

COMBAT AND HEALING



December 1996 No. 27

Combat & Healing

December 1996

EDITOR

Erle Montague

ART DIRECTOR

Ben Montague

USA

Al Krych

Canada

Mike Babin

Europe

Jim Uglow

Ken Johnson

WTBA Secretary

Mause Eaglen

Internet & Computer Consultant To The WTBA & MTG.

Patrick Conley USA

Combat & Healing is independently owned and published for the international martial arts community, distributed worldwide. Opinions and views expressed in this magazine are not necessarily those of the owners or editor. In the interest of fair play in the martial arts community will be given a fair go. Articles go in to this magazine unedited apart from obvious spelling and grammatical and illegal items etc.

POSTAL ADDRESS:

POB 792
Murwillumbah NSW 2484
Australia
(61-66) 797145
Fax: 61-66-797028
Email: Taiji@MSN.COM

Reproduction of any material without prior permission is strictly prohibited. All material remains under copyright to the publisher, MTG Publishing. Our eternal thanks to Kevin Brennan Editor in Chief Of Australasian Fighting Arts Magazine for his input.

Contents

Shots From Camp 96.

- Page 1: **WTBA NEWS CAMP 96:** What a training camp it was!
- Page 10: **MEDICAL ASPECTS OF THE MARTIAL ARTS:** *By Erle Montague*
Interesting research into what exactly does happen when someone is struck in those points!
- Page 17: **ETHICS OF TEACHING** *By Michael babin*
Take heed of this article!
- Page 18: **FIRST EUROPEAN TAIJIQUAN MEETING HELD IN FRANCE**
By Werner Horsmann

Fiona Greenlaw Natural Clothing Company

Fiona has a complete range of clothing and WTBA clothing available in Hemp Cloth. Hemp is the strongest natural fibre for clothing with garments lasting longer than your old pair of Levis.

We will have a photo of the trousers in the next issue. You can either have them plain or with the Brand New WTBA Logo screened onto the left thigh.

For prices and availability, please write to

Fiona Greenlaw
Natural Clothing Company.
PO Box 792,
Murwillumbah NSW 2484,
Australia.

Or you can fax her at the WTBA's fax number or Email address.

SUGGESTED READING

Australasian Fighting Arts Magazine

Erle Montague 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
Bartholomaeustr. 57 B
Hamburg 22083
Germany

ABRAXAS SOFTWARE

Has been in business developing software tools for programmers since 1982. We are incorporated in the state of Oregon. Our marketing plan is to be a provider of high quality language development tools.

(USA) 503-244 8375
FAX: 503-244 8375

INFO@ABXSOFT.COM

Pat Conley is the head of Abraxis. He is a wizard in the computer programming area and is a member of the **WTBA**.

WTBA NEWS

Camp 1996

From Erle Montaigue

If you missed Camp 96, you missed something special.

This was by far, the best camp ever. From the very first day of arrival, we knew that this one would be good, first day of Spring, beautiful weather and smiling faces.

This year we held an opening ceremony where we all, in traditional style, tied a knot in a length of cotton rope, then at closing we untied the knot. Perhaps this had something to do with the success of Camp 96.

The Training.

I will include the hand outs that everyone received upon arrival. The theme of the camp was "moving from the centre" or performing taijiquan in the "backbone shaking way". See the next paragraphs for an explanation of this. We also got through the first four qi disruptive katas and had one day for corrections and questions etc. Everyone has seen the value of these ancient forms and the enhancement that they will give to their own katas or forms. I trained the group from 8 AM until around 12.30 PM each day and training continued into the evening with our other WTBA instructors.

THE WORLD TAIJI BOXING ASSOCIATION

THE SECRETS OF TAIJIQUAN: FROM THE ERLE MONTAIGUE RESEARCH CENTRE Vol 1.

MOVE THE CENTRE

Understanding comes from Experience. And experience comes from doing. One can only experience the different levels of taijiquan when one has practiced for long enough. I once had a student ask me how many times I practiced the taijiquan form each day. So I told him that I used to practice at least four times per day but now it is more like only once or twice. His next question was, would he get to my level in half the time if he practiced double the amount of times per day that I practiced. The answer is of course, no.

One can only experience the different levels of taijiquan when one has practiced for long enough.

One must practice of course and without doing the forms, you will get no where fast. But it is not so much the amount of times you do the form as this, in the beginning

is really to hone your physical skills, which is an important prerequisite for understanding the 'internal'. It is really the amount of years you have been practicing correctly that is the most important thing.

Once you have the correct physical skills, taijiquan will teach you no matter how many times you do the form each day. And it will only let out that amount of information to you when you need it and are able to understand it at that particular time. It's like a fail safe mechanism, all of the information is there right in front of your face, every bit of it, but you will not see it until you are ready to see it. And if you look for it, you will never see it. And if you do not practice the form at least once per day, you will also never see it as this is the only way that "God" has to teach us what is meant to be learnt through the form.

Sometimes there comes a time when the taiji form must be not done. This time period can be anything from three days up to months but not years. It's like a computer backing up information, you cannot do any more work until the previous information is backed up, and this is the waiting time. For some unknown reason, one morning there will be this urge to practice, and when you do, a new understanding will take place, the next chunk of information will go into your conscious brain and you will understand a little bit more

about life. Should you go against these urges, things will go wrong, you will feel out of sorts and you will become irritable etc., until you do the form again to go to the next level. Having done the form, again after this waiting period and having taken in the next level, you will again feel calm, relaxed and at ease with yourself, you can again 'smell the roses'.

Once you have the correct physical skills, taijiquan will teach you no matter how many times you do the form each day.

