



# COMBAT & HEALING



March 1995 No. 20

# COMBAT & HEALING

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## ABOUT THE COVER

This month's cover shows our school in Ghana West Africa, Magdi Mahmud being the chief instructor there pictured at far left (looking at photo). As well as our Senior Students who partake in the Tuesday Morning class up here at WTBA headquarters. L-R Wally The Beast, Steve The Animal, Tim The Thrasher and Rob The Grinder.

## CONTENTS

- 1 Chinese Folk Medicine:  
Master Zhao from Beijing is a Qigong Master from Shanghai
- 2 Something from Al Williams: Don't know quite WHAT! But he's up and running.
- 3 WTBA NEWS  
The WTBA is growing quickly. We will soon have our own training and living space in Oz. How to Do Taiji Correctly.
- 9 Ron Barker interviews Erle Montaigne in America.
- 14 Learning Taijiquan By "Principles" Werner Horsmann.
- 18 Herbs For The Martial Artist: By John Ross:
- 18 From Mause Eaglen, W.T.B.A. Secretary, and Annie Blackman in N.Z.

## Recommended Reading

Australasian Fighting Arts magazine  
POB 673 Manly NSW 2095 Australia

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

# Chinese Folk Medicine

By Jaime Flor Cruz (Beijing)

Clad in white robe and white cap, Zhao Xuez-hong swaggers into the spartan Beijing hospital ward and greet his patient with a toothy smile. He looks at the middle-aged woman for a few seconds and then recites her medical history in staccato tomes. "Ten years ago you had an appendectomy," he tells Yang Jinlu, 52, a ruddy faced peasant from Miyun County, 40 miles northeast of the Chinese capital. The surprised patient nods. "Five years ago, you had gastroenteritis and your stomach gave you pain whenever you ate." She nods again. "That's because you are so short-tempered," he concludes. "You get stressed too easily."

The solemn-visaged Zhao, 50, stands beside the couch on which the woman, who complains of chronic stomach and back pains, lies motionless. He stretches out his right arm, crosses his index and middle fingers and aims them at her feet for three minutes. He waves his hand close to her body as if shooing a fly. Then he kneads and pats her shoulders to conclude the 15 minute session. "Song le", she smiles, agreeing with Zhao that her system has been unclogged and obviously feeling better. As early as 2 a.m. every day, hundreds of patients from all over China cue up in front of Huayi Hospital in southeastern Beijing to visit a man they consider their last resort for relief. For a fee of 4.5 yuan (\$US1.20) a session, master Zhao offers cures for ailments ranging from backaches to irregular menstruation to paralysis. He is a master of Qigong, the ancient Chinese discipline of concentrating one's qi, or vital energy, in order to stimulate a person's body for therapeutic or curative purposes.

As medicine, qigong is based on precepts similar to those of acupuncture, a procedure that has often surprised Western experts with its success. Zhao feels that his brand of qigong is no less effective. "My qi is like a laser beam that unclogs the 'jingluo' meridians," he explains, referring to the invisible channels in the human body along which, according to traditional theory, vital energies flow. Practitioners of both

qigong and acupuncture believe that illness results when these meridians are blocked. "Once the jingluo are unclogged, the patients are cured," Zhao asserts.

Only two decades ago, qigong was denounced by the Chinese government as witchcraft. The government's antagonism let up in 1978, after the cultural revolution of the late '60s and early 70s' was over, and doctors and intellectuals argued that qigong, though unscientific by Western standards, could help sick people. Now the practice is sweeping China again, and a debate swirls about its effectiveness. But there is no doubt that Zhao's patients swear by him. Over the past four years, Zhao and his nine-member staff say, they have had a 90% success rate in relieving the ailments of more than 50,000 patients.

Mr Kang Shizun, 40, is one. He suffered a hip injury on a farm in Inner Mongolia to which he and his wife were banished during the cultural revolution. The tanned, lanky Kang, now a local government functionary in Beijing, was in excruciating pain two months ago when he was rushed to Zhao on a flatbed tricycle. He swears that he got relief almost instantly.

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## *"I felt my bones twitch when the doctor emitted his qi"*

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"I felt my bones twitch when the doctor emitted his qi", Kang recalls gleefully as he paced the ward at Zhao's clinic. "After five minutes, the pain was gone".

Zhao claims to be working a similar miracle on Yan Ding, 3, a mentally retarded girl whose parents say she couldn't speak, stand or walk when she first visited Zhao in December. "This is a hard to cure type of case and I've cured many of them," Zhao boasts, aiming his fingers at the bob haired toddler as she stands precariously on a couch. After several months of therapy, Yan can now stand up and murmur words like "papa" and "mama". Is her development due to the master's ministrations? Yan's aunt, who brings her to the clinic for therapy sessions, is con-

vinced it is. "Her parents had given up all hope," she says, "but Yan has shown good signs of recovery." Zhao attributes his curative power to "teyi gongneng, or extraordinary human body function, the name that qigong practitioners give to their innate powers. Zhao claims, for example that he can diagnose illness with his eyes: "Like an X-ray machine, they can emit the qi and scan their rebound." He also swears that he can diagnose ailments by looking at pictures of patients, even if they have no evident symptoms. But Zhao admits he is not omnipotent. "I can't cure all illnesses," he says. "Like medicine, my therapy works for most people but not all."

Six years ago, Zhao says, he was a sceptic about qigong. A former repairman in a Beijing electronics plant, he says that in 1982 he changed his mind after suffering from dire heart and kidney troubles. "I was so jaundiced and emaciated that my friends called me and unearthened cultural relic," Zhao recalls. he finally enrolled in a qigong class and in two months became a convert. Zhao says he honed his healing power through repeated taiji exercises. Word of his talents spread, and Zhao, who has no medical diploma, was hired in 1984 as "special doctor" by the employees' infirmary of the Water Conservancy Ministry in Beijing. In 1985 he was licensed by the Beijing bureau of health as a qigong doctor.

Zhao is modest — at least somewhat — about his talents. "I'm still an ordinary man," he says. "like everyone else, I eat." But he clearly enjoys the prominence — and the material rewards — associated with his healing powers. Zhao says his monthly earnings are "above 100 yuan and below 1000 yuan" (between \$US27.00 and \$US270.00, compared with the basic industrial wage of \$US40.00), and he enjoys certain perquisites. "Some old women kowtow to me like a God," he says impishly. Grateful patients offer him gifts in kind: fruit, wine, even paintings and specimens of artistic calligraphy. "we accept them lest they feel insulted," he says with a grin. An insult, after all, might re-clog their meridians!

# A Little Bit From Our 'Wheeler & Dealer' Al Williams

## From The Old Wanders

Another year has passed and a very exciting year it has been. Although there have been some sad loses, greater gains have been made. The annual gathering of the tribes, was yet again a raging success, with old and new friends training, sharing and caring. For one week of bliss, the Mt Burrell Guru never ceases to amaze, they talk of the Dalai Lama. Can we learn it all in this life time?

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***Kenny, Francois and Tobias,  
we are looking forward to  
renewing your acquaintance  
again, training hard and  
having fun.***

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After many years with Erle, I see a great stability and ingenuity coming. And to all of you far off Montaigne junkies, it will be wonderful to see you in July. To Kenny, Francois and Tobias, we are looking forward to renewing your acquaintance again, training hard and having fun. For the travellers coming this year, we are keenly waiting your arrival. To make more good friends, train and spread the good oil.

## Queensland News

The Queensland wanders held a joyous evening at Montezuma's for our Christmas party. Yes, we went Mexican! It was quite a rowdy night with plenty of sangria taken. We moved onto a sidewalk bar at Burleigh heads to consume some Christmas Spirit. The evening closed at around 11.30 p.m. with no-one getting seriously drunk, although Adam was 'under-way!'

I have to congratulate and praise my Queensland Wanders for putting in a huge year of training and dedication, from which I received hours of gratification. This year our class will break the 20 regulars, a first for Queensland. And a special thanks goes out to John Bell (Machine Gun Jonnie), my training partner and good friend, John is a student of the future and a great artist.  
Happy New Year to all.  
**The Mouth**

## Some Prose also from the 'Mouth'.

*Would You Like To Fight?  
Stan The Man,  
Iron Mike Tyson*

*What Sort Of Things Does This  
Bring To You?  
Fear, Intimidation, Anxiety,  
Or Outright Panic?*

*Do You Imagine Just Letting  
These Guys Mash You? No,  
You Try To Imagine Succeeding.*

*Imagine This:  
Mike Tyson Gliding in, The Perfect  
Fighter,  
Silver Backed Style, Swinging  
Left, Swinging Right,  
Power Awesome, Knocking You  
Back ... aaahhh Down.*

*The Tiger Sits Still, Motionless  
Not A Flicker, The Prey Moves,  
"bang" Roarr, It Is Over.  
Mike Moves Left, We Move Left,  
Inside, Bang.  
We Hit Him With Everything, It  
Sounds Like An Explosion,  
We Follow Up Instantly, With An  
Elbow To The Heart,  
And Then To The Throat, He  
Goes Down.  
Is This How You See It In Your  
Mind?*

**Al Williams**

Teaches in Queensland on the Gold Coast. He is our Branch rep Senior Instructor For Queensland.

