

COMBAT & HEALING

THE MAGAZINE OF THE WORLD TAIJI BOXING ASSOC.



MARCH 1993 NUMBER 12

COMBAT & HEALING

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POSTAL ADDRESS:

Taiji Publications, P/O Box 792 Murwillumbah NSW
2484 Australia (066)797145.

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Our eternal thanks to Kevin Brennan, Editor supreme of Australasian Fighting Arts Magazine for his valuable help and ideas.

printed by 'THE PRINT SPOT' Murwillumbah NSW Australia



ABOUT THE COVER

Mike Sigman and Michael Babin. Two outspoken members of the "World Taiji Boxing Association". Both believe in a less mystical approach to their Taiji.

See inside for their articles

CONTENTS

- 1 Does Taiji Relieve Stress:
An article by Michael Babin on an important part of one's taiji training.
- 3 Tournament Push Hands
An article by Mike Sigman on the judging of push hands tournaments and much more.
- 7 Ken Johnson a high ranking karate man taking to Taiji in a big way.
By Erle Montague
- 12 Taiji, The greatest Qigong
By Erle Montague
- 15 The Active Ingredients By Wally Simpson:
An Australian acupuncturist and Taiji practitioner takes a look at Qi from that level.
- 18 WTBA NEWS PAGE

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DOES T'AI CHI CH'UAN RELIEVE STRESS?

by Michael Babin

Many beginners take-up T'ai Chi because they read or have been told by physicians or devotees that such practice is easy and will help them to learn how to reduce their stress levels.

Contrary to these expectations, it is more likely that the first few weeks/months of classes will serve only to elevate the stress-levels of the average beginner as he or she discovers that T'ai chi is not as effortless as it looks.

Even with adequate and sincere instructor, a novice is more likely to leave a T'ai Chi class tense and frustrated. If the style uses low stances or poor body mechanics; he or she is also likely to be stiff and sore; especially, if the individual is in poor physical condition.

Contrary to these expectations, it is more likely that the first few weeks/months of classes will serve only to elevate the stress-levels of the average beginner as he or she discovers that T'ai chi is not as effortless as it looks.

There is no doubt that, with time and effort, T'ai Chi form practice brings many mental and physical benefits. However, are all T'ai Chi forms and practices really beneficial in terms of teaching you how to reduce your stress levels on a physiological level?



Michael Babin: "I thought I heard someone down here"

Not, it would seem, if your practice consists exclusively of one of the many recent versions of slow form, especially in the Yang style. Modern research is reinforcing the paradoxical notion that you actually have to put some effort into relaxing!

Researchers in a recent study at the University of Wisconsin in the United States reported that vigorous aerobic exercise triggered a significant drop in anxiety/stress levels. More interestingly, the physiological effects lasted for approximately three hours after cessation of the exercise, versus fewer than 30 minutes for quiet relaxation or passive meditation.

Long, slow form is an active form of meditation and does stimulate the body {recent research in the U.S. has shown that such practice provides the equivalent exercise value to walking at a moderate pace for an equivalent amount of time} as well as the mind/spirit.

However, a vigorous workout is more effective in stimulating the

body to produce endorphins, those chemicals that promote a sense of well-being. In addition such vigorous workouts raise the
Babin/stress/3

body temperature which triggers certain chemical changes in the brain that help ease anxiety (hot showers and saunas have much the same effect).

Sadly, many of the modern variations of Yang-style T'ai Chi have become so "effortless" that they do very little in terms of creating either physical skills or internal development; much less reducing stress on an internal level. This is particularly true if you don't do any of the martial exercises of T'ai Chi or if you only do slow form.

Simplifying T'ai Chi is hardly a new trend. In the Yang style, Yang Ch'eng-fu changed his father's form several times to try and meet the needs of larger and larger segments of the Chinese population.

The trend towards making form practice easier is due, in part, to the desire of many modern instructors to make the form more accessible to those who need it the most: those unused to exercise as well as seniors and the physically-challenged.

Simplifying T'ai Chi is hardly a new trend. In the Yang style, Yang Ch'eng-fu changed his father's form several times to try and meet the needs of larger and larger segments of the Chinese population.

Such motivation is laudable as long as such training methods remain in the hands of those they are designed for and do not replace traditional forms for those *WHO ARE OR CAN BECOME CAPABLE OF DOING THEM*.

It is also sadly true that many instructor's change the forms that they have inherited for base purposes. Human nature being what it is, the incompetent or fraudulent are often able to seduce large numbers of students into believing that the less they do physically, the more mystical/internal the benefits. This is often accomplished by wrapping the debased practices in the mantle of "ancient secrets".

It is also sadly true that many instructor's change the forms that they have inherited for base purposes.

Without getting into the fruitless debate of who should or should-not teach T'ai Chi; it is patently evident that many instructors are not much further ahead than their students in terms of real internal skill/knowledge.

In light of scientific research (and common-sense), it would seem obvious that the traditional styles of T'ai Chi (ie., old Yang Family and Chen) and/or those that have fast or slow/fast forms would be of the greatest use in terms of maximizing stress-reduction.

Of course, this does not mean that you should abandon doing the long, slow meditative forms — only that you should supplement their practice with vigorous push-hands; the use of fast forms and/or such methods as punching a heavy bag or a speed ball.

In my own teaching, I have noticed that those days in which students drag themselves to class with long faces and fatigued steps that they usually perk-up dramatically after a few minutes of using me as a "heavy bag" while practicing their techniques with speed and power. On the

other hand, perhaps there's just something satisfying about hitting me ...?

As in all aspects of the internal arts, there is a negative side to reducing stress through a hard work-out. I would like to select one particular aspect which is relevant to those of you who still smoke.

Recent medical research also seems to be indicating that the cardiovascular systems of smokers can be starved for blood during exercise because of previously unsuspected damage to tiny blood vessels.

A combination of smoking and stress pushes the already elevated heart attack risk of smokers even higher, according to recent research done at the Iowa Heart Institute in the United states. Researchers there found that the flow of blood to the heart in smokers fell well below the levels of those in non-smokers during times of aerobic exercise/stress; thus increasing the possibility of heart attack.

Recent medical research also seems to be indicating that the cardiovascular systems of smokers can be starved for blood during exercise because of previously unsuspected damage to tiny blood vessels.

Such damage is difficult to detect through conventional heart tests which means that smokers could be wrongly told that they are "healthy" enough to start an exercise program.

As in any worthwhile activity, a mental AND physical investment is needed to acquire the necessary skills in an internal martial art.

In the long run, T'ai Chi does relieve stress and is relatively effortless — once you know what you are doing! Until then, the average beginner is more likely to leave a class physically sore and mentally frustrated. More

advanced students should finish feeling as if they have worked; but not to the point of exhaustion.

As in all aspects of T'ai Chi and the internal arts, it's really a question of balancing the external and internal aspects of your training.

Michael Babin

Heads the W.T.B.A. in Canada and has been a contributing writer for the magazine since its birth.

The excellent book, "*T'ai Chi, The Martial Side*" is written by Michael and is available from bookstores. For the purpose of ordering, tell the store that it is published by;

Paladin Press
P/O Box 1307 Boulder CO
80306 U.S.A.

You may purchase directly from them as well.

To contact Michael Babin for training etc. Phone:
613-7397805

MIKE SIGMAN

(Denver Chen Style Society)

Mike Sigman has just released two training videos. No. 1 is called "*Basic Building Blocks Of Internal Strength*"

No.2 is called "*Basic Push Hands, Using Internal Strength*".

Both videos are recommended and show some baics that many tend to leave out, mainly because they don't know them. Mike does Chen style, however, his videos are useful for all styles.

You can contact Mike at;
Ph:(303)2789894
312 Crawford Court Golden
CO 80401 U.S.A.

TOURNAMENT PUSH HANDS

By Mike Sigman Colorado U.S.A.

"Peng...is the concealed strength because it is created mainly by feeling and craft and it can be barely discerned in the surface of the forms. ...In tuishou (push-hands) practice, the learner is said to have crossed the threshold only when he has learned the meaning and method of peng. Beginners often take years to accomplish this. The warding force (peng) is used to determine the entering force and its direction of the opponent. It is solid in one respect but void in another. It appears solid but is void in reality and vice versa. The strength and attempt of the opponent is seen, but one's own strength is kept hidden from him. That is why it is called the concealed force. While practicing, not only the hands and arms, but any part of the body which gets into contact with the opponent makes use of the warding force (peng). It has been described as an audible force, because you can detect the fine motions of your opponent as if through the sense of hearing, and you can thus make a rapid response for rapid attack and a slow response for slow attack. The strength needed for warding depends only on the opponent. If the force of the attack from the opponent is heavy, your peng force must also be increased and if it is light, your warding force is also decreased accordingly. You must not hold up against him nor lose contact. Your peng force should not exceed your opponent's."

