

COMBAT AND HEALING



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SUGGESTED READING

Australasian Fighting Arts Magazine

Erle Montaigue has his own column in A.F.A. It is one of the most well respected and longest running martial arts magazines in the world.

Write to:
AMA Publishers
POB 673
Manly NSW 2095
Australia

FAX: 61-2-99483361

D'AO Magazine

One of the better Magazines on Alternatives, including martial arts and healing arts: In German.

Kolibri Verlags GMBH
Bartholomaeusstr. 57 B
Hamburg 22083
Germany

Taijiquan Mother

Erle Montague

Many martial artists dabble in other practices such as yoga, reiki, Alexander, and other alternative practices. Many are in awe of these methods when they first are introduced to them and usually try to convert others to this 'new' method. Usually, as their training increases and their understanding of taiji increases, they realise that within taijiquan is all of these other alternative practices, because Taijiquan is the mother of all. Taijiquan has every other alternative healing or meditation method hidden within its framework. Sometimes it takes a few years of training for these to emerge and that is the reason why many do not see that taiji has everything that you will ever need, because they are not advanced enough at that time to see it.

Over the years, I have been exposed to most of the world's leading experts in things like yoga and reiki and Alexander technique, and I have never found anyone who was doing anything different to what is found in one's taiji practice. Yoga has some areas of taiji, so too do all of the other practices, but none have it all, as taijiquan has.

I will cover some of the areas of taijiquan. You may not know about these areas even if you have been practicing for thirty years. In fact I have known people who have been training for that time and who know only one tenth of what taiji is all about.

And I am one who knows about this as I have had a life threatening disease for many years now, one that my Mother died from, but which I have been able to control through my taijiquan practice.

Practicing taijiquan does not only mean practicing the form each morning, or training in push hands twice per day, it is a whole integrated art comprising of many different parts. Should you leave even one of these parts out, you will not gain the total benefit that taiji has to offer. This is where people go wrong, they go to their local 'master' knowing nothing themselves, putting their total trust in this master. The master might THINK that he knows it all and might really think that he is doing his student some good, but all the while he knows only a fraction of what taiji has to offer. They put on a little black or white 'taiji suit' and learn a few movements, something that they can show to their friends and they come out after one or two years knowing taiji! My own personal students now know why there is the saying "it takes three lifetimes to learn taijiquan". The information and training just keeps on coming, it never stops. This is the reason for my putting out so many tapes, ones that I might only ever sell ten copies of, so that people will have some access to the whole realm of taiji training.

Obviously everyone is unable to travel out to Australia to train personally with

me, and this is where I am a little sad because I am unable to travel long distances through time zones any more to teach. Often, students will only be able to come to Australia for our annual WTBA training camp once every two years. So they have to be content with learning from video in the meantime and by personal voice and Email contact.

Because of this, some students feel the need to take on some other practice in order to learn some of the area of taijiquan, not knowing that all the while it was there in their taijiquan. They just have not come to the advanced stage as yet to be able to take it all in. It is impossible to understand the internal area of life unless you have been training in the internal arts for at least fifteen years. So I see other therapies offering 'mastership' in one year! I personally know of people who, after only six month training in other therapies, have come out with a masters certificate! Heal yourself first! Only then can you even think to begin healing others!

To know:

How to know if your teacher knows it. Do not rely upon knowledge, do not rely upon the amount of moves he knows, do not rely upon how good at self defence he or she is, do not rely upon how many big words one can ramble off in one sentence, do not rely upon how the 'master' is dressed.

Only ever rely upon the attitude of the master. His calmness, his giving nature, his concern and care of his students and mostly, whether or not you feel good just being in close contact, this is the test of a real healer. Remember how good it was to cuddle up to your mother's breast when you were one day old? Of course not, but your subconscious sure does, and that's why we love to be close to other humans, that warm glow from your mother. This is what the master has also, when you move close, there will be a warm glow that pulls you closer subconsciously. Often there will be nothing physical to tell if a person is a master and this is the first sign that perhaps he is! A 'master' does not 'look' like a master, just an ordinary person .. at first. But the 'power' is there.

Yoga has some areas of taiji, so too do all of the other practices, but none have it all,

What is Taijiquan.

It is a martial art.
It is a method of self defence.
It is a meditation.
It is a self healing method.
It is a method of healing others.
It is a scientific method of medicine.
It is a method of scientific diagnosis.
It is a method of physical

exercise.

It is a method of mind exercise.

It is a method of balancing one's yin and yang energies.

It is a method of spiritual awareness.

It is a method of "The Way", or correct path.

It is a method of longevity.

It is a method of aligning one's magnetic fields up with the earth.

It is a method of communicating with God.

It is a method of eating the correct food.

It is a breathing exercise.

It is a method of thinking the right thoughts.

It is a method of doing unto others as you would have done to you.

It is a method of investing in loss in order to gain.

It is a method of helping others.

It is a method of gaining 'the power' to change things.

It is the ultimate self defence, by causing others to do what you want them to.

It is a method of love of all things.

And you thought that taijiquan was only a physical exercise.

Chinese Medicine

*Continuing The Series
By Wally Simpson*

Some points can sedate, SHI (excess) as well as tonify XU (deficient) conditions. So you need to be clear as to what you are working with.

