Post is vital to one's internal training and should be learned prior to any work that is done with a long form. Without the Post exercise I would have a much more limited view of what it means to train internally as well as what the movement of energy feels like at the higher levels of internal training. I think that training in the Post and in Qigong will much better prepare one to train with a long form as well as to survive an attack situation.

I believe that the Post is vital to one's internal training and should be learned prior to any work that is done with a long form.

Finally, I do not believe that you can begin training in the medical aspects of Taiji until you are training with the Post at a Hao ch'uan level simply because you will have an even greater understanding of the use of the mind and the focus of energy that is necessary for working internally both martially and medically.

Darrin Coe teaches in Colorado USA.



Darrin Coe Demonstrates two Postures From The Post

Photo No. 1

Photo No. 2

NEW TITLES FROM ERLE MONTAIGUE

MTG158

Taiji Corrections Vol.4 Push Hands Part 3.

Carries on with the push hands advanced methods leading into 'small frame' push hands.

MTG159

Small Frame Taijiquan Form, Volume One. From Camp 97

For the first time ever, this illusive form is taught. Explaining the real difference between yin and yang. You will never want to perform taijiquan any other way! Includes "Small Circle Qigong"

MTG160

Small Frame Taijiquan Form, Volume Two. From Camp 97

Carries on with this wonderful way of performing taijiquan.

MTG161

Small Frame Taijiquan Form, Volume Three. From Camp 97

Carries on with this wonderful way of performing taijiquan. Also includes the **Small Circle way of push hands.**

WELCOME TO Camp 97

Small Circle/Frame Camp.

I really like to give what I have been given, but often this is impossible because of the relative levels that my students are at. When I 'discover' something that I 'thought' I knew about, but which was not then 'internal' and which now is, I become excited and want to call in my students and show them this 'new' revelation so that they too may receive the great benefits that I feel. So I hold a class and sprout forth of this wondrous thing and I see blank faces bar perhaps one or two!

The reason of course is that in my zeal to teach others, I have not taken into account the fact that most are simply not ready to accept this advanced area of training. So to them, it seems like not much at all. It's a bit like trying to fit a very small bolt into a huge hole. This beautiful thing of precision, that perhaps is designed to hold an entire building together, is lost when it is used incorrectly.

Taijiquan and all internal systems are really quite amazing in what they actually teach you. You not only get an extremely effective way of self defence and a way of healing oneself and others, you also receive a way of knowing exactly what to do. So what does that mean? It

means exactly that. When we do not know what to do, when we are confused, our art will let us know what to do about it. For instance, perhaps we have been practising for several years and the level of competence has risen to the level where it has become sub-conscious competence. I.e., we no longer have to think physically about what we are doing when practising taiji or bagwa etc.

For instance, perhaps we have been practising for several years and the level of competence has risen to the level where it has become sub-conscious competence.

Perhaps we have not practised for some time for any number of reasons. So things simply begin to go wrong, we feel out of sorts, become angry easily, eat too much etc. This imbalance grows until it becomes unbearable, and perhaps at 3 a.m. we wake and for some weird reason just have to perform the taiji form. Then, everything falls into place; we know exactly what to do. It's like you have something that is alive inside of you and it is guiding you in your daily life. It can become a bloody nuisance sometimes when you just do not want to do anything, but you know you

WTBA NEWS

From Erle Montaigue

must.

It's like this all the time in my own training. I'll come to an impasse where my teaching is concerned and I just do not know how to transmit a certain area to my students, the classes become, to me, boring and I feel as if I am just not getting across what I should.

This feeling will grow until I am so out of balance even after performing my morning ritual of training, that I am woken up at exactly 3 a.m. one morning in particular, when the lungs are just beginning to 'kick in' (as far as qi is concerned). I perform either Yang Cheng-fu's or Yang Lu-ch'an's form and an idea will come, exactly what I needed to teach what it is that I needed to teach or to write etc. I have been meaning to write an introduction to Camp 97 for some weeks now and this is as a result of exactly what I have been writing about. It is in fact now 4.20 a.m. and I have been practising since 3 a.m. I have in fact become so used to this that I set up a small tape recorder that has one of those voice-activated mechanisms. When I 'get' something, I talk it through while doing the form and the recorder starts automatically.

The Small Circle

For years now, I have been trying to find a way of teaching my students about the 'small circle' way of

performing the Taijiquan form, I have tried everything and still only a few advanced students are only beginning to get it. So now I think that I have found a way to teach this wonderful area. And I am again excited about teaching, because I know that I can again see those smiling faces when my students also feel the great things that I experience when I perform the form at its 'small circle' level.

The small circle level of Taijiquan has been talked about ever since this great art became popular back in the late sixties in the West. But not many have actually understood what this actually meant.

The small circle level of Taijiquan has been talked about ever since this great art became popular back in the late sixties in the West. But not many have actually understood what this actually meant. Many simply performed the form smaller, making every movement proportionately smaller. But this was nothing different as everything was still basically the same, only smaller. The 'BALANCE' was the same! So if we are out of balance, (and most of us are), causing the form to be smaller, will do nothing but perhaps give you less exercise value. In order to

change our 'balance' so that all of the great benefits that we are supposed to receive from Taijiquan, happen, we must change the relative sizes of the movements in proportion to what the relative parts of the body are doing.