Ma Yueh-liang and Zee Wen, Taichichuan Tuishou

I listened to a lot of the discussion this year about the low level of the push-hands in many of the tournaments in North America. Although the trend of spoken concern seems to go toward the referees who allow the matches to deteriorate, I think there are more factors involved than just the referees and I also optimistically think that there are solutions to most of the problems.

The most overlooked aspect of T'ai Chi seems to be demonstrable results, particularly as they should be in relation to the Classics, in relation to demonstrations by world-class masters, and in relation to anecdotes of previous masters.

In my opinion, the tournaments offer one of the best forums for the improvement of North American T'ai Chi. The tournaments should be encouraged and supported, but they

have to earn those endorsements by striving for excellence. I personally support the idea of tournaments; I oppose those tournaments which promote poor T'ai Chi Chuan under the premise that all T'ai Chi is good T'ai Chi.

There are two major problems with most current T'ai Chi tournaments, the young level of current T'ai Chi and the seeming inability of the tournament promoters to acknowledge and deal with the growing, but still young level. Defensiveness abounds, too; I've found that any attempt at discussing a demonstrated low level often results in wounded cries of personal attack.

In my opinion, the tournaments offer one of the best forums for the improvement of North American T'ai Chi. The tournaments should be encouraged and supported, but they have to earn those endorsements by striving for excellence.

Certainly it would be more diplomatic to say nothing about the abilities of the tournament officials, but once they allow themselves to be put in a position of judging other (and equally important) people, the door is open to discuss *their* abilities. Bear in mind that these volunteer officials are *not* bad guys...they're just a part of the beginning level T'ai Chi enthusiasts in North America.

Often, it seems, the credentials in "brotherhood and sisterhood" and "T'ai Chi Friendship" far outweigh such incidentals as good T'ai Chi in some of the tournament circles.

T'ai Chi Chuan is a disciplined, multi-faceted hobby which I enjoy more than I can express. The presence or absence of a supportive T'ai Chi clique or of "brothers and sisters" is not of great consequence, although I enjoy almost all of my fellow enthusiasts.

Often, it seems, the credentials in "brotherhood and sisterhood" and



Mike Sigman: Pushing Hands With Rocky Todd

"T'ai Chi Friendship" far outweigh such incidentals as good T'ai Chi in some of the tournament circles. *Esprit de corps* is certainly desirable and I respect all who devote their time to T'ai Chi...but *good* T'ai Chi comes first.

It always bewilders me to hear discussions about results digress immediately into discussions about multi-years of experience, the focus on traditional T'ai Chi, the heroic discussions about the sage-like teacher, etc.

The Problems in General

The most overlooked aspect of T'ai Chi seems to be demonstrable results, particularly as they should be in relation to the Classics, in relation to demonstrations by world-class masters, and in relation to anecdotes of previous masters.

It always bewilders me to hear discussions about results digress immediately into discussions about multi-years of experience, the focus on **traditional** T'ai Chi, the heroic discussions about the sage-like teacher,

etc. These off-the-topic discussions are as sincerely described as are earnestly overlooked the reasons why the talker's form or push-hands is markedly stiff, or why they've never learned to use internal power. It's the immature level in general, I believe, and not just at the tournaments.

Again, I don't attach any ill intent to these phenomena, but they do exist and need to be addressed, since they have an affect on the attitude and approach to tournaments.

The idea of some tournament promoters that you don't have to do good T'ai Chi in order to officiate at a tournament is propagated only by people who don't do good T'ai Chi.

And sure, we could fault individual referees for not having the personal skill and expertise to know the *how* and *what* to guide the contestants toward good T'ai Chi, but how about the level of the judges and the levels of the contestants? Many tournament judges are the "teacher" (often read "friend, con-artist, political ac-

quaintance," etc.) from down the road who has some talking credentials in T'ai Chi, but who is quite often less-skilled than many of the competitors.

Adding to the melee is the fact that many of our enthusiastic competitors are the product of student-level teachers, student-level referees, student-level judges, and overly aggressive fellow competitors. Most of the tournament winners I know are quite content with their victories; further interest in T'ai Chi seems to be based only on its relationship to tournament wins...real T'ai Chi principles often seem to have lost their enticement. If it wins, it must be good T'ai Chi.

At every tournament that I've attended, there have been routine concessions to excellence by allowing officials of questionable credentials to referee and judge.

That's not to say that there is *no* good T'ai Chi out there, it's just heavily outnumbered. It's very difficult to overcome the inertia of many people doing poor T'ai Chi, particularly when **they** don't view it as poor T'ai Chi. And because most North American T'ai Chi is not results oriented, pretty much any abstruse criterion satisfies many practitioners that they are doing "good T'ai Chi."

At every tournament that I've attended, there have been routine concessions to excellence by allowing officials of questionable credentials to referee and judge. Although sometimes unavoidable, such a situation is very unfair to the competitors **and** the spectators, both of whom are the really important people at a tournament, not the officials.

The idea of some tournament promoters that you don't have to do good T'ai Chi in order to officiate at a tournament is propagated only by people who don't do good T'ai Chi. Putting your financial neck on the block by promoting a tournament doesn't increase your skills and

judgement in T'ai Chi, either, but it **does** endear you mightily to the rest of us enthusiasts...particularly if you put on a good tournament.

Because few challenges are being made about the **quality** of T'ai Chi, at **all** levels, many errors are being made. Tournament officiating needs constant scrutiny and a consensus of basic groundrules would provide a framework for the scrutiny.

Because few challenges are being made about the quality of T'ai Chi, at all levels, many errors are being made.

Also, often compounding the problems of a tournament is finding **enough** judges, let alone well-qualified ones. The question often devolves to whether to tolerate some questionable judging or not to have the tournament, with all of its positive benefits, at all. It's a tough call. At the moment, all I can suggest is culling the known *poseurs* from the officials and work our way up from there.

It's diplomatically impossible to obtain a set of qualified judges without "embarrassing" some people who are certain that they're qualified, but we need to go in that direction. It's equally hard to examine some of these subjects in articles without "embarrassing" some of these same people. However, I haven't seen many of these people flinch from the idea of embarrassing some competitors who have lost competitions when they shouldn't have...if the judges had been truly knowledgeable.

The Problems in Particular

Over the last five or six years, I've overheard many comments from the observers of tournament push-hands, some positive, but most comments negative. Generally speaking, I think that the majority of negative

comments refer to the stiff, grappling aspect of most tournament push-hands. The "turning-of-the-corner" which bothers me seems to come with accepting the necessity of a muscular competition in lieu of the soft, skilled competition spoken of in Classical literature.

If, as I've heard voiced, "Tournament Push-Hands" is by necessity a harsher, more muscular version of "Real Push-Hands," then what is the point in sponsoring it? What is exhibited in most tourneys today does not require especially different skills from those found on most school playgrounds. A good wrestler (yes, this has happened quite a few times) can walk off with the trophies if the officiating body allows non-T'ai Chi criteria to prevail in the naive hope that "good T'ai Chi will win."

It's diplomatically impossible to obtain a set of qualified judges without "embarrassing" some people who are certain that they're qualified,

T'ai Chi fixed-step push-hands is not wrestling or fighting, it is far more constrained. If the same constraints are not required of both parties, then the advantage is with the contender who has greater root, strength, and technique, not necessarily better T'ai Chi. The person who is trying to practice good T'ai Chi is at a disadvantage in a contest where the officials' T'ai Chi skills are too immature to know what to allow and what to disallow.

The very important purpose of developing and using internal strength is usually circumvented in the current approach to tournament push-hands.

Modifying the Rules

From the direction of each tourney I constantly hear of new approaches, via the rulebook, which will bring next year's push-hands more in line

with "good" push-hands. If the rules are enforced to the point where non-T'ai Chi aspects are disallowed, then most of the current contestants would be reduced to quivering non-action. If the contestants haven't been taught good T'ai Chi, the tournament rules aren't going to do it either. Again the problem of current T'ai Chi levels arises.