**Phone: 075-313134**

## New Dim-Mak Location Charts

Our W.T.B.A. representatives from Gorseinon, Peter Jones and Keith Jones, have put together a most helpful aid to learning.

Each of the dim-mak points and what they do, the antidotes, the correct direction to strike and what each does in the healing area is listed in a column type document of several pages.

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Wales UK**

## Bagwa Book

Debbie Harte's new illustrated Bagwazhang book "Dragon Form Bagwazhang" is becoming a best seller.

It is easy to follow with diagrams drawn from all angles with accompanying text.

The form is the 'original' Bagwa form as taught by our grandmaster Chiang Jung-chiao.

**Write to Deb at:**

**77A Seaview Rd  
Waiheke Island  
Auckland  
New Zealand**

**Or Phone: 64-9-4184314**

# WTBA NEWS

*From Erle Montague*

**W**elcome to 1995 which is going to be a big year for us. The funds for the Marae are building up and we should be able to begin work early this year. The July camp is building rapidly so please let us know if you are definitely coming as we need to know for space reasons. The camp is being held at the Wollumbin caravan park which is on the way to Mt. Warning in a beautiful bush setting. The cost of the camp should be \$7.00 per night sharing in a caravan. There is other accommodation, huts etc. And a swimming pool for those who would venture into such places in mid-winter.

For those who do not know about our weather conditions in July, bring warm clothes and sleeping bags as it gets quite cold in the morning and evenings. But the days will be just beautiful. Each van has its own cooking facilities and there is a sort of barbecue area. Training will be under the trees in a large flat area and there is under cover training for when it rains. However, being winter and our 'dry' season, rain should not be a problem.

## Omissions

As I predicted in the last issue, some teachers of the W.T.B.A. were left out of the list, posted in that magazine. So I will amend that here. The computer did it.

- Ian Garbett: Branch instructor, Townsville Qld.
- Shayne Lachlan: Branch instructor, Townsville Qld.
- Neil McIntyre: Branch instructor, Mackay Qld.
- Gary Rickard: Branch instructor, Toowoomba Qld.

- JJ Tapanes: Country Representative, Cuba.
- Tim Fournier: Incorrectly listed as Wellington, he is in Christchurch New Zealand.
- Jacob Green was listed incorrectly as being in Gorseinon. He is in Barry, South Wales.
- Tom Wilson & Robert Moffett: New Mexico
- Ed Star: Now in Oregon

Please let me know if I have left you out.

Also please remember that there are no joining fees for the W.T.B.A. other than your magazine subscription. It's no good belonging to an association if you do not know what's happening.

## Grading System:

Steve bloom came up with the best idea, one that most agree with. We now have: Instructor grades. Chief Instructor (World): Senior Instructor, (Country Rep): Senior Instructor (Branch Rep): Instructor (Club) and Student Grade. Most will know already what they are, but if in doubt, just ask.

We have two new WTBA instructors in New Zealand who were graded on my last visit. Paul Rourke and Andrew Christoffersen were graded to Instructor 1st degree.

## Visitors To Horse's Head

For those who do not already know, "Horse's Head" is the name of our farm, it is called that because there is a natural carving of a horse's head in the mountain overlooking the farm, it has been called this for 80 years. Tim Fournier visited us for one week for training from New Zealand. Tim began his training, as so many do



Tim Fournier



Barry & Holly Crain

from the videos. Each time I see him, his skill has improved out of sight.

Barry and Holly Crain were in Australia for their honeymoon and visited us for some training. They are based in Chicago and train in the 'Penjank Silat' Indonesian system of martial arts. Barry has been taking the videos for some time now, so took the opportunity to come and train personally.

Lucia Kurfess and Steffen Wyhler visited us from Stuttgart in Germany. Steffen has tried other martial arts and is now on his own search for the right one for him, so many questions and answers given. They are a lovely couple with Lucia being the sister of our video and book distributor in

Germany. Marcus Kurfess will also be helping to arrange workshops in Stuttgart in 1996. I'll see how my Bremen workshops (Germany) go first later this year. They will also visit Annie, Deb and Lyn in New Zealand in April before returning home. These Germans know how to take a holiday, 3 months! They have been all over Australia so far, visiting the red centre and all of the Eastern capital cities.

### U.S.A. Tour

My visit to teach in the U.S.A. this year was the most successful to date with all centres packed out. *Jack and Bev Gustafson*, our representatives in Minnesota, hosted the workshop in St Cloud where around 50 people turned up. I have never seen such enthusiasm from one group of people, I even had to do a book signing session for one hour before the first day's teaching, takes me back to my



The New Jersey Workshop

rock and roll days! Bev did a professional video of the workshop and I believe that this is now available from them. Jack and Bev's school is the ideal school, being the bottom floor of their home, so it's a walk down the stairs to go to work, they are dedicated and very enthusiastic about their training and the training of others. We had two of our members, *Robert Moffett and Tom Wilson* travel from way down in New Mexico (about 2000 miles) and others like *Rick Rittmeier and Don Wirth* drove all the way from Michigan, about 14 hours drive!

New Jersey at the Ramada Hotel Newark was again a roaring success, hosted by our U.S.A. representative, *Al Krych*. Again, a most enthusiastic crowd of around 58 people attended.



St Cloud Minnesota

Old friends that I had never met before, like *Jack Davis* who is more like an Aussie than a Yank, and *Antone Davis*, the gentle giant from the Bronx, 7th dan. The lads from Virginia travelled the five or six hours again to be there as did *George and Wade* from Pensilvania. And as usual we all had a laugh or two, more like two hundred actually.

Canada saw me travelling for the first time to Winnipeg hosted by *James Chan*, one of Mike Babin's students who has branched out and has started teaching as our representative in Winnipeg. The workshop was

held in the studio of *Patrick Kelly* who runs the Ching-Wu Athletic Assoc., in Winnipeg. The turn up was enthusiastic for a first time with people coming from all different styles. And as usual the crowd in Ottawa was a bunch of old friends, just as enthusiastic as ever hosted by *Mike Babin*.

At all venues, I covered the small san-sau at a dim-mak level. This is probably the best way to learn about dim-mak as it teaches it at a reflex level, so there is no having to learn points or directions as it is all there in this small but explosive kata. I will include an interview/article done on me about the USA/Canada part of the tour in this issue as it covers a lot of what was done and why etc.

### New Zealand

My New Zealand tour, hosted by *Annie Blackman* and backed up by *Debbie Harte* and *Lyn McAlister* was the most successful ever with over 70 people on the first day (healing) and over 50 on the second, (martial).

On the first day I covered the four 'power qigongs' and began the massage routine, 'paired meridian balancing'. Some immediate healings happened which is usual for this powerful way of massage. This should be done over a two day workshop, but we decided to break it up into healing and martial so I was only able to get the first pair of 'Heart and Small Intestine', which are the fire meridians and which 'set up' all of the others. So I this gave a good introduction to continue with this on my next visit in May 1995. The second day saw martial artists from all different backgrounds and styles arrive for the martial day when we again covered the small san-sau. This should also be covered in a two day workshop so I was able to take it up to the 'arn' method. I will finish it in May.

Again, such enthusiasm seems to be engendered when this stuff is taught, it's as if a switch has been turned on, and people light up.

The whole two days was professionally filmed and a video tape of the workshops should be ready by now. So if you wish to purchase one, write to *Annie Blackman, 77 Seaview Rd, Waiheke Island, Auckland, New Zealand*.

### Montaigue Challenged!

While in New Zealand, I was officially challenged. After the first day's teaching, we were to have a meal at the Awataha Marae, the traditional Maori 'Meeting House' in Auckland. I was told to wait and Neil would bring me over later. I thought that this was so that the others could get the meal ready etc. I arrived and was told to wait in the car



Winnipeg

park! Then after some time, a Maori woman in traditional dress, started singing a Maori song from the entrance to the Marae. This very large Maori man, again in traditional



Ottawa

dress, began to speak very loudly in Maori and leapt out into the car park wielding a large Maori weapon, the Taiaha. He chanted and danced his way up to me, poking tongue and the whole bit, and right up close threw a green branch onto the ground. He then pointed his Taiaha at the branch and I was told to pick it up as this meant that I did not want to fight him! So I quickly picked it up and we all followed him into the Marae where I was greeted by many others singing traditional welcome songs. The Chief then talked in Maori for about 30 minutes, traditional Maori welcoming talk, firstly talking to the spirits of dead elders who were in the Marae, and appeasing them for bringing this whitey, into the Marae, then he told them to go and spoke to me. I then responded and had to rub noses with the whole group. This tells the elders that you are a friend as they can 'see your breath', or in Chinese terms, see your qi.

So, now I have been 'brought in' to the Auckland Awataha Marae, an honour that I will not forget.

## New Instructors

*Paul Rourke and Andrew Christoffersen* in New Zealand were graded up to Instructors level one. They have both worked very hard and have been studying now for seven years.

*Jack Gustafson* was officially asked to become the branch representative

for Minnesota for the W.T.B.A. *Tom Wilson and Robert Moffett* head our school in New Mexico while *Ed Star* now heads the school in Oregon.