The 'secrets' are all there for all to discover, do not look for them as they will never manifest, just 'feel' what it is that you have to do. Look for meanings in everything you do and try to learn something from everything you do. In our everyday life, obstacles are placed before us to cause us to react and to learn. If we

complain and get angry, taking it out on our loved ones etc., we will never learn what it is that is trying to be given. All you have to do is to do your taijiquan form and you will learn. Everything that is told to us in the "classics" is a secret of taijiquan. But it means nothing if you just read it and think you understand it, it must be earned and learned. When a 'classic' is taken in at one of the times for learning, it will be like the heavens have opened up and spoken to you, like a light from above, and you will marvel at what you have just learnt. Simple things that you thought you knew, take on a totally different meaning and seem to expand into huge proportions of meaning.

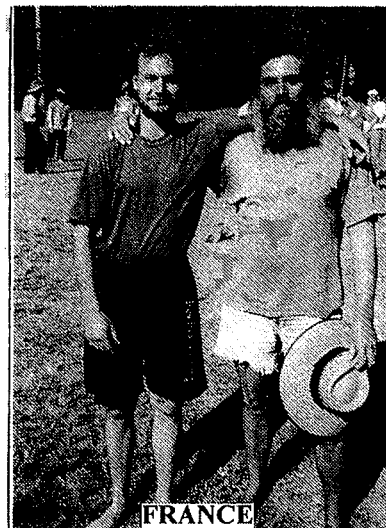
It is the job of the 'master instructor' to find ways of communicating these meanings to the student, so that they will become easier to understand once the learning begins. "MOVE THE CENTRE" is one classic saying that I now believe is the most important area of one's train-



How Are Your Nails Today

ing. Or "THE MOVEMENT COMES FROM THE CENTRE". Once you understand this, and have experienced it, you taijiquan will never be the same again. You will finally have found the way with everything you ever read about taijiquan finally coming to fruition. There is a catch though. To move the centre, correctly, you must firstly have mastered all of the other physical areas of movement as the centre moving is the highest level of

Only an eighth of an inch will cause your hands to move some inches, provided that your hands and arm, shoulders are all in *sung*. (The closest one word translation of '*sung*' is to relax, but this is not absolutely correct. More correctly, "we move without feeling the movement"). When we firstly learn taijiquan our brain puts each movement into either an upper body movement (hands, shoulders, elbows etc.) or a lower body movement, (feet,



cannot be done if you are controlling the movements so that they are all slow and constant as in the Yang Cheng-fu form for instance. So this form and others like it must be modified for quicker or slower movements throughout the form. But these quicker or slower movements must not be done just for the sake of doing faster movements, they must be done purely to cause the hands to move from the centre



Western Australia & Austria

movement.

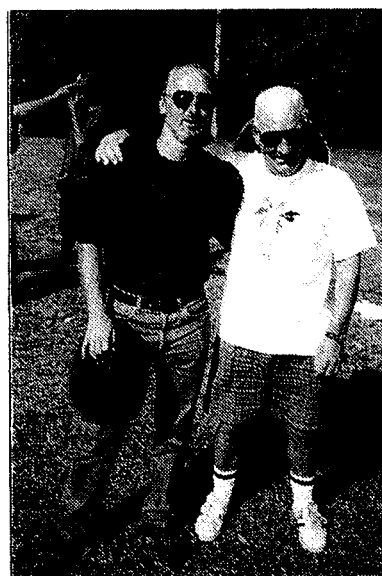
So I will try

and communicate to you my experience of this highest level of movement so that when it comes, it will really come.

Think of your centre as being your lower backbone in the beginning. As you progress, your centre will be the whole backbone. "The Movement Comes From The Centre". All of your movement must originate from the backbone! See how much your body moves when you simply turn your backbone.

legs hips
etc.) We

are taught to put our hand somewhere, and that's how it stays in our mind until we learn about 'moving the centre'. In order to understand this concept we must get right away from individual body part movement. You must perform each posture from the taijiquan form (no matter what style you do, but the "Old Yang Style" of Yang Lu-ch'an lends itself to this area better than all others) looking at where the movement for the hands is coming from. This



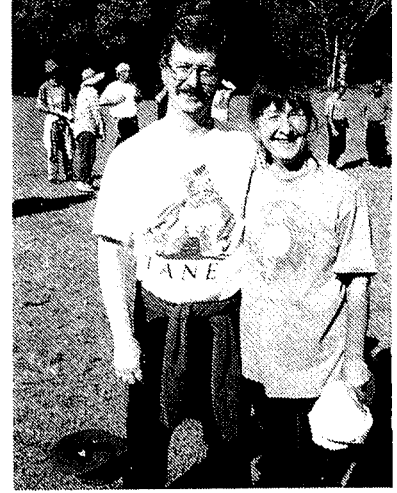
ENGLAND



"Bloody Huge They Are" The Welsh Lads



The Americans



New Zealand

and not from the shoulders or hands themselves. So if you are doing a movement like "Slant Flying", loosen your arms (they should already be loosened) and make the arms move into the posture by moving your backbone only. You of course must hold the arms and hands in the posture for a brief time in order to get into the next movement, but the 'getting into' movements must only come from the centre. It's as if you are throwing your arms and hands into the posture.