If, as I've heard voiced, "Tournament Push-Hands" is by necessity a harsher, more muscular version of "Real Push-Hands," then what is the point in sponsoring it?

Looking at the other players in the drama, how can we expect a referee or a judge to disallow stiff "Li" (the common, intuitive, muscular strength), when he (or she) him(or her)self has stiff push-hands and doesn't really understand or use "peng jing" (the learned "soft" strength which accesses the ground as the source of power). If the officials don't know the way to good T'ai Chi, how can they lead others to it, no matter how well-intentioned they are?

Push-Hands is a format in which *peng, lu, ji, an* are practiced in order to learn to attack, neutralize, and control the opponent...*while using internal strength*. In formal contests, no other techniques are used, and the elemental T'ai Chi criteria of whole body strength and *peng jing* are paramount.

Observing Push-Hands Matches

In a recent photograph from one of the tournaments, I noticed a well-known *poseur* solemnly judging a push-hands match. Since I know the promoter of that tournament, and I know that he knows how suspect are this individual's credentials, I guess I wonder why it's more important to not hurt this individual's feeling at the expense of those misguided

idealists who have spent a lot of time trying to learn T'ai Chi. We need to look hard at the judges.

With the diverse levels of the officials, not to mention the competitors, of the tournaments, my suggestions would be to simplify the observable criteria which are judged. Some (not all) of the obvious often seem to be ignored by the officials.

Recognition of the true state of affairs will be the first step in bringing about order and the approach toward good push-hands.

Primarily, and most obvious to the officials, any stiffness in the arms is an immediate indication that whole-body strength is not being employed; it should be discouraged. When neutralizing or pushing, a contestant should be using the whole body...a stiff arm is an arm in isolation and is considered "external" usage. As a common example, peng Jing is not stiff; any rigid holding off of an opponent should be disallowed.

Any direct forceful confrontation indicates immaturity on the part of one or both contestants; it should be stopped...rooting power, as an aspect of internal strength is desirable, but other skills should prevail. Usually the larger and more powerful players who have good roots make it a habit of almost daring the other person to try to move them (here I must shyly admit I may have done this once or twice myself)...this doesn't require internal strength and should be cautioned away.

Most of the matches I see involve a lot of arm battles, the whole body strength and the control of the opponent's body through his arms is missing. Sadly, I've been seeing more and more iron pumpers leap in (after disconnecting!) and slam their opponents...both they and the judges who have awarded them wins should be encouraged to found their own style of kung-fu; this is not T'ai Chi, it's exploitation of benign ignorance.

Of course without good basics, nothing will change for the better. Much of the muscle and the techniques that are used are the best-guess attempts at T'ai Chi.

Until a practitioner is shown how to use the various facets of the soft strength, he will do his best by using hard strength techniques and most judges, who know no better, will allow them.

I could make many more observations about what I've seen, but this main point always returns to the immature level of current T'ai Chi. To say it again, competitors who have no knowledge or skill in internal strength will use whatever it takes to win, particularly if the judges and referees allow it. It's only human.

Recognition of the true state of affairs will be the first step in bringing about order and the approach toward good push-hands. Consensus on training and accomplishment in internal strength would be the next step...the idea that "all T'ai Chi is good T'ai Chi" is optimistic. We need better qualified judges, on the whole, and efforts should be made in that direction.

We're all in this together, supposedly for the great benefits of T'ai Chi. Maybe we should look toward the parameters that define T'ai Chi other than the metaphysical ones or the extraneous ones like "T'ai Chi is about friendship." I think that friendship will develop among people who really do and love T'ai Chi; T'ai Chi will not develop because of friendship, or because your friends go to tournaments. But tournaments can help T'ai Chi.

Good tournament push-hands will take some work and expertise. But I think that it can be done; some work and effort will be required, but it can be done.

Mike Sigman is the Chen Style Rep for the WTBA in the U.S.A. and goes back a long way with Taiji. His words aren't always received with loving ears, but sometimes the truth hurts....Ed.

NEW VIDEOS FROM ERLE MONTAIGUE

MTG46:

THE WAY OF TAIJI HEALING & FIGHTING Part 1: (The Erle Montaigne System Vol 5)

Not so much a technique video but rather the internal way of healing and fighting. Areas covered include, passive & active exercise and stretching, post walking, finger tip therapy, dao-yin exercises, eagle vision, the 'C' back, using the reptile brain, fa-jing, push hands at an advanced stage, dim-mak, and much more.

DURATION: 1hr & 35 Min.

COST: \$US50.00

COST: £25.00

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MTG47:

DIM-MAK INTRICACIES VOL 5:

The Erle Montaigne system Vol 6

The Dim-Mak/Taiji Claw is shown here and what points it strikes and their effects. Using advanced push hands to access this ability. The "emergency points" and how to bring someone around. The "Tiger Paw Dim-Mak Attack", and more.

DURATION: 1 Hr & 35 Minutes Approx:

COST: \$US50.00

COST: £25.00

COST: \$Aust55.00

MTG48:

THE WAY OF TAIJI HEALING & FIGHTING, Part 2.

The Erle Montaigne System Vol 7

Continuing the series, this time covers the healing aspects but coming into the fighting side.

DURATION: 1.45 hrs approx.

COST: \$US 50.00

COST: £25.00

COST \$Aust 55.00

MTG49:

THE WAY OF TAIJI HEALING & FIGHTING Part 3

The Erle Montaigne System Vol 8

Continuing the series, this time more of the fighting area than the healing. However, what is shown on this series is that the fighting and the healing can never be separated.

DURATION: 1.45 hrs approx.

COST: Same as the rest in this series.

Kenny Johnson 5th Dan Shito-ryu

by Erle Montague

Once upon a time it was absolutely forbidden to question one's Karate ancients. One would just accept what was given even if we thought that it would not work or that no-one could tell us what it was meant for etc. Even worse would be to investigate other styles of karate or heaven forbid another style altogether.

But nowadays, some forward thinking karateka are beginning to question their karate background and to try and find out what it was that the 'ancients' had that they perhaps are not being given. Many are turning back to the origins of karate, back to China and arts like T'ai Chi ch'uan. People like Tomiyama Sensei 6th dan are now studying T'ai Chi not only for its great healing and relaxation benefits but also for its great fighting benefits, in its original form of dim-mak.

Kenny Johnson is 6 times European Champion Kumite and two times All Japan Champion and is a student of Tomiyama Sensei and holds the degree of 5th dan in Shito ryu karate.

Kenny is also looking at T'ai Chi Ch'uan in order to help him to find the real roots of his karate. He and Tomiyama were in Australia recently as part of a world workshop tour and took the opportunity to take in some training with myself here on my Taiji Farm. Keiji (Tomiyama) and Kenny have had my videos for quite some time now and I met them both for the first time earlier this year (1992) when I gave a workshop in Oslo.

Both Keiji and Kenny are dedicated martial artists who do not stand for any bullshit, quiet unassuming humble people with attitudes that belie their martial arts abilities. Keiji, (I call him that rather than Tomiyama Sensei, as he is now a friend of mine and I also insist on

people simply calling me Erle) said once that the real martial artists are the ones who do not look like martial artists. I am glad to say that the three amigos in the photo do not look like everyone's idea of the typical martial artist, we laugh .. a lot.

If you get down to real martial arts and if the basic principle is correct then you can use taiji as a ruler. Taiji to me tells you whether or not your karate is right or wrong.

E. Kenny, you've won a few tournaments haven't you.

K. I won the Shito-ryu European Championships 6 times and I had three silvers for three years and bronze for one year, then I retired. I also won the Japanese Open in kobe and the Norwegian all styles championships. They're the main ones.

E. Have you always practiced Shito-ryu karate?

K. I try to do it! I've not always been too successful at it though. From the very first day, it was like fate. I went to a college and joined the 6 week beginner's course. And after that finished I went to the YMCA.

E. That was in Shito-ryu?

K. Yes in Nottingham. They had a course for adults but I was too young but in order for the teacher to get his money he needed the numbers and so he let me join. The Ymca was also Shito-ryu.

