

# COMBAT & HEALING

The Magazine Of The World Taiji Boxing Association



DECEMBER 1993 No. 15

# COMBAT & HEALING

## EDITOR

Erle Montaigne

## ART DIRECTOR

Ben Gabriel

U.S Correspondent, Rolly Brown:

## SUB EDITORS:

Sandra Press and Eli Dana

## TECHNICAL ADVISORS

Master Wang Xin-Wu China (Taiji, H'sin-I)

Master Chong Kwok China (Healing)

Master Mak Po-Sun Australia (Taiji)

Master Shao Shan-Karn China (H'sin-I)

Michael Babin Sifu Canada (Taiji)

Edward H Star Sifu USA (Kung-Fu)

Master Fu Sheng-yuan Australia (Taiji)

Mike Sigman U.S.A. (Chen Taiji)

Graham Noble Sensei England (Karate)

Uri Slomonski Poland (Pa-Kua Chang)

Master Dan Inosanto USA (Geet Kune do)

Jim Uglow, England (Hung-Gar & Taiji)

T'ai Chi, Combat & Healing is independently owned and published for the International Martial Arts Community, distributed worldwide. Opinions and viewpoints expressed in this magazine do not necessarily represent those of the editor, staff or publishers. Many will disagree, many will agree with articles and views published in the magazine. In the interest of fairplay and harmony among martial arts schools, all responsible instructors, individuals or organisations with something valid to say will be given a go.

## POSTAL ADDRESS:

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

Published quarterly by Taiji Publications. Reproduction of any material without permission is strictly prohibited. All material remains under copyright to the publisher. The acceptance of advertising does not necessarily imply endorsement of services or products. All articles, photographs and other material submitted for publication must be accompanied by return postage unless specifically solicited. Contributions are encouraged with each article being accepted or not upon its own merit. 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

Two of our longest standing members, Jim Marincic and Les Anwyl. Jim has been with Erle Montaigne for over ten years while Les has been with Erle for over 14 years. Both have evolved in their training quite differently, but have come to the same end after many years of training.

We have an article from Jim in this issue and one from Les will follow in a future issue.

## CONTENTS

- 1 The World Taiji Association's Annual Gathering: Report  
By Geoff Weiss
- 9 Racial Memory And Martial Roots:  
Michael Babin continues his excellent articles.
- 11 Bagwazhang, The Linear Form  
Erle Montaigne tells about this explosive but little understood form from the Bagwa stable.
- 16 Real Kung-Fu.  
By Jim Marincic. Jim lends some of his earlier fighting experiences, and he has had some, this quiet gentleman from Slovenja. Jim! Quiet! Now Come on!
- 18 New Rules For Push Hands Competitions:  
Harry S Truman continues his controversial topic on push hands competition.

## W.T.B.A. Autumn Training Camp

To Be Held At Kataidja, Northern Rivers Area

March 25th 26th 27th

Phone (066)797145 or Fax: (066)797028: from Overseas: (61-66)797145 or Fax: (61-66)797028

\$130.00 All inclusive.

# WORLD TAIJI BOXING ASSOCIATION ANNUAL CAMP

By Geoff Weiss

**B**eing my first camp with the W.T.B.A. and having experienced many such martial arts training camps, I was prepared for strict discipline and hard training. Well, the training was certainly there, but discipline? There was, refreshingly little or no discipline. In fact this camp was more like a gathering of old friends and new, with a wonderful social atmosphere. Even when the boss, (Erle Montague) was not at the camp, training continued with the other instructors from around the world sometimes right through the night. It was sometimes a great effort to rise at the arranged 7.00 each morning when Erle arrived for the first lot of training. No whistles, no gongs to herald the start of training, Erle would just begin whether or not we were there, we soon realized this and hurried down to the training area.

---

**Even when the boss, (Erle Montague) was not at the camp, training continued with the other instructors from around the world sometimes right through the night.**

---

This year, I am told, saw the largest number of people attending with at one time over 70 training. They came from all States bar the NT and

from five different countries. The New Zealand girls were very strong with the whole three instructors arriving well before the official opening of the camp for training with Erle, as did Axel from Adelaide and Les from Sydney.

The first two days were taken up with renewing old acquaintances and meeting with the first timers. On the third day, the training began officially.

---

**Erle told us that it did not matter if we all didn't remember the whole thing, as long as we remembered the first two palm changes**

---

This year Erle concentrated on bagwa and at the beginning, told us that we would try and get through the whole circular form! I thought this an impossible task, but at the end of the fifth day we had learnt the whole form with the sixth day left for much needed revision. Erle told us that it did not matter if we all didn't remember the whole thing, as long as we remembered the first two palm changes as this is the essence of bagwa. All of us remembered the first two changes and about 70% remembered the whole bagwa circular form. A great thing this was, to come to a camp not knowing anything, and to leave with the whole bagwa form! Most of us arrived with our respective teachers and will

be able to now carry on with this most intricate and beautiful martial art.

---

**The morning after the first day's training, many of us thought that we would never walk again!**

---

The morning after the first day's training, many of us thought that we would never walk again! I personally crawled out of my bunk and took quite a time before I could actually stand up straight. But as the morning's training began, we soon forgot about the soreness with our brains taking over in the soreness department.

