

# COMBAT & HEALING



*Qi Just Happens*

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The Magazine of the World Taiji Boxing Association

Issue No. 33 June 1998



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The Magazine Of The World Taiji Boxing Association

June 1998 No. 33

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## Front Cover:

Les Anwyl has been with us longer than anyone. He began training when he was 18. Also on the cover is Mini-Camp 1998.

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Erle

## Tai Chi International

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

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# Taijiquan self- defence

*By Erle Montaigue*

Recently at an Australian sports accreditation intake for Gung-fu, comments like the following were heard. "You don't need martial arts insurance if you only do T'ai chi", Or "Oh, you do T'ai chi as a fighting art?"

I just wonder where people who make such statements have been for the past 15 years or so. Perhaps they have been in jail, away from the mainstream martial arts publications. Or perhaps these people are simply new to the martial arts and are not up on the fact that T'ai chi is one of the most deadly fighting/self defence arts ever invented! I told my students who were being accredited at this intake, not to become angry as that is not the way of T'ai chi, LET ME BECOME ANGRY! But after some time, I began to feel sorry for these people, never knowing the immense power that is generated by practising T'ai chi, from very short distances to the target.

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I just wonder where people who make such statements have been for the past 15 years or so.

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They will never know what it feels like to be totally confident that your martial art will never let you down in a real confrontation in the street. They will also never know the great healing benefits that T'ai chi will impart now and when they get too old to be high

kicking and are full of arthritis from over-stretching and knuckle push ups! However, some, an honoured few, do find the path to T'ai chi before it's too late. The reason that T'ai chi is, after all this time of my trying to balance the scales, still regarded as an old person's art or a health dance, and that the sister and brother arts of Bagwazhang and Xingyiquan are regarded as fighting arts, is because of the poor press that T'ai chi has received by those who would do it as some 'new age' self awareness dance! It is of course that, but it is also a great self-defence art. Articles in magazines about T'ai chi do not help either, only ever pushing a completely inane way of using T'ai chi for self-defence, one that most other so-called hard style martial artists would deride. I often think that such magazines have something against T'ai chi, always only publishing those articles that cause this once great art to look stupid! I have been publishing articles about T'ai chi self defence for the past two decades and when I feel that the message is finally getting through, silly articles such as those mentioned above appear again. Or we will see some 'master' knocking his students down from a distance without touching them, causing every logical thinking martial artists to deride such actions because they cannot do it to anyone else other than their 'helpful' students! The following is just another article to try and stem the tide and balance the



scales.

There is no 'soft' way to fight someone or to defend yourself. No possible way to defend yourself and not harm the opponent! However, how many times do you hear that Taiji is the 'soft' martial art that can be used to 'gently'

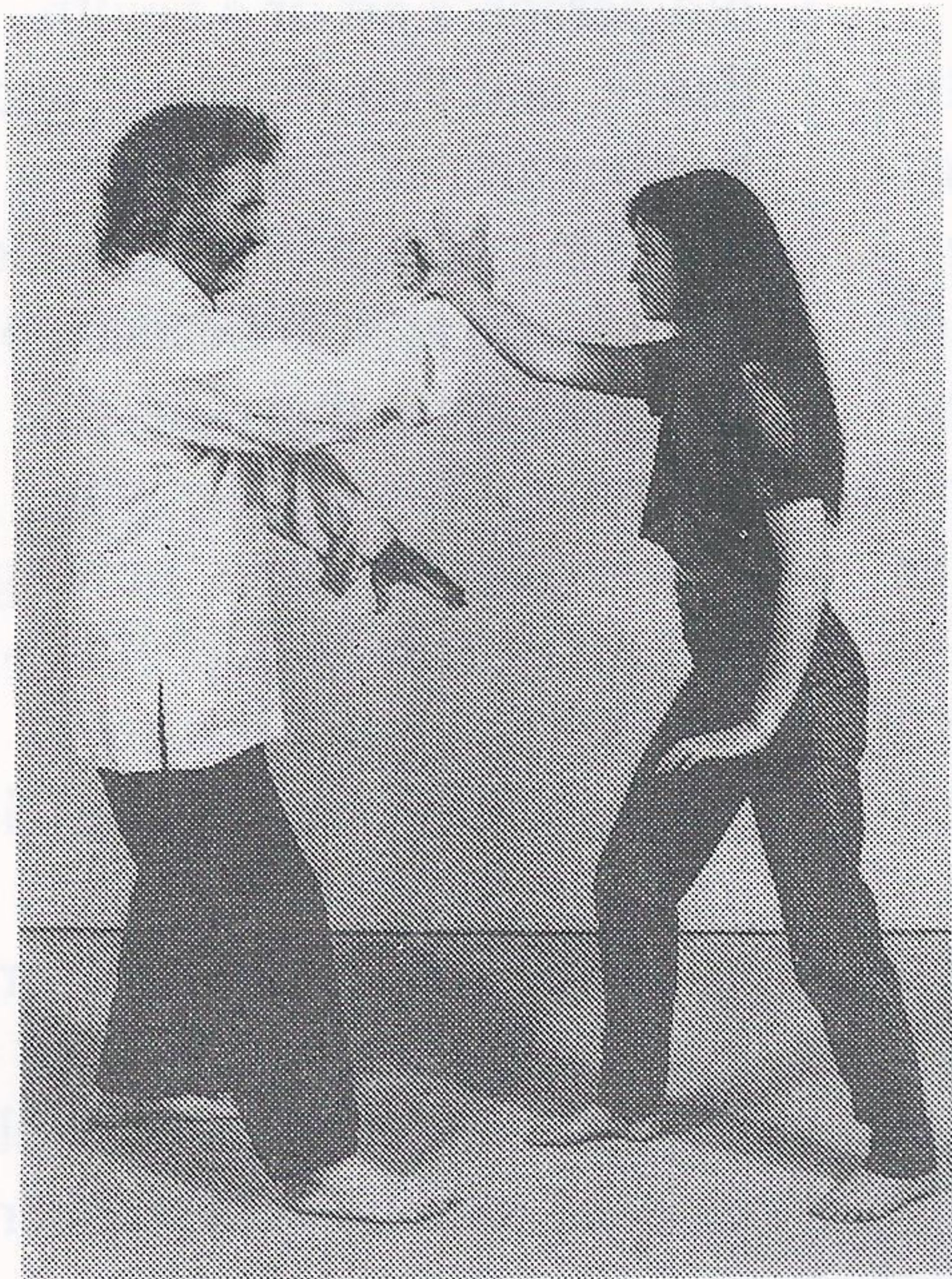


Photo No. 1

put someone down.

Part of the attraction to many people who take up Taiji is that fact that they do not wish to 'get their hands dirty' in defending them-



Photo No. 2

selves or their friends and loved ones. They are lured into a Taijiquan school with the promise of being able to control an attacker without hurting him. In my opinion, and it is only my opinion as many disagree with me on this, that you should immediately walk out of a class where the instructor promises such ridiculous things. It is not only fraudulent but also dangerous to the student because he is being fooled into a false sense of security.

Taijiquan is called the "Supreme Ultimate Fist", and although I do not agree with calling any martial art by such a lofty name, the art of Taijiquan does in some ways deserve

this title. However, it does not deserve this title based upon the way that most people sadly teach the art for self-defence. Only this week I was reading yet another ludicrous article in a martial arts magazine where someone was advocating grabbing the arm of an attacker and using the posture known as 'Lu' to put him onto the ground! You know the old scenario, he attacks with a punch, you block using p'eng', (Photo No. 1), and then you use 'Roll-back', (Photo No. 2) to put him onto the ground face first! Using this method, the young

woman who was featured in the article would have been severely damaged by the attacker! Even if one could get the attacker to this point, what do you do then? Walk away and allow him to get up and re-attack?

Taijiquan is deadly, it is dirty and it is one of the best self-defence systems known. Only when it is taught as it was originally intended though, as a hands-on, energetic fighting system where anything goes in order to survive in a realistic street attack.