Do Not Wave Your Arms

Take a look at your steps and what your hands are doing in proportion to what your weight is doing. You will probably find that your hands and arms are doing much more movement than what the movement dictates. This is 'large circle form'. Your qi is not concentrated; it is large and flapping, waving. In order to make a movement with your arms that it the same as your step, the arms must move an inappropriate amount. But the upper body and lower body are not the same qi wise or physically. The upper body is yin relative to the lower body and it moves less. I mean that it moves over a lesser stroke. So we must cause the upper body movement to only move with what the internal qi is doing and then co-ordinate all of this with the weight changing and turning of the waist. The waist is the 'RULER'. The waist tells us where to go and how far to go, it is the head of the column, the flag bearer. The waist does not move much at all. So when we take the waist movement and the weight changing then co-ordinate this with the arms,

we see that the arms actually do not move much at all. We have this very powerful force (the waist and legs) being concentrated down into something small, the hands. When the qi is concentrated into the hands in this manner, we finally realise the power of qi. 'BALANCE' does not mean and EQUAL amount of movement; it means an appropriate amount of movement for each member of the body.

When the qi is concentrated into the hands in this manner, we finally realise the power of qi.

When the movements of the hands are 'small circle' and move in accordance with what the waist is doing rather than when the feet are doing, the power felt in the hands is incredible. And this is what I will be teaching as the main area at Camp 97. I will be using the Yang Cheng-fu's form, as this is the easiest to transmit this difficult area. There is a danger of course, in that others will see you doing what you call Taijiquan but it will not look like what they are doing. For instance, you will not even form a fist, and an onlooker will think that you have not done an important move. But you have of course and this is another important area of 'balance'. The balance between what the mind thinks and what the body does. In

order to have complete balance, and this is the MOST IMPORTANT area of anyone's training, we must also have balance between mind and body. If you 'think' about doing something then you do exactly what you have thought about, the mind is already on to the next move, it hasn't waited for your body to complete the movement. This is an imbalance.

Once you have thought about it, it has been done! This is the way of the mind. What you think about, you do, as the mind cannot distinguish between real and imaginary.

So if you think about a punch for instance, boom, it's done, very small. So you must adjust your movements to accommodate this 'smallness'. Only then will your internal and external be balanced naturally. The qi will be balanced with the movement in total harmony. And it is simply amazing what you can do when you are in perfect balance. Even almost there, things begin to change.

For years I have been showing students this level of Taijiquan, but have always stressed to not attempt this level until you are ready. And this is still true for the beginning levels. It is important for beginners to perform only the very basic building block method of form. For those beginners it is however also important to see the advanced levels, otherwise they will not have anything to strive for,

nothing in their mind's eye for the years to come when Taijiquan begins to teach them. But for those students who are 'getting somewhere', who have entered the first doors to Taijiquan, I am now teaching the small circle form.

I now believe that this is crucial in learning Taijiquan and the internal arts. Otherwise the out of balance way of performing will become entrenched and will be very difficult to change.

I now believe that this is crucial in learning Taijiquan and the internal arts. Otherwise the out of balance way of performing will become entrenched and will be very difficult to change.

Push Hands

This camp we will also be concentrating upon small circle push hands which is also a way of balancing the body and mind and also of learning about transferring the qi. This will be the backdrop of Camp 97. Push hands, when learnt correctly with absolutely no competition involved is an amazing teacher of not only self-defence and healing but also of life. Here, we learn to co-ordinate not only internally, but also with the qi of another

person. In this way we learn sub-consciously to co-ordinate with the qi of an attacker for instance or with someone that we are trying to heal. It then does not matter what the attacker does to us, we have already moved as we are connected with his qi. This is the real way of push hands, not some stupid physical competition to see who can push the best! Push Hands has actually nothing at all to do with pushing!

Qi Disruption

I always like to give attendees to my camps something physical that they can take home with them when they leave, something whole, or finished. So I will be continuing with the wonderful 'Qi Disruptive' forms, numbers five, and six.

In this way we learn sub-consciously to co-ordinate with the qi of an attacker for instance or with someone that we are trying to heal.

These are much more complicated than the four that I taught at Camp 96. However, from Camp 96 we learnt that not everyone will remember everything, and this does not matter, just as long as you learn one thing. So if you only learn Qi Disruption

Form No. 5 and only vaguely gather in No. 6, do not worry, as this will hold you I good stead for when you begin to learn the forms in earnest either from your teacher or from my tapes.

Qi Disruption form No. five is called, "Waving Form", it works upon the lungs and is good for treating lung disorders. It also contains some of the most beautifully devastating and deadly self-defence methods. No. Six form is called "Closing Up" form where we are able to close a person down both physically and internally. It works upon the heart.