Our school in Darwin is growing with our representative there *Brian De Kreiser* being very enthusiastic about its growth. Brian has an excellent back-

ground and is currently studying the videos and I will visit Darwin in July 1995, my first visit to that area of Australia.

## Perth

I travelled the 3000 miles to Perth to take a two day workshop for *John Ross* our Perth Representative and hosted by *Peter Graham*. A large turn out with people from all different styles attended, again covering the small san-sau. I will be teaching in Perth twice per year from now onwards. I stayed with *Sue Shaar*, one of John's students and ex-nun. Now, if you martial artists think you've had it tough in your early training! Susan told me about here

novice training and some of the things that happened to her in those early years, and I found myself taking notes for a book! What an amazing story she has. Too hot for these quiet pages though.

## 1995

In 1995, I will be somewhere, every month! I will post a listing of my travels later in the magazine. This year will see much growth, especially in Europe and the U.S.A. Already we have new schools in Scandinavia and Europe and the USA. *Tobias Duse* has a school in Sweden of around 20 people, his first time officially teaching. And *Tron Tomtum* also has begun officially teaching in Norway. Denmark, under *Bjarne and Tom* continues to grow, and we will have at least one school in Finland hopefully this year. Argentina will join our list soon with one very enthusiastic karate man 5th dan, *Dr. Adrian Inchauspe* becoming an official personal student of myself in that country.

By the time this magazine is published, I will have already given workshops in Canberra, London, Oslo, Manchester, Wales, Italy, Sweden.

## Medical Breakthrough!

For Years, I have been saying that what you are when you conceive your children will be passed on to them. Medical science poo pooped this idea saying that scientifically this was impossible as the sex cells



Auckland New Zealand

and other cells (we only have two types of cells, sex and body cells), could never communicate, they were





Perth

totally alienated from each other. I experimented, and researched my own children, all born over a long period in my own life and looked up what Chinese medicine had to say about this and always come up with the same answer. That everything we learn is programmed into our body cells which in turn is 'backed up' into our sex cells to be transmitted to our off-spring. So a man who has a child when he is only 16 years old will pass almost nothing on to his child, that child will inherit only from the grandparents! A man who has a child at, say 50 years of age, will pass all of that accumulated knowledge on to his child, it's not more intelligence, but simply, more experience. That child then does not have to experience those things that the father experienced, it can get along with its own life and experience its own things to be passed on to his own children.

Now, western science is telling us that this happens! They have discovered (Wollongong University October 1994) that there IS a cross-over between body cells and sex cells, with the sex cells being continually upgraded with information from the body! So, with this information in hand, I promptly told my beautiful wife, that I would have to make love to a beautiful 16 year old girl when I was eighty years old, in order to pass on the accumulated information. Didn't go down to well!! There was some talk of artificial insemination, up my own nose, or something like that!

### Positive

to be no way out of certain situations. We cannot see ourselves for what we really are. A simple change in food intake can change you instantly into a positive forward thinking person who sees him/herself as we really are, not so bad. Simply getting out there and doing your taiji practice each morning gives you an immediate positive attitude towards yourself. Give it up one morning and you feel bad, negative, then this negative state of mind grows and stops you from doing other more positive things, like simply getting things done. And it is very difficult to then get back into a positive way until you become ill, or some cataclysmic thing happens in your life to force you to do something different. This can be in the form of a deadly disease, or a marriage break-up or an accident etc. Once you get back into a more positive attitude by doing something like changing your diet, you are then able to see why and how you got into the state you were in. But while in a negative mind state, it is almost impossible to see yourself, you just know that something is wrong, but can't see a way out of it. You might have one hundred things that you should be doing, but just haven't the energy to do anything. You should just eat fruit or fast for one day, to enable your body to finish its jobs so that you can get onto yours. What your body is, you are, and if you continually clog up your system, physically and thus energy wise, so too will your daily life be clogged up.

The body needs time to do its work, to do the back log of jobs that it has to do. And if we continually give it more and more work to do, then this work is backed-up and the body be-

I am continually experimenting with the healing arts and am now convinced that we human beings totter between the yin (negative) and the yang (positive), depending upon simply what we eat! When in a negative frame of mind, we cannot make normal decisions, everything seems black and negative, and there just seems

comes clogged, thus clogging the mind as well and throwing us into a negative mind state. This negative mind state then causes us to search for things that give comfort, like food, bad food, and physical 'hits' like bad sex or even a hit at the end of the day, like watching a negative movie etc. This in turn causes a further back-up of body work which in turn causes the body to stop working, and we either become very ill or die!

You cannot get something for nothing. This is the law of nature, nothing for nothing, it is impossible! So, when your poor old body begins to finally be able to clear the back-log of work, through you doing the right thing and resting it, there will be some side effects, like head-ache or nausea, tiredness etc. This is the loss incurred from making a positive statement. But once this is over, the positive energy will return, thus bringing with it a positive attitude and you will be forced to get out there and then attack your own back-log of work with a happy smile on your face.

The body is only a machine, you must get the shit out in order for it to keep working day in day out. A factory cannot continue to produce, if we do not clear the garbage. The garbage finally spills out in to the factory, stopping all production. It is the same with the body.

Two things we need to get the shit out. Fruit and squatting. Any fruit will do, just eat fruit for a whole day at each meal, this in many cases will be enough to get some of the shit out so that the body can get back to work. In order to get the shit out properly, we must be in the correct position. Squatting, right down is



Ranghi, Maori Elder



this correct position and is the most excellent exercise for the colon and to prevent colon cancers. Be sure to keep the feet parallel though as if not, it could cause too much pressure on the lower intestines resulting in hernia! Any weight lifter knows that he or she must keep the feet parallel. Keep the heels on the ground when you squat, and if you cannot, then just go down as far as you can until you have enough flexibility to get right down. Just sit there for a few minutes, talk to someone while squatting rather than sitting on a chair and the benefits to your colon will be immense.

### Doing Taijiquan Correctly

I did an interview with a 4th dan karate person recently and in that interview, he said that he once tried taiji as he wanted to see what it was all about. He gave it one year and that was enough for him to know the whole system! He didn't want to give up his karate, but just wanted to know what taiji was. That's a bit like taking up brain surgery for a year to now what it's all about and then going back to being a GP!

### *Taijiquan to many Karate styles, is like a Rolls Royce is to a 20 HP Fergie tractor!*

Taijiquan to many Karate styles, is like a Rolls Royce is to a 20 HP Fergie tractor! The movements of taijiquan are so subtle and the learning of it takes a lifetime. Even now, after 28 years, I discover new things in even my practice of the Yang Cheng-fu form, things I thought that I knew about, but didn't. Karate people have an even harder task ahead of them when they take up taijiquan as they literally have to forget about the ways that they have moved for, in some cases the past 30 years! It takes a karateka of great intelligence and co-ordination to be able to take up taijiquan and gain the great benefits that it has to offer. Many karateka have taken the plunge and are now gaining from their practice of taijiquan. Others, like the chap in the interview, I really feel for, as they will never see what I can see, they will never feel the great 'sung' or relaxa-

tion and peace of mind gained from these 'simple' movements. They will never see inside of themselves. In many cases, it takes the showing of the martial areas of taiji to either convert or in the least for a karateka to take up taiji as an adjunct to their karate training. This is because, their reason for doing the martial arts in the first place is for fighting only, and they simply see a better way. Others will take it up because they have heard about the great health benefits, or the great peace of mind etc., then they find out that it is also a most devastating martial art. Many karateka will of course be introduced to taijiquan by one of the mystical types of teachers (probably about 90% of all taiji instructors) and usually end up leaving it to go back to their karate. But those who see the real taijiquan, either keep it forever as an equal partner to their karate, or give up their karate all together, eventually.

These are usually the people who we have involved in the W.T.B.A. who come from a karate background. Highly intelligent, mind/body co-ordinated people who can see that smacking a makiwara until their hands bleed or doing stretching and physical power exercises like sit ups and press ups for their whole lives leaving them arthritic at age 40, is not good! These people know all along that there is something else other than running and jumping, but until they see the internal arts for real, they just don't know any better. Sure enough though, as is the law of nature, someone will come along to show those who need, and they then see.

### *Your mind is floating on a sea of qi while the body performs the movement, no matter what type of movement.*

You do not even feel your hands. Taijiquan is done as if it is not done. We only eventually do the set forms or katas because that is what we have done ten thousand times, and it is easiest to do these movements. If we TRY, then we fail, if we DO MOVEMENT, then we fail. This means that the movements must have become so automatic, that we no longer even know that we are doing them, the hands have no feeling

and the breath is amazing. If you do not know what I am talking about here, then your taiji has not as yet risen to a high level.

