

COMBAT & HEALING

The Magazine Of The World Taiji Boxing Association



June 1994 No. 17

COMBAT & HEALING

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ABOUT THE COVER

Annie (Annyah) Blackman is the Spiritual leader for the WTBA in New Zealand. She has been practicing Taijiquan and Bagwazhang for many years and is one of two highest graded people of the women, girl, she, opposite to male, yin, variety in the WTBA. Apart from all that she's a lovely lass. Lovely being a chauvenist isn't it, one is able to tell women that they are lovely and not fear castration!

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Recommended Reading

Internal Strength Magazine

Traditional Internal Information: P/O Box 280948 Lakewood CO 80228-0948 U.S.A.: \$US20.00 (\$10.00 extra for overseas) U.S. funds. Quarterly.

Modern Kung-Fu Journal

Traditional Wushu, Neo-Classical Gung-Fu: P/O Box 5619, Chicago IL 60680-5619 U.S.A. Cost, same as Internal Strength.

W.T.B.A. NEWS



Ken Johnson

Ken has been graded to fourth degree black belt for the W.T.B.A. Ken continues to represent Erle Montaigne and the WTBA in Scandinavia.

NEW VIDEO

Ken is producing a video series "The Way Of Karate". VOL 1 "Sanchin" is now available as is "VOL 2, Applications" & VOL3 "Tournament Fighting".

Write to us for prices etc.

Stuart Le Marseny

Stuart Le Marseny is no longer with us, nor does he represent Erle Montaigne or the WTBA in any way when doing workshops. Nor does he hold a grading in the W.T.B.A.

I am told that Stuart is forming his own Association: "The Internal Arts Association". For more information on this association call Stuart at Gunnybah, on 066-791565. Kadaitja has been changed to "Gunnybah"

Instructor Advancement Training Camp

From July 8th 1995 and then annually, Erle Montaigne will hold a free 3 week training camp in Australia.

The reason for this is so that all instructors, especially those from overseas will be able to have some form of continuity in their training and so that all of the "Erle Montaigne System" instructors will know that what they are teaching is no different to what someone in another country is teaching.

Recently we have seen some confusion where what is being taught was not exact. This comes about when students go out on their own without having first had corrections. "Corrections" are an essential part of one's training for the first ten years at least. This is to ensure that any little mistakes that tend to creep in to one's forms etc., are knocked on the head before they become sub-conscious, and before that teacher passes them on to others.

So these camps will ensure that all instructors are teaching the same things at a form level. Innovation is of course encouraged, but the basic to advanced forms **must** not change, other than the natural changes from basic forms to advanced forms.

At each 3 week camp, only one area will be taught. For instance, Erle will concentrate upon getting one form absolutely correct, which is the reason that people who attend these camps must be of a sufficient level as teaching the forms at a beginner level will not be done. Of course, having said this, others forms and training methods, techniques etc., will creep in to the training, but these will only be the icing, with the bulk of the training being the correcting of the one form chosen for that camp.

At this time, Erle is training about eight overseas students and they are finding that even to do just one

movement, correctly takes some re-training, and involves about two hours. But, at the end of it, they will go back to their respective countries knowing that what they have learnt is absolutely correct, and that they will not be teaching others incorrect movements.

The camp will begin in 1995 on the 8th of July and run for 3 weeks. This initial camp in 1995 will be held at the Mt Burrell Caravan Park, which is only 2 klms from Erle's farm, "Horses Head". The cost for the training is zero while accommodation costs are kept to a minimum or between \$Aust30.00 to \$50.00, per week. You buy your own food and do your own cooking etc.

training with Erle will be for 3 hours approximately each afternoon, with the rest of the time spent training by yourselves and the other instructors. Mid July is mid-winter in Australia so bring a sleeping bag and a plate etc. So far we have definites from all around the world, Europe, Scandinavia, U.S.A. and Australasia. Please be definite about this as have to arrange for the vans/cabins to be booked. We will take the whole cost of the accommodation and simply divide it by the number of people staying.