Only in this way will you ever understand fully, fa-jing, as this is where fa-jing comes from, from the centre. People often ask me how I am able to perform the Yang Lu-ch'an form with the 'shakes' as if they are coming automatically. It is because I am simply doing exactly what I have described above, moving the arms and hands from the centre. The movements do not have to be fa-jing to begin with, they can be done at a slower pace in order to experience moving

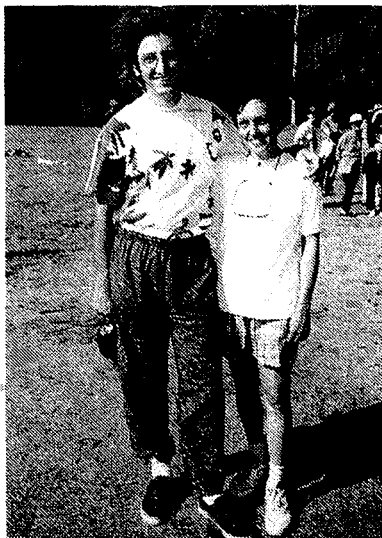
from the centre. The whole Yang Lu-ch'an form, when done at this pace, learning to move from the centre should only take around fifteen minutes to perform. But once done, your whole body will feel energised, the backbone will feel strong and your whole outlook will be brighter and more positive. In fact, this article has come as a direct consequence of practicing Yang Lu-ch'an's form from the centre. I usually find some area of release for the tremendous amount of qi that is generated by this form, and today's was to write this article. It's like an explosion of positive qi energises your whole body into action when you do the form in this way. So you have to look at every tiny movement and make it come from the centre only, this will give your hands a rubber doll type of action that will not look like 'traditional' taijiquan at all, it will not look 'pretty'. When I first saw Chang Yiu-chun performing taijiquan, I thought that it looked quite sloppy, as if he

were a rag doll. My own taijiquan at that time was controlled, beautiful, low, but was not taijiquan. I have since seen only a handful of other Masters performing taijiquan in this way and because it does not look pretty, they do not have many students. One master I saw in a park in Beijing had no students at all, but his taijiquan was just superb, he called his style "waving boxing", which can be translated as "Loose Boxing" or "Hao Ch'uan". Upon every movement from the centre which will end in a small shake, you must also 'sink' the qi to the ground. Keep the backbone vertical at all times, and allow the qi to sink straight down the backbone, through the legs and into the ground exhaling as you do this. Even if it's only a finger movement, try to get it to happen by what the centre is doing and not just because you have caused the correct muscles to contract to cause the movement. Allow your fingers and palms to be so

relaxed that any slight movement from the centre will cause a great movement at the finger tips.

The health and martial areas of taijiquan will be greatly enhanced performing taiji from the centre. You will feel your backbone cracking into place as you perform, your elbows will crack, your shoulders will also, hips and waist will fall into place, setting you up nicely for the day's work. In fact everything that you have read about taijiquan and probably the reason that you took it up in the first place will now be fully realised doing taijiquan from the centre. A simply 'classic saying' that holds so much.

I will be making a video tape on the above subject as well as including the above in my next book, "You Have The Power, Use It". Research into what we already know, will continue here on "Horse's Head" and I will try to communicate the enlightenments as they happen.



Italy & Australian/Italy

THE ERLE MONTAIGUE RESEARCH CENTRE

Instalment Number Two:

How To Know: And What To Feel:

It's difficult to put down into words what one feels inside, one's experience and understanding of a certain thing. I have for years been trying and experimenting with ways to give to my own students, that which I have experienced.

When one practices taijiquan, you cannot actually think about what it is you are feeling as this would stop the flow and feeling that you were feeling! So there had to be a way of my doing the form and still knowing what it was that I was experiencing. We go into a sort of 'alpha' state when we perform taijiquan, that area not quite asleep but not quite awake. So I experienced with different levels of energy and found that I could still perform the taijiquan form correctly and also keep a conscious mind upon what it was that I was experiencing, by keeping my consciousness just a tad above that alpha state.

To this end, years ago, I had a friend place electrodes all around my head and attach me to a bio-feedback machine which would let me know exactly what state my brain was in while practicing taijiquan. I could then learn to lift the consciousness a bit so

that I could be totally aware of what I was feeling. The following is what I have been able to come up with.

■1/. You will feel totally relaxed or in a state of 'sung', and will feel each change of yin and yang within the body. Not only those changes that happen physically when you simply know that your front leg has the weight on it and the rear leg does not, but a much deeper understanding of the feeling of yin and yang. As you move, you will feel each side of your body changing from yin to yang then back again, you will feel your two palms changing from yin to yang and back again, one being yin while the other is yang and visa-versa. Even the different parts of your brain will feel changes from yin to yang. It feels like a sort of wave moving all over your body as you move, from up to down and front to back, from side to side and down to up.

You must not mistake this feeling of yin and yang for what you already know about yin and yang from reading about it etc. It will be a totally different feeling, like your whole inside is full of moving honey? Well that's my explanation and I'm sticking to it!

■2/. There will be very little physical movement. Remember, that when you practice alone, you only have yourself to impress, no one is watching, so you do not have to 'show' that you are doing

taijiquan. Once you 'get into the cog' of taijiquan, the movements will really become small and you will simply not wish to do big postures with a lot of movement. You will be forced to do smaller movements.

When we first begin training in taijiquan, the physical movements are all that we are concerned with. So those movements and postures are done quite large because there is not much connection to the internal movement of qi. As your training increases, there will be a greater connection between external movement and internal movement of qi. As the movement of qi is very small, this causes our external movement to become also small. So at the highest level, there is very little external movement at all.

■3/. Your wrists in particular will feel quite electric. As if there is some current flowing through the wrists and palms. This 'flow' which will probably be felt as some kind of tingling sensation, will linger for some time after you cease practicing.

■4/. Your body should feel heavy because you are not using any extraneous muscles to hold your body up, only those which are necessary. This is usually a new feeling to most people because we usually hold more muscles than are necessary. When those muscles become

relaxed, we feel more weight upon our backbone, so we feel heavy.