Bagwa was not all that was being taught. Many of the instructors wanted to go over many areas that they already knew and some new areas such as the advanced pauchui form and san-sau. This form is a way of learning about continuous attack at a fa-jing level and basically "never giving a sucker an even break", as Erle puts it. I was not doing this form, being a relative beginner, but watched as some of the others were being taught and it looks absolutely explosive when done correctly.

Other instructors were busy doing what Erle now calls "joining arms" as opposed to "push hands". This is where we learn about dim-mak and how to fight rather than just pushing and pulling as is done in most other taiji schools.

The area in which the camp was held is called "Midg-inbil Hill" which is about 30 minutes drive to the S.W. of



Les Anwyl, Bagwa Staff

helpers prepared each meal and everyone was satisfied, even if some of the meat eaters were running to the loo every hour or so! A good clean out for them as all meals were vegetarian.

During brief moments of rest, I asked Erle some questions about the camp.

G: What difference is there with this camp to previous years.

E: I think that this camp is the nicest of our camps so far. And this is because most of the people attending are now all old friends and really love to meet each other and catch up on what they have each done over the past year. It also has to do with this great camp area, it's really laid back. The last camps we had were at a Police Boys camp and it was a bit restrictive with everything having to be spotless when we left etc. The people

And that adds to the relaxation of the whole camp.

---

**I think that every martial art has its time, and this was the time of bagwa. Worldwide**

---

G: Why did you concentrate on bagwa this time?

E: I think that every martial art has its time, and this was the time of bagwa. Worldwide, there seems to be a swing towards bagwa. I think that this has to do with its being one of the last "unknown" martial arts, and people think that there may be that last bastion of mystical about it.

G: What do you mean by that?

E: People love to think that there is still that unknown martial art that will impart great powers upon them with not much work, as taiji was about twenty years ago. Those who could not get the martial art of taiji right, and who learnt that there is nothing more mystical than simple hard work,

Murwillumbah in the mountains at the North of the State of new South Wales and not far from the Queensland border. The area is sub-tropical so even in early Spring, it is quite warm during the days. This holiday camp is the ideal sight for a martial arts training camp as it is set in natural bush with other activities available, such as canoeing, horse riding and archery, along with some beautiful bush walks. The living area is bunk style with ten people in each hut with its own shower and toilet. Erle, with the aid of some able



World's Largest Bagwa Circle

who own this camp just expect it to be clean when we leave.

then called it a health art and only that. Now it's the turn of



Almost The Whole Group

bagwa. There will be many who take up this great internal art because they think that they will become supermen, but in the long run, will realize that in order to gain the great health and martial benefits, will have to do much hard work as you are all finding.

---

**Yes, whenever I teach anything, I like to leave the mystics way behind.**

---

G: So, is it your idea that by leaving us all legless, you are showing that it requires hard work to learn it?

E: Yes, whenever I teach anything, I like to leave the mystics way behind. Those who would only learn one minute part of the form over many years, or those who would only do forms for the rest of their lives and expect to become superman. These will give up learning from me because its just too hard for them. All of these people here have been coming for many years and along the way, the weak ones have dropped off leaving me with only the strong ones



Allan Williams

who wish to learn the whole system.

G :  
But why give so much, many, especially those senior citizens who attended, will never be able to learn the whole lot surely.

E :  
No, they will not, but as I said to begin

with, if they are able to get just the first two palm changes, then they have the essence of what bagwa is all about and if those two are all they ever practice will gain great health benefits from their practice. But I am noticing that many of them are already understanding the whole system and they will not forget it. Thanks to Annie.

G: Annie?

E: Yes, the most wonderful lass from New Zealand. Annie has been with me for many years and taken it slowly. Now, she is teaching the whole group when I leave off. She takes you all over the whole thing many times after I go and teach the others.

G: I looked and heard in horror when someone from

this group wanted your attention. Not the customary, "master" said quietly, or someone comes up to you and gets your attention with a bow, but rather a loud "ERLE"! To me



John Ross & Peter Dawkins

that sounded quite disrespectful.

E Well, Geoff, you too will learn about Erle's filopastry if you stick with us. We are all equal human beings, and it wastes time to come over to me, so a quick, loud holler gets my attention and I come quickly to the group. Nothing disrespectful about it, I too call out to people if I need them, so why shouldn't they call out to me? You will learn that I am

not a master, I am Erle, I am not sifu, I am Erle. And everyone here is my equal and respect is given from both sides, but this is real respect and not some bullshit respect because

they want something from me, they all respect me, and me them.

G: I think, from what I see, it's more than just respect, they all have a great amount of love.

E : Yes, that's true, when the camp finishes each year there are a few tears. I think that because of the way of the warrior, we have created many wonderful bonds between all of these people and the new ones immediately feel this and are brought into this love.

G: What do you mean by "the way of the warrior"?

E: Many think that this means push ups and training in water-falls, having a few dojo sparring sessions etc. The way of the warrior is not just being able to fight, it means much more than that.

**The way of the warrior is not just being able to**



Billy Keefer

**fight, it means much more than that.**

In fact in my new book, the second in the series on Dim-Mak, I devote a whole chapter to the "way". This includes the way we think about mother earth, how we relate to each other, how we love each other, how we relate to every living and inanimate object on the earth. This is the way of the warrior. Being able to fight is just a minute part of it all.

G: Tremendous enthusiasm and energy at this camp. Why?