Excess (SHI) conditions feel solid or dense all the way up to the surface. the area may look raised, feel hot, look red or darkish compared to the surrounding tissues Normally these are very painful conditions, causing varying amounts of restriction to movement. They do not like to be touched and may not respond to heat (this last response varies depending on the type of SHI condition and the duration of the condition.) It is possible to get a full cold condition which will respond well. to heat. Work quickly and gently at first over these SHI regions, but slowly make your movements deeper. Your client will let you know how deep you can go and for how long you can stay there. It is no good getting too deep too soon as the client will tense excessively and grit their teeth to stop you penetrating. *(I must get the addresses of some of Wally's patients! ... Editor)* This may at times be useful as when they become super tense and rigid from your pressure and you stop pressing , they got a greater degree of relaxation. It can also just tense them up and not produce any relaxation at all. Your client has the final say as to the depth you can reach, I find it best to work quickly over these areas and come back to them often. Use

points that are on the same meridian pathway, but are located on the extremities, to help drain stuck QI and BLOOD out of tense areas, (eg. For extremely tight shoulders treat local points and then use PTS like SI 3, GB 34, GB 41, GB 43, GB 44, CO 4, BL 60, etc as distal PTS.)

XU (deficient) conditions feel empty on the surface and as you get deeper you will find an area of consolidation. They often present as flaccid muscles or a depression over the point / area, or even as a wasting of the whole muscle tissue in that region. They are generally pale, feel cooler than surrounding tissue and the client is likely to report a lack of energy or lethargy either in the area or in general. These areas while they may be sore and ache, like to be touched and like heat, they are less likely to cause restriction. The client probably feels this as a dull ache or a weakness. Work more slowly over these areas, start gently and move deeper fairly rapidly, while it will probable hurt the client will reports that it is a nice pain, they like to be touched, pushed, prodded in these areas, so you can stay deeper for longer. As a result you can generally work there until significant improvement is achieved. Heat, and in particular Moxibustion is wonderful in these types of conditions. Moxibustion is the burning of herbs, Mugwort specificity, on or near Acupoints or on needles.

Moxa warms cold and builds QI and YANG via penetration of heat energy.

In XU (deficient) conditions, where cold and lethargy are a problem, as well as treating local PTS / areas with Moxa, it is a good idea to use PTS such as *KD 3, SP 3, ST 36, BL 23, BL 20, TH 4, GV 4, GV 6, GV 12, GB 25*, to help build QI and YANG in general. It is Yang QI that acts as the first line of defence against pathogenic invasion, cooks the food in the stomach and extracts the nutrient and sends it up to join with the QI from the air we breathe. Yang QI provides us with warmth and the ability to process fluids, as well as holding things in place and supplying the get up and go for our every day activity.

NO MIND state that was mentioned earlier is the best way to stop that absorption of negative energy.

In SHI (excess) conditions, where there has been a penetration of cold which has resulted in muscle spasm and pain, (eg wind cold penetration into the muscles and channels of the neck and shoulders), use points like *GV 14*, to warm the cold and free up the channels, or *GB 21*, to

warm the cold and send stagnant QI back down to be dispersed. For cold to have penetrated, there has either been an underlying XU condition or an exposure to extremes of cold over an extended period of time. So you may need to tonify XU with the above mentioned points as well as disperse the cold, warm the yang and free up the channels.

When you are working with people in a healing capacity it is possible to pick up negative energy from them, especially if you feel the healing is coming from you rather than through you. The NO MIND state that was mentioned earlier is the best way to stop that absorption of negative energy. In the NO MIND state you become a channel, and that allows energy to flow through you not from you. The point *GV 20* (BAIHUI), on top of the head, Sahasrara chakra in the Yogic tradition, is an entry and extra point for QI as is *KD 1*. It is said that the YANG QI of Heaven condenses and falls to earth to become YIN QI, while the YIN QI of Earth evaporates to rise and become the YANG QI of heaven. Mankind stands between Heaven and Earth and is subject to the QI of both. Yang QI of Heaven enters via *GV 20* and exits via *KD 1*, Yin QI of Earth enters via *KD 1* and exits via *GV 20*. LAOGONG (PC 8) is another PT where QI can enter and exit the body, likewise *GV 4*, MINGMEN is seen as the point of entry for Yang qi at

birth.

There are many other points for entry and exit of QI from the body but those are the only ones I'll mention here as it is a good idea to free up those PTS so that when you are doing massage or healing work the QI will flow through you without any effort on your part. The Qi of Heaven and Earth meet in the middle at the DAI MAI (girdle or belt meridian) and can be directed out of LAOGONG (PC 8) to help another being or harm another being depending on your INTENT. Doing QIGONG will eventually make you aware of these PTS and that is the first step in freeing them up. We have these pathways open anyway but most of us tend to isolate ourselves from it with the business of the everyday world.

OK so we have all this healing and martial stuff happening in the NO MIND state and it is our intent that gives us direction and impetus, but the NO MIND state allows us to be free of attachment to the outcome. In healing, this means the client can proceed at their own pace with healing. It's a bit like saying, "Ok here is a way out of this mess, I'll open the door and you walk through when you are ready". Without attachment to the outcome there is no draining on your energy and as a result little likelihood of you picking up negative energy.

As a martial artist, this lack of attachment to the

outcome allows us to be ready for what ever happens and that is a very important contribution to the final outcome.

Other factors that influence our lives are the internal and external climatic conditions and if we are to be successful at treating disease, then we need to be familiar with these condition and how they interact within the body's landscape. There are 6 evils (liu xie) or pernicious influences. Wind, cold - heat or fire - dryness - dampness - summer heat. An individual with one or more of these conditions will most probably have an aversion to the particular influence involved.