### *The body is like a chain, placed into a cylindrical container which is only slightly larger than the width of the chain.*

The body is like a chain, placed into a cylindrical container which is only slightly larger than the width of the chain. When held upright, the chain inside just settles down into its own shape and is in a state of 'sung'. Each foot, when picked up, is just picked up, nothing else happens, the body is balanced even on one foot, perfectly. If you TRY to do the body positions told to us in the 'Classics', then you will never learn, these positions, must just happen. And there is no real way to teach this, it must be learnt by your body and by seeing it done. When you have done with your 'training' each morning, your body must feel alive, like the electricity is buzzing through your whole system, and you want to get out and do things, things that you have perhaps put off for many months. You have a positive, happy attitude. If not, then you simply have not been doing your taiji training at this high level.

So, for the person who takes up taijiquan for only one year and then 'knows' it, I feel sorry for, but there is no way to show such a person or to help such a person, he or she must find their own way, maybe 20 years down the track. But who knows what they might have done had they seen the real thing 20 years earlier. We do not have to know why it works scientifically, we can tell why it works, but this is not necessary as the proof is there, every time you do your taijiquan, the proof is there, you just feel so bloody good. Goodness that is hard to explain to others who have not experienced this feeling. But it will not work for you if all you are doing are slow movements. This is where many other martial artists just can't see the benefits when they practice taiji, because they are just doing movement, the same way that they do their karate kata, only slowly. gaining the great benefits from taijiquan has nothing at all to do with doing the movements

slowly. Slowness is only a training aid to get firstly the breathing correct, and then the internal movement of qi to emulate those slow movements. Once you have it, you can do movement that is explosive, fast, slow or not at all! And you will still gain the great benefits. This is because you are no longer doing movements with your mind. Your mind is floating on a sea of qi while the body performs the movement, no matter what type of movement. It can even be tense movement, and still, once you have it, the mind will not be moving, only the body will be moving. But try doing tense movement in the beginning, and you will never get it. So you can be drinking a cup of tea, or going to the toilet, or playing football, you can still be doing taijiquan. The external movements are only there in the beginning as an aid to your internal development. The tongue is placed onto the hard palate. This will naturally happen, do not TRY to do it. If you are doing the movements correctly, the tongue will almost stick to the roof of your mouth, held there by the tremendous flow of qi around the upper circulation. You will not be able to even move your hands, there will be seen, no movement, either yin or yang, the movement will be happening internally, you will not even be able to perform the bringing of the fingers together as in the posture called 'single whip'. This is the way of true taijiquan, it really is amazing.

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***You will not be able to even move your hands, there will be seen, no movement, either yin or yang, the movement will be happening internally***

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Taijiquan is for everyone, no matter what system of martial arts they practice, it is Universally owned by all people on this earth. Sadly though, most will never know that it is theirs, they see it as some other martial art that they must not practice because they do such and such a martial art, they will never see that taijiquan is the Mother of all martial arts, and without it, you just don't have a mother, you are never born. No other martial art offers what taijiquan has to offer, not even Bagwazhang or H'sin-I ch'uan, only the mother can give you everything you need either

to be your primary martial art, or to help your own system of martial art. The sad thing is, that when we are young, we do not notice the ill health that incorrect movement, or eating or thought can bring, as our young healthy, yang bodies can take a bit of the bad stuff. It's when we get older that we start to notice that we can no longer do that move that we could do when we were twenty, or we begin to feel ill more often and get colds more often etc. The good thing is that it's never too late to begin training in the 'Mother art'. But in the same way that people take up alternative medicine when it's too late, and they have tried everything else, so too do martial artists take up taijiquan, when they have done all the damage they can possibly do to their joints and ligaments and muscles, and then expect taiji to fix them! So often, people have come to me because they are just too damaged to do their Taekwondo any more, or their knees are shot because of incorrect karate. But they don't see it as that they should have been doing taijiquan all along, they see it as, "Oh well, I should try something softer now that I am getting older". This is not the correct attitude. Why practice something all of your young life that is doing you harm? I have seen people come out of a martial arts class, not able to walk! And they think that this is tough, this is good for the body. Pain is a signal that you are doing something wrong, not right!

### **The Triune Brain And Its Discovery**

When I was learning from Chang Yiu-chun, he would always talk about the way that we as martial artists had to become like the 'animal' or to be able to release the animal within. So even before the discovery of the triune brain, or reptilian brain or the term 'C' back, I was attuned to the fact that there was another part of one's brain that helped in the self defence area. I did not however know about the scientific research being done by *Paul D McLean* some ten years earlier in the U.S.A. He wrote a book called "The Triune Brain In Evolution" and my good friend *Arthur Smith* from Illinois sent me a copy of the relevant parts of this book and I have since secured a copy for myself. Another person, "*Harte*" also wrote a book based I

believe on the experimentation by *McLean* which was published more recently. I did my own research on all of my old Chinese texts and that which I had been taught, and correlated the information from the book by *McLean* with the old Chinese texts. So I guess I was the first one to juxtapose the scientific with the Chinese knowledge about the reptile brain. In any research such as this it is important that the researcher has a sound knowledge of the internal workings of Gung-fu. I guess anyone with any intelligence can go get someone else's work and research it, but things like internal gung-fu need a working knowledge. Since then I have researched further and have delved further into this part of the brain and why it is there, sometimes with devastating results on my older sons and senior students! I am now convinced that this part of the brain exists and it is exactly what the ancient masters were talking about when they told us to release the animal from within. Add this reptile brain to the '*awakening or light energy*' and we can see exactly what the old masters were talking about when they said things like; "release the animal to reverse the qi". Most times, science is a load of old cobblers where the martial arts are concerned, but just sometimes, someone like *McLean* comes up with something real that we can use in our training. I have since researched more, and have come up with some startling evidence as to how this part of our brain activates certain dimmak points in the body, which in turn activate the reptilian brain part of the triune brain. So a combination of body posturing and internal brain power which activates these points culminates in a devastating power now called reptile brain power.

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***Taijiquan is for everyone, no matter what system of martial arts they practice, it is Universally owned by all people on this earth.***

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However, it was not people like *McLean* and *Harte* who gave us the means to access the triune brain, it was the old Chinese masters who gave us this area. The scientists only gave us scientific proof and names for what the old Chinese masters knew for centuries. It was my job to

work on what I had, the body angles, the mind attitude etc., to teach people how to go into the 'survival brain' or reptile brain. Anyone who has not experienced the internal martial arts and who has not trained in them for a long time is not able to even talk about the triune brain in the martial arts, simply because they have not experienced it. Sure, anyone can get a book and learn about something scientific, research it etc. But to really know about triune brain, one must have experienced the internal, and that is the difficult thing, especially for those who would make the martial arts scientific, because they themselves do not have an open mind, they must always have proof, or must have lab experimentation etc., and this is where they fall down, because the mind can never be theorised, it must be experienced.

For instance, you cannot look at someone doing a fa-jing movement and then try to break it down into what muscles and sinews are doing what. It just doesn't work that way because it is a combination of factors all acting and re-acting upon each other that causes fa-jing, and when we try to break it down we lose that automatic reaction. So the closest we can ever get to seeing fa-jing is to simply see someone who can do it, doing it. And that gets back to the old Chinese classics. All we have to do to learn about the internal arts is to 'see with our hearts' and not our eyes.

When I have finished my research into aspects like the Reptile Brain and 'Light Energy' and the 9 original Chang San-feng dim-mak/h'ao ch'uan katas, I'll write some more. However, it's different story, knowing, and teaching. As I have found in the past, once one begins to teach something that he thinks he knows, then things begin to change.

### The Power

The power of fa-jing is only inherent in the internal martial arts, not in yoga, nor in other types of meditation. The energy required to make a fa-jing movement is totally different to that of for instance yoga. We call upon a much different energy and use it in a totally different way. Fa-jing is probably the most difficult area to master and I have only had but a handful of students who have

been able to grasp fa-jing. The simple experiment is to have someone strike the hard mitt from no distance. If your partner who is holding the mitt feels soreness in his hand then you are doing it correctly, as your qi is going right through the mitt into the hand. It's like a small explosion that comes from the centre, the tan-tien and in an instant is bursting out of your attacking weapon. In my travels, I try to show this power and how to get it, and I am having mixed success. Most people say that they can 'see' the power and feel it, but can't get it. This is because they are 'trying' to get it. They are not as yet giving up their egos or themselves in order for the body to just do it for them.

### China Revisited

As in the last magazine, I told about my May trip to China to re-gain the original dim-mak or Taijiquan katas or forms, five in all as I already have four of them. Well, I now have my invitation and my ticket is bought. I will be met at the airport by a guide and translator and will travel overland to Wudang. A long walk to the monastery follows where I will immediately begin learning these 5 short but devastating katas. I will not be able to film so I will film myself each evening and have it checked the next day. It will be exactly ten years since I was there last and if its anything like my last visit, I will try to stay there for as least time as possible!