E: I think it's just the general energy of the whole group joining and growing. At



Big & Little, Annie Blackman & Axel Post



Our Other Two Kiwis, Deb Harte & Lyn McAllister

each camp, many of the instructors stay up all night training, mainly to train with Axel, he's just so strong and tall, but a lovely person to boot, as all of our people are. If they aren't so, they soon leave.

G: One of the women complained of a stiff and sore neck on the first morning but after a few minutes of bagwa, was as right as rain!

E: What bagwa lacks in "formal" healing studies, it makes up for in sub-conscious healing. This is because the whole form was invented by men of genius who knew about body and mind and energy flow. The whole form is geared

towards healing, so anything wrong is fixed up almost immediately.

G: But I noticed that you were working with very deadly dim-mak strikes which were taken from the circular form with some of the advanced instructors.

---

**the applications are beautiful in the way they act upon the human body and the reaction between the doer and the person being done.**

---

E: Yes, in the beginning, it is not important and in fact it is detrimental to learn the dim-mak applications of the circular form. For the martial art, we have circular joining arms and the more martial linear form. At an advanced stage, the students are taught the very beautifully deadly applications of the circular forms.

G: Beautifully deadly? That sounds like an anomaly.

E: No, the applications are beautiful in the way they act upon the human body and the reaction between the doer and the person being done.

When people see these "hidden" applications, they are sometimes, gob-smacked, to use a Ken Johnson phrase.

G: Some of them, I would not expect to work against a very large person, but you seemed to just pull or attack to certain points and even the larger people go flying.

E: Nothing special here, there are points called "pull" points which when activated, one is unable to resist and bagwa makes great use of these points. You will notice that we always fight two or more people and bagwa just doesn't take care of the one and then face the other, but rather it completely immobilizes the one and then takes him right out of the action, then the second or third are easy to face with the first one or two completely out of the way. But it is the same with taiji. We are given really complicated techniques which under normal situations would be almost impossible to execute. So if we are able to execute these in a sort of way, then the more basic and easier techniques become second nature. Some of the techniques, especially those against multiple attackers remind me of rugby (football) players, when they spin, side-step, bob and weave their way through many potential attackers. It's the same in bagwa, we actually take one attacker, spin him around so that he is thrust in front of the second attacker etc. This gives us the time to be ready in these situations.

---

**The whole of bagwa is living filopastry, all we have to do, is to do it, and we then understand**

---

## **our own filopastry from within.**

---

G: What about the philosophy.

E: You haven't been listening Geoff, it's "filopastry". The whole of bagwa is living filopastry, all we have to do, is to do it, and we then understand our own filopastry from within. We don't have to read someone else's words and then try to emulate them, we learn our own way. "Do not follow the path of others, make your own path so that others wish to follow it". And here's another that I picked up from Sidney Poitier recently which relates to my own teaching and learning. What it means is that in the beginning when we start to learn, we think that we know it all, we know more than others. As we progress into "old person-hood", we know that we are not better than anyone, and that they all have the knowledge that we have inside. He said: "I have come this far armed with only the knowledge of how little I know". It's true, I sometimes teach people, and think that they actually know more about life than me, especially the older ones. I like to ask the older people questions and find out how they got to where they are now. Here I am, a mere fledgling as far as life is concerned and I am teaching them! This is not right, the older people should be revered and we should be learning from them. Sure, mere physical things, perhaps other younger people know more, but in the life arts, it is the older ones who know. And the way of the warrior is not the martial arts, but life arts.

G: I thought that you didn't give filopastry lessons?

E: You ask too many questions.

G: Are you holding the camp here again next year?

E: Yes, the annual 7 day camp will be held here each year, but the two day one in the Autumn will be held at Kataidja, the W.T.B.A.'s training camp run by Stuart Le Marseny. It's up here too, but further in towards Murwillumbah at Nobbies creek.

---

## **Push hands is the weak link in taiji and when we bring taiji down to that lowest link, then we weaken the whole of taiji.**

---

G: Talking about that, you're holding a 3 month live in camp from February 1994?

E: Yes, Stuart is arranging all that. He will be taking the bulk of the training with me going down for an hour or so each day to check them out etc. It's a great opportunity for people to learn huge chunks of information, especially those from overseas. So far we have people from seven different countries coming, fifteen people so far with another five who aren't yet decided.

G: The W.T.B.A. has spread hasn't it.

E: We now have schools in over 25 countries, even in Iceland, mainly due to Ken Johnson in Norway who is a great ambassador for the Association. Ken just fronts up to schools and asks to show them his stuff, and most of the instructors are immediately hooked. So because of Ken, we now have schools in Cyprus, Norway, Sweden, Poland, The North Pole! Iceland.



G: You were telling me earlier that you haven't really set out for it to be this big.

E: That's the way of true organic growth. I really didn't set out to form a world-wide organization, but it has just grown with people contacting me wanting to join because they like the training. All of a sudden, I am head of a worldwide organization with many hundreds of students, all independent, no money coming back here to me other than what they pay me for workshops etc. No-one pays a joining fee other than that they subscribe to "Combat & Healing" our magazine. No-one pays for the right to teach under my name. And that's the way I like it. They all look after themselves and from time to time when they need some more information, they come out here or I go to them, a bunch of friends getting together to experiment! That's the way it used to be way back in China and that's the way it should be. No masters or sifus, just friends. And if people want to play the "master/student" routine, then they soon realize that I do not do it this way and they leave, no skin of my big nose.