The WTBA camps just get better and better and Camp 97 will be no exception. We again have people from all around the world, mixing cultures, ideas and ways of learning. And for this aspect, even if there were no other learning, it would be worth the great effort that many make to get here. Everyone is a teacher at the WTBA camps, with everyone contributing what they know. I will be teaching from 8 a.m. until 12 noon five days per week, but the training does not stop when I leave. All of my students have found that there is a great joy in giving something special to people, and this stuff is really special.

Have a great camp.
Erle Montague

Well, that was the camp to end all camps!

Everyone who attended camp 97 said that this one in particular was the best ever in terms of friendship, food, training and inspiration.

We had people from all around the world all sharing their different cultural experiences and training. Many went away on the last day in tears, and all have vowed to come back to camp 98.

The small frame or circle form went down even better than I had expected it to. I have never actually taught this form formally, only trying it out on my experimental students here on Horse's Head. There has never been a way to teach this form as it was always left to the student to simply come across it. So, I worked at it and after a few failures, came across a way of teaching this form which I presented at camp 97. the attendees have discovered a new way to perform their taijiquan form, giving much more meaning to what they are doing. At last, all of those things that we read about that should happen are happening with the performing of small frame form.

Many have tried and many have failed simply because their own level of competence has just not been up there. Small frame form can only be taught or demonstrated by someone who

has reached such a level gained only after many years of practise. You simply cannot take the big open form and teach it smaller! This is NOT small frame form. Small frame form only comes when the internal qi is in total balance which then causes the external movements to also be in total balance.

Once someone understands the basic principles of small frame form, it is a relatively easier task to take that idea and put it into the whole form. So at camp 97 I concentrated upon the first third of the form in the hope that those who actually got it, would be able to then take it home and work on the whole form at small frame level. And from the phone calls and letters after camp 97 many are doing just that. And it is a joy to see.

Finally, also I am seeing many of my long term students and those who attend the camps on a regular basis getting small frame push hands. This method of push hands is the real thing. No more pushy pushy, or pull, pull! This way of push hands really does teach you how to defend yourself at a sub-conscious or reflex level. And that is the level that we all try to get to in our self defence. But if we continue to practise at a purely physical and logical level, we will never get there. Purely physical logical techniques can never be learnt! That's all they will stay as forever

more, just techniques. We must have some way of learning the movements of self defense in an abstract manner so that the sub-conscious brain is able to then convert those images into realistic self defense methods.

If we push or pull during push hands, that's all we will do in the real world and we will be defeated.

Small circle push hands is that method. We are continually defending ourselves against abstract attacks, which is the real world become real attacks. If we push or pull during push hands, that's all we will do in the real world and we will be defeated. And no matter how many so-called masters there are who claim some kind of supernatural power, they are only fooling us and worse making bloody

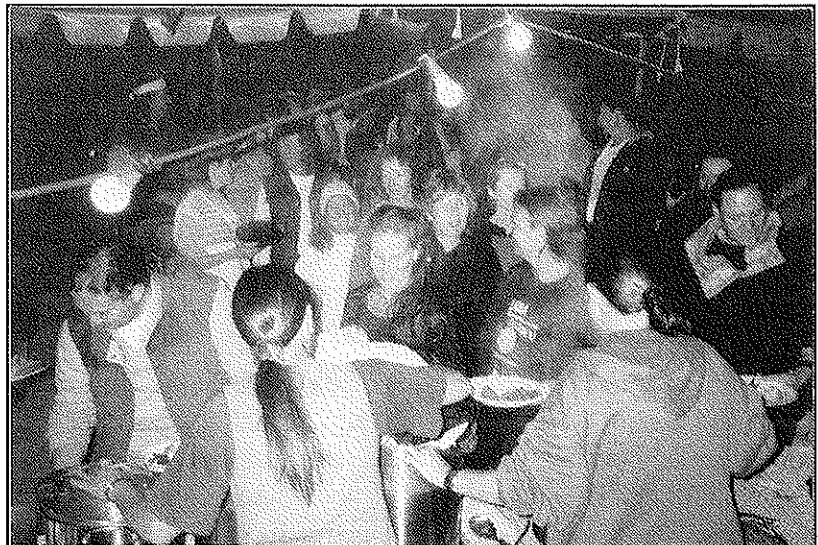
idiots of their students!

It is impossible to control someone's body using your qi! It is impossible to throw someone great distances without touching them! And this is easily tested, just ask them to do it to you! Their answer will be something like "Oh I cannot because my qi will kill you as you have not been trained in my system!" This is the stock standard answer from these charlatans. And there are more and more of them emerging every year.

Mornings at camp were spent upon small frame form. After breakfast we went into qi disruption forms for two hours until lunch.

Small circle push hands was also covered during the second sessions mainly as a break from the main teaching.

Again, there were just so many special moments at camp, that it is impossible to



Dinner Rush at Camp 97

write about them all. However, I will include just a few special moments.

Camp Follies

If our camp follies become any more professional, we will be going to Vegas! Friday evening saw again the event of the camp, camp follies where everyone who has any talent and those who do not get up and entertain the troops. And even after camp, people are still laughing. Al Krych and Adrian Inchauspe (USA & Argentina) were given special certificates called "Give Up Your Day Job"! The New Zealand crew again did us all proud with their send up (as were many) of myself and my video productions. We in fact have a tape called CAMP FOLLIES 97. The cost is only \$20.00 plus postage and it is worth a look.