In order to utilise the true nature of Taijiquan self-defence, and get right away from the derisive techniques that many teach using only the basic forms, we must learn a little about the 'small frame' form and how it is used. For instance, the above method in a realistic attack would be used as follows. As he attacks, move forward (not back) using p'eng, (Photo No. 3). A very quick 'roll back' as you are still moving forward into his face, (Photo No. 4), then attack with palm or fists to his vital points around the head and neck. (Photo No. 5) & (Photo No. 6). Then, and only then, provided that he is alone, take his legs out, (Photo No. 7) using another of the small frame postures, and follow him to the ground with fingers to the eyes. (Photo No. 8). Then you can control the attacker! It is a rule of Internal Gung-Fu fighting that we never go to the ground when there is more than one against you.



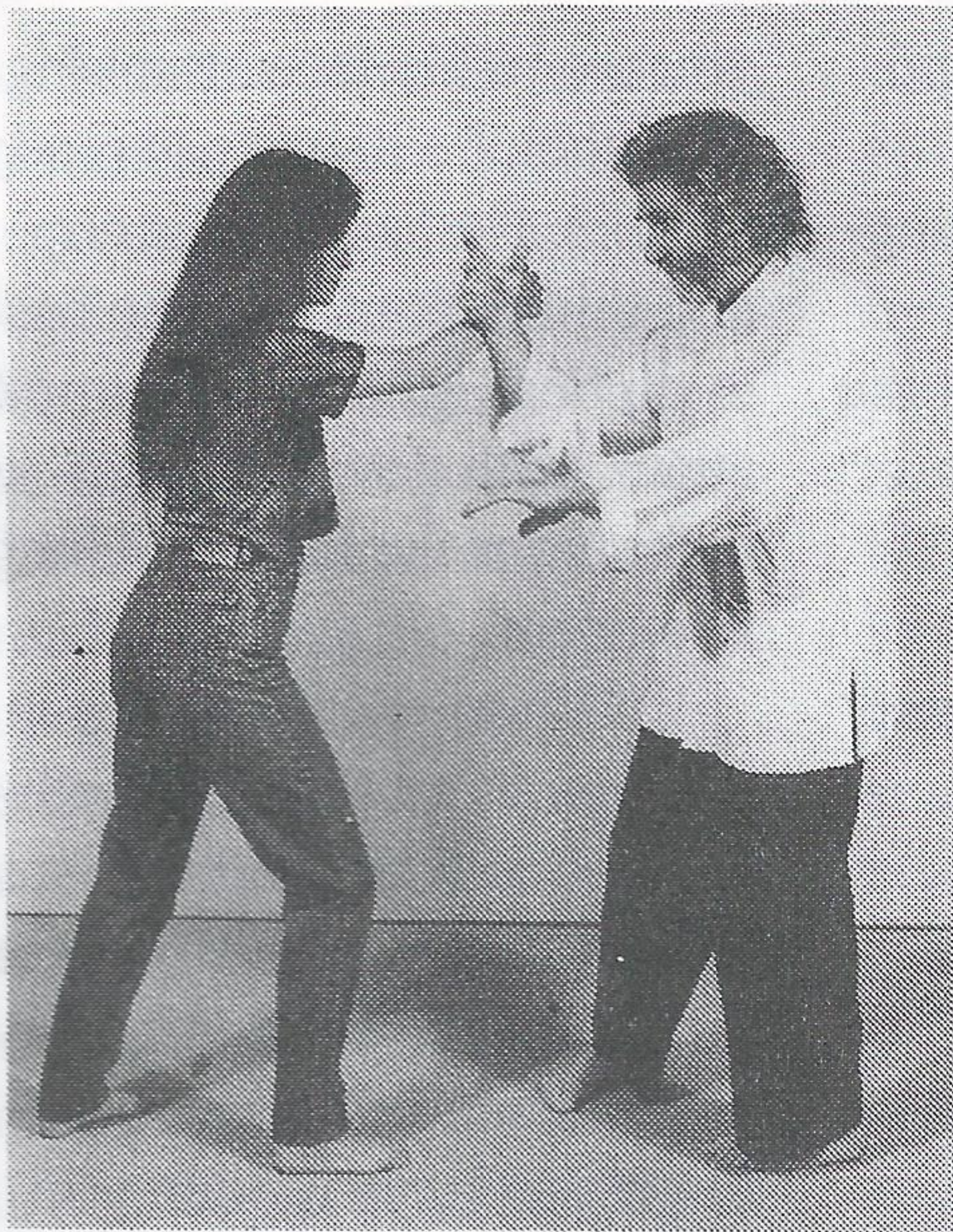


Photo No. 3

There are no pulls or pushes in Taijiquan! This often sounds strange to many who practice what I call 'silly Taiji'. The reason that most people advocate the use of push and pull in self-defence using Taijiquan is that there are many mistranslations in the classic Taiji translations. We only ever use 'pushes' in training. The reason for this is that if we were actually to strike our training partners, they would be hurt and the closest thing that we can get to realism to test our own power is to push. However, this is only in training! To do this in the street against someone who was out to get you, would invite defeat. What are you going to do, push him into the path of an on-coming car! Same with any pulls, he will just come back, even more pumped up and angry because his ego has been hurt. Pushes in fact are deadly dim-mak point strikes usually to those points around the chest area such as ST 15 and ST 16 (Stomach

point No. 15 & 16), these points will send a person into knock out easily when performed correctly. By the same token, the pulls are only there in training and not for reality.

There are certain rules for Internal Gung-Fu self-defence. These rules apply to all three major internal systems of Taijiquan, Bagwazhang and Xingyiquan. I will include an excerpt from my next book, the follow up to my 1997 publication, "Internal Gung-Fu, The Complete System, Volume One, Qi." This volume, (Vol. 2) is called "Internal Gung-Fu The Complete System, Volume 2: Practical training, Fighting & Healing Methods" and will be published early in 1998.

The games (training methods) teach us certain rules for self-defence. I will document many of them here, however, it is important that you do not just read about these rules and try to intellectualise them, but rather do the training methods in order to gain the necessary body mechanics.

- **1/. Never step backwards.**

When you are attacked, do not do what most hard style martial arts teach you to do, to step back-

wards as you block! This will invite certain defeat. Any fighters or brawlers all work on 'switches'. We are born with switches that tell us to do certain things sub-consciously, like a male puppy that, at a certain age begins to lift his leg, why? He may not have seen any other dogs doing this but he does it anyway as if some programmer has programmed a computer program into his brain. This is not far from the truth. We are all born with switches, those that tell us to cry, to begin crawling etc. Then there are those switches that we learn from experience. It is the same with the qi that we are born with (pre-natal qi) and that which we gain as we grow (post-natal qi).

A fighter learns certain switches as he becomes increasingly experienced at fighting and aggression. However, it is also these learned switches that can bring him unstuck in a fighting situation against someone who knows about switches.