G: You had some things to say about push hands and in particular, "push hands competitions", and none of it good?

---

**Doing push hands in this way, with no way of defending using the body physically with a large stance etc., we have to make use of things internal**

---

E: You have something great, all great things are made up of smaller things and sure enough there has to be some weak links in there somewhere. Push hands is the weak link in taiji and when we bring taiji down to that lowest link, then we weaken the whole of taiji. We bring it to a very low level of competition. Look at what has happened to many of the karate styles simply because they placed so much emphasis upon sport. Those styles nowadays have none of the original greatness left, they are all training for sport, for the Olympics etc. Now we have even push hands associations springing up and this will be the end of taiji. It's like having a steering wheel association instead of a Rolls Royce association! No-one as yet has been able to give me a good reason for practicing push hands. It's not for good health, it's not for good fighting, it's not good for balance, it's not good for learning about techniques, so what is the good of it?

G: But you teach push hands, I have seen you!

E: I don't call it push hands now, but rather joining arms. You will notice that there is very little if any movement backward & forward, there is an internal change of weight that's all. There is absolutely no pushing or pulling, but rather centrifugal striking. If I see anyone in my tutelage being competitive or trying to push each other over or off balance, then I immediately stop them as they are not learning anything. We should be learning about the absolute way of self defence and healing when we practice "push hands", but most have taken it the way of the Americans, into the world of competition.

---

**but most have taken it the way of the Americans, into the world of competition.**

---

G: What do you mean by the 'way of absolute healing and self defence'?

E: For the self defence part, we are learning about internal things like the "reptilian brain", the use of the "C" back etc. Doing push hands in this way, with no way of defending using the body physically with a large stance etc., we have to make use of things internal to protect ourselves. When a force comes in to us, it is shot out the other side because of the body position and its interaction with the mind. In the healing area, we are dealing also with internal factors. When we do not rely upon so much physical things, we are forced to use our mind to fight off the attacks. In doing so, the mind becomes used to fighting off things including disease. If we do push hands purely physically as has to be the case in a competition, then we never train the internal to help us.

---

**If we do push hands purely physically as has to be the case in a competition, then we never train the internal to help us.**

---

G: I seem to remember years ago, about 15 years in fact that you were trying to organize a push hands competition?

E: Yes, I will admit that at one stage, during a momentary lapse of sense, I did do this. However, it was nothing like

what is put forward today as a push hands competition. The people doing it were to only use the four movements of "p'eng, lu, chi & arn". No wrestling etc. There was no weight divisions, no gender divisions as doing it this way, it did not matter who was bigger etc., they were to only rely upon perfect technique to "win". But none of the other teachers involved would approve of this, they wanted divisions and rules. So, thank goodness, it never came off.

G: I've seen a lot of bagwa in my travels and they all seem to be "doing" bagwa, very big, beautiful flowery movements, why is it that, although you move, you seem not to?

**so it seems as if I am not moving very much, but touch the object and you then know that it's moving!**

E: What? No, I know what you mean. Look, in the beginning we try to make it completely physical. But as we progress, it all becomes internal, leaving very small movements and more internal movement, you just relax or "sung" into the movements and everything is absolutely natural, so it seems as if I am not moving very much, but touch the object and you then know that it's moving!

G: Yes, I saw that, it's as if the small movements are deceitful, so that when something comes in contact with the body, it is caught with no way of escape.

E: Well, that's the way of bagwa. It's also interesting

to note that all of the old bagwa masters, those who weren't killed in combat, all lived to ripe, healthy old ages. The same cannot be said of many of the modern taiji masters.

**when people first of all begin any martial art, they think that they have to be doing something. So that exaggerate the movements,**

G: Erle, it is now at the end of the camp and I have noticed an amazing change in all those who have been here. They arrived, normal, and they are leaving absolutely beaming! Including myself, what happened!

E: That's just the energy that is created by the internal arts, it takes me weeks to come down after a tour with so much energy flying around. And it makes me feel great to see the beaming smiling faces as they leave, I've done my job.

## NEXT WTBA CAMP

The Next WTBA Annual Camp will be held in September 1994 from 28th Sept until the 4th of October.

The cost will be \$250.00 which includes everything from the 30th September. For the first two days you look after yourselves and then training begins proper on the 30th.

Phone (61-66)797145 for more details.

## MODERN KUNG-FU JOURNAL

### First Edition Out Now

Traditional Wushu  
Neo-Classical Gung-fu  
S.E. Asian Martial Arts

A new journal put out from Chicago is now available for subscriptions. It is published quarterly by Herb April, a friend of the W.T.B.A.

This is a "Journal" so do not expect flashy lay-out and design, however, the content is well worth the \$US20.00. And there's this strange person from Australia with a snake on the cover of the first edition.

### SUBSCRIPTION RATES

\$US20.00 (Continental U.S.A.)  
\$US30.00 (All Others)

Write To:

MGJ  
P/O Box 5619  
Chicago IL 60680-5619  
U.S.A.

## NEW MTG VIDEOS

By the time this magazine goes out, we will have at least two more Erle Montague videos.

**MTG60: Taiji To The Max Vol 3.**  
Carrying on with the Yang Luch'an form with dim-mak applications.

Cost: \$US50.00, £30.00, A\$55.00

Duration: 1 hr & 45 mins.