We are hoping to have some sort of transport available, money permitting, as we are about 15 minutes from the nearest shop and 30 minutes from the nearest big town. Although the caravan park has a shop for essentials etc.

Come! It should be a great one.

New Zealand Workshop

Debbie and Lyn are holding a Kiwi Connection Workshop/Tour at the end of January 1995. Two days of taiji & bagwa at a quiet beachfront location, North of Auckland. P/O Box 331167, Takapuna, Auckland, New Zealand: fax: 09-4184314

The Way Of The Warrior



By Erle Montaigne

A warrior is not just a person who has learned some moves, is able to kick at 90 miles per hour or who has won the world championships at kick-boxing.

A warrior must earn his title. The martial artist is a person who knows things that go far deeper than just self defence, he is someone who walks into a room full of people and an immediate calm falls upon that room, he is a person who can touch a person's head, or arm, or hand and cause an inner stillness and peace to fall upon that person.

You know a warrior not from the way he looks, his big biceps, or his rolled up sleeves revealing a row of tattoos, or his shaven head or the fact that he wears his full gi (karate uniform) to parties! We know the warrior by his *presence* and the healing he automatically gives to everyone he meets.

His energy, his "qi" is touching you, you don't feel anything physical, but rather the internal effect of this touching, and peace is with you. The warrior looks upon the earth in a different way than those who are not warriors, everything, from the smallest insect to the largest mammal, and the most insignificant rock or tree is important and has life, the grass he walks upon, he thanks for softening the rough path he walks upon, the trees, he thanks for giving him shade and oxygen.

The warrior communicates with the earth, he talks to the dogs, to the cats and owls, to the snakes, not so much verbally, but simply by being. This is the one thing that everything on earth has in common, being.

Everything has importance because it was put there by mother earth for some reason. Sure, he has to live in modern times, he must drive a motor car and go to the supermarket and mow his lawns, but always, he never loses sight of what he is, and more importantly, *where* he is.

A warrior must earn his title. The martial artist is a person who knows things that go far deeper than just self defence,

He knows that what he is, is not only what he has made himself to be, but also what is handed down to him and what is an accumulation right inside the very cells that he is made of, from his ancestors. Everything that they were, is now him, every bit of information that his fathers and mothers gathered is now inside of him, this is how we live on in our children, we literally, and I mean literally, pass on our knowledge, along with eons of knowledge accumulated since the beginning of time, to our children.

Everything that we are at the conception of our children is passed on to them.

We think that we have certain talents, but the warrior knows that all that he is, has come from the beginning of time, he knows that he is made up of the same stuff that a rock is made of, or a tree or a blade of grass, the difference is only physical. He knows that he owns nothing, and that all animals are free, his animals chose him to be with, he does not go to the pet shop to chose a new dog, he knows that the dog has chosen him to come to that pet shop to chose it.

The warrior communicates with the earth, he talks to the dogs, to the cats and owls, to the snakes, not so much verbally, but simply by being. This

is the one thing that everything on earth has in common, being.

He knows that there are forces at work on this earth, forces that he must learn to go with and to live with, otherwise he will surely perish.

The energy within the warrior has the power to join with these forces, and then he has the power to change. But this comes not without payment, for he also knows that we cannot receive without first having payed for it. The whole of the universe is based upon this giving and taking, it is called yin & yang. For every up there must be a down, for every happiness, there must be a sadness, for every full tummy, there must be an empty one. The warrior knows that he must lose in order to gain, and so he sacrifices. He sacrifices his food, he sacrifices his sexual longings, his every day comforts, in order that he has the power to change and to help others to change. Not in going out specifically to help others, but to have the internal power always there to automatically help others to be peaceful, and in doing so, they too will be able to see where they are, and who they are.

The warrior finds his place on the earth and stays there, where the power is.

We are not only someone's son or daughter, we are the sons and daughters of an infinite amount of people, those who have passed on to us their cells inside of which is hidden the very substance of creation and everything that has happened. Not 'since time began', because there is no beginning or ending.