E. So how long has it been since you started.

K. Twenty two years just before I was thirteen.

E. Who were your initial teachers. I know that Keiji is now your teacher.

K. When I first started, the first real instructor that I had was a man called Bob Lauden who was the highest graded Shuko-kai person, Shuko-kai being the name of the federation at that time, Tanni Ha Shito-ryu, and I trained with him for the first 8 years and at that time Keiji Tomiyama came to Britain because he married a British girl, Sally. And he was living in Leicester at the time and travelling to Nottingham twice per week. And I also used to travel on the train to see him twice per week. Then he moved to Nottingham and that's where my karate really went up a level.

If there are some differences then generally speaking the karate is wrong. If I see some systems doing their neite katas with the chest sticking out and emphasising heavy breathing, I say they're teaching incorrectly because in a fight, if you stick out your chest, your centre rises

E. You mentioned someone else who is as highly grade as yourself but who is perhaps senior to you as far as Keiji is concerned?

K. I consider that James Todd is his first student. I think he's technically better than me. He can do it in his body. I would say that I can do probably 75% in my body, but he can do it. He still lives and trains in Nottin-

gham. After 20 years of training he doesn't see Tomiyama so much for technical training because at fifth dan, you should be able to do it otherwise he shouldn't be that grade. Technically he's inspiring because I would say that he's the best European that I have seen in karate and I would say much better than 90% of the Japanese. And he's got it through hard work and he's small so it shows that the system works as it's not built upon physical strength.

ing, I say they're teaching incorrectly because in a fight, if you stick out your chest, your centre rises to the top, you obviously don't have a 'C' shaped back, (essential in one's taiji training... Author). And by doing heavy breathing, although it has the appearance of power, you are actually showing your opponent you breathing. And once he sees you, if you've breathed out, then the next thing you're going to do it obviously to breathe in and then he's going to pounce on you're going to defend

the techniques but the posture and the classic sayings from taiji.

K. That's exactly true, although, if people have to categorise karate, they would say that it is external but at the top level it can't be external because by its very nature that means you're going to rely on muscular work. And when we first start karate, people think that sweating is good and that it's a barometer for progress, but it's the opposite, the more that you train, the power is contained within the body itself, it already has power, you don't have to do lots of big movements to generate power so in the end when you finish your training session, if you haven't sweated so much, it's a good sign. before, ten years ago, I would think that if my gi was dry, then I had been lazy. You have to go through that stage. Karate has to start from external and go nearer to internal.

E. Yesterday at the camp, when I was talking about that Japanese man that we both know, Tukitunder, in reference to the way in which we tuck the buttocks under, that the sanchin was also like that. But a lot of the sanchin that I have seen seems far too stressful and tense, so much so that one would give oneself a hernia after years of doing that sort of internal breathing as many of the hard style kung-fu people have literally done.

K. This kind of sanchin that we see tat is common place, with the emphasis upon heavy breathing, is a misconception. The heavy breathing is only there so that you have an idea of the breathing pattern for your own self. The breathing should not be that heavy because in everyday life we don't have that heavy breathing pattern because if we do, we call it asthma! Also, the tail bone has to be tucked under, just to unite the whole weight of the body. If you stick the tail bone out and the weight from the legs is no connect to the torso of the body.

And if we look at the other end of the spine by curling the top part of it, it's called 'double hooking'. Then the two shoulders come forward, then the shoulders also become part of the body and the arms are not working independently. If the arms are not a part of the body, when you touch the



Ken Johnson With Tractor

E. You mentioned earlier that there are a lot of common lines between karate and taiji. Many karate and taiji people alike would be raising their eyebrows at that statement.

K. If you get down to real martial arts and if the basic principle is correct then you can use taiji as a ruler. Taiji to me tells you whether or not your karate is right or wrong. You look for some common ground and not for the differences. If there are some differences then generally speaking the karate is wrong.

If I see some systems doing their neite katas with the chest sticking out and emphasising heavy breath-

and end up in the gutter. The main posture that we should have in karate and the breathing is all confirmed by T'ai Chi.

The breathing should not be that heavy because in everyday life we don't have that heavy breathing pattern because if we do, we call it asthma!

E. So you're talking mainly about the internal working of taiji, no so much

opponent, then all he feels is the weight only of the arms, then you are going to use the biceps and the triceps to do the work instead of rotating the scapular forward when you already have some weight there using the whole body.

The first level to create power is the speed and that can come from violently shaking the body or rapidly expanding it and closing it or dropping and rising. But if it's tense at the end then it's actually slower.

E. The traditional way of doing things, both in gong-fu and in karate is that we stick to what some old bloke said one hundred years ago, no matter what he said, even if it doesn't work, you seem to be breaking away from that attitude in that you look at the kata movements and if it doesn't work, you want to know why and try to make it work.

We hear stories from ages past about old master who could beat young people and we have to ask ourselves, is that fairy tales or is it true? So what we have to find is the method that they knew. What we're doing now is relying upon speed and strength, and you're going to waste another twenty years of your life. It's better to try and get the thing now

K. The techniques in the katas are an overall template and the main purpose of the kata is to teach your body to move in a certain way. It's like learning a language where you learn the accent first and not the individual words. Once you've got your body to move and you body's yours then you can do lots of applications. Because and application is only correct for that one circumstance. You might have to turn your body a little more to the right or left or rise up or down a little and if you don't know how to adjust your body to suit the application, then you can't do the applica-

tion. So in the kata, he may have an application, but it may not work for me. So I have to make some little changes so, it's like, he cooks the main meal and I put on the herbs and spices so it tastes right for me. That's the beauty of the martial arts, you don't want to be like a photocopier. Everybody would be cloning everybody else and then all they can do is to praise their teacher or how good a past master was and not themselves. Nowadays, nobody can do it, they just quote people of age, he could toss somebody up in the air, but can you do it, no. But he could do it five generations ago which is no good to us now. Ten years ago, man could run the hundred metres in fifteen seconds, but now we try to run to the limit of our ability, not quote people of the past, "Oh, he was a great athlete", we want to quote our own.

E. Keiji does karate a little differently to what I've seen most people doing karate, he's much looser using a lot of whip actions. Is this inherent in the style or has he worked on this himself?

K. The best person to answer that would be Keiji himself, however, he's been very fortunate in that he learnt an analytical way of looking at karate from Sensei Tanni. And then he learnt the technical details of the martial arts from Sensei

Fujimoto. Sensei Fujimoto is from the same era as Sensei Tanni, he also learnt from The, but he doesn't teach commercially. That's what has made Keiji's karate a little bit different from others.

And I believe that that's the way that it should be. It's not that he's doing something special but moreover, possible some of the others have strayed from the path. Or, some of them know how it should be, but because they are locked in to styles, they continue to teach that because this is the style and this is how it

should be but deep down in their heart if you got them in a closed room I think they would agree that the karate is too hard and now they're having difficulty because they're older.

We hear stories from ages past about old master who could beat young people and we have to ask ourselves, is that fairy tales or is it true? So what we have to find is the method that they knew. What we're doing now is relying upon speed and strength, and you're going to waste another twenty years of your life. It's better to try and get the thing now. So those people who do lots and lots of weight training or lots of press ups and sit ups etc. In the end it makes it longer for you to learn, because in the end you have to rely on the technique and not so much upon your muscle.



Ken Johnson & Erle Montague training On Taiji Farm Oz

E. You said earlier that it's difficult to teach younger people because they've got the muscle tone and the extreme yang energy when they're younger so it's very difficult for them to go soft.

K. I agree and although people live longer now and you could say that they are healthy, I find that when people come into a training hall, it was more so in Britain than in Scandinavia, the average person is relatively weak, physically and mentally. Normally, I would say that a normal

bodybuilder, or a person who is above average in strength, can beat most people unless he meets someone who is skilled in fighting. And it's these that the martial artist has to be able to beat, the person who is physically strong and also the person who has some knowledge of fighting.

it's only when you come across somebody smaller or somebody skilful or older and they can beat you then you realise that strength is not enough.

Your average hooligan in the street or someone who likes fighting. So the strength is false security, because they realise that strength will beat most people, it's only when you come across somebody smaller or somebody skilful or older and they can beat you then you realise that strength is not enough. If you only have strength, then you can only beat weak people and we knew that before we started, you can beat weak people if you're strong so you don't need to be a martial artist so why do the training. Also if you only have limited time and have to put so much effort in to exercising muscles, it just becomes that. And ten it's better to get your training shoes on and do a little boxing or go and kick a bag!

E. You've ben dong T'ai Chi for quite some time now and I guess that karate is you main love, but how has the T'ai chi changed in your estimation of it?