**MTG61: Advanced Pauchui.**

Cost & Duration, Same as MTG60.

**MTG62: Dim-Mak's Most Deadly Hand Strikes..** Cost: Same.

# RACIAL MEMORY AND MARTIAL ROOTS

by Michael Babin

Different articles in past issues have commented on the “reptile mind” in terms of its value for self-defense skills. I would like to take the concept of using primeval aspects of the human condition for combat purposes in a different direction — genetic memory and its possible relationship to the internal martial arts.

---

**In essence, it is concerned with: the practitioner understanding on an intuitive level that he or she is an interdependent element of existence**

---

Carl Jung, one of the founders of modern psychoanalytical thought, wrote that all humans share a “collective unconscious”. Dr. Sean Kelly, a Canadian authority on Jung’s work, suggests that the layman can think of this concept as having both instinctive (ie., behavioural) and spiritual (ie., symbolic) elements. Jung also wrote of a “racial unconscious” which provides a genetic map of what makes each racial group *unique*.

The following thoughts are the result of my interest in psychology and history; observing a wide variety of T’ai Chi students and experts over the years and some playful speculation. The real

point of this article will be found in its final paragraphs — but please don’t skip ahead.

## Shamanism

It seems to me that learning the internal martial arts is most natural to members of those cultures that have a strong shamanic tradition which, in Jungian terms, are part of that culture’s “racial unconscious”.

The shamanic experience is a complex one and not easily reducible to a few words. In essence, it is concerned with: the practitioner understanding on an intuitive level that he or she is an interdependent element of existence — not it’s focal point; mystical quests for martial and healing purposes that are accomplished through the use of trance states brought on by breathing techniques, the use of herbs and meditative techniques; a cultural acceptance of the social value of warrior skills/virtues: and, a strong oral tradition in the form of poetry and singing.

Other aspects of shamanic societies include a more matriarchal social order in which females have a strong role/value; the veneration of plant and animal life; and, a respect for the past combined with an appreciation of the present that isn’t obsessed with the future.

## Taoism

Taoism — one of the keystones of the internal martial arts — was originally a shamanic experience and though it evolved along many different lines over the centuries has always exerted a profound influence on Chinese life. Therefore, it should not be surprising that many Chinese, even as beginners, relate to the internal arts in what seems almost an instinctive manner when compared to the average Caucasian.

I’ve teased some of my Chinese students over the years about doing well because “it’s in their genes”; but, I wonder if there isn’t more than a little truth in it.

However, other races also seem to have an instinctive “edge” in developing as an internal martial artist: — those with a strong Celtic background (Irish, Welsh, Scots and Bretons) as well as Scandinavians and northeastern Europeans (Poles and Lithuanians).

These peoples all share certain historical facts in common: geographically they were relatively isolated from the main migration routes and political/cultural centres of southern and central Europe until fairly recent times — the late Dark and beginning of the Middle ages (roughly 600 to 1000 AD); all had a strong martial tradition; and, all were converted from “pagan” religions

with strong shamanic traditions relatively recently compared to the bulk of Europe which was Christianized in the first few centuries after Christ's death.

These cultures as well as the Chinese retained a strong element of their shamanic religious roots and shared a tradition of *individual* martial prowess. This resulted in a corresponding comparative lack of interest in *institutional* martial prowess which implies disciplined and co-ordinated organization. ("A good warrior is not necessarily a good soldier").

Consequently, the history of each race is, with few exceptions, filled with a depressing litany of military defeats and/or foreign conquest even though their warriors were respected by their enemies and in high demand as mercenaries.

The warriors of these races identified strongly with animal spirits: the Celt had his "totem" bird or beast that guided him or her (Yes, women often joined in the defense of the tribe and the Celtic poems name and recount the exploits of many — some mythic, some historical) in battle; the Scandinavians had their viking berserker cults whose members "became" wolves or bears

before going into battle; and, many Chinese martial artists still seek to internalize the movements and spirit of various real and mythic animals to acquire their ferocity.

## Conclusion

My own heritage is a blend of some of the races mentioned in the section of Shamanism as well as North American Indian (who, before their conquest by Europeans, had shamanic traditions) — so it shouldn't be a big surprise that the emotional part of me wants to believe what the intellectual side of me knows is rubbish based on incomplete and manipulated data!

---

### My own heritage is a blend of some of the races mentioned in the section of Shamanism as well as North American Indian

---

The Nazis would have approved of my logic even if they would have condemned my attributing martial skills to "lesser" races.

You can convince yourself, or allow yourself to be persuaded, of almost anything if it feeds an emotional need.

For example, in recent years, I have read articles in the American martial arts magazines about: the wrestling/tomahawk martial arts of the American Plains Indians as taught by a former Vietnam veteran who is part native American; and, an Egyptian living in California who teaches a martial art supposedly handed down from village headman to headman since the time of the Pharaohs. More recently, African martial arts have begun to appear in the American video catalogues.

Such styles are, in most cases, a sincere reflection of the instructor's belief that he is recreating or transmitting knowledge which is both historically unique and martially relevant to the modern student of that particular ethnic origin.

However, the cynic in me can't help speculating that some of these instructors have just mated an obsession with their own racial heritage with a grab-bag of martial arts training; but don't have the courage to say "Yeah, I invented this, what of it!".