### Erle Montague Over America & Canada

By Ron Baker New York

*I have had the opportunity in the past to travel with Erle Montague on his American workshop tour. So again, I took up the opportunity to travel with this wild man from down under. I did not travel with Erle to all of his USA venues, however, I have viewed the two video tapes done of his tour and have used these also as reference. Which by the way I urge you to acquire, as they are an excellent source of reference. I have known Erle for quite a number of years and have watched*

*as he has grown and changed. These days, now that he is more at ease with we Americans, he is giving more out, and in some ways he is becoming harder in his own training. Erle Montague is an anomaly from the run of the mill t'ai chi teacher. Many have expressed to me that he is more like a karate teacher, in that he pulls no punches and expects none to be pulled on him. Everything Erle says, he backs up with practical demonstration. When someone doesn't quite believe what Erle is saying he simply asks them to attack full force as this is the only way that some people will understand. We too are beginning to understand what this diverse teacher is all about. On the one hand he is a quiet unassuming gentleman, but then when he begins to teach, the other side of Erle Montague, 'the wild man of Oz' comes right on through, electricity flying off in all directions as he shows and demonstrates his unique ability in fa-jing, or explosive energy. Every sinew, muscle and bone in his body explodes into unrestricted rage for a brief moment in time, as Erle Montague tries to get his point across. The point being that a person does not need huge muscles, strong low stances, or amazing technical ability in order to defend himself.*

*I asked Erle Montague a few questions again, which some day I hope to put into book form. As I look back on past articles I have written about Montague, I see the changes that have taken place in this man's life and way of teaching. He must be doing something right, as all of his American workshops were packed to capacity.*

R. Erle, having seen you work in the past, I have noticed a great difference in the way that you teach now. You seem more at ease within yourself and so you seem to make everyone else at ease. Everyone I spoke to remarked that as soon as they entered the training room, there was an atmosphere of calmness. Are you doing something that we do not know about here?

E. Yes, I am feeling more at ease with my work nowadays. I must be truthful and say that in some ways I was not ready for all of the attention that I was receiving, and wondered why .. me? Well, I think I'm beginning to find out the answers. I have always known that there was something bigger than just going around

the world teaching people to fight! What am I giving to people? Nothing! In many ways I could not justify doing this for a living. Now, I am older, wiser and I know that it is my job to help people to understand that we are all on this earth to help each other. And I believe that real martial artists, or warriors, can do a great deal of good for humankind, simply by being there. I have noticed that whenever I give a class, there is a great amount of automatic healing going on, and people are actually healed simply by being there. And I now feel satisfied that I am doing something other than just teaching how to fight. I now use the martial arts as a way of simply meeting with and helping others, to in turn help others.

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***I travel the world teaching huge groups of people, and I got to thinking, "why"? The answer is to unite people***

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I travel the world teaching huge groups of people, and I got to thinking, "why"? The answer is to unite people all around the world in friendship and healing. This is already happening within my own organisation, where we literally have friends in over 36 countries, all of whom can go to any of these countries and have a friend of like mind.

R: But what we learnt at this workshop, the dim-mak and the small san-sau really helped me in particular to understand my own karate, it really helped me to understand more about my own martial art.

E: What I teach has to be good, otherwise people would not come, and then there would be no reason for my own years of learning and teaching. Most people come for the 'bad' stuff, but soon realise that they cannot attain a high level only doing 'the bad stuff'. They must also know the 'good' stuff, the healing side in order to have a balance of yin & yang. It's the same with my video tapes. People usually begin with the 'bad' ones, like the death point striking etc., but soon, also realise that they must begin at the beginning. So most, usually end up taking the earlier tapes on forms and healing as well.

R: Sounds like you have worked out your own philosophy on life, are you

religious? Are you a taoist for instance?

E: I was brought up in a small mining town south of Sydney where things like taoism and buddhism were just foreign words. It's my belief that "what we were, is what we are", so, although I have studied most eastern religions, I am still essentially a Christian. I'm not a fanatic, as I realise my limitations. This doesn't mean that I go to church on a Saturday or Sunday or follow any particular religion. I like what Jesus has to say and try to follow this as best I can, although it isn't easy. Lao Tze and Buddha said much that same things as Jesus anyway.

R: So how do you justify being a christian and doing the martial arts?

E: I am always asked this question. As I have said, I believe that it is impossible to be like Jesus Christ, he was a man among men, who I believe to be the strongest man to ever live. I justify doing the martial arts not only for the healing reasons, but also because of the biblical saying, "he who helps himself, will be helped, (by God?)". So, if I am attacked, I shouldn't just stand there and expect God to help me, because I am not helping myself, nor should I just stand there as someone else is attacked, because I am not helping them to begin with. If I defend myself, I am helping myself, then God will help in making my martial art the very best that it can be. Turning the other cheek is OK when it is insults, or bad talk about you, this is hard enough to do, but why die because you wish not to defend yourself, I'm sure Christ would not wish that to happen, so in cases where life is threatened, or where someone else who is weaker than the attacker is attacked, sure we help.

R: So, do you mind if I ask you about the martial arts?

E: Of course not. I'm not a Priest! The martial arts are the physical things that cause internal things to change in people, so it is very important that I do my own thing, using the martial arts.

R: You began your workshop here by saying something like, form or kata and point theory just isn't enough to learn self defence. Can you elaborate on this?

E: OK, just think for a minute logically. A person comes to a martial arts class and learns kata, bunkai and does some sparring. What have they learnt? Just that, logical physical

movement. They are the same person at the end of their training that they were before they started. They know some points and have worked out what each movement in their kata means, quite wise, but they still are beaten in the street, they don't get a chance to use their fancy techniques or point strikes. Why? Because they haven't taken their martial art into the realms of a self defence system. And to do this it must become internal, or reflex. And the only way to cause a martial art to go internal is by training in the 'training methods' of the internal systems. These cause simple things like putting our hands up in front of our faces when attacked, a yin response' to become a 'yang response'. We turn that movement into a devastating attack to vital points. So now, the person who began karate of taiji years ago, has reflex actions that are self defence actions and not just cover up actions.

R: But surely, years of bunkai and kata training have their place?

E: Sure, that is where we learn about co-ordination and timing, without which our self defence art would be nothing more than brawling, where the strongest person wins. Think of it this way.

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***A street attacker does not fight logically, and you cannot fight an illogical attack using a logical defence***

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The martial arts are logical, we move in a certain pattern, this is logical, we use certain techniques against certain attacks, this is also logical. A street attacker does not fight logically, and you cannot fight an illogical attack using a logical defence, the two just don't mix. So we need an illogical method of fighting to defend ourselves. Reflex actions are illogical, they just happen, we do not 'think' about them using our conscious brain, so they are illogical. We use the training methods such as 'small san-sau' which we covered at this workshop, to train our body and mind in reflex defensive actions.

R: I can see the value of what you taught us at the seminar, sorry, workshop, I know you distinguish between your workshops and those of some others, where there is more talk than doing. You promised us

work and work we did! But many here were finding the going tough as this movement is so different to what we in the karate field are used to. From all the talk between the attendees, they all can see the power that can be generated, and are all trying to 'get it'. I mean we look at you doing that explosive movement, but it isn't easy to get it.

E: It doesn't matter what style you are practicing, you are doing the groundwork for reflex actions to begin. The reason that some found it difficult has to do with their level of competence in their own martial art to begin with. Some, who are only at the beginning of their training found it somewhat easier than those who have been training in unnatural movements for 25 years! Others, who have been training in a somewhat better style of karate found the going not so difficult and with some effort were able to gain the great amount of power over short distances in a relatively shorter period. These training methods will help to make your karate what it should be. I'll tell you the same story that I always tell at these times. Sensei Chitose when he was alive was the founder of Chito-ryu Okinawan karate. he would come to Australia and teach the normal karate way of moving, stiff and muscularly powerful. However, when he ever demonstrated, his students observed that he was like a rubber man, his body would shake, and it was as if he was a rag doll. He would say that this was the highest way of doing karate, like taiji!

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***So, I believe that there is something more than just the stiff physical movement side of karate, but they just aren't telling,***

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So, I believe that there is something more than just the stiff physical movement side of karate, but they just aren't telling, or many of the modern sensei just don't know. You see, it doesn't matter how intelligent you are, how many books you have read, how much research you have done, how many acupuncture exams you have taken, if you simply can't do it! It must be your body that learns and not your conscious mind. And your body will not experience

this way of moving if all you ever do is static, stiff, kata.

R: Many from our field (karate) say that they are not moving stiffly, they do shake.

E: Yes, they shake relatively so, as opposed to someone who is totally stiff, but this shaking is still controlled. it is not totally out of control, which is what reflex actions are. At the point of impact, the body is totally out of control for that split second and this is what many karateka cannot understand because the Japanese way in particular is so ordered, so controlled. If you have the chance to look at someone like for instance Sensei Keiji Tomiyama, when he performs his upper level katas, he does them very un-karate like, again like a rubber man. There are still karateka out there who almost give themselves hernia when they perform their sanchin kata, the neck muscles stick out as do the blood vessels. This is not good for health or the martial arts. There is an old saying from karate, you must not hear the sound, (of the breathing).

R: Again, not that many taiji people at the workshop, mostly karateka and kung-fu people.

E: Yes, and I must say that I'm happy with this, the few taiji people who come, like Wade & George from PA, have a more realistic attitude to their martial art, and I always like teaching karateka as they too have a more realistic attitude. I guess the difference is that one can get away with utter bull-shit with most taiji people, whereas the karateka tell you it's bull-shit and walk out.