K. I first started T'ai chi with a man called Allan Kong in Nottingham. he trained with Yang Sau-chung the son of Yang Cheng-fu in Hong Kong. And his uncle was from the Wu school and he came to Britain and was looking for somebody to teach, a round-eye to teach because the Chinese community basically weren't interested. So Keiji, Ayden Trimbole and myself started training in T'ai chi and I didn't know anything about what it was and I did some reading and found out that the name meant the supreme ultimate. And sifu Kong was saying that it was a fantastic martial art and I couldn't

see how this standing still doing qigong, or this slow form had anything to do with fighting and I started to look a little deeper and I 'opened this door' 'and this nasty intellectual animal leapt out and showed itself to me.

From then on, I respected T'ai chi and I also realised that there were some aspect in T'ai chi that we don't have in karate. We don't have the equivalent of double push hands, we don't have anything like to small and large san-sau. And although some past masters may have had this knowledge, it has not been passed on to the current generation.

They're not talking about 'Eagle Vision' when they talk about 'looking' in that kata, there may be some people in Okinawa, but in the commercial schools, it's (eagle vision) is not known.

People who are studying karate, they should go to T'ai chi to gain these aspects, of course it depends upon which T'ai chi you go to.

I would also say that with the majority of schools, the version of 'kime' is not fa-jing. They integrate it at one moment in time but before that it's all scattered. Whereas in what Tomiyama calls 'fixing' and what T'ai chi calls fa-jing, the whole movement is coordinated all the time and it's even more concentrated. It's not lost and suddenly joined together.

People who are studying karate, they should go to T'ai chi to gain these aspects, of course it depends upon which T'ai chi you go to. And generally karate is too hard and some of the T'ai chi people never get to be soft they just stay weak and they must realise that it is for fighting and it has its name from being a fighting system, and not for giving health, that was a bi-product, almost like a free gift. You became a great fighter, you became healthy and could heal others. Nowadays unfortunately, people do it just for healing themselves and for a bit of relaxation. They've devalued T'ai Chi.

E. So to get back to the initial question, what are your feelings now between karate and T'ai chi?

K. I put a lot of emphasis upon what is the common ground between Karate & T'ai chi. It's difficult to say where I spend more time, because I do both, I might spend ten minutes doing one aspect then another ten minutes doing another I chop and change now. I think that because I've been doing karate for longer, I'm further down the road. And it's helped me to understand the T'ai chi.

E. Your feelings now on competition.

K. Although the competition taught me a lot and it had it's place, but at some stage the question comes to everybody as it did to me, although I was winning championships, I had some feeling of insecurity. because deep in my mind, I could win championships but I didn't think I could fight!

And also there was a lack of confidence because it's all right beating another person but that's because they're weak and not because you're strong. I visited japan and saw some older people doing karate and I knew in my own heart that they would beat me in a fight and they weren't using muscle power because they were forty years older than me.

I started to analyse my karate again and at the same time I was going to T'ai chi so fate kind of sandwiched everything. And now, I'm just beginning to see the light at the end of the tunnel where I have some confidence in myself

Then I realised that the path that I was taking had to be re-routed. And I started to analyse my karate again and at the same time I was going to T'ai chi so fate kind of sandwiched everything. And now, I'm just beginning to see the light at the end of the tunnel where I have some confidence in myself, not because I can beat

other people, but because the initial weakness inside or fear gets filled out. The only pride you get from winning a championship is a trophy.

E. Do you think that somewhere down the track, all of the different styles will somehow blend together and we will no longer have karate, or t'ai chi or kung-fu, just martial arts?

K. It's very nice in theory, but it's in people's interests to keep it separate and in different styles. Mainly because it doesn't expose their weaknesses. When you put everything into a common form to be debated and tested, some theories are going to be thrown out and some people are going to be very unhappy and also financially.

People sell this style or that style and really, they're selling the same pizza but with different toppings to keep the customer happy so all the real true masters, although nowadays everybody seems to call themselves master, apart from a few people like yourself, they're not really masters. True masters look at the martial arts and say, it's the same thing, like people, people aren't different. But in the martial arts, they want to call them different.

People sell this style or that style and really, they're selling the same pizza but with different toppings to keep the customer happy

So at the top end of the martial arts, if I'm corrected by yourself or somebody else at the top end, I don't come back and say, "well this is not karate therefore it's not a correction. A correction is a correction. And that's why people have these silly little belts hanging around their wastes, to say that "i can no longer be corrected." And that's what they should do is to forget the ego, get rid of all the belts and maybe just go into a club where you're not known and see what a white belt sees.

E. I think that what you said is true, in that if you're making a mistake in your T'ai chi, then you must also be making it in your karate.

K. Yes, we only have one body and the body language and the efficiency of the body is the same and what the mind's doing. If you can do a fantastic form or kata for some form of grading to win yourself a trophy and your mind is thinking about dinner or something that you will be doing after this, you're not really doing the form or kata because your mind is not on it as well. It's just because you're doing it from repetition, the body does it but the mind does not. And that's not the same as what the top level in the martial arts are doing. So, a fault in the martial arts is a fault.

People say that they kick this way or that way, but in the end we must not be too kind and say that this is the best and most efficient way to do it. And that must be the common for all people. There's only one way to do the punch, so whether you call it fixing or fa-jing, there's only one way, the name is to suite the art.

E. You're teaching in Norway now. Shito-ryu seems to be growing, you've just been to Africa and in fact you've been on the road for two months teaching with Keiji.

K. Yes, I'm hoping to move to Cyprus from Oslo, but getting back to what you were saying about Shito-ryu growing. I've been fortunate this year to travel around with Sensei Tomiyama, to most of the major continents.

And I've been pleasantly surprised by the enthusiasm of the people and that there are still people hungry out there to learn. But I'm a little disappointed in that the standard that I've seen, not that Keiji or I are some kind of Gods but, the standard is generally so low that it hardly warrants being called martial arts. And Shito-ryu is growing because Sensei Tomiyama has this information and he's also very skilful as an individual and as a teacher you are a free person and the only things that he asks is that he gives you the information and you train in it. He doesn't hold anything back and all these things culminated in the rising of interest in Shito-ryu.

People train for along time in some system and Keiji comes along and explains everything and it's like a bang in the head, the same as the

impact that you have upon people when you go on seminars and you say something and they intrinsically know that it's correct what you said, their mouths open when you do your forms and I've seen grown men break down into tears because they realise that this is the promised land they've been looking for and they've spent 25 years sweating and kicking bags and punching and going on courses and they've never got it.

E. Thanks Kenny, see you in Trondheim next year.

K. Thanks mate.

Ken Johnson is the WTBA rep for Scandinavia. He can be contacted on: PH:Norway, 02-71-34-83

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Taiji, The Greatest Qigong.

By Erle Montaigue

Back in the seventies, it was taiji (t'ai chi ch'uan) that was the greatest new thing since sliced bread. All of a sudden we had in Sydney alone what seemed like hundreds of new ethnic masters of this art. Just about every Chinese person and even some Malaysian, Singaporean and Japanese people over night became experts in this field mainly to cash in on their nationality. They did not have to be good at it of course, they just had to be oriental and people flocked to their classes. Some were very good at it and stuck around. Others were found out by their students to be frauds and eventually had to stop teaching.

Just about every Chinese person and even some Malaysian, Singaporean and Japanese people over night became experts in this field mainly to cash in on their nationality.

Some of the frauds are still hacking a living out of it, fooling some of the people all of the time and some have even perhaps learnt a little over the years. But nowadays, the big bickies are gone and the taiji business has settled down into one where someone is able to just scrape a meagre to poor living out of it. Overseas, there is a much larger population base and the good 'masters' are making quite a good to high living out of teaching and franchising.

It could have been a much better business however, had the charlatans not stuffed it for the ones who knew their stuff. Those who use simple tricks to fool students into believing

that they are superman. Eventually, those students found out that their teachers were not supermen and left the art in disgust. Many left for good, others took up other martial arts. But those who should have benefited from the great healing aspects of this art were left with nothing and many would never return to it because they had already tried it out (with some charlatan) and found that it did not work.

Only a handful of real teachers remained from that first euphoric explosion of mystery and wonder. Plus a few of their students who eventually left to make their own dollars with their own schools. Those like the Rocky Kwong people in Melbourne, like Old Mr Mak Po-sun and his students. They have been around since the beginning and have seen it all, I have seen it all too, and consider myself as a mere youngster when compared to some of these great oldies like Mr Mak Po-sun.