Wind (Feng) can be of internal origin or external origin. Wind seldom attacks the body alone, it is usually in the company of another pathogen such heat, cold or dampness, etc. Wind tends to cause symptoms to appear and disappear suddenly, it produces change and a degree of urgency in what is otherwise slow and even. Wind is a Yang phenomenon that is associated with spring, though it can appear in any season and not in spring at all, eg., hay fever is a classic wind related disease that most often appears in spring but can appear in autumn and not in spring at all. Wind tends to affect the upper parts of the body first, skin, face, neck, sweat glands, Lungs, TAIYANG (part of the six divisions, includes BLADDER AND SMALL INTES-

TINE and tends to be seen as the first stage of penetration of external pathogenic influences. Wind can cause spasms, tremors of the limbs, twitching, dizziness, tetany or symptoms such as rash or arthritis or maybe just pain that moves from one place to another, eg., shingles. With external wind invasion some people may recall having been exposed to draught while others don't. External wind invasion is characterised by it's sudden onset. it is often accompanied by fever as the protective (Wei) QI fights to expel the invading pathogen. This is more simultaneous chills and favour, with the symptom that predominates (eg., chills or fever) signalling the type of pathogen that the wind has combined with.

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Internal wind is generally of a chronic nature and often involves the LIVER (eg., an excess condition of the LIVER such as LIVER FIRE can create Wind in the same way as a fire creates an up draught, causing symptoms such as migraine or tinnitus.

While a deficient condition of say LIVER Blood may create empty Wind symptoms such as itchy eyes). Internal Wind may include Symptoms such as dizziness, tinnitus, numbness of the limbs, tremors, convulsions or apoplexy.

Cold (Han) can be of internal or external origin and can be of an excess or a deficient nature. It is a YIN pathogen associated with winter in the same way as Wind is associated with spring. It can appear in any season (eg a cool breeze in summer can generate an attack of Wind Cold in the body, especially if there is a pre-existing condition or a weakness of defensive QI), though it will be aggravated in cold weather. The most reliable sign is that the individual feels cold, the whole or part of the body will feel cold to touch and or it may have a pale frigid look and the person will have an aversion to cold and actively seek warmth and warm clothes. Cold causes things to contract and so restricts movement and blocks the circulation of QI in the channels, causing sharp, severe cramping pain that will generally respond positively to heat. Cold from external attack will cause symptoms such as aversion to cold, acute severe cramping pain that dose not like to be touched but likes heat, there may be chills and fever with the chills predominating, the pulse will be slow / feel full and floating (can feel it better at the superficial levels with light touch),

the tongue will be pale and moist with a thin white coating, the tongue coating can be thick white if there is a lot of damp or phlegm present. There will be body aches, headache and usually only small amounts of sweating if indeed there is any at all (cold obstructs the pores).

Internal cold is the result of a deficient YANG QI. YANG QI is hot and active, so a decline in it causes the body to become cold and slow. internal cold is generally associated with chronic conditions or the consumption of too much raw or cold food and drink. It is generally related to the KIDNEY or the SPLEEN. Symptoms might include slow weak pulse, aversion to cold and a preference for hot drinks and warm clothes, patients generally like to be touched and respond well to heat, tongue is pale / moist and has a thin white or patchy coating (can also have a thick white coating because there is no heat for digestion), movements will be slow and weak and there may be copious clear urine, loose stool with food in it, may be watery stool, discharges will be white or clear and have little or no smell, may sleep curled up in a foetal position, lack energy and have a poor digestive system and a slow deep pulse.

Hot (Re) or Fire (Huo) can be internal or external origin and can be of an excess or deficient nature. It is a YANG pathogen and while

associated with summer, it can occur in any season. Heat is normal in the body, it is the YANG aspect that creates activity and warmth for the body. As a pathogenic influence it causes the body to feel hot, either the whole body or part of the body, and to have a red colour. The hot pathogen may create irritability, agitation, the person will dislike heat and prefer cold drinks, there may be signs of high fever, chills and fever where heat predominates, red face, red tongue with a yellow dry or yellow greasy coating (depending what it combines with eg., dryness or damp). Pulse will be rapid, if it is an external pathogen the pulse will also be floating, there will generally be a big thirst, maybe lots of sweating, perhaps foul smelling urine / secretions, urine will be yellow (check that it is not just from VIT B intake), stool may be dry and constipated or loose and smelly (can be explosive). If excess then won't like touch while if deficient will like touch. There may be extravasation of blood (eg bloody nose, haematuria, etc).

Heat causes things to dry out so there can be a lack of or scanty excretions. External excess heat invasion can produce a fast / full / floating pulse, forceful / severe pains, convulsions, very hot dry symptoms, excess thirst, can be lots of sweat or no sweat, can become very irritable and may become delirious.

Internal heat, fire can be

excess or deficient in nature and if excess is usually contracted from the LIVER. The pathology of LIVER fire flaring probably gave rise to the saying of shit on the LIVER, its major symptoms include sudden outburst of anger, red eyes, irritability, inability to keep still, violent migraines. most if not all excess internal heat / fire, is the result of emotional suppression or stagnation. Internal excess of LIV heat may also result in heavy or irregular periods.

Internal deficient heat or fire is the result of a YIN deficiency, not enough YIN (coolness) to keep the YANG (heat, fire) of the body in check, so there develops an apparent excess of YANG. Deficient heat symptoms include, thirsty but don't want to drink, red tongue with a thin yellow coat or no coat, afternoon fevers, malar flush, weak empty fast pulse, pain better with touch, night sweats, fear of cold. The flushing of menopause is a deficient heat condition in most cases.