R: Just a few questions about the workshop. Firstly, the main area that we covered, and you have told me already that you covered the same thing at your other workshops this visit. The 'small san-sau'. Can you elaborate on the reason for doing it and where it came from?

E: The reason is that it is the best training method for all martial artists to train in regardless of style, to turn their logical martial art in to an illogical self defence art. Physically, it gives mind/body coordination, power over short distances, it shows where to hit without even looking, it gives the correct direction without even knowing and it gives the set up points without having to think about them.

R: But isn't this what we get from practising techniques?

E: No, what you get from practising technique, it coordination, but you

also get a negative, in that techniques are logical, he attacks here and I do this etc. Small san-sau teaches us about non-technique. Yes, we are learning techniques, but the over all thing that we get from this is that when attacked, the body will just react, we do not have to think about any technique, you will do whatever is necessary depending upon what the opponent is doing to you, and not try to do some technique regardless of what is happening to you. This ensures that when attacked, we rely sub-consciously upon what is happening to us to dictate what we do back to him. So his movement causes our body to move automatically with the correct response, quickly and without thinking. It is said, that small san-sau covers all known attacks, and so we learn about all known defences sub-consciously. Learning only techniques, tells us that we must think about doing a certain technique before his attack has happened, and it might be the wrong technique for that particular attack. Where it came from? Well, it is my belief that Yang Sau-chung, the eldest son of Yang Cheng-fu invented it, but I cannot be sure of this. I have found record of it only back to Sau-chung.

R: I knew that! I liked the way that you also covered many other areas within the teaching of the small san-sau, like the healing side. Is this an integral part of one's training?

E: Yes, of course. We must be able to heal, just in case of accidents, and they do happen with small san-sau in particular, as we generate tremendous power, sometimes uncontrollable. So, when I teach this, I also teach how to heal someone who has accidentally been struck hard. The warrior's craft, is to also be able to heal, and as I said in the workshop, as one gets past 40, the other side of his martial art becomes more important. It's a joy to see people's faces beaming when I teach them the martial/self defence arts, but it's even better when I see them healing themselves, and others from what I have taught them.

R: You said something that interested me with reference to your Winnipeg workshop with James Chan, when you all went to lunch together.

E: You'll notice that I usually just sit and listen most times, when in a group. If I'm doing my job, then people will be buzzing when they get together for a break, they'll all be talking about what we are learning etc.

If for instance we went to lunch and all just sat there talking about the weather! Then I would not be doing a good job. I love it when people get excited about what I teach.

R: Not many people, if any were talking about things like St 9 (stomach 9) point back when tuite or dim-mak burst onto the scene, and I know that it was mainly due to your articles that people became aware of the acupuncture points and what they were called and what they did in the dim-mak/tuite area. Many knew how to cause knock outs by striking to St 9, but not many were able to explain why. Now, at this workshop, you have introduced St 10 as the big bad brother of St 9. I noticed many of the participants grabbing for their point location books when you talked about St 10. You spoke about many points, but St 10 really stuck in my mind, is there a reason for this?

E: Yes, of course. I try to introduce at least one new point, something that people do not know about at each workshop tour. Sure I talk about many points and we work on many different points, but the way that I introduced St 10 made it important and it will stick in their minds now forever. In this way, I bring people up slowly, learning one important point each visit. The others, they will remember simply because of learning the small san-sau, it will be in their bodies even if not in their minds. But the new point will be in both mind and body. It's a very dangerous point, not only because of its location but also because it is an 'electrical' point as well as a physiological point.

R: Can you explain about these two types of points?

E: There are only two types of points, electrical and physical. The physical points are those that work the easiest as they have under them some important physiological thing, like for instance, the carotid sinus under St 9, or the heart right under CV 14. These points work like a charm as the person doesn't really feel any pain, they just wake up (provided the strike was not too hard), not knowing how they got onto the ground. However, the energy or electrical points cause great pain as well as KO or death by disrupting the whole energy or qi system of the body. So when you hit a point that is both electrical and physiological, then you have a dangerous point indeed. St 10 is one of these points. It is found half way between St 11 on the clavicle

notch, and St 9, and located right over the sternocleidomastoid muscle. It must be struck in at a shallow angle to have the best result. However, St 10 requires much more accuracy and a smaller weapon must be used, like a 'tiger paw fist' where only one knuckle is used, or the tips of one finger can be used. So it takes a little more training to use these points, whereas the physical points require much less training to cause KO or death.

R: In all of your workshops, you always make mention of other martial artists that you consider to have something. This I find refreshing, as these people could be considered to be your opposition.

E: There is no opposition in this business, well I shouldn't call it a business, it's a way of life. The more good people there are out there, teaching good methods with a genuine love for their students, then the better place this world will be. If I can help someone else to be recognised in the USA for example, then I will let all of my people know about these people, like Ken Johnson, who has a series of videos tapes teaching sanchin in the correct way, which, to most people looks rather radical. But Ken is doing a lot of good out there and so should be recognised. Same when I go to Europe, I tell people there about others in the U.S.A. who are also doing good research themselves and not just sitting back and nodding to everything their sensei has told them. And I have always said, beg borrow, buy or steal the good info, no matter where it is found. So I will readily admit, that I learn from everyone. People like

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***There are only two types of points, electrical and physical.***

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Rick MoneyMaker have done some great research into tuite, and I have learnt stuff from him. Dave McKinnon who was at the NJ workshop, I have learnt things from, he is also researching. We can't be expected to know everything. In fact, I carry with me, my 'survival guide', a set of notes about my own martial arts system for when I get complicated technical questions, I have it all written down, so it's a matter of looking it up. No sense in pretending that I know it all and have it all in my brain. The movement is surely in my

brain, but the technical things, I sometimes forget, as there is just so much to remember. Things that I was teaching 20 years ago, I cannot be expected to remember now.

R: And this is why you spoke about the teacher's dilemma.

E: Yes, instructors have this dilemma that they must address at some time in their lives. They either must keep on training in all of their earlier forms and movements and lose out on their own advanced training which only comes with experience, or they must discard much of their earlier work in order to take in new stuff at the top. It's a bit like a child learning to talk. She goes, "ga, ga, ga", then finally begins to talk some words and still goes "ga, ga, ga", but as the words become more and more, she must lose the "ga, ga, ga" in order to take her speech further, finally losing the baby talk forever. It's exactly the same with martial arts instructors. I have entrusted so many of my earlier forms and information to my advanced students so that I can take in more information as my own level increases. You can't keep on piling in stuff without taking out from the other end.

R: So, the dilemma is that in order to remain a teacher, you have to still know the earlier stuff, but in order to advance yourself, you must forget the earlier stuff?

E: Right. Look, I could easily make a conscious effort and remember all of the things that I have learnt since I was 11 in the martial arts. But it would mean that all of those things including the advanced methods would only ever be physical movement, or knowledge with no real internal movement or internal experience. You cannot make your martial art, 'internal' without forgetting about some of your earlier learning.

R: Erle, I know that you always rebuff the idea of doing things to people without actually touching them, and have in the past done your fair share of debunking in public, with those who would do these miraculous things present, all of these so called super-human things that some other martial artists do to their students, like taking control of their bodies or knocking them down without touching them. However, you did something that I found very interesting. The thing that you did to one of the students, where you disrupted his energy so badly that he lost a great amount of his power, and you didn't even touch him!



E: Now Ron, you have forgotten that I did actually touch him.

R: Well, yes the light touch on the lower abdomen, but I meant the main thrust of the disruption where you waved your hands.

E: I began this workshop by saying that there is much good research going into the martial arts right now, just as there was back at the beginning of this century. I am currently researching and working upon some things that my main teacher, Chang Yiu-chun had shown me. We all know that there are moves in our katas for which there seems to be no logical reason. We wave the hands violently in front on an opponent or around his head etc. In just the same way that I researched the reptilian brain and correlated it with my own martial art, and what was left to us in the 'Classic Sayings', I am now doing the same with 'awakening energy'. The Chinese masters of old would call this 'light energy'. My first encounter with Chang was with him doing something to me, something that I didn't actually feel physically. It knocked me out. I have worked with this for years trying to repeat that same thing without success until just recently when I was able to weaken someone by doing the same thing. As I have worked with this method, I have been able to drain more and more energy so that the person will feel very weak. I have not at this stage been able to take it to the degree where I can actually put someone down. I have taken it to the stage where someone has felt so weak that they have had to sit down though.

R: Can you tell a bit about the scientific side of this?

E: Science now tells us that there is this E.M.F. or electromotive force (voltage), whose current runs from the front of the head to the rear of the head when awake. Arthur Smith from IL, karate instructor, who was at the Minnesota workshop is a great researcher and sends me all kinds of stuff. He sent me the scientific information which backed up my own research from what I had been taught. This current runs from front to rear when we are awake. But when we sleep, it runs from rear to front over the head. So the theory is that it is actually the current flow that wakes us up or puts us to sleep. Scientists have actually been able to put someone to sleep instantly by reversing this current flow artificially in clinical situations. We, in the Chinese

medicine area are told that this current not only runs over the head, but also around the whole body. We, also in the electrical business, (I used to be an electronics technician, among many other many), are told that when a conductor has a magnetic field rubbed across it, there is an ensuing E.M.F. and current set up when the conductor is 'closed'. This is the only way that things like electric motors and generators work. So, when you saw me violently and explosively whip my palms down and up the front of the student, only about an eighth of an inch from his skin, this was setting up a disrupting E.M.F. by the interaction of my magnets, (palms), and his conductor, (Conceptor vessel meridian). This was, by itself enough to disrupt his qi or his electrical awakening current, so much that it caused him to lose all power. Then, after, if I had just left him in that state, it would take a couple of days to recover fully, so I had to 'balance' his energy by doing that qigong that I did to him. And within seconds you all saw that he was back to full power.