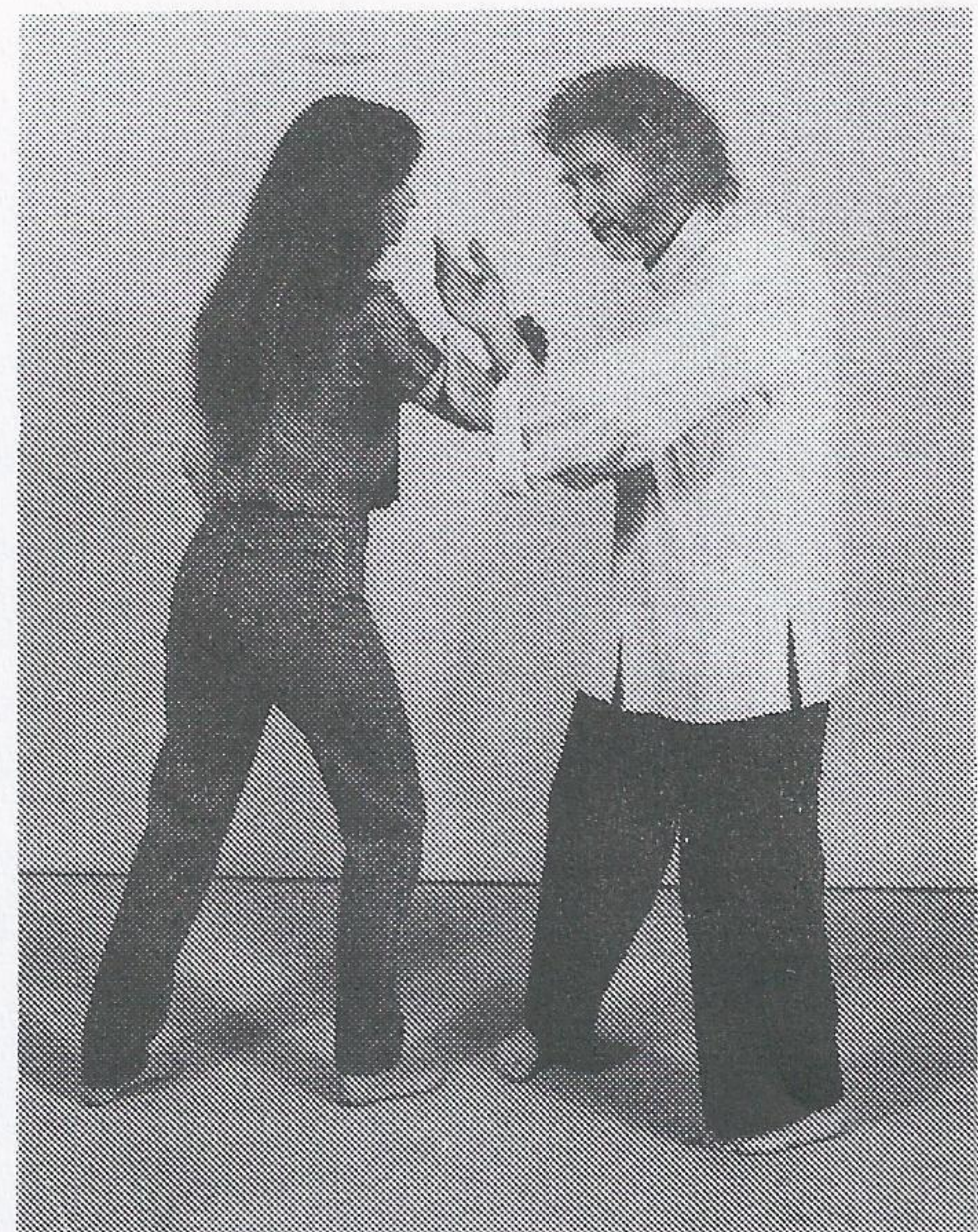
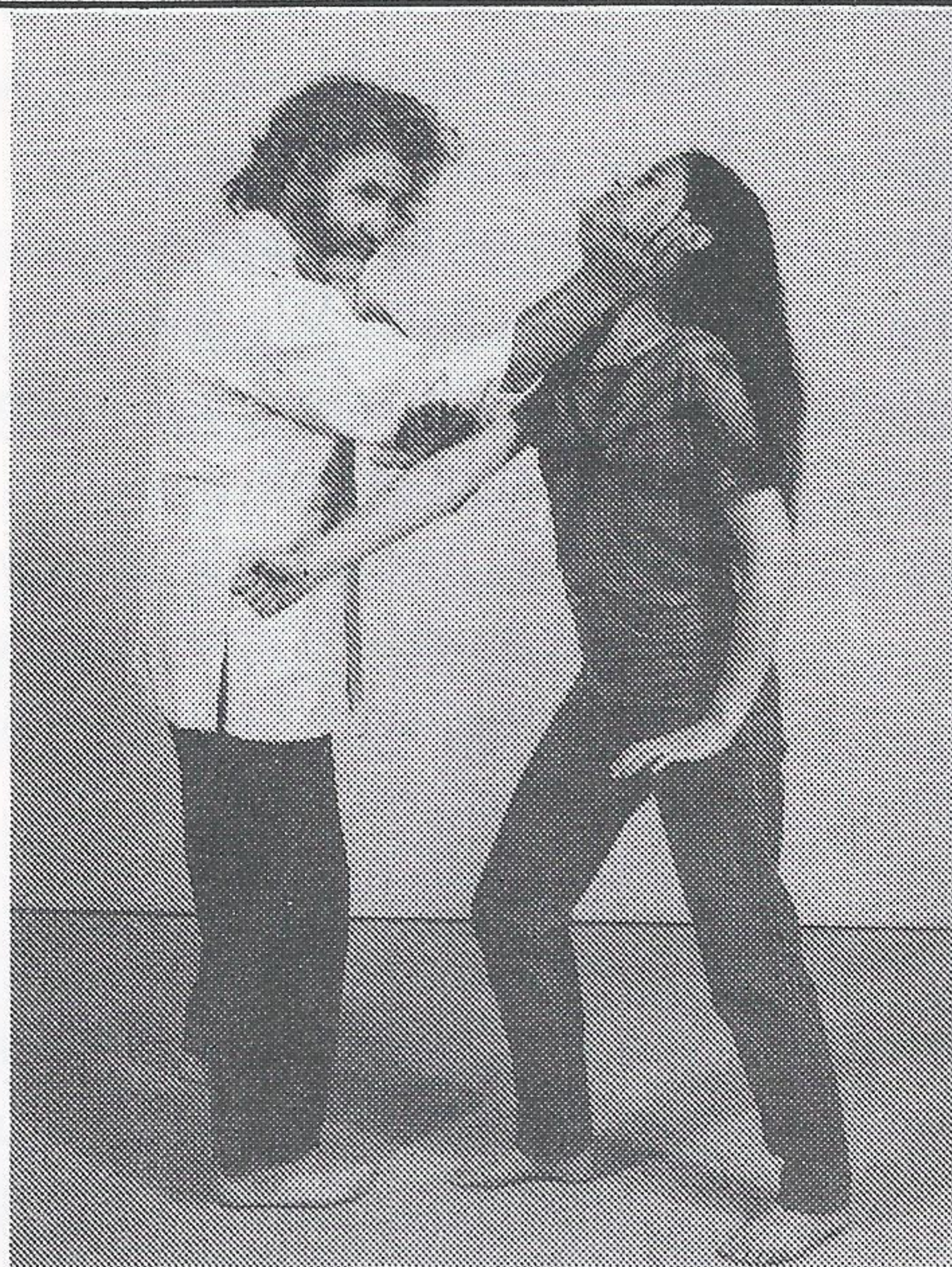
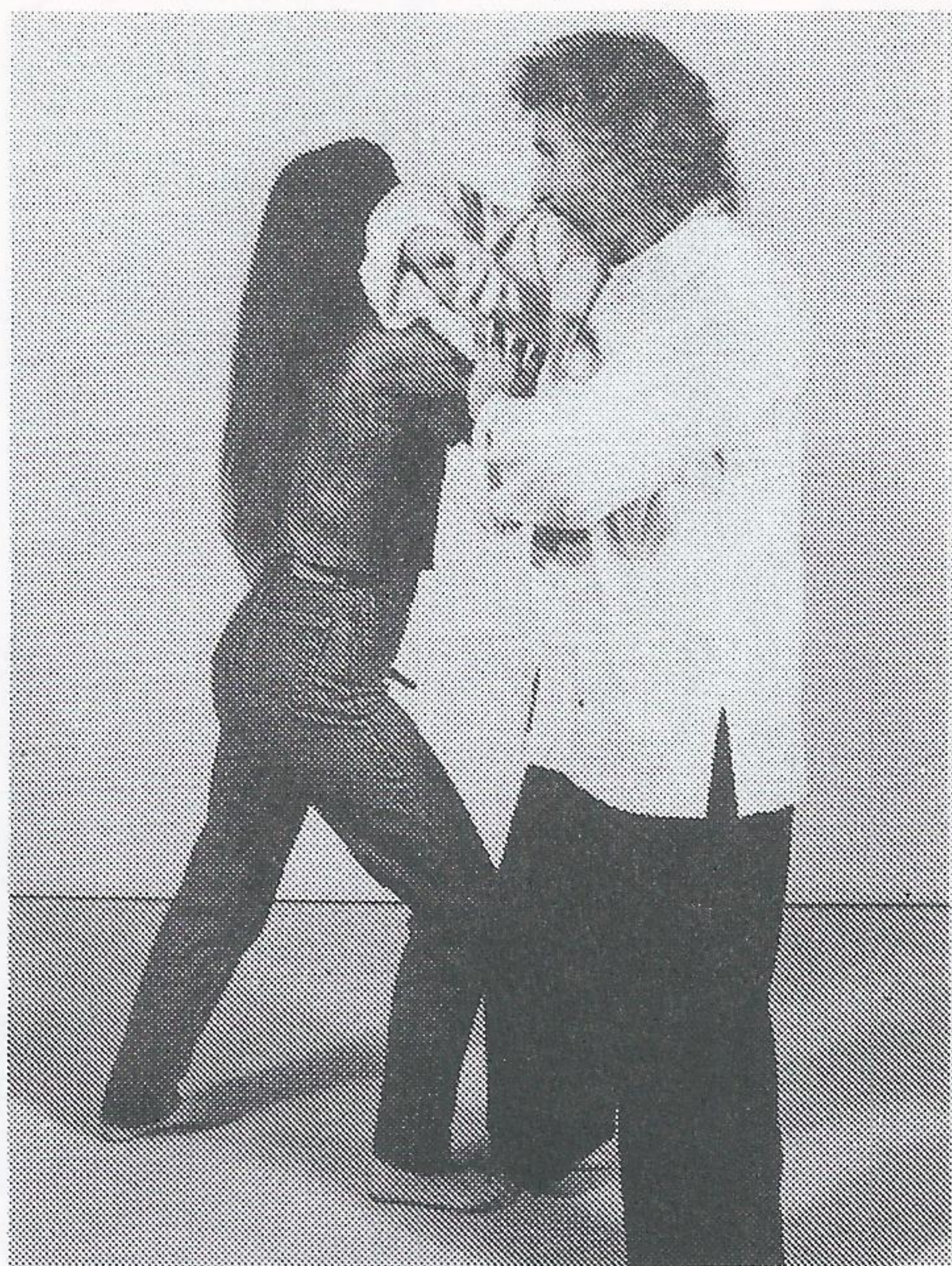