Damp (SHI) is wet, heavy and slow, a YIN pathogen that is associated with damp cloudy weather in any season. Living and working in damp surroundings, wearing damp clothes can contribute to a damp condition. A major factor in the generation of damp conditions is the over consumption of cold food and drink, raw food, greasy food, irregular eating habits will weaken the SPLEEN ability

to transform and transport food and fluids effectively. Dampness is heavy, turbid, lingering and can tend to move things downwards, affecting the lower parts of the body first, though when combined with wind, it will affect the upper parts of the body (eg headache where the head feels heavy, dull and like there is a tight band around it). Symptoms could include heavy sore limbs, excretions and secretions are often copious, turbid, cloudy, sticky, the eyes may feel like they have sand in them, urine will be cloudy, the stool could be quite loose or diarrhoea, there may be heavy vaginal discharge, fluid filled lesions or oozing skin eruptions. External damp may obstruct QI -resulting in fullness in the chest or abdomen, dribbling or incomplete urination and or defecation. it can also obstruct the QI in the channels causing heaviness, stiffness and or soreness and swelling in the joints. if it affects the SPLEEN it may interfere with the rising of pure QI (extract from food and fluids) and cause loss of appetite, indigestion, nausea, diarrhoea, oedema etc- One of the best signs of damp that I come across all the time is, feel really awful when first get up after, sleep or even just sitting or lying for a while but after moving around for a while start to feel better. External and internal damp are distinguishable mainly by the speed of onset. External damp is acute and will be accompanied by other exter-

nal signs, it can easily become internal damp. Internal damp is likely to make the individual more susceptible to external damp. Regardless of where it came from, damp is an insidious pathogen and can last a long time, mucus or Phlegm (tan) is a form of internal damp and is generally generated by disharmonies of the SPLEEN and KIDNEY. Dampness can condense when there is heat present or when it has been around for a while, as phlegm it is heavier than damp and much more viscous so can easily obstruct the channels, generate lumps, nodules, tumours etc. In the LUNGS it causes cough with thick expectoration. in the HEART it can obstruct the SHEN (spirit) resulting in muddled thought, stupor, coma type conditions, madness or chaotic behaviour. Mucus in the channels can cause numbness, paralysis, nodules, soft mobile tumours, can make the limbs ache and feel heavy. The tongue most often has a thick greasy coat when phlegm is present while it may just be moist in damp conditions. The pulse is slippery in both.

Mucus in the channels can cause numbness, paralysis, nodules, soft mobile tumours, can make the limbs ache and feel heavy.

Summer Heat (Shu) is an external pathogen that is the result of exposure to extreme heat. Symptoms include sudden high fever and heavy sweating, if it enters the STOMACH it causes nausea and vomiting. Summer heat can easily damage the QI, resulting in exhaustion. It can also damage the fluids causing dryness. Summer heat often occurs with dampness.

Dryness (Zao) is associated with autumn, it is a YANG phenomenon closely related to heat- Heat and dryness are on a continuum, dryness towards dehydration and heat towards redness and hotness. Symptoms of dryness include dry mouth, lips, tongue, nostrils, cracked skin, dry hard stool. External dryness can interfere with the descending and dispersing function of the LUNGS causing symptoms such as dry cough, little or no sputum, asthma, chest pain, fever, body aches and other external symptoms.

It is fairly unusual for these types of pathogen, especially when they are of exterior origin, to attack the body on their own. Most often they combine with wind, such as in the case of Bi- syndrome (the Chinese equivalent of arthritis) where wind / cold /damp, or wind / heat /damp etc get together to retard the flow of QI and XUE (blood) causing pain, swelling and restriction of movement. It is even possible to have an attack of wind dryness in one area of the

body while experiencing a wind damp heat attack in another part.

Emergency Treatments.

Fingertip acupressure can have an effect similar to needles and so can be used in a variety of situations to help restore consciousness or to buy some time until transport to a hospital or until an intensive care unit arrives.

Principals of Treatment:
The use of JING WELL points and *GV 26* for all acute emergencies including shock, fainting, etc. Use points like *CO 4*, *PC 4* and *TH 3*, for rapid relief of pain and spasm.

The use of AH-SHI points (tender points) to relieve local pain. The use of XIE CLEFT points for painful conditions involving the ZHANG / FU (internal organs) and channels.

Using specific points to treat there related symptoms (e.g. Ifor palpitations, nausea or vomiting).

Use points like *GV 20*, *GV 14*, for a controlling effect over all the channels plus a sedative effect.

Always use common sense first aid measures.

UNCONSCIOUSNESS:

Use *GV 26* if this is not enough use *KD 1*, *PC 9* and *LIV 3*.

Use of MOXA on *GV 20* and *CV 6* can also be

effective. With Moxa hold your fingers close to the area being heated, remember they are unconscious and can't tell you that it is getting HOT.

HEAT STROKE:

In mild cases there will be dizziness, tightness in the chest, thirst, high fever and lack of perspiration, pain and soreness of the whole body. Use points like *GV 14*, *CO 11*, *CO 4* *LIV 3*, *LIV 2*, *ST 36*.

Fingertip acupressure can have an effect similar to needles and so can be used in a variety of situations to help restore consciousness

In severe cases of heat stroke there may be coldness of the extremities with perspiration, pallor, palpitation and possible unconsciousness and coma. Use points like *GV 26*, and all the JING WELL points (JING WELL points are very good to Bleed and drain 1 or 2 drops of blood.

SEVERE HEADACHE:

These need to be differentiated as to what channels are involved and treated accordingly.

CO 4 can be used in all cases as can *GV 20*.

For the back of the head:

Points like *GB 20*, *GB 21*, *GB 41*, *GB 43*, *BL 10*. *GB 44*, *GB 34*, *BL 60* can all be of use.

For the front of the head:

GB 14, YINTANG (extra), TAIYANG (extra), *GB 20*, *ST 8*, *ST 36*, *CO 4*, *LIV 3*, *CO 11*, can be of use.

For the top of the head:

LIV 3, *LIV 2*, *LIV 14*, *BL 18*, *GV 20* *OF CO 4*, *CO 11*, *KD 1*, can be useful.

For the sides of the head:

GB points along the sides that are painful plus *CO 4*, *CO 11*, *GB 34*, *GB 41*, *GB 43*, *GB 44*, *TH points*.

Where head feels like it is in a vice

BL 20, *GB 20*, *ST 40*, *GV 20*, *LIV 3*, *SP 4*, *SP 9*, *CO 4*, *TH 3*, etc.