Being a martial artist is only one hundredth of what a warrior is, it is only a part of the whole, it is what gives us the confidence to become a healer, the internal energy to make changes.

A warrior knows that we do not have teachers, but guides, the people we meet who are able to give us something internal, that something extra to cause us to become our own greatest teachers. Just by simply being, a guide helps us to realise that it is we, ourselves who teach us, because the warrior also knows that locked away inside of everything, is that primordial cell that contains all information. He learns to read this information which comes in the form of 'flashes' at first, and this is too much for his feeble human brain to handle, he shuts off as soon as the flash arrives.

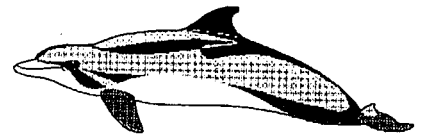
But soon he learns to read these flashes, and they become longer in duration than just a moment. This is when the warrior knows that he is reading time. He learns to communicate other than speaking, he knows that his physical needs are being looked after, and needs not worry about where the next mortgage payment will come from.

The warrior finds his place on the earth and stays there, where the power is. It is not a physical searching, but rather the warrior is 'taken' to where he must be, and there he stays, and the whole world will pass by, he needs not to travel, because the universe is there within him, and those who will in turn need to seek him out, will do so when their time is right, in just the same way that he did when he had to travel the world searching for his own guides.

They then will learn to teach themselves from within, and also then go and find their own place, and he may never see them again, but this does not worry the warrior, he is in contact.

The warrior is not the master, he is not the sifu nor the sensei, these are just physical words that we put upon ourselves to make us seem important, or better than those who we guide. The warrior is a friend to his

students, and so cannot be their master. He does not wish to gather students, as they will search him out, and those who need to have a master or a sensei will not stay, they will keep searching until they realise that what they search is within them, and who they search, can only be their guide.



NEW VIDEOS

from Erle Montaigue

MTG67

How To Fight A grappler
Vol 1 (The Power)
\$US50.00 £30.00

MTG68

Bagwa Fighting Vol 2
\$US50.00 £30.00

MTG69

Taiji To The Max (Taiji Dim-Mak)
Vol 5
\$US50.00 £30.00

MTG71, 72, 73 & 74

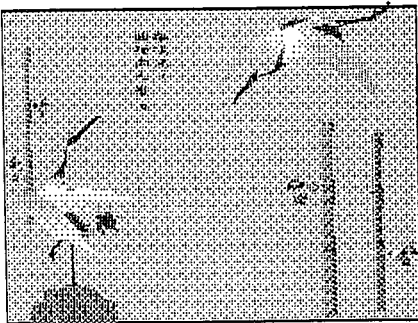
The Warrior's Magic (Lessons In Healing). Meridian Balancing, finger acupuncture etc.
71, 73, 74 = \$US50.00 £30.00 72 = \$US40.00 £25.00.

MTG75

Bagwa Fighting Vol 5
\$US50.00 £30.00

Training and the Process of Change

by Michael Babin



In any martial art, the first few weeks of classes are usually the time in which each student decides, consciously or not, whether or not he or she will continue to train.

Coming to such a decision requires you to recognize which changes in your lifestyle will be necessary for you to make to continue training:

- What physical attributes will you need? (e.g., If you're out-of-shape, you'll have to pace yourself and/or supplement your classes with other fitness activities.);

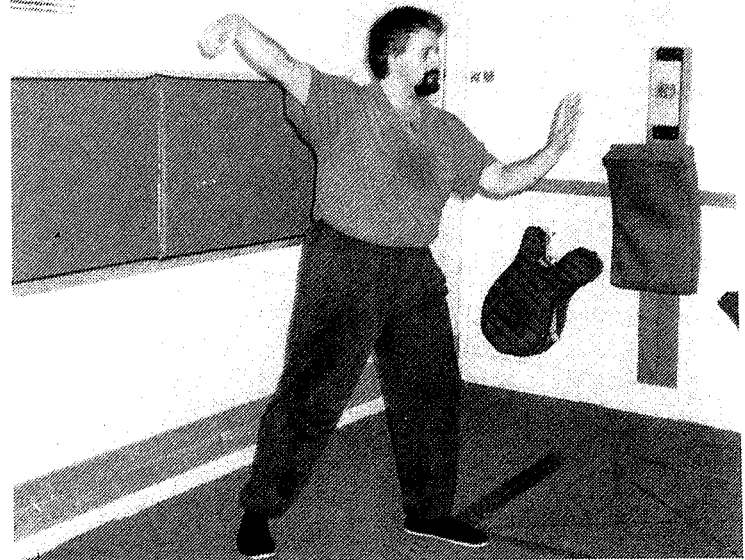
- What will your schedule be like if you continue or intensify your training? (e.g., How will you shuffle your educational, work and/or family responsibilities to accommodate your training needs?);