Photo No. 4



**Photo No. 5**

The fighter learns these switches but also learns sub-consciously that his switches will also cause other switches in those who he is attacking, which will in turn switch on more switches in himself. A fighter works this way. He may not know this and indeed, it would be rare that any street fighter would know about such things. So, when the expected switch does not happen when he attacks someone, it throws his own switches out of whack, thus

**Photo No. 6**

putting his timing and co-ordination off. This is where internal Gung-fu gains the upper hand. We know that the fighter expects us to react in a certain learned manner when attacked or when faced with aggression. He expects us to move away from him trying to lessen his attack. So he is ready for this and knows exactly what to do when we do this expected movement.

But if we do not, then he is taken by surprise and before he has time to change his method, we have already finished it.

Someone who is attacking you expects you to be where you are when he attacks otherwise he would not have attacked you where you were. Someone throws a punch for instance; they do not throw the punch to where they think you might be, but to where you are at the time of the attack.

Remember though, the attacker is expecting you to either be there or to move backwards. So even if you do move back, he is ready for this and will launch another attack to compensate for this movement. So, if you are not where he expects you to be, and more importantly, if

you are in his face attacking him, then he is just not ready for this. He has to re-group and think about what he has to do next, giving you time to attack with devastating attacks from the internal Gung-fu system.

Often when we train in techniques or training methods, we will be taught to stand still and not move. However, this is only in the beginning to get the movement correct. Once you have it, then you begin training in a more realistic manner by moving into the attacker as he attacks.

There is another important reason in self-defence for not taking a step backward apart from the obvious physical advantages as I have indicated above. And it is an 'internal' reason. The 'primordial' instinct for survival is inside all animals including human beings. Although ours has been slowly lost over the years of depending upon others for our defence! It is still in there, but we just have to get at it in some way. Dogs

**Photo No. 7**



for instance have all kinds of primordial instincts like, at a certain age when a male dog begins to lift its leg to pee. Why does it do this? Well, we know why I guess, some chemical changes happen inside causing the dog to have a need to mark its territory. But how it happens is a complete source of mystery and wonderment to me. Never having seen another male dog, the puppy will always begin to lift his leg at a certain age. He will also at this age, begin to attack, i.e., move forward into his 'opponent'. In order to understand this, we must also know a little about the 'triune brain', or the 'reptile brain'.

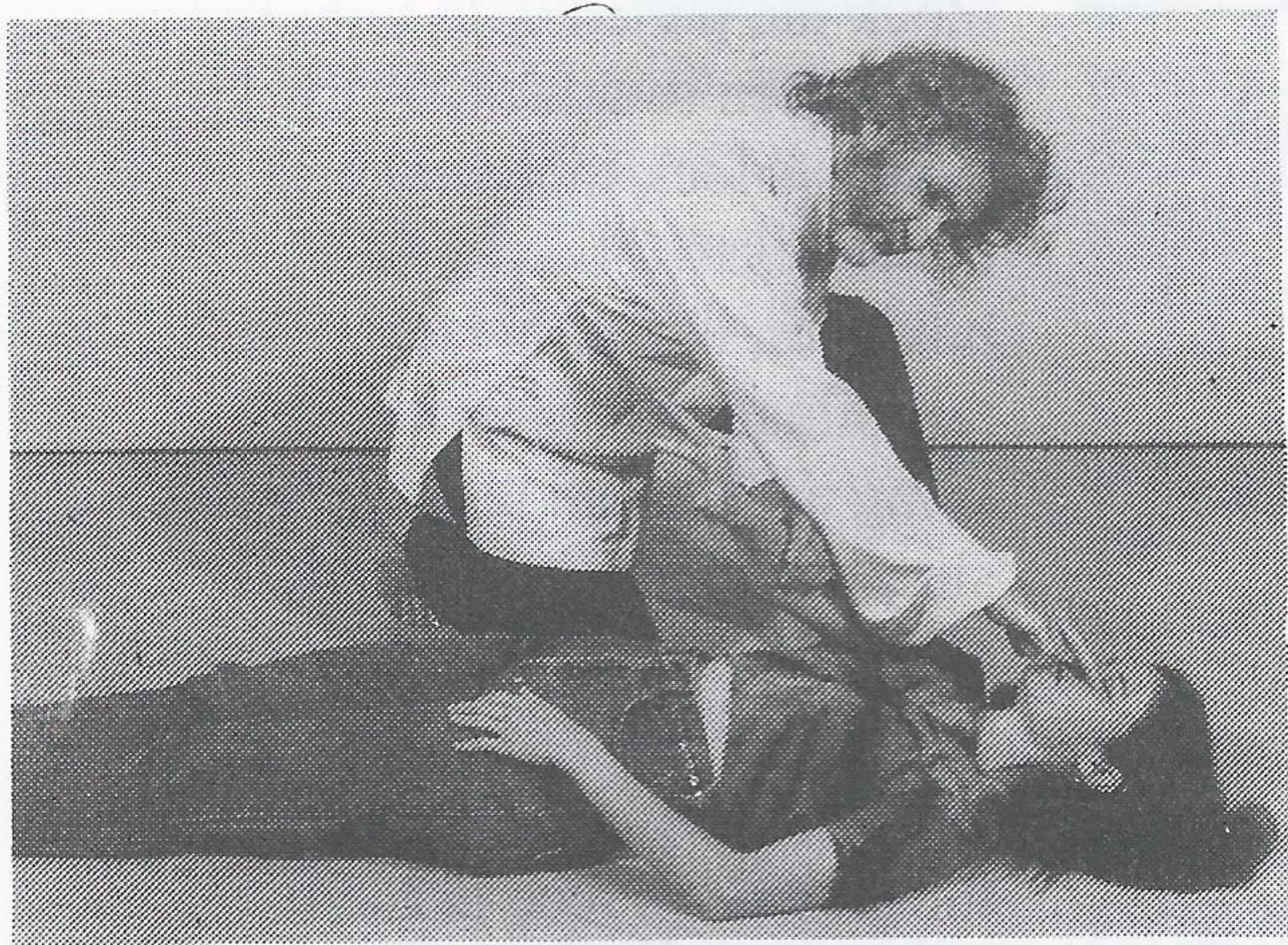


Photo No. 8

The theory goes, that when God, (or whoever) was making we animals, he began with his first creation, the 'reptile brain' which is that brain that all reptiles have. It is a survival brain, totally

relying upon instinct and programming, no thought, only reflex reactions caused by its particular 'computer' programming. A snake does not 'think', it does not love, hate or feel resentment etc., it just lives and survives. This is the kind of brain that the snake has. We too have this brain! However, it is only 5% of our total brain size.