But others who 'needed' to have a superhuman master as their guides for life and remain a student themselves for life, went overseas to find that old monk (or monkey) on a mountain top, he had to have a long wispy beard and move very slowly. Then a new age of fraudulent happenings began. Now, we get them from all over the world coming to the antipodes to rip off the unsuspecting aussies, and I am told British, Americans and any other western part of the world who will have them. Always, oriental looking and wearing a white nicely pressed silk suit, these 'masters' are the new breed of oriental mystics who are fleecing the Australian, American and European public once again. But still, the good ones from that first faddish era are still hacking it out, and nowadays only look and smile with a knowing grin.

Right now we are seeing the newest 'fad' enabling orientals to once again rip off the Australian, and western world public. A fad, by the way is something that has been with us for yonks and is usually a good thing, but then someone discovers that he is able to make a quick buck out of it and markets it for a time.

Right now we are seeing the newest 'fad' enabling orientals to once again rip off the Australian, and western world public. A fad, by the way is something that has been with us for yonks and is usually a good thing, but then someone discovers that he is able to make a quick buck out of it and markets it for a time. This person does not have to actually know anything, they just have to look as if they know something. An oriental looking face in this instance also helps greatly.

This new fad is QIGONG. Now, it has taken over as the greatest thing since the nappy pin, with masters claiming that it is able to heal anything from a nose bleed to cancer.

This new fad is QIGONG. Now, it has taken over as the greatest thing since the nappy pin, with masters claiming that it is able to heal anything from a nose bleed to cancer.

And all you have to do is part with huge amounts of your hard earned cash to receive this healing. And if it doesn't work? The standard answer, "well it worked with everyone else, so there must be something wrong with you"! In the U.S.A. and advertised in very up front magazines, is an ad for a chart that will enable you to heal anything, stop any pain, move objects without touching them etc. etc. When you write or phone to complain that it didn't work, they tell you that there is something wrong with you as it has worked with everyone else! Another stock standard answer given by all of the 'supermen', these little chaps in beautiful Chinese looking suits who are able to throw twelve people away without moving or touching them, or like one chap in the U.S.A. who controls his students' bodys by putting them into some sort of trance etc, is, when asked to, 'please show me, on me'; "my students are trained, my qi will kill you as you aren't trained". "But please sir," I ask, "I've been doing this stuff for 25 years". He replies, "Oh but not the real stuff, my stuff!" Give me a break! They must think we're bloody idiots!

Qigong of course has been with us in Australia and the whole of the western world for about the past twenty years, probably more, but not taught publically.

Qigong of course has been with us in Australia and the whole of the western world for about the past twenty years, probably more, but not taught publically. I have in fact been teaching it since I returned to this great country in 1977. The health benefits are great but it is not a miracle cure-all. The postural meditation gained from these postures and moving postures gives the body and mind a chance to relax and so call upon its own internal self healing functions.

So it's not the qigong that heals, its your own self and always has been. You can gain the self healing by other means and never go near a qigong

master, however, with qigong, you are able to understand more readily your own self healing mechanism. Providing you go to someone who knows what they are doing of course. Someone who has been doing it for at least fifteen to twenty years, and that's the very least amount of time. I have known of so called masters of qigong who themselves are only in their mid twenties! How could they possibly know about qigong when they don't know about themselves! And we, who are getting on a little know that it takes many years of knocks and losses to even begin to understand oneself. We **thought** we knew it all when we were twenty five. But when we are forty five we begin to know that we knew nothing back then and perhaps we only know a little now!

So it's not the qigong that heals, its your own self and always has been

So, now it's qigong therapy. Why does everything have to have the word 'therapy' tagged to it? I guess it makes it sound more medical. In fact if we were to investigate many of these new masters of qigong, we would probably find out that they are really drop outs from medical school or those who did not have the time to do it right but would liked to have done. Dr. is also a tag that many of the new qigong masters give to themselves, or professor. However, the taiji teachers who stuck with it over the past twenty years or so and whose expertise was more than based upon a few lessons from a video or film or six lessons from the local Academy, (another word given to taiji schools to make them sound more important!), are still out there, Australian or British, French, U.S.A. etc, bred and nurtured. And if the truth was known, taiji is the greatest of all the qigong arts.

One of the reasons that taiji has lost some of its lustre and people are discovering the new qigong, is that people now mistrust taiji teachers, having been burned once already and after having shelled out a lot of cash, ended up with nothing but a set of slow movements. If the art is not

taught correctly in the first place, then you might as well go for a good swim or walk each day which will give you more healing than any bunch of slow movements.

The art (taiji) has to be taken to its highest levels before the great healing benefits are able to be felt. In fact, you don't just do taiji, you become taiji. Everything you do is taiji and this only comes after many years of practicing in the correct way with the correct teacher. The movements must become so small that someone watching would not recognise that you are doing taiji. In fact, I'm trying to get my taiji so small, that I don't have to get out of bed in the mornings! But then this would be no good for many, as most people like to show people that they know taiji and like to be **seen** as performing taiji movements.

So once we come to a higher level of understanding and training, the form becomes not a form, it's nothing, it has become internal. The movements are done internally with only a slight resemblance of their former physical glory.

The art (taiji) has to be taken to its highest levels before the great healing benefits are able to be felt. In fact, you don't just do taiji, you become taiji. Everything you do is taiji and this only comes after many years of practicing in the correct way with the correct teacher

I used to see some, only a few, old people (who I now realise were real masters) doing taiji and would scoff at their movements. They were not actually bending their knees, they were not actually taking large open steps with very defined postures, they would shake and seem to be too loose. Now, I realise that these few, one of which became my main teacher, Chang Yiu-chun who taught me that I should not have a teacher,

were the real ones, the ones who had risen to such a high level that they did not give a damn any more. Did not care whether people watching them would know that they were doing taiji. They had come to the level of 'hao ch'uan'.

This is the name that taiji had before it was named 'taijiquan' back in the late 19th century, not to be mistaken with the 'Hao' school of Taiji that still exists in China today and which comes from the *Woo school* (not to be mistaken for the 'Wu' school) via the *Li school*.

When one has this upper level of taiji or hao ch'uan, this is when it becomes the greatest qigong. A qigong that is happening all the time.

Hao ch'uan means loose boxing, and these masters were loose, like rag dolls. But their power came from this looseness, not from the low postures, not from the breathing, but from the looseness and especially not from the relaxation. That word has probably been the worst mistranslation that has come from the Chinese language. The word should be 'loose'. And power they had, seemed to come from nowhere. I can still hear myself saying "but you didn't seem to move and yet it felt like you have taken a fifty metre run up". He **had** moved of course, but his body and mind were so finely tuned that he **seemed** as if he had not moved.

When you have real taiji, you don't need qigong.

When one has this upper level of taiji or **hao ch'uan**, this is when it becomes the greatest qigong. A qigong that is happening all the time. We no longer have to set aside a special time to do it. We no longer have to think of it as something special that we do, it's just a part of us, of our lives, it becomes us. And this is the level that no 25 year old master will ever attain to, because he thinks that he knows it all right now and is afraid to 'do it wrong' in order to maintain his

'master' status. I have seen so called masters putting out videos of their taiji. Because they call themselves master, they are afraid to show that they are making mistakes to the cameraman and sound engineer etc. So they just continue on and it's all there in colour for the world to see! When I do a video, I sometimes do hundreds of takes until it's correct, I don't call myself 'master' I never have, others call me master by mistake or through respect. Just because some old masters in China saw fit to give me a 'master's degree', doesn't mean that I can call myself master. I still feel like Erle Montague, a lad from Wollongong, Oz born and bred! So, I can make as many mistakes as I bloody well wish. But as soon as you set yourself up as 'master' so and so, you **must do it right every time**, and this means doing your forms on video in one continuous take, no cuts. And so if you aren't really a master, then the mistakes are quite evident.

When you have real taiji, you don't need qigong. Qigong is only there in the beginning when our taiji is not at a high level and we are not gaining the great benefits from it that we should. It takes many years of course to gain this high level and I am glad that we have qigong to cover us during this period. But once the advanced stage has been reached, you no longer need your standing or simple qigong, all you need is your taiji which is your life and becomes you.

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FILOPASTRY *Wayne King*

He who knows not and knows not he knows not, He is a fool - shun him.