- What obstacles must be overcome? (e.g. is the instructor far away geographically or are the classes expensive);

Any change in your own lifestyle, like taking up a martial art, will affect changes in the lives of others as well. Such may seem insignificant until you actually face the consequences. For example, your girlfriend may not understand why her birthday seems less important than the seminar scheduled on the same day; your family may not understand your sudden need to attend classes three days a week and fear that it will interfere with a "normal" life.

Studying an internal art can mean doing what you think is right for you even if others don't immediately understand or support you.

Studying an internal art can mean doing what you think is right for you even if others don't immediately understand or support you. However, few of us are Taoist monks living on chi and dew in a mountain cave, you



Michael Babin Performs Tan-Pien

- What will you have to give up? (e.g., your leisure time is usually curtailed to a certain extent if you are serious about your training.)

also have to remember the need for compromise. For example, perhaps you can train two days a week at the club, instead of three and do your

ing or late evening to minimize your time away from family.

At its most basic psychological level, accepting the need for change is difficult because it's easiest to do things the way you are accustomed to doing them.

On a personal level, you can't plan how you will react to changing circumstances. It is as futile as trying to train in and master techniques that cover every possible martial situation. That's why the internal arts, when taught and practised properly, are so effective: they help the practitioner to learn principles and how to adapt/change to changing circumstances.

Learning to do this is difficult enough when it's a question of responding immediately to a martial tactic you've never experienced. It's even more difficult when you are faced with the emotional need to respond in an appropriate and spontaneous manner to an unexpected turn of events in your life.

Physical and mental preparation is the key to successful change in terms of learning and applying new martial skills but even the most methodical preparation cannot banish all your fears and resistance to changing old habits.

At its most basic psychological level, accepting the need for change is difficult because it's easiest to do things the way you are accustomed to doing them. For example, if you are used to the "block then strike" approach of most hard styles; the more relaxed simultaneous counters of an internal art may seem impossible at first.

Sometimes change is thrust upon you — you have to move to another

city or your instructor does so. At such times, you are left feeling abandoned and faced with a variety of choices about the direction your martial training must take. All the available options may seem wrong. Try to remember that such a forced change may prove beneficial in the long-run.

Consider the old Chinese parable of the peasant whose only son wanted a spirited horse to ride, not just the mare they used for ploughing. The mare ran away one night which seemed a disaster for the family until it came back with a stallion that had followed it home. This seemed a blessing from Heaven until the spirited animal promptly threw its inexperienced young rider who was left with a permanently lame leg. This was seen as a curse from Heaven until the government officials came and conscripted all the able-bodied young men and he was the only one not forced into the army!

Learning to change your habits isn't easy, whether in a martial or personal context:

- Set yourself some goals and put them in writing. Break these down into smaller ones and determine realistic deadlines to help you follow through. Keep a daily training diary, even for those days that you don't train! (Studying the reasons that you didn't practice on any given day may help you determine behavioural patterns that are counter-productive to your training);

- Expect setbacks. Accept the inevitable missed classes or minor injuries as delays not as signals that you should give-up;

- Give yourself credit when its appropriate. Mastering a difficult physical move or having a sudden insight into some aspect of your training should be acknowledged with pride. Just remember to keep "self-congratulation" in perspective

and to acknowledge the existence of those areas of training which still need work.