EPILEPTIC attack, HYSTERICAL attack, FEBRIL fit :

These condition may vary according to underlying etiologies, in all cases can use *GV 26*, *KD 1*, *HT 6*, *LU 11* (prick and bleed 1 or 2 spots of blood), *HT 7*, *HT 5*, *PC 6*, *LIV 3*.

HIGH FEVER:

GV 14, *CO 11*, *CO 4*, scrape the back with a Chinese spoon after the application of an non heating oil.

ACUTE ASTHMA attack:

DINGCHUAN (extra) is the most effective, also *LU 6*, *C 22*, *CV 17*, *LIV 3*, "CUP" the upper back (suction cups designed for this purpose, they suck a section of skin, subcutaneous tissue, muscle, etc into the cup and relieve stagnation in the local area).

ANGINA:

PC 6, *PC 4*, *HT 7*, *HT 6*, *LIV 3*, *HT 9* (prick and bleed 1 or 2 drops of blood).

ACUTE DIARRHEA:

ST 25, *ST 36*, *ST 37*, *BL 25*, *BL 20*, *BL 23*, *SP 4*.

ACUTE APPENDICITIS:

LANWEI (extra), *ST 36*, *ST 25*, *LIV 4*, *LIV 3*, *CO 4*, *ABDOMEN ZIGONG* (extra).

When *bleeding* the points, only a couple of drops of blood are needed and the pricking instrument should be sterile or at least clean.

Any traumatic injury where there is bruising and or swelling can be treated by bleeding the *JING WELL PT* of the appropriate channel.

This article is an excerpt from the soon to be published book by Erle Montaigne & Wally Simpson: "*The Erle Montaigne Encyclopaedia Of Dim-Mak*" (With Wally Simpson)

New Videos By Erle Montaigne

MTG122

Qi Disruption Kata No. 3. The "Eight Directions" Form. This form makes use of the eight directions. The whole form is done virtually on the one spot with some quite astounding fighting methods. The Qi disruption used here is the "GB 3 Method".

MTG123

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\$US50.00 (\$7.00 post) or £30.00 (£5.00 post)

Herbs For The Martial Artist

By John Ross

Body, Mind & Spirit are all part of the human being, as 'earth, sea and sky are all part of the planet. So emotions are a part of the physical body and can be accessed via that physical body.

Anger is one emotion, and as martial artists we need to be very much in control of anger. As we know, the ignition of anger can be almost instantaneous and used negatively, the repercussions may last a lifetime.

In traditional Chinese thought, anger is the rising of *yang* qi or energy, that of the liver, usually with some added heat from the gall bladder, mostly referred to as "Liver Yang Rising".

Liver Yang Rising, is kept well under control in advanced levels of taiji, hence the years of gruelling practice in *Qigong* and mediation in the slow forms etc.

However, if a student is not that advanced, there may be times when he or she needs some instant help and this is where herbs can come in handy.

Herbs like, *Valerian*, *Hops*, *Hypericum* and *Passion Flower* which offer a nice calming effect on the body and can be used symptomatically. Though, to get to the core of the problem, let's look a little deeper.

We all know about *yin* & *yang* and I have said that it is *Yang Rising* that is the problem, so what is it that keeps *Yang* in its place? Of course, it is *Yin*. Therefore, if the *Yin* is

low, there may be a rise in *Yang*, or *Fire*. So to put the fire out, bring the *Yang* down, then increase the *Yin* (water) and put out the fire.

To do this we can use *heavy* herbs, provided that the digestion is strong enough to digest them. Herbs like common old *Oyster Shell*, ground to powder and cooked in water for a minimum of

Anger is one emotion, and as martial artists we need to be very much in control of anger.

twenty minutes.

DIET

Diet also must be adjusted to remove *Yang* foods such as sugar, coffee, alcohol and other stimulants. Eat more *yin* foods such as fruit, beans as TOFU, Soya milk, herb teas such as chamomile.

Yin, comes from the water side of the body so we must strengthen the kidneys with some good *qigong* and foods like walnuts and sesame.

Other Symptoms Of Yang Rising

Pain in the Hypochondrium and chest which is sometimes mistaken for heart attack, twitches in the muscles, especially in the eyelids, burning eyes, headache at the

top of the head, and worst of all, stroke. Hence the importance of treating this problem.

Listed below are some wonderful herbal formulas for treating *Yang Rising*.

For short term use, I recommend, *Long Dan Xie Qan Tang*, made up of the following:

LONG DAN XIE QAN

- Gentianae (long dan cao) 9gm.
- Scote (Huang Qi) 9 gm.
- Gardeniae (Zhi zi) 9 gm.
- Canlis Mutony (Mu Tong) 3 gm.
- Plantaginis (Che Qian 21) 9 gm.
- Alismatis (Ze xie) 6 gm.
- Bupleurum (Chan hu) 9gm.
- Rehmanniac (Sheng di) 12 gm.
- Angelicae (dan qui) 9 gm.
- Glyvynhizae (Qan cao) 3 gm.

This formula is only to be taken short term, one to three weeks as it can injure the Spleen and digestive system.

A short term of *Long Dan Xie Qan Tang* is all that is usually needed. Then go on to *Xiao Yao Tang*, as this will keep the liver in harmony and boost the spleen qi.

If needed, an occasional dose of *Long Dan Xie Qan*

This formula is only to be taken short term, one to three weeks as it can injure the spleen and digestive system.

Tang can be taken.

Xiao Yao Tang:

- Bupleum (Chai hu) 9 gm.
- Angelicae (Dang qui) 9 gm.
- Paconiae (Bai Shao) 9 gm.
- Atractylodis (Baizhu) 9 gm.
- Poriac (Fu ling) 9 gm.
- Glycyrrhizae (Qan cao) 3 gm.
- Zingibcess (Gingee) 3 gm.
- Menthae (Bo he) 3 gm.