Awards

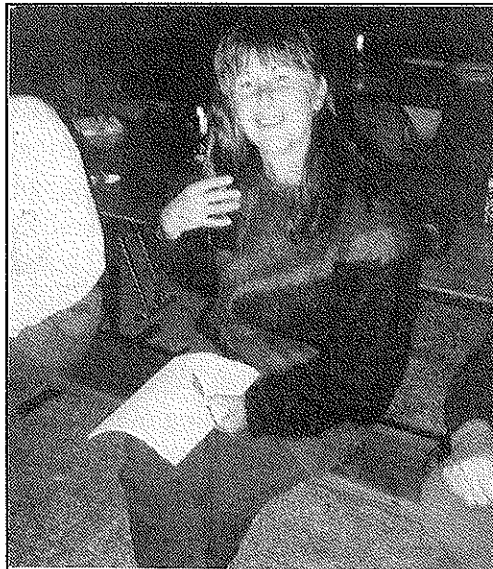
I gave out many awards again this year. For the first time I have given out "Erle Montaigne Life Time Awards". These went to Jim Marincic who has been around for so long that I can't remember when he first joined. To Annie Blackman for her never-ending striving for excellence over many years and also to Al Krych who has also been a great joy as a student and friend over the years. The Yang Lu-ch'an award went this year to Jim Marincic and the Yang

Cheng-fu award went to Caitanya Nrsimah Das because of his monumental effort to simply get here. It took him 4 years to get here from Venezuela! Lyn McAlister was also given a "Friend of The WTBA" award

and never telling anyone.

Aude Lesimple received the award called "Spit into the Wind" as she has put up with a lot in her home country of France in teaching my methods.

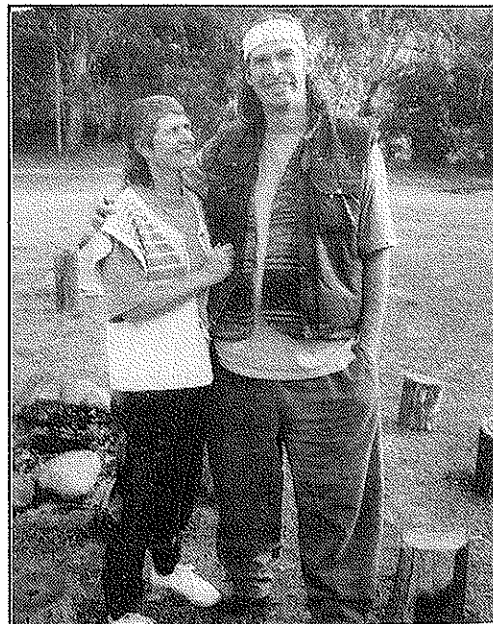
All I can say is this. If



A Very Special Lass, Annie

for her efforts to help the WTBA in many ways silently

you can make it any way, get to camp 98!



Axel (sticky hands) Post and My Hobson



The Camp



Jim Marincic, Al Krych & Jose Freitas.

Other WTBA News

From camp 97 we now have several more senior WTBA instructors and instructors. We continue to grow in friendship, no ego, no who is better, just friendship.

This year we have made a concerted effort to begin work on our own place for our annual camps. It will take a few more years until we are able to actually able to use Horse's Head but we will get

there. Until then we will still have the beautiful setting of Wollumbin Nature Reserve for future camps.

A new magazine called "*Tai Chi International*" has gone onto the shelves at newsagents and by subscription. It is run by Robert Poyton in England and seems to be the most balanced one of its kind yet. I will have an article in each issue.

It's about time that the monopoly of the American Magazine called "Tai Chi"

was broken. It is just not healthy to only have one commercially available magazine as the editor of any such magazine has too much power and that power can be easily either intentionally or otherwise abused. So I urge all of our members to either take out a subscription or go to your newsagent and ask them to get it in for you. The details are on the inside front cover of this issue. The WTBA is heavily represented in this magazine.

Our school in Portugal grows stronger every day with Jose Amaral (formerly of South Africa) running the school and with Jose Freitas as our secretary in that country. More and more friendship between our UK schools in England, Wales, Scotland and Ireland is now being shown with many getting together for informal gatherings for training.

Peter Smith is fast becoming one of our major representatives in the UK as he is training so hard. And Carl Rutherford is also teaching in the UK.

My new set of books, *Internal Gung-fu* "*The Complete Story*" Volume One, "*Qi*" is being completed and we should have it published by early 1998. It will be much larger than I had expected as there is just so much information in volume one.

Many of our WTBA members are fast becoming computer literate with many going on line with their own home pages. Paul Brecher is

the latest one to go this way.
If you look up my home
pages at: [http://](http://www.ozemail.com.au/~taiji)
www.ozemail.com.au/~taiji,
you will find Paul's address
listed on the front page.