In principle, there seems little harm in preferring to practise with others of your particular ethnic group or even in believing that you are doing something unique to a particular cultural heritage — especially if the skills you practise stand on their own in martial terms. However, in practise, this is easily carried to intolerant extremes.

No ethnic group has a monopoly on innate martial skill any more than on any other ability — to believe otherwise is, at best, self-serving and, at worst, racist.

---

**Michael Babin** Teaches professionally in Ottawa and is a highly recommended teacher of the W.T.B.A.  
(613) 739 7805

---

# Bagwazhang The Linear Form

By Erle Montague

Most people by now have some idea of what bagwazhang (pa-kua chang) is all about. People walking around the circumference of a circle performing different body movement/techniques. Some say that this form reminds them of the way that snakes move, effortlessly, flowing, twisting and turning. Others say that it reminds them of candle smoke spiralling to the sky.

So, we have some idea of what it looks like. But this is only a small part of the whole martial art. Just the same as taiji has many other parts other than the slow moving form, so too does bagwa have its other parts.



Photo No. 2

fits, however, the circular form is known for its great health benefits rather than the linear form. it gives us great health from the twisting of the waist which in turn tones up all of the internal organs. In the circular form, the waist is always twisted on the sacrum so that while the shoulders can be turned towards the centre of the circle, the hips can be turned along the circumference of the circle. (Photo No. 1). This type of movement gives us a very



Photo No. 1

Whereas the circular form is very difficult to see the martial movements, the linear form is easy to detect its martial applications.

The circular forms teach us, at a basic level not to fight but how the body works and how to use it efficiently in a self defence situation. It teaches us about how we



Photo No. 3

The least known of the bagwa forms is the explosive, linear or fighting form.

should use the body. The linear form teaches us how to fight. Both forms have health bene-

important "classic" saying. The movement must be as the "clouds follow". So we have a



Photo No. 4

training method to train this classic saying. If someone grabs me from behind for instance, I can do two things with my



Photo No. 5

body. I can move forward thus taking him with me or I can use

friend to grip us tightly from behind so that he becomes a part of our body and then we

can move the waist to cause him to be moved violently from side to side. It is up to your partner to tell you if he or she is feeling the right movement. There must be a spiral movement coming from the waist up through the shoulders with the right shoulder dipping firstly, followed by the left. It must not be just a lateral movement of

the shoulders.

the principle of "clouds following" which causes him to be thrown off at great speed. (Photo No. 2). Notice that the waist has been turned violently rather than the body moving forward as we would for instance in taiji. This causes the attacker to be thrown off at a tangent to the spinning waist. If I were to now use the posture known as "lion rolls ball" from the circular form along with the "clouds following", I would get something like in photo No. 3 happening.

When we firstly learn the linear fighting form, we only learn technique, for instance, he attacks with a right straight, so I slam his inside wrist with my right palm, (photo No. 4), take over with my right palm, (photo No. 5), and finish with my right elbow to his solar plexus. (Photo No. 6). Then, as we progress past the mere physical stage, we begin to take what we have learnt from the circular form into the linear form. So that all of the above technique would now be done with a spiral movement rather than a purely physical lateral movement, thus upsetting his whole energy system as we strike. So the last elbow strike is moving upward into his solar plexus which is also a very deadly dim-mak point called CV 14 or "conceptor vessel No. 14". So by using the linear form with the circular form attributes, we have



Photo No. 6

turned a linear form into a dim-



Photo No. 7

mak striking form which, as taiji, is the ultimate aim.

**As in the taiji pauchui or cannon fist form, we learn the linear form at two levels.**

As in the taiji pauchui or cannon fist form, we learn the linear form at two levels. The first is to simply learn the movements in a simple and understandable self defence form. Here we learn each movement at a solo level and then we are shown what these movements mean for self defence. There are 32 different sections, each comprising of an average of five techniques. The techniques of each section all relate to the same initial strike and what the opponent might do in retaliation. This first strike for instance does not stop with the elbow. We assume that the opponent will then successfully counter the elbow and attack

our face as in photo No. 7. To counter this attack, we slam him in the face to points called "Neurological Shutdown Points No. 3", which causes immediate nervous system shutdown. (Photo No. 8). Bagwa is often referred to as the art of "never giving a sucker and even break, or the art or overkill, so we now

draw back the fingers of the right hand and poke him into a point called CV 22, or "Conceptor Vessel 22 in the pit of the neck which is also a death point. (Photo No. 9). Further, we take his left elbow just above the elbow joint to "pull points", squeeze them in to cause him to do what we want him to do, and lifting his arm up, we step forward and slam him into a point called GB 24, or "Gall Bladder 24" which is an instant knock out point and death point. (Photo No. 10). All of this has come from his initial strike to the face. The next section begins with him evading that final strike and grabbing my right arm, pulling downward. Now I have a whole different set of movements to do which have been initiated by his pull down.



Photo No. 8

Each of the modules must be then performed on the opposite side, either immediately or a few modules down the track.



Photo No. 9

So actually we must perform 64 modules which is the exact





Photo No. 10

amount of palm changes that we perform in the circular walking form.

The linear form is known as the longest most arduous of all the kung-fu forms. It seems to go on forever, and

at full pace and fa-jing, one's fitness is really tested. It is also said that if one is able to get through the circular form and the linear form at full pace once per day, then the fitness and health level is right up there.