R: So, is it true to say that during one's self defence, in certain situations, that we are able to do these things in order to weaken the opponent who might just be extremely strong, then attack him with amore substantial blow?

E: Yes, this is the reason for these seemingly useless movements from our katas.

R: And the light touch on his lower abdomen?

E: There is a meridian called the 'girdle meridian' which basically runs around the waist and lower back. It is the job of this meridian to control the communication between lower and upper, or between brain and lower body. So, when it is struck directly after the disrupting movements, for a second, his upper body doesn't know what the lower part is doing and so increases the effect of the disruption.

R: The disruption would work then, regardless of the tap on the lower abdomen?

E: Yes, but to a lesser degree. Perhaps when my own level increases, I will not have to do the light tap. And I must also mention that it is done on the reverse side for females.

R: Again, many of the people from Rick MoneyMaker's Norma's and Tom Munccey's school in Waynesboro came along to the NJ workshops.

E: It's wonderful to see people from other martial arts schools travelling so many miles, I think they travelled by car for six hours. The ones whose names I remember are Dave McKinnon, Denis, and Erik Hatcher. I tell all of my students, go along to anyone's workshops as you will learn something. Perhaps it's just a different way of putting things that might just jell with you whereas something that I say, and the way I say it, might not have the same effect for your particular body/mind. Some people travelled some 2000 miles from New Mexico to Minnesota, these are students of one of my oldest friends, Ed Star.

As I say at all my workshops, it's just great to meet people that I have known for years, but have not actually met. Sometimes it's a shock and sometimes I have them pretty well in my mind as they are.

R: And what will we be learning at the 1995 workshops in the USA and Canada?

E: I have begun "Dim-Mak From A To Z" at these workshops and will continue with this line for subsequent visits. Much the same people come back to my workshops and so it's like having a regular class where the training is accumulative. I began with what I always introduce people to, the 'small san-sau' and this will continue into my next visit. I will be covering the "10 Fa-Jing Ch'uan" katas. This is the very first thing that one learns in one's dim-mak training, apart from the small san-sau which comes from taijiquan. But these are the things that I teach when people only wish to learn the dim-mak part. Again, they have multiple facets of learning, they teach us many things. They teach us points, sub-consciously, they teach us direction, they teach us fa-jing, they teach us how to handle a good grappler using our own martial art. I have a new book being published by Paladin on this. And they teach us sub-conscious reaction to an attack. I might, given time, get onto dim-mak push hands.

R: Will you be covering the energy disruption methods?

E: Depending upon how my own training is going, I might give an introduction to it. There are twelve qigong methods that will help enhance the effect.

R: I'm coming!

E: You're always welcome Ron.



# LEARNING TAI JI QUAN by "PRINCIPLES"

*by Werner Horsmann*

## Introduction

In order to make clear what I mean by the term "principles" I have to give you a short description of my activities up to now :

I started doing Tai Ji Quan, at the age of 44, in March 1985. The city of Bremerhaven, Germany, near which I live, was the middle of nowhere as far as Tai Ji is concerned, then. The consequence of which was that, in the beginning, I had to teach myself from a book, which presented the first third of Yang Ch'eng-Fu's large form.

In January 1986 I attended a seminar by master Chu King-Hu, seeing things being done, live, for the first time. In the summer of '86 I met Sui Qing-Bo, a man from QingDao in the PR of China who is an accredited Chinese barefoot doctor and a martial artist originally of the Chen style. He taught me the Peking 24 form, and some basics about ways of moving, yin/yang concepts, and so on. He also gave me permission to show these things to a group of beginners, when he had to leave for China in the spring of '87. After that, I, again, had to teach myself and the others in the group in addition, luckily now having a video of Qing-Bo doing several forms in the Yang and Ch'en styles.

When Qing-Bo came back to Germany a year later, he moved to Hamburg which is some 180 km from Bremerhaven. Because of that, I could go to him only two or three times a year for instructions, and then only on global aspects, not on details of form or things like that; which, still, meant teaching myself and the others, with the help of written and videotaped material.

But Qing-Bo also showed me a book store in Hamburg specialising in Chinese literature, which had section on martial arts. And somewhere in the summer of 1990 I discovered Erle Montague's "How to Use Tai Chi as a Fighting Art" in that store, and was soon hooked on his way of seeing and doing things. Which, in the end, lead to three people from our Bremerhaven group going to a 3 month martial arts camp in Murwillumbah beginning February 1994, for the first three weeks of February. There, we finally got our first real-life, straight from the horse's mouth, on-hands experience in Tai Ji Quan. I also went to Erle's London Seminar in September of '94, and a remark he made there ("Werner, you certainly ask funny questions !") was the trigger for this article.

## The Nature of My "Principles"

Not having had a teacher or an instructor on hand constantly, I had, over the years, made up for my own learning purposes a set of "principles" from the books, videos and the few personal lessons I had had about to how to do Tai Ji Quan so that it conforms with the classics. These "principles" were not concerned with *what* you have to do in a form or some other kind of quan exercise, but about *how* you have to do things.

"Principles" like that don't come to you very easily when you have no one you can ask on a regular basis. You have to take them from wherever you can get them. Some you read in books or see in a video, some you are taught, some grow on you, some just 'click' into existence. You acquire them by watching things very closely, analysing and thinking about them, asking people wherever and whenever you can; even at the risk that they don't really know what you are making all this fuss about, because they are not thinking or don't have to think in this way.

The "principles" don't necessarily come to you in any orderly way. Therefore, you constantly re-check and/or modify them, adopt some new ones, discard others. Also, there are intervals, sometimes as long as a year or more, when absolutely nothing happens. At other

times, you get a rush of insights within days, maybe even seconds. This process is an example of investing in loss; but you surely learn to learn.

My basic idea and motivation behind using "principles" as a way of learning is a very simple one :

*Find ways or aspects of doing Tai Ji Quan exercises which,*

- *in themselves, can be clearly formulated, are easy to understand and to train for when taken separately, and*
- *which, when used in combination, take you as deeply as possible into the art.*

*Where the manner of combining is incorporating them into your training one after another.*

In this way you start with one single "principle" and practice that until you it is second nature to you. Then you take the next one, and so on ...

Good "principles" can be recognized, I think, by two characteristics :

- a) You can derive sub-principles from each of them quite easily,
- b) several of them, when applied together, produce ways of behaving, moving, et. al. which are prescribed by the classics.

## Description of "Principles"

I acquired most of the major "principles" I currently know and am using through corrections of things I had made up myself over the years from several people during our stay in Australia, and in Erle's London seminar. Also, some pieces just recently fell into place over Christmas 1994.

My current "principles" will, of course, not be the last ones. Discovering additional ones and sorting them out is an on-going process, which makes up a lot of the fun of doing Tai Ji Quan.

I have named the "principles" in the manner of that great Kevin Costner film. They are sketched below, and I will give some examples of how they work, separately and together. Maybe, some of you readers have similar experiences, which it would be nice to exchange; in which case, please let me know.

The "principles" presented below are not ordered according to their importance or structural relationships, but rather in a sequence from outer to inner movements of parts of the body.

### 1) PROTECTS HIS / HER GARDEN

The garden is the Center of the body, i.e. the area from the top of the head to the groin as wide as the face. To continually protect it, at least one of the hands always has to be in the center.

### 2) BODY DO THE WORK

The body has much more mass than the arms alone. Therefore, it is more efficient to use the whole body to defend or attack in Tai Ji Quan. This only works, however, when the arms don't change their shape during actions, i.e. when the angle at the elbow joint stays the same. The arms are not really stiff that way, but they don't make movements of their own. And that, in turn, means that the hands are not moving by themselves, but are moved, i.e. change state, by hip and/or waist (not even shoulder) movements.

### 3) MOVES LIKE A WHIP

The body always moves from the ground up, i.e. in a sequence of

"feet  $\Rightarrow$  hips/waist  $\Rightarrow$  hands". This way, the hands are like the tips of a whip. Their action starts at the handle (feet) and ends in a flicking motion, which produces the characteristic energetic, not power, impacts of Tai Ji Quan movements.

### 4) STANDS LIKE A POST

To be able to move in a still more efficient way, the weight distribution should be thus that one leg takes care of bearing the body's weight so that the other one can be employed to full capacity for amplifying "waist  $\Rightarrow$  hands" motions. Therefore, all steps should finally be empty steps in this sense.