■5/. Your palms will feel like they are glowing, or filled up like a balloon. This is because of the increase in blood and qi that is sent to the palms. Your palms will look red and perhaps blotchy with blood.

■6/. After practice, you will not be able to make sudden movements, or rather you will not wish to. Your qi and body movements are in harmony, you will feel like you are walking under water for some minutes after practice.

■7/. You will feel a great hunger for food. Do not eat for at least one hour after practice. The longer you leave it, the more benefit you gain, as that qi that is usually used for digestion, is used within the body to heal and energise. The moment you begin eating, that energising will cease until the food is digested. Do not have sex after training, although you will feel like this, especially if you are young! Sex is the largest user of qi and can be damaging if performed after training. Sex without love is a base way to release qi.

■8/. Your whole body feels like it is breathing, not just your lungs, but your legs, toes, fingers, face all feel like they are breathing. I guess this gets down to the area of energising, as that feels like

the body is breathing.

■9/. The body feels like it is 'locked', like under water. It's like every joint is in its correct place, locked there, so that if you move only one part of your body, the whole body must move.

■10/. You feel as if you are floating but heavy, this is the sensation of feeling true yin and yang. From the base of your skull right down to your coccyx, you will feel like it is floating and sinking at the same time. This causes your eyes to use 'eagle vision' or peripheral vision.

■11/. You feel like it is not actually you doing the form, it's like someone else has entered your body and is doing the form along with you, causing your limbs to move in the correct way automatically. Perhaps someone is inside of you? I don't know, or perhaps it is just the qi flowing perfectly that causes your body to move automatically. I need to research this area more. I have always had dreams where the same old Chinese gentleman is there teaching me things. I wake and try it all out and it's usually very good so I keep it and teach it to my students. Maybe it's just myself telling me things or perhaps it could actually be a guide or some angel telling me things.

■12/. A warm feeling covers the whole body while and after practice, even though it might be bitterly

cold, you do not feel it. Some quite well respected masters have the idea that one should lock the qi inside by having clothing that is pulled in at the wrists and ankles! It is my own belief that this is rubbish, if anything you should allow your qi to flow around your body on the outside as well as the inside. So the least amount of clothing the better and the least restrictive, the better, Let the air get on your skin, but do not allow the wind to blow on your skin. We can do taijiquan in any weather bar wind. A slight cooling breeze in fine, snow is fine, rain and sun (not too much direct sun though). But keep out of the wind as it tends to scatter the qi and your form will not feel good to do anyway.

The Food

This year we had our own mobile kitchen. Our kitchen staff, Vicky, Eddie, Fiona, Rob, Louana and Laurel, did a magnificent job of feeding the masses. Every meal was a corker. Breakfast at 9 AM, lunch at 12.30 PM and dinner at 6 PM. All vegetarian and we only had a couple of escapes to the local store for meat! The kitchen worked out really well. We again hired a huge marque that was attached also to the kitchen van and the merchandise van, so the whole eating area was centralised. This probably accounted for the great comradeship this year as everyone was communi-

cating as they ate.



Willy Blumears (Zimbabwe)

Friday evening was our party with many of the students showing their other talents on stage. It was a rage! I even dusted off the old vocals and my son Kristian joined Laurel and I to perform some of my old songs. One of Willy Blumears' friends, Louis, from the Gold Coast entertained us with some superb Spanish guitar and singing with a little Mexican thrown in.

Many people donated items for our raffle which netted a solid amount for the WTBA's building fund. In particular, Willy (Zimbabwe), donated some beautiful native stone carvings while Steve McDermott donated some of his hand made wooden swords.

Others simply gave donations to the WTBA's fund, like Keith Brown (Sydney) who gave his total earnings from Shiatzu massages, around \$350.00, as he did last year. Others bought huge numbers of raffle tickets, one

hundred tickets bought by Louis alone.

Where they came from.

We had people from all parts of the Globe. France, Italy, England, Wales, Zimbabwe, Norway, The USA, Australia, New Zealand, Austria. Everyone mixed and told tales, tall and true of their exploits back home. People would hold court around the camp fire each evening and tell of their own country.

Award Night

For the first time we held a "Speech Night" where certain special people received award certificates. Many people received various awards like *The Most Improved Over The Camp Period* or *Person With The Most Calming Effect*. The three top awards were called: *Yang Cheng-fu Award For Excellence*, the *Yang Lu-ch'an Award For Excellence* and the *Chang San-feng Award For Excellence*. These went to, respectively, The **Kitchen Staff** who performed above and beyond our wildest dreams, **Mause Eaglen** who also performed as usual organising and running the camp, and to my inspiration, **Sandra Montague**. Who knows, we may even have trophies at Camp 97! ... Nah.

Camp 97:

Our camp in 1997 will have some small changes. The beginning/arrival date will be the first Friday before the first Sunday in September. We found that there were precious few buses down to Murwillumbah at the weekends, hence this change. This gives the weekend for orientation and getting to know each other. This was done at this camp and is quite important for the smooth running and friendship of the camp. Training will begin on the Monday morning 8 AM. And finish two weeks later on the Thursday evening with leav-



Sydney

ing time being Friday.

Camp 97 we are asking that everyone pay the full amount up front on or before the 15th of July.

Of course our kitchen staff will receive their full fee as payment for their hard work in the kitchen and the one or two delegated for formal training will also receive their training fee at least, paid.