Both of these formulae are available in powder and pill form. You are welcome to write to me for more information at:

John Ross
12 Fairbairn Rd
Busselton WA 6280

TAPES FROM MTG

MTG127

Advanced Long Har-Ch'uan Volume One.

The first of two tapes covering the first two methods of Dragon Prawn Boxing Training Methods at the advanced level.

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Advanced Pauchui Form: Volume Two:

Carries on from MTG76 Volume One. Showing the hidden or secret moves of the applications.

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MTG129

Advanced Stick Fighting Volume 4.

Shows the two person fighting set (san-sau) from this wonderful form.

1 Hr 10 Minutes.

MTG130

Yang Cheng-fu To The Max Volume Four

Carries on from Volume 3 up to the postures known as "Wave Hands Like Clouds" showing application as well.

1 Hr 10 Minutes.

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GROUP FORM PRACTICE

by Michael Babin

Except for that small minority of people who can only tolerate their own company, human beings are very much social animals. Therefore, it shouldn't be a surprise that group solo form practice brings its own unique challenges and joys.

In the first few months, beginners are struggling to understand how taiji approaches balance, co-ordination and movement. Except for those with unusual aptitude, beginners should be content to copy the basic movements of the postures.

This necessitates that they be positioned so that they practice with the instructor(s) and/or senior students on at least two sides whenever the class does form as a group. Beginners have no choice but to split their attention between what they are doing and their role-models.

However, once the beginner has a reasonable grasp of part or all of the form, he or she should stop *routinely* paying attention to those around them and focus on their own movements as much as possible, until some technical competence is achieved.

Doing so, encourages a student to begin internalising the movements and not just continue copying what those around him or her are doing. It is an interesting phenomena that many students with months of experience are able to do the form competently, at least on an

external level, while in a group; but cannot when training on their own.

More advanced students need to pay close attention to their senior role-models to see how the movement of those people *differs* from their own so that they can try to improve the internal quality of their practice. However, they should also position themselves, whenever possible, so that the "junior" students in the group can use them as "mirrors".

Except for those with unusual aptitude, beginners should be content to copy the basic movements of the postures.

Instructors should do the form with their students at least some of the time and not just be content to stand at the head of the group giving instruction even though it can be a difficult task to split your attention between your own form, verbal coaching and noticing who needs correction and on what level.

In terms of practising slow form, another benefit of group practice is that it usually ensures that those moving too quickly must slow their pace; while those who are slow by reason of pausing in between the postures are encouraged to "flow" the movement in order

to keep pace.

Much in the same way that clock pendulums in one room will eventually move in a synchronised manner, even if initially swinging at different tempos; humans tend to both consciously and subconsciously synchronise their movements when doing group form.

A Chinese traditionalist would, perhaps, say that a group of people doing tai chi form create *jen chi* or "humane chi" which is said to be energy generated by a healthy interaction between people. A middle-aged westerner, like myself, might think of *jen chi* in terms of "good or bad vibrations".

Taiji form can make the *jen chi* of each person particularly potent in terms of positively influencing the others in the immediate area. Good instructors encourage this to assist the healing aspects of taiji form.

Unfortunately, unscrupulous instructors also use it as a form of autosuggestion to influence their students to do things at the time that they might not do when on their own.

Of course, it's difficult to analyse where the psychology of group dynamics begin and where *jen chi* leaves off; however, it remains true that taiji practitioners can generate an "atmosphere" conducive to learning, even if nothing else, while practising together.



Michael Babin And The Entrance To His New School In Ottawa.

Michael has recently opened his own school in Ottawa at **195A Bank St.** Good luck old mate, you deserve it.

Workshop March 1997

The mini-workshop held at "Horse's Head" in March 1995 was so successful that it has become an annual event.

These workshops provide semi-private tuition for one week to, usually no more than ten people. It is an ideal opportunity to learn more intensively and to learn what you want to learn with each participant receiving at least one afternoon by themselves with Erle.

March 1st 1996 will be the beginning day of arrival in Murwillumbah with the starting day for training being the Sunday 2nd of March, finishing up on the following Sunday.

The cost in 1996 will be \$300.00 training fee with food and accommodation extra. Accommodation was sufficient for the short time down at our local caravan park. A van that sleeps four costs around \$100.00 per week and last camp the participants decided to have one van between two people and each took turns doing cooking for everyone.

Be in touch if you are interested.

TAI CHI & THE ALEXANDER TECHNIQUE THE PARALLELS

By Jonathan Drake

Of all the methods of alternative health featured so far in Tai Chi Alternative Health, the Alexander Technique has the closest affinity to Tai Chi. Devised entirely independently of each other, the one through generations of Chinese to create the supreme fighting art, the other by a Western individualist to cure his diseases both disciplines identify remarkably similar conditions for proper coordination to be established.

The Alexander Technique is not primarily a therapy but a self-help discipline which can increase awareness of our essential psycho-physical unity, and how we react, for better or for worse, to the demands and stresses of everyday life. All too often we have lost much of the natural poise and coordination we had in early childhood. The Technique originated with the Australian FM Alexander's (1869-1955) quest for a cure for a disability - hoarseness (a kind of repetitive strain injury of the throat!) - which threatened his promising career as an actor. His doctors could only found mild inflammation, said he was overdoing things and advised rest. This only temporarily improved matters and in desperation he asked the question: 'if there is nothing basically wrong with me., surely it must be something I am doing to myself which is causing my difficulties?, They had no answer and he determined to find out for himself. He looked in mirrors to see

how he might be interfering with his voice. The vocal trouble - he eventually found out - was a symptom of the muscular misuse of the whole of his body; and the key to restoring overall coordination lay in recovering the free and delicate balance of his head on his neck.