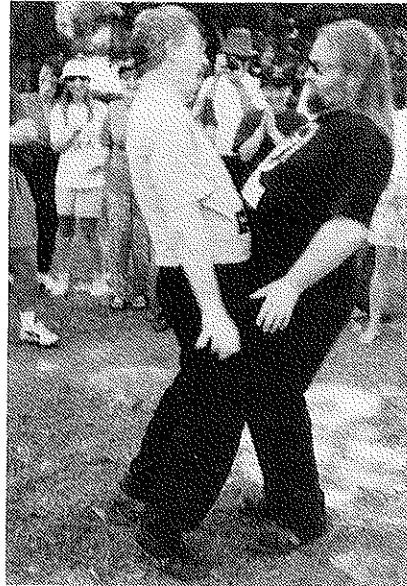
Camp 98

Our camp in 1998 will
begin on the 28th of August
for the arrival day (Friday)
with leaving day the 11th of
September. So, begin saving
now as it is not so hard when
you spread the cost out over
the year. I know that people
are already planning Camp 98
Follies with the theme being
Oriental.

I was hoping to change
the date to a little later to
accommodate those who
work in with school holidays.
However, as the States in
Australia all have different
school holiday times, it
makes it a little difficult.
Then I also looked at prices
and time schedules for cost-
ing of airlines and it would
cause the price for our over-
seas visitors to be much
more. So, it will have to be
basically the same time as
this year. We will not have
our own venue up and run-
ning by then so Camp 98 will
again be held at Wollumbin
Nature Reserve.

Closing date for Camp
98 will again be the 15th of
July 1998.

As this is our Christmas
edition and as I am writing
this part of the Magazine on
Jewish New Year, Happy
New Year and my wish to all
of my wonderful friends is



Petro Smith & Lewis Forbes:
Penguin Boxing



Caitanya, Jose, Adrian, Tomoko

love and happiness and remain
safe this Christmas and New
Year.

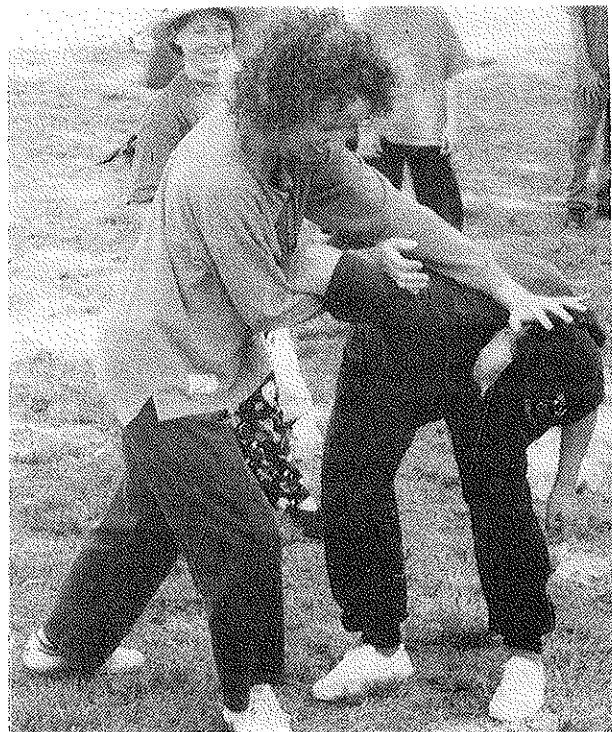
I hope to see as many of
our members in 1998 as
possible.

Erle

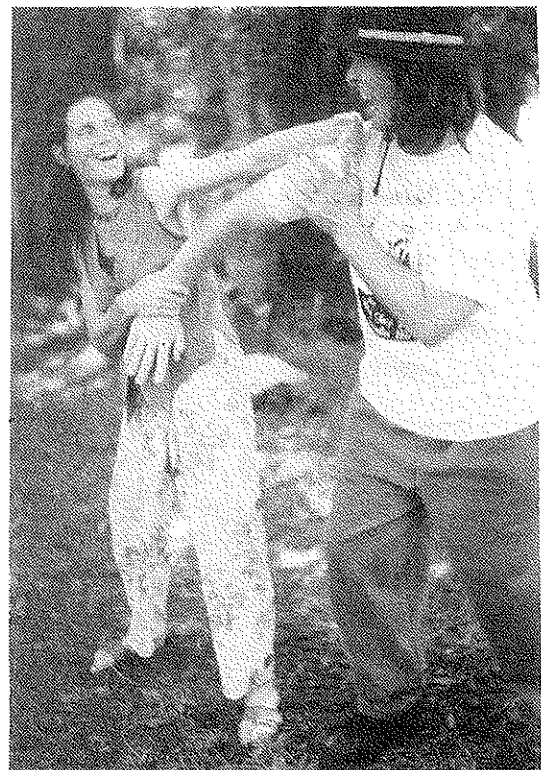
COMBAT & HEALING



Break Time Camp 98



Susan Sharr & Tomoko Kabasawa



Axel Post & Fiona Greenlaw, Showing
True Camp Spirit

A FA-JING JOURNEY

By Paul Brecher

When I began training twenty years ago I had never heard of fa-jing and I never suspected that it would eventually be the at centre of my martial, health, self and spiritual development. It is only now that I can start see were it is that my fa-jing journey has taken me / is taking me.