Then 'God' tried out a new brain for the more complex animals such as mammals and we call this brain the 'old mammalian' brain. This is that brain that dogs have for instance. A little more thinking for itself and some small amount of emotion even, but still much programming and

relying upon instinct and reflexive actions to stimuli. The dog however is able to revert to its 'reptile brain' any time there is an emergency of survival. In addition, it makes certain body changes to enhance this effect to give it the greatest chance at surviving. Like arching its back as all animals do including sharks just before they attack. We in internal Gung-fu also make use of this when we are attacked. The

animal also makes use of another area of helping it reflexively to go into the reptile brain. That of always rushing forward. You will only notice this phenomenon in those animals that are closer to the source of 'wild' than

many domesticated animals who have also (as we humans) had this sense bred out!

Like the Australian Blue Heeler dog that is part Dingo. He is one of the most courageous small dogs on earth. Not because he is courageous however, but because he is closer to the source than most dogs. There is in fact an old saying with regard to this breed of dog here in Australia; "the Blue Cattle Dog (the breed has several names and also comes in the red variety), will eat anything it meets unless it is eaten first".

The last and most sophisticated brain is of course the mammalian (human) brain. However, this brain did not replace the old mammalian or the reptile brain, it simply was placed over the other two. So we as humans still have the 'survival brain' and are able to access this animal brain through training. This training is part of the internal Gung-fu training.

One way that we have to access this reflexive survival brain is simply to move forward as we are attacked. It triggers a switch that causes us to attack and attack again! Just as an animal never stops its attack, so too should we do the same. In my classes when I am teaching the training methods, I have to begin by teaching them incorrectly! This is because if I were to teach the correct way, i.e., moving in as we are attacked in training, we would have many more injuries! Moving in seems to build up an attack energy that is often uncontrol-



lable in the beginner. Even the blocking type movements have far greater impact when the reptile brain kicks in. In addition, it is only those who are trained as advanced instructors that I allow to train in this manner.

- **2/. Never fight the peripheral-attacking weapon, fight the whole body.**

This is a big mistake made by many highly ranked martial artists; they block the attacking arm or leg standing still! They do not move into the attack as they block, they just stand there and block the attack. If you can touch his arm, then you can touch his body and if you can touch his body then you can strike him. Never wait for the attacking portion such as a fist to reach you before you do something about it. See his whole body using 'eagle vision'; react to what his body is doing rather than to what his arm is doing. In order to attack you, the attacker MUST firstly move his body. Try it now; try punching without moving any other part of your body other than your arm. If you are able to do this, you will have no power at all anyway! So we react to his total body movement not only his arm or leg etc. The very instant he moves any part of his body, attack. Do not worry about what he is going to attack with as his attack will be totally minimised by the fact that you have moved in on him and have closed him up before his attack has had time

to even gain any power.

- **3/. Never meet force on force, always move at a slight angle to the attacker as you move in.**

You must move in a 'V' shape to either side of the attacker. This will give you deflecting power as well as increased attack power using his power against him. Like a ricochet. If the projectile has nothing to bounce off, it will not have much power, but if it has something solid to bounce off, then its power will be great.

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**This is a big mistake made by many highly ranked martial artists; they block the attacking arm or leg standing still!**

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The tenser the attacker is, the more power you will gain with which to revert on him. This movement will also put you in complete control because you have your 'distancing' correct by using this method. It will place you at exactly the correct place to be in control of the attacker. He will never expect you to do this.

- **4/. Never use two steps in fighting.**

You must always make your defence your attack. Never block, then attack, make your block your attack. His sub-conscious switches tell him that you will attack

next after you have blocked. However, if your block becomes your attack, he has not had time to think about it. You have attacked him during the time that he is supposed to attack you! If you block first, then it is his turn to attack because you have asked him to attack now. This is the logical way of the fight, he does something, then you do something, and then he does something. You must change the logical fight into a totally illogical fight, so that his switches are all broken down. Make it a fight of; he attacks, then you attack, then you attack, then you attack! Never give him that slight break when his brain tells him that it is his turn to do something, take his time away from him and use it for yourself. In the situation where someone has used a so-called hard style defence method, they usually block the punch with one hand, then re-attack. They usually block the peripheral of the attacker. The attacker however, is still in control of this situation. However in using an internal method, we simultaneously block and attack. Now who is in control? I am. See how the distancing has placed me right in the attacker's face in total control of his body. I am now able to attack at will.

- **5/. Never look at the attacking portion.**

Eagle vision is a marvelous way of using the eyes. Human beings are so used to focusing on things that we see, that when we do this in



fighting we always lose! Why, because you can see much more by not looking than you can by focusing. Eagle vision is that vision that birds have. Humans have a completely different system of vision than birds and it has to do with the way that we get blood to the eye. But we can make use of the way that birds see. An eagle for instance when catching a moving mouse, simply flies down and catches it. It does not focus on the mouse; it uses a kind of peripheral vision to lock onto the mouse's space. Rather like locking its qi onto that of the mouse. So if the mouse moves, so too does the eagle, the mouse cannot escape unless it goes into a hole. You must see the whole body of the attacker, and not just look at the peripheral that is attacking you. In this way it does not matter what portion he is attacking with, your body will reflexively adjust to the attack and always come back with the correct answer. This is particularly important when we are using dim-mak (death point striking) in a fighting situation. If we were to look for the points, we would always miss them, as we just do not have time enough to look. However, if we use eagle vision, we see the 'shadows' of the body, the little hollows where all dim-mak points reside. We see shadows reflexively and are then able to hone in on these shadows to pinpoint the dim-mak point automatically without thinking.

• **6/. Never use a lock or hold as your main fighting method.**

Locks and holds do not work in a realistic fighting situation. I have discovered this aspect of fighting through my own experiences and from that of others who have survived street attacks. It is all right to use a lock to control an attacker once he has been disabled by using a point strike or some other striking disabling method. However, if you try to use a lock or hold against someone who is trying to harm you, then you will lose the confrontation. This is especially important in the street when it is not usual for only one attacker to be attacking you! In these cases, you would never even attempt to use a lock or hold, as his friends would have a chance to attack you at this time. Stun the attacker with a strike to the temple (GB 3) or another vital point, then you are able to take a lock or hold.

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**Locks and holds do not work in a realistic fighting situation. I have discovered this aspect of fighting through my own experiences and from that of others who have survived street attacks.**

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This is greatly important when fighting against an

armed attacker. Most schools will teach that you should grab the hand that is holding the knife or other edged weapon for instance. These methods work fine in the dojo but in reality, you are inviting defeat and or even death to use such methods. You must remember that an attacker, especially one who is holding a knife, must be pumped up in order to have the aggression necessary for such a deadly attack. So grabbing his arm is not going to stop him. In the dojo, you might be able to use a technique like a lunge. But if the attacker is serious about doing you harm, and he knows what he is doing, he will probably make use of his yang energy to rip your hands and arms to shreds before bringing the knife back to kill you.

In the case of an edged weapon remember the three words; evade, bump and attack. Without writing a whole book on knife defence, it goes something like this.

Evade: He perhaps attacks using a lunge. (The same methods work for any type of weapon attack from anywhere). Using a 'hinge' type of weapon, you move your body out of the way by slightly turning to the side as you slam his arm so hard that it damages his arm bumping his weapon arm out of the way for that split second. My right palm is already up ready to strike to deadly vital points. In doing this you have done the first two of the words, 'evade' and 'bump'. You have also stuck to the above



rules of never backing of and never using a one/two type of method. Your defence has become your attack. Now I am able to strike using deadly methods to points that will either kill or drop him. Then, and only then, when he is down and out should you take the knife. The 'hinge' type of attack is also one of those that will bring up the reptile brain causing your energy to build up to a high level for the final attacks.

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**Your own energy system will be enhanced by the fact that you are borrowing his energy and sending it back to him.**

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Using the reptile brain, every time you touch the attacker, your own energy will grow causing you to want to continue. Your own energy system will be enhanced by the fact that you are borrowing his energy and sending it back to him. You are using only one bit of energy and recycling it. In this way you do not feel tired having to block, then build up more energy for the next attack etc. Your first lot of energy (qi) is re-used through the attacker's body draining him of energy and building yours up.