He initially shared his discoveries about the 'use of the self' with other actors but it gradually became apparent that his technique had a much wider significance, for doctors who referred patients to him found that it helped alleviate many chronic conditions. They told him that his work was too important to languish in Sydney and in 1904 he sailed for London where he was based for the rest of his life. He wrote four books and commenced the training of other teachers in his method in the 1930s.

The One Flows Into The Other

The fascination for me as an Alexander teacher and, more recently a student of Tai Chi, has been in exploring the links between the two disciplines. I was drawn to Tai Chi by the aesthetic of the slow, flowing and circular movements. It appeared to be a natural extension of the economical and efficient use of the body - cultivated in everyday activity by the Alexander technique - to a form of exercise which could be practised for real health benefits: supplanting the major

joints and enhancing muscle tone and endurance. And, in improving body mechanics, the spin-off of both disciplines is to improve general health, vitality and well-being. Let's look further at the parallels, utilizing some of Yang Cheng-Fu's 10 essential points:

'let the neck release in order to let the head go forward and up, in order to let the back lengthen and widen.

The energy at the top of the head should be light and sensitive. This is often translated as, 'suspend the head from above, but without stiffening the neck.' Sink the chest and raise the back ... allowing the ch'i to sink to the tan-tien. Relax the waist. Alexander's formulation of the 'primary control', through which he believed coordination as a whole can be improved, was to direct, in thought, as follows: 'let the neck release in order to let the head go forward and up, in order to let the back lengthen and widen. Notice the clarity of his description, its positive instruction yet emphasis on permission, and the order in which the directions are to be linked (the aim is principally to prevent the stiffening of the neck, the pulling back and down of the head, and the shortening and narrowing of

the back). As for the requirement for the back to lengthen and widen, this can best be explained as a tendency for the back to go backwards - as well as upwards - allowing the lower back to swell out slightly; this eases the hips slightly back instead of the common habit of pushing the hips forwards in swayback or 'sergeant major' posture. Then we can truly move from our centre.

Sink the shoulders and elbows. Following on from the directions to the primary control, the directions to the upper limbs are, according to the Alexander technique: let the shoulders release and spread sideways, to let the elbows tend apart from each other and downwards (upper arms rotating slightly inwards), to let the wrists release, hands away from the wrists, fingers out of the hands.

Use the mind and not force ... wherever the mind goes, ch'i will follow.

In the Alexander technique, we give 'directions' - messages from the conscious mind to the relevant parts of the body - and as release takes place, there is often accompanying feelings of warmth, for example in the palms (lao kung) without directly visualizing energy flow there.

Unity of the upper and lower body... if just one part is not synchronized, the whole body is disorganized. Accord-

ing to the Alexander technique, the head leads, and the rest of the body follows; the directions are to be given in the correct order and then, eventually, all together so that the body moves as a unified whole.

Seek stillness in movement... in practicing the form, the slower the better. This helps awaken the kinesthetic sense, so that we may become more aware of effortful, tense movement. Alexander wrote of the importance - prior to action - of 'pausing non-doing', of not getting set, of leaving things alone, so that the easiest way of moving has a chance of emerging. Is this not similar to the Taoist concept of wu-wei? - often translated as 'inaction', but conveying the idea of doing no more than is necessary.

Different Paths, But The Same Direction?

While there is a great deal of agreement in the kind of coordination to be achieved, the methods differ. The Alexander technique focuses on the everyday, observing that patterns of misuse are likely to be present, to a greater or lesser extent, in all our activities. We need to acknowledge the force of habit and the danger of relying solely on our feelings, our body or kinesthetic sense, to guide us in action. It can be disturbing for someone to view themselves on video for the first time and note some of the

obvious discrepancies between what they can feel and what is to be seen. For instance a sway back stance usually feels quite straight to the individual, habitually-hunched shoulders may not feel very tense.

Real change therefore involves moving from the known to the unknown,

Real change therefore involves moving from the known to the unknown, finding a new balance which may feel rather strange at first. It is difficult to do this for yourself at the outset. The task of the Alexander teacher (who has undergone a three year training course) is to guide the Student in movement by using their hands, to engender poise and a reorganization of muscle tone throughout the body which is quite different from the changes brought about by ordinary manipulation. The closest equivalent in Tai Chi is to have a posture 'tested' by a partner, utilising external stress to challenge the body to find a better alignment and distribution of effort. This works, but it may not convey the subtlety and richness of kinaesthetic information relayed via a skilled Alexander teacher's hands.

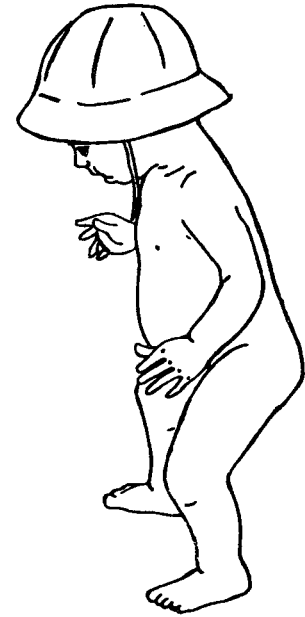
At the same time as being given the experience of improved body use, the

Alexander student should be learning how to be apply this awareness and 'thinking-in-activity' to his daily life. This can also help him understand more clearly what is required in learning and performing Tai Chi; and his Tai Chi will be a constant challenge to his understanding of Alexander principles. Both disciplines have much to share with each other. Students of Tai Chi sometimes look to the east for all their inspiration, missing what is close at end. Teachers of the Alexander Technique may be rather cautious about recommending any form of exercise because they know the risks of carrying over mal-coordination into everything we do. May dialogue prevail!