Camp 97 we will be continuing the Yang Lu-ch'an's form to the end, as well as the next Qi Disruptive katas/forms and some push hands training. Of course, as usual much more is actually learnt informally, as I also take informal classes in what needs to be taught and learnt. For instance, this year, although formally we were to only learn, the first four qi disruptive katas and Yang Lu-ch'an's form, we also went over, Bagwazhang both circular and linear forms, small san-sau, push hands, some da-lu, self defence, p'eng/hinge training and some entering methods.

We also gave out two new instructor awards to: Willy Blumears (Instructor for Zimbabwe), Petro (Chemical) Smith who was granted Senior Instructor for New Zealand with his teacher's blessing, Annie Blackman.

John Rice and Terence O'Donnell were graded to Branch Instructors for our Townsville WTBA group headed by Ian Garbett. That



Canberra, ACT

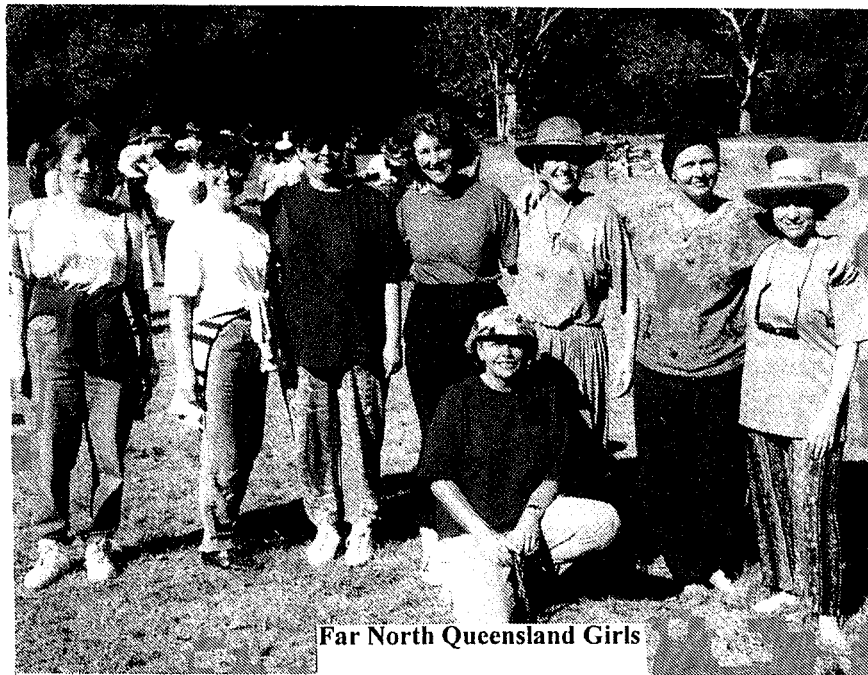
group are going well with a proper structure: Alfred Wimbert is Secretary, social director is Amanda Tandrew, chief instructor is Robert Reirano, Senior instructor is Nick McDermott, and Instructor is Simone Poltorasky.

Please make your booking early as we are trying to limit Camp 97 to about the same amount of people as this year, as this was the perfect amount. Camp fees have had to go up as we were behind this time. To be in a cabin with others the fee will be **\$560.00** Aust\$. For camping the fee is **\$510.00**. This includes accom., food and training, still a bargain as such a camp anywhere overseas would cost around \$3000.00. PLEASE let us know early if you wish to have a van all to yourself. The accomodation cost for this is that you must pay for 3 people, that's about \$150.00 per week as opposed to \$49.00 with others.

See you there.



Far North Queensland Boys



Far North Queensland Girls



Camp 96 Headquarters

The Medical Aspects Of The Martial Arts

By Erle Montaigne

Only in recent years have the martial arts community 'discovered' that when certain light strikes are done on certain parts of the human body, a knock out can be achieved with little effort. They have always been there of course in the martial arts, hidden in every karate kata and every gung-fu form. It's just that modern martial artists have either learnt from someone who simply does not know these strikes or the strikes have been kept from them. Another viable reason is that martial artists, nowadays tend to 'learn' too quickly, too much. Then they go out and teach what little they know and now we have what used to be great martial arts relegated to that of very basic martial arts.

In modern times, it was the boxing fraternity who discovered dim-mak! Way back in 1941 it was all documented in a book called "The Medical Aspects Of Boxing" (not to be confused with the modern title of the same name!), which is no longer available. I am one of the lucky ones who happens to have a copy of this book, I believe that there are only 6 copies left in existence in Libraries in the USA!

The following is an excerpt from my Encyclopaedia Of Dim-Mak & Acupuncture, to be released around March 1997 by Paladin Press in the USA.

There are certain physiological principles in medicine that **anyone** can apply to cause a knock out to occur. These principles have been known for many years and have been well documented in books written as far back as 1863 by eminent doctors etc. These principles can and are applied by many martial artists to cause knock outs to occur in demonstration etc. And they work very well! These "medical tricks" are probably the most dangerous strikes ever, especially in a demonstration when someone is a sitting duck!

In Dim-Mak we use both these medical principles and also the principles of qi flow in the body in conjunction with the acupuncture points. Before I began to tell people about dim-mak, no-one knew what points they were hitting nor what they were called, most only knew the general area of the strike and not even why it happened, nor the dangers of such strikes, done even lightly. One such book that was written back in 1941 is called "The Medical Aspects Of Boxing" and is by far the best book on the medical aspects of strikes ever written and is relevant today. In fact is it my belief that some of these 'knock out specialists' got their hands on this book some years back, and applied these easy medical tricks saying that they were a part of the martial arts all along. The book mentioned above is not to be confused with the book of the same name published in 1993, edited by Barry D

Jordan compiling ideas and experience from many different medicos. The earlier book is by far light years ahead of its more contemporary publication. Sorry, but the 1941 book is now out of print and has been for many years with only a couple of copies even still available in American libraries. However, all is not lost, I have begun my own book on the subject called "The Medical Aspects Of Martial Arts Strikes". I have gained much information from my own training, other well respected doctors and from the two books mentioned above.