He who knows not and knows he knows not, He is simple - teach him.



He who knows and knows not he knows, He is asleep - awaken him.



He who knows and knows that he knows, He is wise - follow him.



The Active Ingredients

By Wally Simpson (Australia)

When we learn Taiji or any other martial art, we begin to learn about 'qi'. We learn how to manifest it via qigong and various other breathing and physical activities. We also learn how to interrupt or unsettle qi flow via blows from hands, feet, head or body barges etc. These traumas interrupt or unsettle qi flow in our opponents and quite often the flow of xue (blood) will also become stagnant as a result of the trauma, directly or as a secondary effect of the qi stagnation caused by the trauma.

Qi is said to lead the blood through the vessels, so when the qi is not moving, blood will also cease to move.

The individual receives a definitive amount of jing at conception, this is supplemented after birth by food, drink and air.

What is this qi and where does it come from? According to text books of Traditional Chinese Medicine (TCM), qi = vital energy. This is energy of the body. Qi is active & mobile and when someone asks "how is your energy level"? they are asking 'how is your qi level'? So qi is primarily energy, energy of the body. According to modern science, all matter is energy vibrating at different rates.

TCM believes that qi is composed of force plus material. Material is the structural, yin aspect, while force is the functional yang aspect. Qi can be likened to very fine matter which has its material and non-material aspects. The behaviour of qi has an analogy in the behaviour of an

electron. The electron consists of a measurable mass and thus is material. However, its behaviour is very much like that of energy. It has the power to split the nucleus of an atom, it has the power, because of its nature to alter the positive and negative polarities of the atom or molecule. Therefore it is composed of material plus force.

TCM says that when sperm and ovum combine at conception, jing (pre-heaven qi, vital essence or congenital qi) is created. *Manfred Porkett* in his "Theoretical Foundations Of Chinese Medicine", translates jing as "refined distilled product" it is, he says, "the structive potential of the individual". Its functions are to control growth, reproduction and development. It nourishes the internal organs and is a catalyst for many reactions and transformations in the body. It is essential for life.

The Journal Of Chinese Medicine Vol 7 states: "The functions of jing are many. It controls growth, reproduction and development. It controls growth and development of children, the growth of bones, teeth and hair, normal brain development and sexual maturation. After puberty, it controls the reproductive function. — Jing is in charge of what western medicine terms, hormonal changes at both puberty and menopause. It also governs fertility, pregnancy, childbirth and lactation.

The individual receives a definitive amount of jing at conception, this is supplemented after birth by food, drink and air. (Jing can be maintained by correct lifestyle, eating, breathing and drinking habits.), but throughout life, the quality of jing diminishes until it is depleted, this is when death occurs.

Thus, jing can be maintained by correct lifestyle. A person can alter their constitution by correct lifestyle, just as a person may undermine their constitution by incorrect lifestyle.

Jing is reflected in the general vitality of a person. It can be seen to represent the constitution. Our basic constitution is determined by our parent's jing at conception and after birth by our lifestyle and environment and our exposure to the elements both nature and man. That old saying, you are what you eat is partly true, you are what you absorb is closer to the mark however.

Thus, jing can be maintained by correct lifestyle. A person can alter their constitution by correct lifestyle, just as a person may undermine their constitution by incorrect lifestyle.

"Gu qi" (nutritive qi) is extracted from food and drink that enters the stomach by the spleen's transformation and transportation activity and is sent up to the lungs where it joins with "Da Qi" (Qi from the air we breathe) to form "Zhong Qi" (Qi of the chest). Zhong qi nourishes the heart and lungs and is said to promote the function of respiration, control speech and the strength of the voice, aid the heart, nourishes the blood vessels and affects the circulation of blood to the extremities.

The point CV17 (shangzhong, midline on the chest between the nipples) may be used to influence "Zhong qi" and its functions in a

positive or negative way depending upon how it is dealt with.

The yang aspect, called "Wei qi" (defensive or protective qi) flows more superficially than ying qi, protecting the body from external pathogenic factors such as excesses of heat, cold, wind, damp, dryness and fire, also wei qi acts as a protective barrier to external traumas such as blows from human beings etc.

Zhong qi is acted upon by "Yuan qi". This is the physiologically active component of "Jing qi" which, under normal healthy living circumstances, is the result of qi derived from food, water and air and is termed "post natal" or "Post heaven qi". The Yuan qi acts as a catalyst for the Zhong qi to be transformed into "Zheng qi" (true qi of the body). Zheng qi has two basic aspects, yin and yang. The yin aspect is called "ying qi" (nutrient qi or nourishing qi) and is said to flow in the vessels moving blood and nourishing the internal organs.

The yang aspect, called "Wei qi" (defensive or protective qi) flows more superficially than ying qi, protecting the body from external pathogenic factors such as excesses of heat, cold, wind, damp, dryness and fire, also wei qi acts as a protective barrier to external traumas such as blows from human beings etc. Wei qi regulates body temperature by controlling the opening and closing of skin pores, warms and nourishes tissue and organs, is aggressive, fierce and superficial. It circulates outside of the vessels and is distributed in the skin and muscles. Weakness or deficiency of wei qi leads to excessive traumatising of tissue (flesh and muscle) from blows etc. Or pathogenic invasion of the body. Pathogenic invasion of the body may also occur if the wei qi is strong but the pathogen is stronger or more persistent.

When we strike at a Dim-Mak point, we are creating a reaction in the "ying qi" of the body, while a blow to the body not corresponding to a dim-mak point will cause a reaction in wei qi. Reactions in ying qi, because of its internal influences, are much more devastating to the body's functioning, so are much more advantageous to the martial artist.

Zheng qi in excess of the body's needs is stored in the kidney as jing qi which supplements the jing (vital essence) and is used as the physiologically active component of jing, called "yuan qi".

Thus we have two main types of qi in the body according to TCM and they are "Jing" (pre heaven qi or vital essence) which is used to create sperm and ovum and also used by the body in times of stress when normal body qi is not strong enough. Prenatal qi derived from our parents is also called "Yian Tian qi" (pre heaven qi), Jing qi and Yuan qi.

Postnatal qi (hou tian qi — post heaven qi) acquired qi is derived from external sources and manifests as Gu qi (nutritional essence extracted from the stomach by the spleen). Zhong qi (qi of the chest derived from Gu qi and Da qi combining), Zheng qi (true qi of the body made from Zhong qi), Ying qi (the yin manifestation of Zheng qi, this is meridian qi), Wei qi, (the yang manifestation of Zheng qi, This is protective qi), Qing qi (the excess of zheng qi stored in the kidney yin to supplement the jing) and Zhang Fu qi, (the aspect of both ying and wei qi that nourishes and protects the organs).

The general functions of qi are;

- 1/. Moves (transportation)
- 2/. transforms
- 3/. Holds (in place)
- 4/. Protects (from the outside)
- 5/. Provides Function (of the organs, tissue etc.)

- 6/. Warms.

According to *Peter Deadman's* article (and that's his name!) in the journal of Chinese medicine, qi can be seen in terms of yin and yang as follows:

Yang Functions

- 1/. Warms (bodily warmth)
- 2/. Moves (movement through activity of yang qi, circulates the blood and body fluids)
- 3/. Protects (on outer levels, this is the function of wei qi, the most yang qi, to prevent penetration from external pathogenic traumatic factors, disease and trauma get worse the further internal they penetrate).
- 4/. Transforms (all changes in transformation are dependent upon yang (heat) energy, eg., metabolic changes, digestion and transformation of food relies on yuan (inherited) and yang qi of the stomach and spleen)
- 5/. Holds (a) Yang qi allows structures and organs to be in their proper place, ie., muscular support of internal organs and vessels. (b) Provides organ systems the ability to go about their business, ie., bladder and kidneys to hold urine. Spleen to hold blood in vessels etc.

Yin Qi Functions

- 1/. To cool (by virtue of its fluidity, the yin cools the body, therefore and even temperature is maintained by a harmonious yin and yang balance.
- 2/. To provide rest — inactivity (when this aspect is deficient, symptoms of hyper-activity may result, where as when yin is excessive, stagnation and internal accumulation will result eg., excessive inactivity makes it even harder to become active) Thus a balance between movement and activity, and rest and stability enables us to live harmonious lives.

3/. To nourish (The yin, especially yang qi, Body fluids and Blood, nourish all levels of the body).