My understanding of Fa-jing over the years has developed in a rather jumbled way however in this article I am going to try and create some kind of structure.

In the beginning when I used to hit someone it would just be with my fist or foot and the action was always 'out there', I used to make a big effort without getting much effect. Now when I fa-jing it is all 'in here' and there is a big result with little effort. The more internal the fa-jing becomes the greater its external self-defence effectiveness.

So by concentrating on the development of Tat Chi's Internal Principles one is able to get to higher and higher levels of fa-jing. At the highest levels fa-jing is more than just a way of defeating opponents and creating good health, it is a way of changing the future.

The best place that I know of to develop the internal principles to make fa-jing possible is in Yang Lu chan's Old Yang Style Tai Chi Long Form. Beginners do the whole form slowly, intermedi-

ates make certain moves big fa-jings. Then the big fa-jings are done with slap steps. At the most advanced level all the moves are small fa-jings. Then the small fa-jings are done with shuffle steps, apart from the big fa-jings, which are still slap steps. At its highest level the Old Yang Style becomes H'ao Ch'uan Loose Boxing and it is at this stage where every movement in the form is some type of fa-jing, that the most advanced type of fa-jing is attainable, which I call The Vibrating Palm.

I used to make a big effort without getting much effect.

The first set of internal principle to be put into the form to create the right environment for fa-jing could be called Internal Principles of Posture. For this the feet claw the ground, to help develop rooting and activate acupoint kidney 1. The knees are slightly bent, to activate the lower Tan Tien and strengthen the legs. The first point on the conception meridian is pulled up in rhythm with the reverse abdominal breathing, to help pump the chi up into the body.

The spine is stretched in to first a vertical straight spine (this activates the governing meridian) and then at a more advanced level a 'C' back (this releases Yang survival chi. The tongue is on the roof of the mouth, to connect the governing and conception meridians together so that the chi can circulate. The shoulders are relaxed and down,

this allows us let go of tension and is also part of the 'C' back.

The elbows are lower than the shoulders, again this helps there be less tension, and it also makes it easier for the Hip Power to connect to the elbows. The armpits have a space under them; this keeps the shoulder Joint open to the chi flow and keeps the Kwa (bridge) open. The arms maintain a circular shape, this is part of the Kwa and also by not having the elbows bent the chi flow is not restricted. The hands are slightly flexed and concave; this brings the chi to the hands for making the Dim Mak Claw effective.

The next set of internal principles to be added on top of this could be called Internal Principles of Movement. Starting with Circular/Spiralling/Smooth movement, to aid the chi flow. Sung, to increase the chi flow, develop a lower centre of gravity and bring about Loose Heavy Power. Rooting from the legs pushing against each other and the ground, to develop stability and Earth Power.

Waist Rotation to generate Centrifugal and Centripetal Power. Lower and Upper Body Integrated Movement, for Whole Body Power and Counter Toque Power.

Sinew and Tendon Activation, for Jing Elastic Resilient Power. Connection as a result of each part of the body being moved by the pervious part, this develops Flowing Power.

Opening and Closing of the arm and spine bows, to have whole body breathing integrate the 'C' Back Power with the

Squeezing Chi Power. Avoiding Double Weightedness in the hands, to keep the ch'i dynamo turning and to develop the Yin Yang Palm Power.

So we have three levels of fa-jing, the first is the basic shake the waist, shift the weight and shout type of Big fa-jing for which we need to have all the Internal Principles of Posture operating smoothly. This Big fa-jing is like a tiger impacting with its prey and can be made to happen, you can do this fa jing, and it comes from you.

Avoiding Double Weightedness in the hands, to keep the ch'i dynamo turning and to develop the Yin Yang Palm Power.

The second more advanced and more internal type is the Small fa-jing, which is only possible when we have the Internal Principles of Movement all operating simultaneously in an integrated way. This Small fa-jing is like a snake striking and cannot be made to happen, this fa-jing does you, and it comes through you.

Getting to this stage in my fa jing journey took me ten years; it was a very long way to go to get something that can't be seen. I got there because I met Erle back in 1987 Just by the beach near Byron bay in eastern Oz and he showed me the whole of Yang Lu chan's Old Yang Style Tai Chi Long Form with the Fa-jing. It was like a treasure map with the route clearly marked out on it. So its now ten

years later, I've followed Erle's foot steps in the sand and now I'm walking into the third most advanced type of fa-jing that happens at the H'ao Ch'uan level, I call this the Vibrating Palm Fa-jing.

To get to this third level of fa-jing one needs to have the third set of internal principles that I have decided to call Internal Principles of Intention. At this level I have found that a certain type of energetic momentum has accumulated over the years and this last set of principles although very small have a very big effect. They tip the balance and cause the Vibrating Palm fa-jing to occur.