Dim-Mak also makes use of these medical tricks to cause knock outs and other damage to the human body, but it also delves much deeper into the energy system of the body, and this is what weeds out the men from boys so to speak. The person who has only learnt some medical tricks can never advance beyond those tricks, the knowledge and training is just not there. Whereas the person who has studied the whole art of dim-mak will continue to develop and give out his knowledge until he dies. It is very interesting to note that in all of the books I have read on such medical tricks, there are times when the author or authors simply admit that there are certain human phenomenon that they cannot explain using western medicine. And this is where the energy system strikes come into play. Dim-mak has an answer for every strike and

its consequences which more often than not, goes way beyond purely physical phenomenon.



Photo No. 1

Many of these knock out specialists will have us believe that they are using combinations of points to cause certain knock outs, points that they alone know about. For instance a knock out can be done very easily by causing the brain stem to kink. This type of knock out is well known in boxing circles when a strike to the chin has been felt. The martial artist can pretend to be striking for instance GB 14 along with a strike to GB 20. (Photo No. 1). In this case the brain stem is simply kinked and a knock out will occur very easily. Nothing at all to do with the fact that the practitioner's hand was near or on GB 14 or GB 20, a simply medical trick where the both hands could have been anywhere on the forehead and back of the neck pulling and pushing.

However, when one knows about dim-mak, and has the ability to put in or take

out adverse qi, then certain combinations of strikes really will cause dramatic energy changes in the body, causing things anywhere from just feeling nauseous to knock out to dying! But it takes years of training to gain this ability and by that time, one has no need nor the inkling to ever wish to use these attacks on anyone. The only wish that an advanced practitioner has it to help others by advancing his or her own healing ability through the study of dim-mak. I have had hard style black belts come to me asking me to teach them the strikes! How can I possibly show them about dim-mak when most of them do not even know how to punch! Or more to the point, they do not even know how to move! One must have complete control over their own body and mind before one can enter the realms of the higher levels of dim-mak. Sure, I can show people the medical tricks, then they can go back to their students and knock them all out with a light blow here or there, but can they do it in a fight! The answer is, no. because they have not done the training to learn how to fight first of all which takes more than just a few katas and a few sparring matches and a couple of tournament wins.

Another of the classical medical tricks that most older jujitsu practitioners would know about is the old thumb in the neck trick. This simply involves pressing the thumb into ST 9 point causing the carotid sinus to react plum-

meting the heart rate dramatically and causing a knock out. (**Photo No. 2**).



Photo No. 2

read, and all of the medical practitioners that I have interviewed, all, without exception,



Photo No. 3

bad has happened to the whole body. This is because the PC 6 point indicates what



Photo No. 4

Any way that you can get the brain stem to kink, like a sudden pushing back of the head will cause knock out and this is why when certain irresponsible individuals strike to their students or people attending workshops at the inside of the elbow, they will cause knock out. The brain stem has again been kinked by the action on the arm causing the head to be forced backwards violently. (**Photo No. 3**). This is why the old rabbit chop works so well to cause knock out. It causes the brain stem to be kinked. (**Photo No. 4**). Or a quick little strike under the chin with a knife edge strike to again cause the brain stem to kink causing knock out.

The above strikes can be performed by anyone who has the inkling to hurt students, but be warned, in all of the books that I have ever

say that all of these medical tricks are very dangerous causing things from loss of memory, Parkinson's disease and mental disorders. Every time the brain stem is kinked, it causes a little more damage until one day the person just dies, or becomes a vegetable as so many boxers have found. There are not safe strikes, none at all, even the purely dim-mak strikes that affect the energy system cause irreparable damage and should only ever be used if one's life is threatened and never, ever for demonstration.

Some Other Medical Tricks

There are certain points that will "set up" other major points, like when PC 6 is struck before a ST 9 shot. This will cause the mind to a lot of qi and blood to the wrist area, thinking that something really

is happening in the whole body. Thus leaving the ST 9 shot vulnerable for a strike which will cause the carotid sinus to react and shut down the heart, because it thinks there is extreme high blood pressure.

The strikes indicated above, GB 20 for instance will work fine all by itself if one knows about dim-mak! However, if one does not know about the energy systems of the body, you will have to rely upon a medical trick also using for instance GB 14. The GB 14 strike has nothing at all to do with the total strike electrically, but rather simply causes the BRAIN STEM to be kinked and as any boxer knows will cause a knock out easily. Same for GB 20 and ST 3, both points work really well all by themselves with ST 3 capable of causing great nausea while GB 20 will knock out. If however, you

push the head backwards as you strike to GB 20 by striking to ST 3, you will cause the brain stem to kink causing knock out.

CO 10 will cause a knock out all by itself struck hard enough as will the "mind point", put the two together and you have a dangerous strike indeed.

Some people say that they are shorting out the electrical system, which is rubbish! They base their erroneous assumptions upon the "destructive cycle" in acupuncture, which only works in the healing area and not in the martial arts area. If this were so, then just grabbing someone's arm would cause a knock out because we have both fire and water points on the forearm alone.