Each of the linear form movements consists of a yin & a yang part, where the yin is the breathing in while the yang is the out breath. Many fa-jing movements are involved in each module and this teaches us continuous fa-jing or explosive energy, again using the principle of "never giving a sucker an even break". The movement mainly comes from the waist with the legs there only to provide solid support, the hips shake, which sends the ex-

plosive movement right up through the waist and manifests in the hands. In all of bagwa, the palms are the most important weapon and in all the forms there is only ever one fist used and that is the tiger paw. The feet are very rarely used and I go so far as to say that we should never even use the feet to attack, but rather keep them on the ground and use the hands, these are our natural weapons.

In the circular form however, we do have a number of foot techniques, but these are only included for the fitness and flexibility which is an important point in health.

As one's ability in bagwazhang increases, so too does one's knowledge of dim-mak, as like taiji, bagwa is also based upon the striking of the points. So one is also taught in the points, what they do in the martial sense and also in the healing sense with one's ultimate goal to be able to heal



Photo No. 11



Photo No. 12



others using the art, this is the highest level.

In order to explain the difference between the basic circular form and the advanced circle form, I will take one of the techniques from this form.

At a very basic level, the techniques are actually more difficult to perform and a little silly sometimes. For instance the application for the posture known as "wild horse kicking" we take a low kick from an attacker in our palm as in photo No. 11. We then throw his leg upward as the right foot kicks upward into his upper thigh or groin. (Photo No. 12). At an advanced level however, We would slam his left inner wrist at a point called "neigwan" which would make him feel very ill, then take this wrist over to pull it downward, thus bringing his neck in line with our toe. (Photo No. 13). We are now free to attack to him ST 9 or "Stomach 9 point" which is a death point or at the least a knock out point working on the carotid sinus. (Photo No. 14).

Appearing in the photos with Erle is Rob Eaglen

*The linear or fighting form teaches us much more than just technique, it teaches us fa-jing, dim-mak and body and mind coordination. Without it, we do not really learn bagwa.*



Photo No. 13



Photo No. 14

# Real Kung-Fu

By Jim Marincic

**T**here are lots of stories about heroism, bravery and fantastic achievements from kung-fu. Martial artists from all over the world have written in magazines about their styles and their merits.

It seems to me that these, super human, super fit, super intelligent people are coming out of the woods by their hundreds. In fact there is a new language which is used to describe fighting situations, such as; psychological assessment, peripheral defence system. We see numerous pictures in kung-fu magazines with so-called tough guys in mortal combat, contorted faces and flying feet, smashing hard objects. I often wonder if this is for real, such a display of courage that it fills one with awe and admiration.

---

**Let me tell you about "Italian Judo". It is easy to learn, some are born with it and very gifted and it is used at the Olympic Games**

---

I must admit, I am not brave, and do not contest in tournaments. I could never understand why anyone would wish to fight in public when it hurts so much, and I know it does. Because back then when I was young & foolish, I used to enjoy such activities in back alleys of Darlinghurst Sydney.

On the street you fight under very unfavorable condi-

tions such as; poor lighting, fighting sometimes in semi-darkness. There is no padding on wrought iron fences and the ground is often uneven. There is no bell to tell you when to start fighting and no roaring crowd to cheer you on. No ref., to stop the fight when things get too rough. Some-



Jim Marincic Uses His Natural Weapons,  
He's a builder

times you have to contend with more than one opponent, now this is definitely unfair! And on top of all this, things like knuckle dusters and iron bars, lumps of wood are used against you. On many occasions we would have to resort to using a special martial art called "Italian Judo" which saved my life on more than one occasion.

Let me tell you about "Italian Judo". It is easy to learn, some are born with it and very gifted and it is used at

the Olympic Games — still don't know? Running.

Back in the sixties, I was young and full of hard flexible muscles and was the fastest thing on two legs this side of the black stump. I lived in Kings Cross (the American eq., would be The Bronx, or London's East End) in those early days, fresh from Europe and temporarily unemployed with plenty of spare time on my hands. I found myself wandering around with a mob of Hungarians. Now if you don't know any Hungarians, they are a weird bunch, they talk funny and they love to fight. (*A bit like Jim Marincic!... Ed.*). In fact some would rather have a fight than have a feed.

Back then, the streets of Kings Cross were full of gangs of people we used to call "bogies", so there was plenty of opportunity for some pretty realistic training. We did not have a coach, and the only rule was to engage as quickly as possible and never, ever leave your mate in the shit, or there would be reprisals from your own ranks later on. We won many of encounters and became quite notorious. Sometimes I did not know which side I was on. On one such an occasion on a Saturday evening, my mate Tibor and I walked down William St (near Kings Cross) when we were confronted by a group of hos-

tile "bogies". I knew that they were hostile as I remembered them from a previous weekend when they were on the receiving end, but now there were only two of us. So the whole

the jaw, and then they would remove the knife. Well, maybe or maybe not. I say only, if you're lucky enough to be here after the attack, then you're doing just fine, no matter what



thing erupted into a violent melee with punches thrown at anyone, yelling and screaming. I was hit a few times as things become busier. Tibor was not doing any better and then one of the gang pulled a knife. Tibor yelled, "Run, they've got a fucking knife"! So we used the old Italian Judo and it worked. For the first twenty metres, my feet did not touch the ground.