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### MTG165

*Da-Lu, The Great Repulse:*

This training method is one of the best to learn about body movement and positioning etc. It is sort of like a moving push hands.

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Teaches some of the greatest fighting methods ever from the internal Martial Arts.

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Static camera simply watching Erle Montaigne doing his morning training of Small Frame Lu-ch'an form plus the first 7 Qi disruptive katas. Not to be learnt from physically as it is very advanced, but for the mind's eye for when you are ready sub-consciously to advance to this level.

### MTG169

*Bagwazhang's Mighty Wooden Man Vol 1*

This rare form using the huge bagwa wooden man teaches you much about body mechanics and martial arts.

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*Push Hands Volume 6*

This volume begins the Push Hands & Taiji 13 Postures of the original Taijiquan. This volume is mostly from Mini Camp 98.

### MTG171

*Push Hands Volume 7.*

Carries on with Mini Camp 98 showing the 13 Postures and their meanings with applications etc. An excellent tape for learning about self defence.

### MTG172

*Internal Gung-fu Vol 6*

Shows the way of punching and gaining power in the Erle Montaigne system. Shows what is required in the first to be tested ofr instructorship in the Erle Montaigne System. Also Mini Camp 98.



## My Experience

*By Fiona Greenlaw*

In the beginning of a 1993, Erle began teaching Taiji to the Max! Showing us the difficult and complicated intricacies within Yang Lu-ch'an's form. Learning about fa-jing giving and receiving, contracting the waste left to right to left, comprising the abdomen and being in the state of sung. It was all new to me, as I was only half way through the Yang Cheng-fu form. Absorbing all that was so variously given, I loved it. I thrived upon it and my life changed.

We covered small and large San- Sau. Bagwa, Meridian Qigongs, Meridian balancing, Bagwa to the Max, stick, Push Hands, energy transfer, Cheng-fu and the amazing she disruptive katas. I prefer to think of them as the great healing katas. Time to slow down and get the foundation right. We have worked upon perfecting the Yang Cheng-fu form so many times, always remembering to surrender to being, at the beginning, sinking deeper each time and cleansing our souls. Building up p'eng, understanding the feeling of sung, eliminating fears and taking blocks and blows. Now, the time has come to look within. We can only become so strong externally and still the stronger and harder will win. With the perfection in each changing posture the inner strength can and does grow, allowing for external softness and internal strength.

Having come far enough in the hard contact area of martial arts, I am now respectfully looking towards softer fa-jing. To the future as a martial artist or ultimately a great healer, we can gently perform the movements exactly to the particular Meridian . (dim-mak) in your mind with healing intent to receive the great healing this Qigong can give. I feel we do not really need to use martial intent on contact unless we are being attacked. Let's face it, if, when you need to attack or re- attack and you have practised long enough with healing intent it's opposite is there whenever you need it.

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**The bonus being, when working with love you are self healing and will be less likely to be attacked, whether in body, mind or soul.**

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The bonus being, when working with love you are self healing and will be less likely to be attacked, whether in body, mind or soul. The basic Yang Cheng-fu form is ultimately the foundation of this wondrous art and learnt to perfection will give you a solid foundation, free the ego and connecting you to your real flow and true guidance. If you build a house with bad foundations and don't have perfect footings your house will eventually rot and fall down. With good foundations and perfect footing whatever



you build upon it will be with you and serve you well for a long time.

To correct the imperfections of your form we are balancing our internal system and will get our energy levels back to normal and we become comfortable with our souls again.

A teacher can only put our feet upon the path and point the way. A master will tell you what and how to do the right movements with the proper techniques but always leaves the doing to the individual.

Consider life in this way, since it gives back what we put into it, we must give only good, thus bringing a joyful and happy future.

Scientifically, joy, happiness and good are words that represent the control of certain thought streams composed of patterns which are best for the survival of soul.

Each of us must make our own way through the universe, to see and enter into the knowledge of life itself. No-one can do it for you.

Taiji, I see as the ultimate energy cleanse, we can give our souls with help from Erle and Mother earth. Get well soon and give something back.

## Postural Checklist

*By Michael Babin*

You can think of mentally running through the following list of key points as a sneaky way of getting yourself to stand quietly before and/or after completing the long, slow form. It's also a way of becoming aware, in progressive stages, of how each part of your body is doing in terms of starting to subconsciously having Taiji-like posture.

For a long-time, you won't be able to remember all (or any) of these points when training on your own — don't worry about it! As in all aspects of your training, effort and on-going practice are the keys. I have appended, where appropriate, the traditional Chinese terms, use them if you like as a memory aid. Again, for a long time, you will only have the correct shape, if at all, when concentrating and correcting yourself on a conscious level; eventually, it will creep into your daily life.

If doing this before beginning form practice, start at the bottom of the list with the feet and work your way up to the top of the head. If doing this after ending the form, review from top to bottom in the order given below:

- The forehead is smooth and free of furrows of concentration;
- The eyes are open, soft, look at the big picture, and don't stare at details;
- Inhale and exhale quietly through the nose;
- The teeth and lips are

closed, put a slight smile on the face;

- The neck is straight and comfortable, especially where it connects to the skull;
- The shoulders are relaxed and rounded;
- The armpits (kua - bridge) are open and rounded;
- The arms and hands are relaxed, long, the elbows slightly bent;
- The spine (ba bei - draw/pull the back) is long and relaxed, especially between the shoulders.
- The sternum (han shou - contain the chest) is empty as if you have just sighed deeply;
- Lift the top of the back of the head, as if it is suspended gently from the ceiling;
- The abdomen is relaxed, it expands as you inhale and compresses as you exhale;
- The tailbone is tucked under and gently lifted so that the pelvis is tilted gently and the area of your lower spine between the kidneys (ming-men - "Gate of Life") is able to open and close;
- The crotch (kua - bridge) is open and rounded as if you are sitting on a pony;
- The weight is evenly distributed between both legs;
- The perineum is lightly closed and lifted (ming dang - close the inner groin)
- The legs are relaxed, the knees gently bent;
- The feet sink gently into the floor, weight dropping into the centre of the sole;
- The toes are lightly curled, as if beginning to pick-up a pencil with them.



## Qi

*By Paul Brecher*

**H**ao Ch'uan of course benefits the body, mind, emotions and spirit but the thing that connects them all together and enables them to be regulated and harmonised is Qi.

There are many different internal principles, although each one develops a deferent thing, they all have one thing in common and that is that they all generate Qi.

To begin with the internal principles are quite rough then after many years of practice they sink in to the body and subconscious mind and are no longer visible, they are smooth and truly internal. Sometimes in my training I will consciously emphasise one particular internal principle above the rest and then put it back into my subconscious. At other times when I run through the Hao Ch'uan I let it do itself, it does whatever needs doing and then I feel good.

So in this article I intend to try and convey how it is that all the many different internal principles of Hao Ch'uan are one way or another Qi generating systems.

Although Qi at its finest frequency is a spiritual force that can change the

world, it can also be looked at in a more straight forward way as being just like an electrical current, a magnetic field or a heat wave.

Interacting opposites are what is needed to generate energy, with electricity there is a positive and negative current, a magnet has a positive and negative side and heat is generated by the friction of two surfaces rubbing against each other in opposite directions.

So opposing and interacting opposites are the key elements for creating these forces and with Qi it is the same except the two interacting opposites are called Yin and Yang.

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In the Hao Ch'uan at an advanced level Yin and Yang are subtle abstract forces that can be experienced but are very hard to convey to others. However at a basic level they relate to simple tangible principles which can be



explained in a reasonably straight forwards way.

In this article I will start from the basic physical and see how far into the advanced spiritual aspects of using Yin and Yang to generate Qi I can go and still make sense.

Whether a person is training Hao Ch'uan for self defence or self development, self healing or healing others or to develop their spirituality and spiritual body, their ability to progress is dependant on their Qi.

The internal principles one learns as a beginner are mainly to do with physical things to create a Yin Yang dynamic to generate Qi. I will categorise them into Yin and Yang but of course nothing is just Yin or Yang because they are always transforming into each other so they always contain a bit of one another.