One shouldn't remember the combinations of strikes, as this would not work in a fierce fighting situation, you would not have enough time to think about what combinations to use etc. They must become totally subconscious where the mind just knows about where to strike and you body does the rest. The Dim-Mak training is such that we teach people how to defend themselves first by utilising the reflex reactions of the body, only then can a student go on to learn about dim-mak and how to use it. Just learning about the points means nothing, and anyone is able to cause a knock out by using the above medical principles. But if you wish to delve more into dim-mak, it requires much study and training

under the guidance of someone who knows about dim-mak and not only the simple medical procedures.

The Heart Knock Out (Concussion Of The Heart)

Schlomka, G. *Commotio Cordis und ihre Folgen*. Erg. Inn. Med. U. Kinderhlkd. Berlin. Bd. 47, p 1, 1934. (Taken From The Medical Aspects Of Boxing 1941)

It is interesting to note that the next well documented experiments have come from Nazi Germany between 1931 and 1933. The following is not for the faint of heart as it involves doing damage to rabbits and dogs with hammers!

Schlomka carried out a well planned series of experiments in which he demonstrated that blows against the lower part of the left anterior chest wall (.LIV 14, ST 15 & 16.. Erle) may provoke a variety of pathological circulatory reactions. Schlomka used anaesthetised rabbits and dogs, which he subjected to blows with a wooden hammer against the chest wall. In contradiction to certain theories which had previously been advanced, Schlomka howed that the shock which frequently follows thoracic injury is not usually due to tears of the heart valves or to haemorrhages in to the heart muscle.

The typical sequelae of a

well placed blow to the left side of the chest as observed in animals (rabbits and dogs) can be described as follows; arterial blood pressure falls abruptly. Eg., from about 100 mm. Hg. To 30 mm. Hg. And less; while venous pressure rises sharply from 18 mm. Hg. To 50 mm. Hg. And more. These two reactions alone clearly indicate a profound disturbance of circulatory integration.

Electrographic tracings taken during the experiment show that the normal rhythm of the heart is suspended and that series of pathological contractions of the cardiac muscle set in.

In all cases that were radiologically investigated, acute dilation of the heart was found. In some cases, the size of the heart increased within a few seconds by between fifty and two hundred and fifty percent. As a rule, the phase of acute shock was followed by spontaneous recovery, which terminated the effects of the blow. In a few cases the heart after having spontaneously recovered, for a second time, slowly increased in size; circulation gradually failed, electrocardiographic tracings became grossly abnormal and all the animals in the group died!

A few animals died directly on receiving blows to the chest. Basing his opinion on his autoptic findings, Schlomka arrived at the conclusion that it is the nervous mechanism of the heart which in such cases becomes paralysed. In ninety percent,

the animals, no gross anatomical changes in the heart were discovered.

In dim-mak we know that strikes to the heart region will cause trauma. The strikes to ST 15 and ST 16 for instance will not only have an effect directly upon the heart by their location, but will also have an affect upon the vagus nerve which has endings in the lower stomach wall.

Again, medical science is at a loss as to explain why the knock out sometimes occurs when only a medium blow is felt in the area of either side of the chest. Dim-mak has the answer. The vagus nerve ends in the stomach and when either attacked directly as in a blow to the stomach, or indirectly by an attack to ST points elsewhere on the body, can cause a knock out by the action on the vagus nerve.

The Solar Plexus Knock Out

From: "The Medical Aspects Of Boxing" By Ernst Jokl 1941.

In 1863, Professor Goltz who was at that time in Konigsberg, carried out experiments on frogs which are now considered classic. In his original publication in Pfluger's Archive No. XXVI (1863), Goltz described an experiment which since then became known as "Goltz's Klopversuch".

Using frogs (medium sized rana esculenta), he cut

small windows into their thorax without injuring the pericardium, thus being able to watch their hearts beating. By tapping against the frog's abdomen, he induced the heart to beat slowly and ultimately to stop in diastole. At the same time, respiration became suspended. Goltz stressed that the tapping was so slight that it did not cause any injury to intestinal organs.

We now know that a strike to CV 14 will cause the heart to stop, because of its location and also because it is an electrical point, on the CV meridian thus causing the 'upper and lower' parts of the body to become separated electrically. So with this deadly strike we have not only a physical action upon the heart caused by the strike as in Goltz's experiments, but also the qi (electricity) is cut off to the heart causing it to stop with little hope of revival even using C.P.R.

The conclusion to the above experiment was that the strike to the solar plexus area (CV 14) caused "an afferent nervous impulse travelling through the spinal cord to the medulla oblongata, from where it switched over to both vagus nerves which then carry it to the heart. Goltz also found that even if the intestines were pushed aside and the spinal column tapped directly, it had no effect, but when the intestines were placed back into position and tapped, the heart stopped! Tapping upon other parts of

the intestine tract had equally positive results. So Goltz established that receptors are situated in the intestines and stomach themselves and strikes to these areas (as we now know) cause knock out or death.

We in dim-mak and those who invented acupuncture and who also investigated striking certain points in the body back in around the year 1300, also came to these conclusions. But because they did not have the scientific knowledge that we have today, simply said for instance, that a strike to ST 9 caused either knock out or death. And a strike to the solar plexus (CV 14) also caused death or knock out.

There are many other points on the body that cause physiological effects, but whose reasons for working as such, have not as yet been proven scientifically. We know that they work, but do not know *why*, at a Western science level. All we have to go on is the dim-mak explanation of why they work. Perhaps in years to come, someone like the above mentioned doctors will find reason the investigate further in to martial arts strikes. But, sadly, many doctors have been given the opportunity to further investigate into these areas and have not come up with any more than has been previously put forth from very early works such as those by Ernst Jokl back in 1941!