There are only two of them, the first one is just like one tiny pebble added to an overhang that is enough to start an avalanche. This internal principles I call the 'Chi Wave', it flows through the hips and causes the hands to move in a wavy way. As the top end of the big leg bone (the femur?) pushes into the hip it feels like a wall of chi pushing the body forward. The hips move like a wave, you are not moving them; the chi flowing through you is moving them. This will causes the hands to move like a wave, if you have it you can just see it in others, if you don't have it you can't see it.

The second internal principle I call 'Being Dangerously Mad' this is like with a forest of dried wood where one tiny match is enough to start an inferno. With this internal principle the body behaves like a shark in a feeding frenzy and the eyes burn very brightly. I showed this level of the Form to an old martial arts friend of mine who I hadn't seen for many many years, he said he thought I

looked 'bloody mad'.

To me it seems that the big fa-jing can be made to happen and the Small fa-jing cannot because it comes through you rather than from you. And The Vibrating Palm fa-jing is the biggest mystery of all, the few times it has manifested itself to me have been amazing and exciting. With out a doubt its appearance is encouraged by having the Internal Principles of Intention activated but it is something above and beyond them.

To me it seems that the big fa-jing can be made to happen and the Small fa-jing cannot because it comes through you rather than from you.

There is a very slight visible shaking of the hand but you are not shaking the hand, it feels like all the bones in the hand are vibrating. When you have finished the form and the vibrating palm is no longer visible on the outside you can still feel it for a while on the inside.

Well this is where I am now on my Fa-jing journey, I hope that this article which is my interpretation of the map that Erle gave me will be of some use.

Paul Brecher is the W.T.B.A Representative Senior Instructor Grade Two for Central London and can be contacted on:

0181 264 8074

MINI CAMP 1998

I will be holding our week long mini camp here on Horse's Head Mt Burrell NSW Australia beginning (arrival day) 13th of March and ending (Leaving day) 20th March 1998.

This year we will only be taking a smaller number of students and we have four attendees already. All Brits!

COST:

The cost for the week's training including our regular Sunday class with all of my regular students will be **\$350.00**. This does not include accommodation or food.

ACCOMMODATION

I am negotiating with the local Om Sai Ram farm which is only about 1 mile up the road from Horse's Head. They have 5 acres of beautiful grounds with cabin accommodation. However, the farm is up for sale. Hopefully, they will not have sold it by March 1998. As yet, I do not know what price they will charge us. If we cannot hold it there, we will be back in the local van park where the cost per van (usually 2 people in each) is about \$100.00 per week.

TRAINING

I have been asked by several attendees to concentrate upon **push hands** at this camp. However, I will also as usual, cover anything else that individuals wish to go over. And as usual, I will try to give everyone some one on one time.

GETTING HERE

Fly in to either Brisbane direct then take a transit bus from the terminal to the Transit Centre in Brisbane. Catch a **Kirklands** bus to **Murwillumbah** where you will be met. Or, fly into Sydney then take a domestic flight to the **Gold Coast** where you will be met at the airport.

WHAT TO BRING

Sleeping gear, sleeping bag, plate, cup etc. Towels. There is a small shop for essentials at the van park.

Instructor Profile

Michael Babin

Like many of those who I have met over the years, I came to taijiquan because I was overweight, in poor health and fearful. Twenty-four years later, I'm still overweight but two out-of-three isn't bad.

Starting in 1975, I studied a variety of interpretations of the *Yang style* with local instructors as well as also learning a variety of Chinese hard styles including *Preying Mantis*, *Choy Li Fut* and *Wing Chun-do*. After six years of this, I was sure I knew it all. Then I met *Allan Weiss*, a student of the late *Lee Shiu-pak*, and he very kindly shattered all my illusions about my level of understanding of taijiquan. After five years with Allan, he certified me as an instructor in 1985.

For the next few years, I taught my own classes, wrote articles for the American martial arts/taiji magazines (including: Canadian Martial Arts, Combat & Healing, Inside Kung-fu, T'ai Chi, Australasian Fighting Arts, Black Belt, Karate/Kung Fu Illustrated, and Official Karate.) I attended workshops and training camps given by such North American taiji experts as the late *Eric Chew*, *Sam Masich*, *Yang Jwing-ming*, *Liang Shou-yu* and *William C.C. Chen*. They, as well, each in their own way, helped me realise that I still didn't know much!

I had been corresponding with Erle Montaigue for some time when I invited him to Ottawa to do a workshop the first year that he toured North America (1990, I believe). As a result of that experience, I decided to abandon almost everything I had been practising and teaching to "start anew" from his videos and workshops and have been doing so since that time. Since joining the WTBA in 1991, I only practice and teach Erle's interpretation of taijiquan, qigong and Bagwazhang. I still don't have any

answers; but a few of the questions are starting to make sense!

I have taught introductory courses, mostly in the healing aspects of taiji at a variety of community and fitness centres. I have also given workshops on various aspects of taiji and Bagwa in Kanata, Cornwall, Pembroke, Guelph, Winnipeg and New Jersey.

My two books, "**Tai Chi ch'uan: The Martial Side**" and "**Power Taiji**" (the later co-written with Erle Montaigue), were published by Paladin Press in 1992 and 1995 respectively.