The first one is to push against the ground with certain parts of the foot, the body here is the Yang and the Earth the Yin, to understand how this can generate Qi just walk about on a thick carpet in a pair of socks for a few minutes and then go and touch someone, they will receive a static electric shock.

The second way is to have one leg push against the other, the pushing leg is Yang and the receiving leg is Yin and then they reverse. This compression and release is another Yin Yang way of generating Qi. It is just like when a spring is compressed it is given potential energy that it then releases which compresses the other leg and so on.

So Qi is constantly being stored and released by the legs. Using the internal principle of 'Being Connected' the Qi from the legs which begins from the ground force at Kidney 1 on the soles of the feet can be carried up through the body and be released through Pericardium 8 on the palm of the hand. If we release the Qi with the 'Intention' of a hawk impacting with its prey then our Dim mak self defence is effective. If we release the Qi through ourselves into a patient whilst having our 'Intention' at one with Nature then a great healing is possible.

K-1 is Water and P-8 is Fire so if we train barefoot on the grass and breath in and out through K-1 and P-8 we can keep the Qi balanced.

Moving up the body the next internal principle is the

Yin Yang change of the waist turning one way then the other. This waist shake is one of the main sources for Fa Jing, to begin with waist shaking Fa Jing is big however at the advanced level it is very small and becomes a very concentrated 'Small Internal Fa Jing'. The continuous waist turning twist generates Qi and activates the Lower Dan Dien energy centre just below and behind the navel.

The Lower Dan Dien is both a generator of Qi and a storehouse of Qi, it is both an electrical generator and a rechargeable battery. Also the centrifugal Yang and centripetal Yin forces generated by the waist rotation cause the Qi to be flowed from the belly to the extremities and back again.

The torque of the hips in opposition to the rib cage is an Yin upper body, Yang lower body compression release that generates Qi through its twisting contrary movement.

This is an internal principle that should not be exaggerated to much otherwise it causes a break between the upper and lower body, there are however some moves like 'Sweeping The



Lotus Root Kick' at the end of the Hao Ch'uan in which it is obvious.

Another upper body-lower body Yin Yang Qi generating technique is the bringing together and the moving apart the hip bone and lateral side of the floating rib. This Yin Yang compression release is called 'Squeezing Qi' because the Qi that is generated causes the striking hand to be squeezed full of the Qi that has been generated by the movement it also causes the arm that is striking to extend the necessary extra distance.

The in and out movement of the abdominal breathing techniques that we use in our Hao Ch'uan also generate Qi and pumps it from the Lower Dan Dien to the extremities. The Yin-Yang, in-out, compression-release of the belly generates Qi through the friction of the internal organs and their fasciae rubbing together. Just like when you rub your hands together to keep them warm.

The Yin Yang compression release of the 'Opening and Closing' of all the 'Kwa', (Bridges), the Hand Kwa, Arm Kwa, Leg Kwa, Foot Kwa, Back Kwa and Pelvic Kwa are all also a

major generator of Qi.

The Kwa can become such a powerful Qi pumping process that ones Qi expands and fills the body out like a balloon being inflated and even more than this our Defensive Qi on the surface is expanded significantly as well. Having strong Defensive Qi helps us in combat against opponents and also helps our immune system fight disease. When all the Yin Yang Opening and Closing of the Kwa have become totally internalised then we can expand beyond ourselves and walk across the final Bridge.

Its now that we get on to some of the even more subtle Yin Yang Qi generating internal principles. The beginner is told to let go of any unnecessary muscle tension, this is called 'Sung' and will allow a greater amount of Qi to flow unrestricted through the body and help in the development of 'Loose Heavy Power'

The intermediate student has explained to them the special way of flexing the tendons (the bits that connect the muscles to the bones) so that the Qi is attracted to them so that they can grow and develop and contribute to our elastic Jin force that we use in

our Fa Jin explosive movements. Hao Ch'uan has no slow movement only Fa Jin.

The advanced practitioner is dealing with a very internal aspect of Qi generation called 'Joint Jin. It is the use of the expansion and contraction of the ligaments inside the joints between the bones, in the hips, knees, elbows, ankles, wrists, fingers, toes and in particular in the shoulders.

It is in the shoulders that we can most see the 'Joint Jin' expanding aspect of Fa Jin, it gives one at least an extra five inches reach and the elastic reliant Jin power of the ligaments on top of the elastic power of the tendons makes our explosive Fa Jin strikes devastating.

A person when shot by an arrow suffers an injury caused not by the arrow but by the power supplied to it by the bow string, it is the same with the body, it is not the fist that causes injury to the opponent but the power supplied to it by the elastic resilient expanding contracting qualities of the tendons and ligaments.

The expansion and contraction of the ligaments generates Qi in the joints that can then be absorbed by the



bones. The ends of the bones by the joints are the areas of the bones that are most able to absorb Qi.

The bones are flexible crystals that conduct Qi, in the Hao Ch'uan when we inhale we expand the meridian Qi out to support the Defensive energy and when we exhale we contract the Qi in to the bones, this is called 'Bone Breathing'. This expansion contraction of the main meridian Qi out to the Defensive Qi and in to the centre of the bones has three great benefits, firstly all the minute extra meridians have Qi rushed through them so every part of the whole of the body is energised.

Secondly the compression of the Qi into the bones makes them denser and regenerates the marrow which is a major part of the bodies blood production system, so this is good for general health and essentially for longevity.

The third benefit is that when we exhale on contact with the opponent and sink our Qi into the ground and in to our bones the impact generated is enough to cause the opponents system to go into shock and shut down, this is because contact impact power is related to

momentum which is speed plus weight. The elastic release of the tendons and ligaments is the speed and the density of the bones is the weight, the two together make Fa Jin devastating. When 'Bone Breathing' is working the whole skeletal structure starts to vibrate, every bone in ones body is buzzing, it is a very pleasant sensation.

We are now going to go even deeper into the amazing and mysterious ways of Hao Ch'uan, there is an internal principle which is a combination of 'Joint Jin' and 'Bone Breathing', it is called 'Spine Jin' I was taught this by Erle in a dream.

For 'Spine Jin' when we inhale the spaces between the vertebrae are expanded and when we exhale they are compressed. If done correctly this Yin Yang expansion contraction of the spaces between the vertebrae of the spine causes the generation of a very high frequency Qi which then gathers at the middle of the spine and flows down the arms like a pulse on each movement. This Qi feels similar to 'Bone Breathing Qi' but it has more of a tingling sensation like a sparkling electric current. For self

healing and healing others this particular Qi is outstanding. And for the highest level of Dim mak and Qi Disruption this Qi is the Key to success. If we look closely at the Hao Ch'uan we can see that it contains within it all nine of the Qi Disruption techniques from the Wudan Shan System.

We are now going even further into the amazing and mysterious Hao Ch'uan into an area that is very subtle and powerful, instead of using different Yin Yang aspects of the body to generate Qi we use variations of the Yin and Yang of Qi to generate Qi !

Internalising the 'Avoiding of Double Weightedness' in the hands and feet causes the body to become like a dynamo for the Qi, 'The Yin Yang Palm' is the internal principle that we use to keep the Qi dynamo turning however there is a more internal internal principle which is the origin and essence of this and it is called the 'Qi Wave'.

The 'Qi Wave' flows through the hips, which causes the 'Yin Yang Hand' to happen and also results in 'The Internal Avoidance of Double Weightedness'.

The 'Qi Wave' is



partly from inside of the body and is also an external force that flows through us and mobilises the movement, it feels like being carried along by a wave in the ocean but you are also the wave.

The 'Qi Wave' is felt to be running through the Lower Dan Dien and it travels from the hips through the Lower Dan Dien out at Conception meridian points 4 and 6 and up the belly and along the insides of the arms to the hands, the 'Qi Wave' travels along the Yin meridians.

The 'Qi Wave' of the hips causes a wave in the hands, on certain movements there is an almost physical ripple of Qi along the top of the forearm as it flows down to the hand and out the fingers as a result of the ground force pushing the femur into the hip to cause the 'Qi Wave'. It can be most clearly seen/felt on the neck break punch in the third section of the Hao Ch'uan just after 'Dragon Whips his Tail Spear Hand Fa Jin'.

At the highest level the 'Qi Wave' combines with the 'Small Internal Fa Jin'.