About The Author

Jonathan Drake, a qualified Alexander Teacher, has written Body Know-How 'to be re-issued in May 1996 in a new edition as The Alexander Technique in Everyday Life) and Thorsons Introductory Guide to the Alexander Technique. As a teacher of beginner's Tai Chi, he has devised a 'compact' form derived from the traditional long Yang form which can be practiced in a space only 2 metres by 2. The Author's video is available from him for only £11.00 inc p&p,

**247 College Rd,
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This infant shows the supple and powerful coordination use of hte legs we tend to lose as we get older.



The Alexander "directions" and how they work in relation to each other.

W.T.B.A. NEWS

By the time that this magazine is published, Camp 96 will be underway. This year we have around 75 students from all around the world attending. The camp will again be held at the location of the Wollumbin Wildlife Refuge/Caravan Park. This year, the catering will be performed by members of the WTBA in our own mobile kitchen and all meals will be held at the same time, eating together.

Our project of our own school building is still with us. We have now decided that in order to get some *in house* workshops up and running, we will endeavour to firstly build an amenities block so that we can hold tenting camps over weekends. I hope that the first of these will begin early into 1997. This is a project that I am looking forward to. As we have our own kitchen, the students will be able to camp on the property and cooking will be done by our resident cooks. There will be a small fee for the training.

I am looking forward to beginning a new phase in our local student's training, that of "Taiji Gung-Fu" where I show just that. Each lesson will be filmed for future video titles so that others will have the advantage of "being there" with us all as we learn about this exciting area of taijiquan.

Slavo Gozdzik has been re-instated into the WTBA as a senior instructor in Sweden. After careful consideration, it was voted to have Slavo again as one of our own. His Police

Self Defence Academy in Sweden is going well as too is his new child.

Michael Babin finally has his own premises in Ottawa. I am happy for him as he has fought hard for his school with many disappointments in the past. He is an instructor who deserves the very best. He has been my personal representative in Canada for some years now and his integrity and standards are of the highest level.

Al Krych continues to teach in New Jersey and is also one of my most loved and trusted instructors. Al's level of expertise has increased markedly over the past few years and like Mike, is a stickler for detail in his own training.

Our British members keep on keeping on as do our Scandinavian lot. Paul Brecher has been asked by Harper Collins to do a book on Taijiquan form so he has been given my blessing in this venture for which I will write a foreword.

Wally Simpson and I have finally finished the epic task of the Encyclopaedia of Dim-Mak, taking under one year to complete and 30 years to "know", it should be published around the beginning of 1997 by Paladin.

I have already begun a new task in the book titled "Grow Your Own, Teach Your Own" based upon my own experiences of home schooling and teaching in general. As usual it will be controversial and cause parents to think. It will be re-

freshening to do something other than the martial arts for a while. This book will be published by our own publishing company, MTG.

At our Thursday evening classes I have begun to teach beginners Bagwazhang and am enjoying this challenge. And like myself when I first began learning Bagwa, our students here are loving the experience of something completely different. Takes me back to the early 70's when I first learnt Bagwa and would practice the movements at every opportunity as they were and still are, so different.

Mause and Rob Eaglen (Mause is the WTBA secretary) travelled to Cairns to give their first workshop to our Cairns lot, mid July. It was a resounding success and all including Mause and Rob learnt heaps. This was Mause's first aeroplane ride. *Peter Jones*, one of my representatives from Wales is also having his first plane ride to Australia for Camp 96! What an introduction to flight!

The workshop in Cairns went so well that Mause & Rob have been asked to go back again in 1997 twice. Received a fax from our Cairns lot simply saying, "can we keep them"!

Peter Smith in Kent UK, is also having fun and learning experience teaching his first classes which are attended well. I think he has around 20 students now which is great to begin with. Peter was here recently for

"Mini-Camp 96" and also last year for Camp 95. Peter has an acupuncture clinic in Kent.

I have decided to run the "Mini-Camps" each year in March as the last one was so successful as far as training and learning went. I will try to keep the numbers to maximum of ten so that everyone can get some private time with me to go over some specific areas etc. march 1997 camp will begin 1st of March arrival day and finish on the following Saturday with a training fee of \$300.00.

The WTBA has received many donations from many different people from all around the world and I will try and include a list of those people in the next edition of C & H. But a special mention needs to be made here for the help and money that two people in particular have donated. *Annie Blackman* and *Lyn McAlister* both from New Zealand have shown their generosity and love in their giving over the years and will have a place in the WTBA collective for ever. Along with others who have given freely, some who have never even been to Australia, others who have given of their physical help and monetary help when they themselves were wanting, I thank you all.

I received some disturbing news in the form of a prominent mention (about myself) in a new book published by a religious organisation, linking me, (Erle Montaigne) to evil and Satan! Because I am a high profile martial artist. Others received

a mention, but mine was the most disturbing. I feel sorry for these people and for those who read this garbage. I mean Jesus never went around putting others down who weren't of his religion, he accepted all human beings. Sad part is, that I am basically Christian! And if these people would take the time to research their books and articles, they would come to a completely different opinion. Well, maybe not!

Confirmation that a mild strike to the "Third Eye Point" causes blurred vision for a few hours when Michael Eaglen walked into an iron pole which struck him right between the eyes. The only symptom was blurred vision that persisted until the next day.

We need your stories! Combat & Healing needs stories from our members. You may not think it's interesting, but others might, so set pen to paper, preferably fingers to keys and send me your articles on disk, or if you do not have a computer, double spaced. Perhaps you have an interesting healing story or a martial arts article, send it to us and provided that it is interesting to the general readership, we will publish it.

I'll have comment on Camp 96 next issue, until then, stay happy and healthy.

Erle Montaigne

I will also try to post a list of our WTBA members worldwide next issue, space permitting as there are many.