Nowadays there is a lot of talk about "cerebral self defence" against the knife. There are all sorts of methods that will teach us how to handle situations like this. But I wonder how these guys with rippling muscles, white uniforms and black belts would really handle themselves.

I can just see it --- swiftly they would grab the knife hand with a four figure lock and throw the attacker on the ground with a swift kick in

you did.

However, things not need to arise to that point at all. The training in kung-fu does not mean that one should go out and try his skills, because that is the only way to find out how one has progressed. And that also goes for tournaments. It is only ego fueling exercise in my opinion, and I don't ask anyone to share it with me.

To me, kung-fu training should enhance one's life in such a way that one would be able to go through his/her life quietly, like invisible sage, walking about his business, become excellent family man, loving husband an understanding father and that is not an easy task. Unconditional love is something that many people talk about a lot, but find hard to put into practice.

Let's cut through the bullshit of self praise and admi-

ration, and listen to the words of the old masters. In this way would really understand what they meant. And they were good teachers too, they did not teach people of those days only to fight, but also to heal and they taught harmony. — Does anybody know the **real** meaning of yin & yang? If we would get their message properly; the world would not be such a mess today.

Greening the earth and healing bodies and minds of troubled people, kung-fu's main task is enormous. However, for some of us, who are not such evolved souls, there is a way of training, that provides fulfillment in one's life and enables us to walk safer through this troubled world. And that is what my good friend, Erle Montague calls reptilian brain connection — this to me is ultimate survival method. Have you ever heard of a snake who is plotting an attack on humans from behind bushes? The snake is invisible to human eyes, it will retreat if it has the chance to. But if challenged or cornered, then it will strike with lightening speed an accuracy.

People are not like this, people love confrontation, noisily exchanging words and threatening each other. However, not all are like this. I know a man from back in my youth and he is not a kung-fu man, no training in any martial arts, but deadly as a taipan.

---

*Jim teaches in Canberra and is one of our longest authorized members.*

# New Rules For Push Hands Competitions

By Harry S Truman

As the World Taiji Boxing Association is the largest taiji association in the world, it seems only fitting that this organisation gives us the rules for all future push hands competitions. This is especially important to have a standardised form of judging as push hands will probably end up in the olympics of the year 2000 with members of the W.T.B.A. having been asked to introduce this sport into the olympics.

It took much deliberation and argument to come to these rules and many members of the W.T.B.A. worldwide were invited to come and argue for their particular rules. In the end it came down to only 500 rules that were in opposition to each member of the W.T.B.A. so the chairman, Erle Montague offered his assistance in this matter. After much work and five weeks, Erle came to the conclusion that there should only be 750 rules allowed into the competition. All members finally agreed to these changes and we now have a worldwide set of rules that will be implemented into all future push hands competitions. The American contingent was hard to please but after some rough stuff, they finally agreed also to the changes.

The rules are based upon Yang Cheng-fu's rear foot position. As we all know, this rear foot position holds great importance, especially with the readers of "T'ai Chi Magazine" put out in the States. Many issues and many articles were written on the position of Cheng-fu's rear foot. However, all of that argument has now become redundant as we have just found one of Yang Cheng-fu's employees, his body-guard who knows the real reason for the rear foot placement.

Mr Up Yu-too has told Combat & Healing that while in the employ of Yang Cheng-fu, it was his job to guard Cheng-fu's rear foot. On these occasions, Mr Up took the opportunity to actually measure Yang's rear foot angles and degrees without Yang actually seeing him. You see, Yang was so obese that he could not see what Mr Up was doing down there. In fact Mr Up tells us that he could have been doing anything and Yang would not have known about it.

Truth is that Yang used two rear foot positions. The one that most people know about and actually follow was the one that he used to teach those that he did not like or for when he was asked to do a performance for the general public. The other rear foot position was for his most trusted students, those who he sent to the shop for paddle pops etc. The first rear foot position was at an angle of 47.357 degrees and this was obviously wrong, the second more secret position was at exactly 46.342999 degrees, this one he only showed to his most senior students.

So, when it came time to work out the push hands competitions we did not use Yang's rear foot positions at all. The reason for this was that Mr. Up Yu-too told us that he was also able to sneak in behind Yang while he was doing push hands and measure his rear foot position. This time the position was different at an angle of 43.321 degrees. This gave Yang his absolute power in these competitions and enabled him to become "Yang The Invincible".

## The Rules

- No.1 — The rear foot must have an exact angle of 43.321 degrees to the position that the practitioner is facing.
- No.2 — The rear foot must never leave the ankle.
- No.3 — There is to be no pushing or pulling.
- No.4 — There is to be no head butting.
- No.5 — There will be no spitting.
- No.6 — Each competitor will wear full armour including steel lens glasses.
- No.7 — There will be no movement at all.
- No.8 — Each competitor will just look at each other and the first one to laugh loses.

Stop Press! New News To Hand!

We have just heard from a more important person than Yang's personal body-guard. He is called Fix Yer-bak and was Yang Cheng-fu's Chiropactor. He has just told us some astounding information, information that will change the way we look at taiji forever. Yang Cheng-fu actually **had** no feet at all! He lost both feet in a skiing accident at Perisher Valley here in Australia back in 1910. The photos that we have of Yang were touched up to show two good feet. Now we are looking at Yang's front hand position and will keep you informed.