I live in Ottawa, the Capital of Canada, with my wife and two sons (Oh, yes, and Will-o'-the-Wisp, our cat!)

I will try and include a profile on some of our major WTBA instructors in each issue. (ERLE).

From Bill Barnes

WTBA Manchester England

The first question anyone who has not come into contact with Taiji asks is "What is taiji"? There is only one correct answer: Taiji is a personal discipline. Some use it as a form of exercise, some as a form of moving meditation, others claim it is a spiritual experience, or the very highest form of martial art. Perhaps it is all of these and more.

What each individual gets from their practice can only equate to the sum of what they put into it; the quality of the instruction and guidance they receive from their teachers is of the utmost importance. However, the teacher should only be the beacon and the signpost to guide the student and indicate the way.

The path each student treads on the way to enlightenment is a personal path; each should follow his or her path in stillness and silence without striving.

In silence everything is heard.

In stillness, all things are accomplished.

Follow your practice diligently, give yourself freely to those who seek your help and **never knowingly do harm to any other creature.**

In Memoriam

Eric Pin-Wee Chew (1924-1997)

From Michael Babin

I first met Eric, several years ago, when he came to visit one of my taiji classes. His son was living near Ottawa for work reasons and Eric was visiting him from his home in Seattle, WA.

Eric was a Wu-stylist with many years of dedicated practice and teaching under his belt and we took an instant liking for each other, despite our age and cultural differences. He was also that rarity, a gentleman in every sense of the word, who was more interested in sharing his enthusiasm and experience than in arguing about whose approach to taiji was the most correct.

Eric led weekend workshops on the Wu style for my students several times during his annual visits to the area and it was always a pleasure to renew our friendship. I had not seen him in recent years as he and his wife had moved to Texas and the son he came to visit also moved to the USA; but we continued to correspond.

He died on August 31st after a lengthy illness but is not forgotten by those whose life he touched with his kindness and good example.

Taijiquan

The Grand Ultimate Fist

Jeremy Frost (USA)

There have been many articles that purport to explain the true meaning behind Taijiquan, some more eloquently written than this one. These articles try to give reasons why the "grand Ultimate Fist" has been turned into a mediocre way of "low impact" exercise for the elderly. Well, now it's my turn to share what knowledge I have to try and solve the mystery.

When I say 'mediocre' I am not putting down the amazing health benefits of Taijiquan in any way. I am merely trying to state that in my own and many other reputable Taiji Master's opinion, the way Taiji is being performed today, in most cases is a sad expression of its original content and value to the martial as well as to the healing arts.

We, as societies are now exploring and entering, I hate this expression, "new age" methods of rejuvenation and health through natural means. But like always, we get a few bad, and in the case of Taijiquan, many bad apples in the barrel trying to cash in on the latest health craze in order to make a few bucks! These are people with totally abhorrent credentials, people who take a two-week course at one of the up-and-coming "new age" health spas, passing themselves off as "Masters" to the mostly ignorant public while charging astronomical amounts for their watered down tripe. Even

worse, are the high pressure salesmen, oh sorry I mean karate masters at these karate Mc dojos offering Taiji courses, of which they are dangerously underqualified to teach, in order to attract some "baby book" new agers to earn more money and attract a more non threatening atmosphere to the "commercial studio".

People as a whole, need to get a more informed attitude in order to pinpoint these, money hungry, egocentric charlatans

People as a whole, need to get a more informed attitude in order to pinpoint these, money hungry, egocentric charlatans and more importantly to know the difference between the good, the bad and the ugly of Taijiquan instructors.

Many people mistakenly take up Taijiquan with the attitude that they will not have to sweat too much or work too hard. When, and if they come across a decent instructor, they don't stay because they don't want to put the time or the effort into 'eat the bitter' in order to have good gung-fu. They believe that by somehow waving their arms, or by just being relaxed, they are going to reap the benefits. These people don't want to believe in qi or in any other metaphysical sciences, they just want to 'do the wave' in hopes by solely relaxing they will get health benefits. If you wish to relax, go read a book, or better still take a nap but if you want vibrant health into old age DO Taiji.

Then, on the other end of the spectrum, you get people who work hard and listen to instruction but, talk about a catch-22, they receive 'hooky' instruction of rather dubious quality and in some cases actually do themselves physically more harm than good. And when it comes to more dangerous practices it is absolutely imperative that you receive instruction from a qualified master on a weekly basis.

Now, I would like to give some sound advice when searching for a teacher.

Make sure the person with whom you plan to study has been doing Taijiquan for at least ten or more years.

Make sure that you can have a rapport with the person with whom you are studying under. If this rapport does not develop within a reasonable amount of time, look elsewhere.

Ask questions! If at all possible, get a referral from a knowledgeable person who knows Taiji.

In the end, let's hope, like with any fad after it passes, the cream of the crop will rise to the surface, leaving the conmen out of business.

Well, this article was in the interest of allowing everyone have a go in the Magazine. I will add however, that Taijiquan began to be a 'fad' some 30 years ago and has never waned in fad quality since then. New generations seem to discover Taijiquan and we then have all the same old arguments all over again, those that I was making back in the 70's. (Editor).