The 'Small Internal Fa Jin' comes from the side to side little waist shakes which release the Qi from the coc-

cyx, sacrum, Bladder meridian point 23 over the kidneys and Governing meridian point 4 below lumbar vertebrae number 2. This 'Small Internal Fa Jin' Qi travels up the back and down the outside of the arms along the Yang meridians. This 'Small Internal Fa Jin' feels like a rushing sensation a bit like a shiver up the back and down the arms.

When the 'Small Internal Fa Jin' is combined with the 'Qi Wave' it causes the Yin curve to unite with the Yang straight line causing a corkscrew movement of the body internally which makes the hands move in a corkscrew kind of way. This can be most clearly seen/felt on the palm strike part of the Hao Ch'uan 'Single Whip'.

The application of this move is an energy stealing rebound strike off Pericardium 6 into a Neurological Shut Down Strike on the jaw.

When it is applied with the Yang 'Small Internal Fa Jin' combined with the Yin 'Qi Wave' the immediate knock out is a result of the activity of the Qi rather than just the physical contact of the hand. Eventually as the Qi becomes more active the physical contact becomes less and although the strike is applied

with a devastating 'Intention' to an onlooker it would look like a touch rather than a strike.

So at the higher levels of Hao Ch'uan our Qi becomes more refined and unified with our 'Intention' which is a spiritual force. Eventually we are our Qi which is our 'Intention' which is our Spirit and our Spirit is one with Nature.

Like ice that when heated can become water which when heated can become steam which can rise up into the sky, through our Hao Ch'uan training we can change our bodies from being hard and stiff like ice into bodies that can flow like water and eventually our Spirit like steam can rise up into the sky and fly free.

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# WTBA NEWS

June 1998

**Mini Camp 98** was held in March with 11 people attending from around the world. The backdrop of training was push hands with the emphasis being on the "13 Postures" of Taijiquan. Not many know the real meaning of these original postures of: P'eng, Lu, Chee, Arn, Tsai, Li, Chou, Kao, Look Left, Gaze Right, Forward, Backward and Central Equilibrium (Earth).

The thirteen postures were the original postures of the first attempts to put together a single set in H'ao Ch'uan which later became known as Taijiquan. Those thirteen postures remain today and in fact they remain more so in advanced push hands.

They are:

**P'eng:** Yin defence: Using P'eng jing, you are able to ward off any kind of attack using a 'yin' method. This also acts as a sensor, which can then be turned into an attacking yang hand. It is said that if you only learn about one kind of jing, then this should be it.

**Lu:** Or to Rollback: This is also a yin, however it is an attack. Both of your hands attach to the attacker's arm or any part of his body. Your own body then moves from the centre (very important) activating the lower tantien area.

**Chee:** A Yang attacking motion, to 'Squeeze'. Most people get this translation wrong and call it 'press'. However the Chinese character means to squeeze. Again, the

power comes from the centre at lower tantien. The elbows are squeezed inward as the lower tantien also squeezes.

**Arn:** This posture is normally called to push. However this is also incorrect as it means to 'press'. This is again a yang attacking movement coming from the whole body issuing yin and yang qi into the attacker's vital points on his chest.

The above methods are the four primary methods. As a general rule, P'eng jing is the major jing used in all of the others. P'eng is moving qi while Lu is 'collecting qi', Chee is receiving qi while Arn is striking qi. Although both are used to strike.

If your technique is not good and any of your four main methods have been defeated, then you must use one of the four corner methods, as the form main methods are the four primary directions.

**Tsai:** Sometimes called 'inch energy'. Like picking fruit off a tree with a snap of the wrist. Often on hand will be placed right on top of the other wrist to assist in the power of this jerking motion.

**Lieh:** Sometimes called 'split'. This one has a physical meaning and an internal meaning. The physical meaning is when your "Lu" has been defeated; you can turn it into (from a corner position) Lieh. You break his energy between his elbow and his shoulder and his wrist, thus forcing his own qi back onto him via his shoulder, which physically is torn out of its socket. On an internal level, this is often called 'the small strike qi' as a strike is issued from very close to the opponent.

**Chou:** This is often called 'elbow': This is where we use the very devastating elbow strike.

**K'ao:** Often called 'Shoulder strike': This method is used as a third line of defence and can be quite lethal used at the correct distance. The power must again come from the centre using the power of the legs and waist together.

## The five directions:

These make up the thirteen.

Step forward, move backwards, look left, gaze right and central equilibrium.

With each of these five we use a number of different stepping methods.

For Step or attack forward, we can use the following stepping methods.

Pushing Step, Breaking step, Chasing step and Connecting branch step.

For Step Backwards, or Retreating we can use only backward stepping method.

For Looking Left: We can use; Rolling step, Gathering step, Slant step, Arch or curved step, Pulling or Withdraw step, Roll the body step.

For Gazing Right: Rolling step, and all of those in the above method.

For Central Equilibrium: Rise up step, Ride the horse step, Division of body step, Falling flower step, and Fairy step.

All of the above stepping methods cause the different jings to activate in the body. For instance 'collecting step' is used to pull the body inwards and collect the qi ready for attack. To understand the 'steps' is to understand Taijiquan at an advanced level. It is not however, only understanding which step is used with each posture, it is internally knowing how to use the jing of each step to cause other internal things to happen within your own body as a result



of what the attacker is doing to you.

## Our Move to Wales.

The Australian dollar is really low at present and even if we did sell our farm in the immediate future, we could not move until the dollar rate is much better. So the situation is that we are waiting for two things to happen. To sell our farm and for the dollar to rise or the £ to lower. So we are looking at either the end of 1998 or into 1999 for the move.

## Michael Babin Leaves the WTBA

As of March 9, 1998, I have resigned as Erle Montague's senior representative in Canada and as a member of his World Taiji Boxing Association. This decision did not come lightly, as I have been a member since Erle started the WTBA in 1990.

However, as a long-distance student, it has been difficult for me to keep pace with the evolution of Erle's curriculum in recent years.

In addition, I have reached the point where I feel "guilty" about interpreting certain aspects of what he teaches according to my own conscience and! or in my own way. These are minor differences, for the most part; but I can't, in all honesty, claim to be his representative when what I am teaching may differ from what he would recommend in person.

Unlike many with that title, Erle is a true master; but, his is only one legitimate expression of the principles of Taijiquan. After

twenty-three years of practising and thirteen years of teaching that art, I want to modify or incorporate methods I have learned elsewhere in both my own training and teaching. Again, I want to be able to explore other approaches without feeling that I am betraying my mandate as his senior representative in Canada.

Having said all this, as a relative beginner in that art, I remain his student in terms of the bagwazhang that I practise and teach.

I hope that Erle can understand why I have chosen to leave the WTBA and "go my own way" in terms of my taijiquan. If, in the last few years, I have finally begun to understand what internal can mean in the context of the Chinese martial arts, it is largely due to his instruction, example and friendship. Michael Babin

## WTBA Merchandise

We have received many requests for WTBA T shirts and other clothing. So, we have reluctantly started the WTBA clothing and other WTBA stuff wing. See the back page for "Official WTBA" items. And if they do not come from we here at the WTBA then they ain't official! We will at some stage also be offering a range of Erle Montague out of print books reprinted by the WTBA. These will include a compilation of my articles from the past 20 or so years. See Back Page.

For information and catalogue/price list please phone:

**+61 2 6679 7015**

or fax: **+66 2 6679 7133,**

**Mause Eaglen.**

# WELSH GATHERING

Those bloody Welshmen are at it again. And this year will, I am sure prove to be a bloody huge one!

## W.T.B.A. Training Camp in Wales

You are invited to attend the W.T.B.A. training camp at Pembrey Country Park, Llanelli, West Wales.

Training will start on the 27th of June. Please arrive no later than 7.00 pm. on Friday the 26th of June.

The camp will finish at 4.00 pm. on the 28th of June.

This year we will be covering the Erle Montague Fighting System and Bagwazhang forms. Everyone is welcome to attend from beginner to advanced student or teacher.

**Cost includes**, training, camping fees and meals.

## What To Bring

Tent, sleeping bag and eating utensils.

To ensure a place, bookings need to be made in advance.

For further information and bookings, please contact me, Peter Jones, Senior instructor, Wales: **Cost: £40.00**

**01792 898 721**

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