Then if we take the TCM theory which they took from Daoism, that heaven — created earth — created man. This is the cycle of creation, while the cycle of existence says that man stands between (mediates between) heaven and earth, we can come up with some other qi activities that may occur in the body.

This leads to the probability that Yang qi of heaven may also enter the body via the head and exit via the feet, while yin qi of earth might enter via the feet and exit via the head. This, as well as correct breathing patterns and correct posture could enhance zheng qi during 'qigong' or other meditative practices where the individual opens his mind, body and soul to the nourishment of heaven and earth.

Yin and yang are not constant but are forever changing, yang qi of heaven will condense and become yin qi of earth just as yin qi of earth will expand and become yang qi of heaven. Our practice of taiji teaches us of this constant changing from yin to yang from empty to full and from soft to hard. In the depth of yin is the germ of yang and in the fullness of yang lies the emptiness of yin. In all movement, stillness and consciousness there is a constant interaction and flow from yin to yang. This is the thread of existence.

So far we've looked at 'jing and qi'. There is one other aspect that is worthy of mention here and together with jing and qi, it makes up the three treasures. This other aspect is 'shen' (or spirit divine), often called the "humanness" aspect of our beings. Other meanings of shen include, consciousness, awareness, attitudes, thought processes and the cognitive process of the brain. Shen has two aspects, a non material aspect characterised by the consciousness and a material aspect which is indicated by its relationship with blood and qi.

It is said that shen is nourished by the blood & qi and that adequate diet will contribute to a balanced state of mind, where-as an inadequate diet

can lead to a disturbance of consciousness, indicating that there is a material aspect of shen. In this same way there is a material aspect of shen. In this same way, a well balanced consciousness will contribute to the physical wellbeing.

The shen resides in the heart and while the shen itself cannot be seen, the reflection of its light can be seen in the eyes. It is the light of the spirit, of the personality, more than it is the physical shining of the eye's surface. The eyes are often referred to as the "windows of the soul". While the term 'shen' refers to the term soul as used by the christian faith, in T.C.M., the word soul is used for a different aspect of the body.

The shen has also been called "the spark of God within us". On a yin/yang continuance, it follows: Yang — Shen — Qi — Jing — Blood — Body Functions — Yin.

Esoteric philosophy says that one must transmute jing into qi, qi into shen and shen into emptiness. Almost zen, like the sound of one hand clapping. Erle showed me how to do the one hand clapping.

Best wishes for this year of the rooster.

INTERNAL STRENGTH The Magazine

Mike Sigman who writes regularly for this magazine will be heading the newest of the "internal" system magazines, called Internal Strength.

The magazine should fill a much needed gap in the U.S.A. for a no nonsense approach to the 'internal' in breaking the mystical hold on things.

One magazine has had a monopoly on this area in the U.S.A. in particular and this magazine will provide some much needed opposition and provide a much needed "other side look" at arts such as T'AI CHI.

Mike's phone number and address is elsewhere in the magazine so write to him if you are interested.

AUSTRALASIAN FIGHTING ARTS MAGAZINE

One of the longest running magazines on the martial arts in the world.

Covering all styles of martial art with a section on the internal, usually done by Erle Montague who heads his own column and has done so since 1982.

This magazine has a burgeoning overseas market brought about by people simply finding out how good this magazine is.

For a subscription price write to:

The Editor
Australasian Fighting Arts
P/O Box 673
Manly NSW 2095
Australia
fax: overseas: 61-2-9483361 PH: Same.

The Chang Yiu-Chun Articles

Many people were worried that these wonderful articles would now finish as from the last edition.

They will continue just as soon as I work out my own shorthand written notes.

I have many hundreds of pages of notes taken in my brief but informative journey with Chang and I will share those with you over coming issues.

I also intend to publish at some stage the book on the Chang Chronicles. He would have hated this but I believe that this information must be given out.

As for the future covers of Combat & Healing, I have decided to have our own members on the front cover from now onwards, hence this issue's cover. However, from time to time I will sneak in a photo of my dog doing taiji just to keep you on your toes.

Erle.

WTBA NEWS

Many have expressed a wish that I communicate on a more formal level so that the members of the WTBA can find out what's happening. So from this issue I will attempt (given space), to communicate with you all via this letter.

The WTBA is growing rapidly with new members and associate members joining monthly. Many WTBA members have already begun communicating with each other by phone and letter and I think that it is a wonderful idea that members do this. Our bi-yearly training camps here in Oz have helped in this way to bring people from all around the world together in friendship but we are a little too far away from the rest of the world and so letters are the go. If you would like an address of any of our members just holler. This works in the positive way also, in that any member is usually made welcome in any country by other members and afforded assistance wherever possible. We're one big friendly family so stay in touch.

We have many new members, too many to list here so I will attempt to list only those who are actually our main reps in their particular area. Please do not feel left out if I do, but sometimes I do not update this computer as readily as I should.

Scandinavia is the great new frontier for the WTBA with Kenny Johnson and Jim Uglow giving workshops to two hundred plus in Sweden alone!

Ottawa is going ahead like the proverbial steam train with Mike Babin taking to our system whole heartedly and I can see Canada as being quite big as far as the WTBA is concerned in the near future.

Mike Sigman has gone out on his own with his own magazine called "Internal Strength" so please get behind it and support one of our most loveable knowledgeable members. Write him

a letter of support or an article or two for the magazine.

1993 I will be visiting Norway, London, France, New Jersey and Ottawa with a summer camp in Oslo in July hosted by Ken Johnson.

New Zealand we have had some changes with Annie Blackman and Debbie Hart (our highest graded ladies 4th degree black), taking over as the chief reps in New Zealand and with Glenn Wallis looking after the South Island.

I will be doing more teaching in Sydney from now onwards with 5, day long seminars scheduled for 1993 and a weekend live in workshop also, hosted by Les Anwyl our chief instructor for Sydney and Co. with Stuart for Australia.

I will also be doing regular workshops at Stuart Le Marseny's farm up here in the North of Oz.

We are now also on the "CompuServe Network". Anyone who is into computers will know about such things. You are able to send us a letter and we back to you anywhere in the world in about five minutes. The ID number for this service to us is: 100236,342. Al Krych put me on to this service as he is taking orders for us in the U.S.A. and this service is ideal and relatively cheap to send me the orders as they come in and I am finding it ideal as a communication tool worldwide.

Rather than list only the new representatives, I will attempt to list all of the reps and if anyone wishes to get in touch with them, just phone me and I will tell you the address.

Please note that this is only a list of people who are the representatives of The WTBA in their areas and not the whole WTBA membership. Many people are teaching as a member of the WTBA, in fact hundreds

but these listed are our actual WTBA reps.

Stuart Le Marseny (Australia, Northern NSW)
Les Anwyl (Australia, Sydney)
Neil McIntyre (Mackay Aust)
Mike Sigman (Chen, U.S.A.)
Leo Wagner (Germany)
Issur Rassel (Germany)
Al Krych (U.S.A.)
Annie Blackman (N.Z.)
Debbie Hart (N.Z.)
Glenn Wallis (N.Z. South Island)
Bill Barnes (Manchester UK)
Michael & Rae Rawl (Orange NSW Aust)
Jim Marincic (A.C.T. Aust)
Kenny Johnson (Scandinavia)
Patrick Boulassy (French West Indies)
Bill Keefer (Southern N.S.W. Aust)
Sam Brentnall (Cairns Qld Aust beginning 1994)
Hans Petermann (Sth Africa)
Chris Scott (Victoria Aust)
Georges Saby (France)
Francois Hainrey (Britany France)
Rolf Baur (Switzerland)
Alberto Pingitore (Italy)
Anthony Walmsley (Italy)
John Ross (Western Australia)
Mario Borg (Malta)
Jim Uglow (Great Britain, Europe)
Stephen Dunn (West Sydney)
Randall Waddell (Brisbane Aust)
Glenn Turner (West Suburbs NSW Aust)
Axel Post (South Australia)
Mike Babin (Canada)
Allan Williams (Gold Coast Aust).

Special Friends and Advisors To The WTBA:

Master Keiji Tomiyama (England)
Master Wang Xin-wu (China)
Graham Noble (England)
Steve Morris (England)
Vincenzo Montenari (Italy)
Kevin Brennan (Australia)
Please let me know if I have left anyone out, it is possible that I have.

Have a wonderful 1993, see you all next issue..... Erle.