- Persevere in your training. Most of us have studied with or taught students who had a wealth of experience at different martial arts but never stayed longer than six-months or a year at any of them. Changing constantly often means that you're never giving each discipline a chance — perhaps because you're frightened of the consequences of persevering. Cross-training is very beneficial in some ways; but it is also true that real skill at anything only comes through long-term, DEDICATED, effort.

In conclusion, experienced instructors should remind their students that it's important to realize that ANY beneficial change is usually the result of a cumulative, often lengthy, and sometimes painful, process rather than a sudden impulsive event.

It is true that a minority of gifted students seem to have one intuitive breakthrough after another in their training; but most of us will plod along, creating an internal understanding of ourselves and our martial art one piece at a time.

Learning to deal with change is a complex process and even without trying to make it happen: becoming relaxed, centred and spontaneous on a physical level is bound to have similar ramifications for your emotional state and vice-versa.

Michael Babin

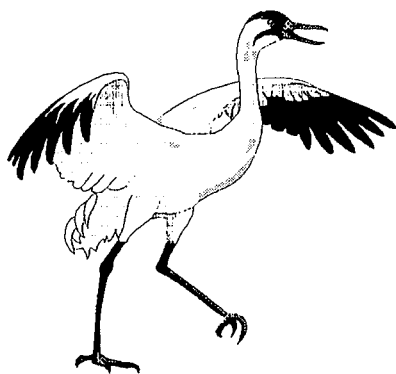
has just begun new classes in Ottawa in larger premises.

Phone him on:

(613) 7397805

The Five Point Footwork Pattern Of Taijiquan

By Davin Douma U.S.A.



Since my training in Tai Chi Chuan began I have repeatedly wondered what to do with my feet. For some reason, or lack thereof, there is not an organised foot-work system within our art. During sparring sessions I am always aware that there is little guidance as to foot placement and use. Forms and posture training teach some basics, but not enough for a true understanding. Exposure to Tibetan White Crane (Pak Hoc) has strengthened my questions. Good foot-work is a necessity, as it exemplifies so well. A truly complete and balanced system must incorporate foot-work.

I have been told that after many years of practicing the Solo Sequence, Tui Shou, San Shou, Ta Lu, and Weapons, that one learns footwork within the Tai Chi system.

It is there, but not an organised process. The question here is why not and what can be done about it.

I believe that there was an organised footwork System in Tai Chi at one time. In the early history of the art, Masters and Teachers were very protective of the skills they possessed. Who knows how much information was lost with the deaths of some of them.

I'm sure there were many styles that we will never see, and many aspects that will have to be rediscovered.

I don't believe there are any secrets, only people who haven't worked hard enough to find the answers. Somewhere down the line of great Masters the foot-work system was withheld. It died with some Master or Teacher for whatever reason. This probably took place within the Chen family. My reason for this belief is because the Yang family is relatively young, and a foot-work system has never been taught. The same can be said for the Wu Family.

The classics (a written transmission of techniques and principals) have hinted about such a system within the Chen family, but no detailed information seems to exist.

I am not saying that the Masters of today are lacking. One intuitively develops good foot-work after many years of study and practice. If foot-work were taught from the beginning of one's training, the student and the art would benefit even more. I have even been a bit surprised that I have not run across similar theories already.

I have been told that after many years of practicing the Solo Sequence, Tui Shou, San Shou, Ta Lu, and Weapons, that one learns footwork within the Tai Chi system.

In order to develop the system explained briefly here, I studied foot-work in a number of martial systems. I have only recently begun studying Pak Hoc, but it has had the greatest influence. Hop Gar and Lama also provided me with information.

Before I began the study of Yang Family Tai Chi, my experience was in the combative area of Jeet Kune Do. This should give you an idea of what my influences have been.

These various martial arts have helped me to understand how foot-work systems are developed and utilised.

The two important aspects of Tai Chi foot-work I will deal with here are evasiveness and positioning. Other important elements such as timing will have to wait for future instalments.

Foot-work must create an atmosphere for promoting and incorporat-