### 5) SNAPS WITH WAIST

The damage done with the hands in martial applications is far greater when the hands don't hit "at" a target but "away from it" (i.e. in and immediately away again). The added advantage is that you don't break any of your own bones when moving in this manner. This can, however, only be achieved through snapping (i.e., forth/back or v.v.) motions with the hips/waist; cf. # 3 above. Also, the effects in healing are much enhanced by this way of moving (says Erle; I have yet to experience it).

### 6) BREATHES WITH HEELS

The adequate way in Tai Ji Quan is Reverse Breathing. This way you enlarge your rib cage on inhaling and v.v. by using your diaphragm. The diaphragm is, however, pressed up still more when the lower abdomen area is constricted further on inhaling and v.v. You achieve this by moving your heels a little nearer to each other on inhaling and v.v.

## Examples of Application

### Example No. 1

Now let's watch them "principles" at work. As a first example, let's take the opening posture of the Yang Ch'eng-Fu large form, called **RAISE JI**, and see what the "principles" tell us about the way to do it. Everyone knows that the posture means raising and lowering both your hands while standing in a normal Ji Gung stance.

You take your shoulder width parallel stance, and sink down very slightly to open the lower quas, and then ask yourself :

a) Where do you have to put your hands at the very beginning ?

Everyone who said : "Low, but on the rims of the center (# 1), i.e. with a distance of 10 - 15 cm between them and the elbows at an angle of a 100 - 120 degrees (which opens the upper quas)" go to the head of the class.

b) How do you raise your hands ?

Quite definitely not by themselves (# 2) and not simultaneously, because you can't move both hips at the same time (# 3). You may start by raising the left arm, then let the right one follow very shortly afterwards or the other way around

!!! but only after you have made a small forward thrusting movement with

your left hip !!!,  
because even when you don't move your feet in a posture or sequence of postures you still have to move your waist before your hands go anywhere (# 3).  
The hands, of course, keep their original distance of 10 - 15 cm (# 1), and the arms keep their original shape (# 2).

c) How do you lower your hands ?

Likewise not simultaneously, but also one after the other. I would recommend to do it in a mirrored way, i.e. the left hand first with a backward hip movement if you started upwards with the left and v.v. This way, the hands can't help but ending in the position they started from; which is an additional check for correctness.

Because *RAISE JI* is a double weighted posture, # 4 is not directly applicable.

Incorporating # 5 requires that you modify your hip thrust. Instead of just going forward when raising of the hand and v.v., you now make an even smaller additional (backwards + forward) movement at the end of the raising and v.v., which flicks the hand; upwards on the raising movement, and v.v.

Incorporating # 6 requires that you employ Reverse Breathing, and that you, without changing your stance in any major physical way, slightly turn both your heels inward on the in-breath and vv. The heels don't really move in space but your foot, leg

and hip bones move a little bit relative to each other. The in-breath, of course, coincides with raising the hands and v.v.

### Example No. 2

# 4 and # 6 taken together, when applied to single weighted stances produce, at least, two desirable effects :

- 1) In your mind, you always concentrate on the Yong Quan acu-points of your feet. But if you try to physically "stand" on both your Yong Quan's you topple over forward. Which means that feet bearing the weight or the major part of it have to physically "stand" on their heel. That, probably, is part of the "sinking" prescription of the classics.
- 2) On the other hand, a foot standing on its heel cannot move physically. Which means that you have to "breathe" with the un- or less weighted heel in single weighted postures. But this should be an advantage over double weighted postures, because the unweighted foot is more mobile in the leg/hip/dia- phragm sense, and thus produces comparably more energy. Maybe, this is the reason why standing double weighted normally is prohibited ?

I am currently going through the things I know in Tai Ji Quan with regard to these "principles". That will take quite some time, and, maybe, I'll discover additional "principles" along the way, or have the ones I described above corrected or modified. But that, as I said, is part of the fun. So, if anyone of you readers has had similar experiences why not write about them in C & H, or swap them in some kind of exchange ?

### Werner Horsmann

*Is the W.T.B.A. representative in Germany. Werner will be hosting Erle Montaigne's first workshop tour to Germany in September 1995.*

## NEW VIDEOS

**MTG87** Dim-Mak From A To Z  
Vol 4 is now available.  
\$US50.00 £30.00 \$Aust 55.00

**MTG90** Dim-Mak From A To Z  
Vol 5 is also available  
\$US50.00 £30.00 \$Aust 55.00

**MTG 89** Bagwa Pauchui Vol 3  
Sam Price.

**MTG84** Fa-Jing Stick Vol 1  
Same Price.

# Herbs For Martial Artists

**By John Ross (Senior Instructor, Branch Chief Perth)**

"Cramp Bark" is an excellent herb for martial artists to use during their training. If there is a tendency towards body tightness, it relaxes tendons and muscular tissue, and is also very effective in the treatment and prevention of injuries.

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***When it is applied externally, directly to affected muscle spasm, it gives relief within minutes***

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Cramp Bark can be taken internally or applied externally. When it is applied externally, directly to affected muscle spasm, it gives relief within minutes, to the pain caused by the spasm. Tests performed in Australia have shown that when Cramp Bark was applied onto dead muscular tissue of rats, it was further able to relax the tissue. In this way Cramp bark can be applied like a liniment to damaged body tissue to relax and relieve any associated muscle spasm or pain. Therefore it is very helpful in the cases of strains, sprains or over stretched tendons.

Cramp Bark can also be taken internally. Mixed with Valerian in a proportion of approximately 75% C.B. and 25% V. It makes an excellent internal remedy to stop pain and relax tissue.

When pain is due to an over-stretched tendon, the body is, in reality, sending warning signals to the person, along nerve fibres, to let the person know not to over-stretch the tendon, as there is damage present. Pain is also an indication that there is tension and an impediment of blood circulation in that area. By relaxing the damaged area (as by using Cramp Bark), it allows tension to be dispersed so that the blood can flow into that area. Blood is the healing element in the body and when it is enabled to flow through a painful, traumatized area, it will assist the healing process. This is especially so

in the case of tendons and ligaments as they have inherently a very poor blood supply, which makes it imperative they receive their required quota of blood. Cramp Bark will allow relaxation thereby blood circulation and finally healing of the damaged area.

As the name indicates, Cramp Bark is excellent for the treatment of cramps of any type. As well as simple types, such as leg or hand cramps, it is also useful for tight shoulders or neck, tension headaches, uterine cramps, (painful periods) or even tetanus or convulsions. However, Cramp Bark's action relies more on symptomatic treatment of cramps. If cramps are a recurring problem, you would be advised, ideally to seek out the underlying cause, and then treat it accordingly. Unusually recurring cramps originate from what T.C.M. (Traditional Chinese Medicine) calls "blood stasis", "Qi stasis" or "blood deficiency".

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***When pain is due to an over-stretched tendon, the body is, in reality, sending warning signals to the person, along nerve fibres, to let the person know not to over-stretch the tendon***

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In summary, Cramp Bark is a wonderful herb to use during your training, especially if you are preparing to undergo intensive training where you know your muscles will be sore. In this case, you can take Cramp Bark before you begin training and it will help prevent injury.

**John Ross**

Is the W.T.B.A. Branch Representative in Perth Western Australia.

He holds the degree of Senior Instructor (Branch Chief Western Australia)

He is also an accredited Acupuncturist

John is building his own centre at "Margaret River" in Western Australia.

**PH: 09-3845068**

## From Mause

*Secretary W.T.B.A.*

Well folks, the Camp venue has been booked for the July camp at Wollumbin Wildlife Refuge & Caravan Park, Mt Warning Rd, Uki NSW. The park is set amongst 287 acres of sub-tropical rain forest and is at the base of World Heritage listed Mt Warning National Park. It is 10 klm from Murwillumbah, your closest town and Uki Village is just 5 klm away. For your accommodation, you have the choice of bringing your own tent or caravan or staying in the on site cabins & vans. Each cabin has two bedroom. Everything is provided in the vans, except your sleeping gear. (Underpants etc.) Pillows provided as well as cutlery and cooking things. Fully eq., kitchen, stove refrigerator etc. As you are aware, everyone is responsible for their own cooking and food requirements. There is a store at the park and specialties will be brought in where necessary. Let us know about special needs so that the camp will go as smoothly as possible. Van and cabin accom is \$7.00/night while camp sites are \$3.50/night. \$2.00 for day visitors. Bring hats. Let me know ASAP if you wish to book a whole van or wish to be with anyone in particular???

I look forward to seeing you all, and I'm sure that this will be a very powerful camp.

### **A Word From Annie (New Zealand)**

"It seems that the most useful thing for those of us at a distance can do is to fund-raise. So here is my contribution. My students enroll for consecutive 12 week terms. Each term fee now includes a \$5.00 levy for the Centre. Erle's workshop was filmed in December 1994 and the profit after costs will also go towards the Marae. **Just write if you would like a copy...** What we are doing here is essentially innovative and creative. The centre will be a 'home' where we can go to re-charge. Erle expresses these ideals and aspirations beautifully in "The Way Of The Warrior". The concepts of Warriorship, healing mother earth and acknowledging all the forces which have brought us to this point are personally significant to me. And I consider it a privilege to be part of an Association built on these foundations."