There is much more evidence as to the medical

aspects of strikes covered in the book "The Medical Aspects Of Boxing" 1941 and it fascinating reading. Sadly though it is no longer available and had been out of print for decades. I am currently working on a re-print of this book or doing my own book which will cover all of the "Medical Tricks" in the martial arts covered in this book covering modern experiments and papers on the subject.

Qi Disruption, The Scientific Answers.

I am also currently working on a book which will cover the nine Qi Disruptive forms/katas of Wudang Shan which I learnt (the first westerner ever to learn these) in China under Liang Shih-kan. These methods involve certain fa-jing movements across certain meridians of the body, 'cutting them' to cause adverse electrical currents to occur, thus affecting the power of the body without even touching they skin! I have personally experimented with these and these experiments are well documented in my Video Series: 'The Qi Disruptive Katas Of Wudang Shan'. The proof that they work is shown in this series against very strong people from all walks of life and people that I have only just met. The effect is devastating.

In dim-mak we know that by waving a hand across certain meridians in certain

direction, we cause the meridian to be 'cut' by our own magnetic force (hand). We know that the meridian is a conductor of electricity and we also know (from electronics) that when a conductor is 'cut' by a magnetic field rapidly, an EMF (electromotive force, I used to be an electronics technician) is formed across the conductor and an ensuing current will flow if the circuit is closed. This is exactly how an electric motor or a generator work. So we can cause a minute current to flow adversely along a meridian thus in a nutshell causing weakness in the body. This current must be a minute one however as this is the level of electricity of the body. When for instance a large EMF and current are used, the person is only electrocuted! But when a minute current is set up, the body is affected greatly and can even be put to sleep by such minute adverse currents. Isn't this beginning to sound exactly like dim-mak?

We get an inkling however as to how these strikes work from the book; "Supermemory, The Revolution" 1991. Sheila Ostrander and Lyn Schroeder (Carroll & Graf publishers)

Mapping the body's bioelectric fields, the Soviets found that .. "waking consciousness itself is a function of direct currents that run from negative to positive poles in the brain" .. a central front-to-back flow in the head". By passing a low-voltage current

through the front of the brain to the back, you can cancel the normal current of waking consciousness and knock a person out.

The Soviets had discovered what Dr. Robert Becker of the Syracuse VA Hospital was only to confirm decades later. Chemical anaesthesia, acupuncture anaesthesia and hypnotic anaesthesia all work the same way. They reverse the polarities of the brain's "electro-current of consciousness."

Qi disruption is one of the highest levels of the martial arts, the ability to control someone's qi or energy either for self defence or for healing. Those who only know about the above mentioned "tricks of medicine" do not know about the higher levels of the martial arts.

In Conclusion

My main thrust for telling people about dim-mak is so that they will now know about the dangers of this practice. Something as simple as a slap to the side of the neck, could leave a young person crippled for life, one second of glory for the person applying the technique and someone's life is shot! A true martial artist does not have to prove that he knows these strikes, performing them upon innocent bystanders without even knowing their names or asking about medical history etc. The true martial artist cares about the health of his students and their well-being. Who gives a rat's bum if

someone is able to knock someone out! Someone who is simply standing in front of him. When all is said and done, the human race is the weakest of all animals. When we show off for the sake of our own egos, we only show off to other humans to show that we are, in some way better than they are. This is the only reason to knock someone out at a seminar. Take off all of your clothes and sleep out in the bush for one week without canned food, in winter and see how you go. A mouse is able to do this, so how strong are those who cannot do this? But they CAN knock someone out, Wow!

We KNOW that it happens and know why it happens, we have seen it many times, so why keep on doing it? The only reason is for ego. My advice is if you have been unfortunate enough to have paid out money for a seminar where the 'teacher' knocks out people, and if you are not man enough to simply walk out, then at least ask that person if they can do it in a real situation and if they would demonstrate it when you attack them full force. And I do not mean the old stepping in slowly with a reverse punch and a loud shout, I mean, as they would be attacked in the street. And when they do not agree to this, then walk out.

I witnessed a so called full contact tournament where the rules dictated that there was to be no attacks to the

head by hand, kicks were allowed. Young girls were standing toe to toe slamming each other in the breasts! It would have been better had they been able to strike to the face with fist! Young lives put at risk for a sport, how stupid we are. Young people 12 or 13 years of age trying to beat each other in the ring for the sport of it, risking permanent damage to their legs from knee kicks, kicks that could damage their legs for the rest of their lives. I guess we could say the same of any kind of football league, but there, at least some of the time, the combatants are at least not in there all the time to damage each other, whereas in martial arts tournaments and boxing matches, it is two individuals in there to inflict as much damage as possible on each other, never caring or even thinking that they could just do permanent damage to a young person's life. This is not what the martial arts is all about. It's about learning firstly how to defend yourself, and then at an advanced stage to learn about healing of others. And most importantly to KNOW oneself and to KNOW from whence one has come.

The Encyclopaedia will be published in March 1997 by Paladin. At this time they are considering printing it in hard cover as it is just so special.

NEW VIDEOS FROM MTG

MTG131

Yang Cheng-fu Max Vol 5
Carries on from Vol 4.

MTG132

Self Defence Vol 2
Contains self defence training methods as well as beginning "P'eng/Hinge" training.

MTG133

Qi Disruption kata No. 4
The Spiral form is truly where bagwazhang came from.

MTG134

Advanced Small San-Sau Vol. 1
The advanced method of Small San-Sau, showing Dim-Mak strikes and intricate movement.

MTG135

Taiji Secrets Vol 2 (Camp 96)
The information contained in the hand out, Vols 1 & 2 from the Erle Montague Research Centre (in this issue) is shown physically.

MTG136

Qi Disruption Notes (First 4 Katas) V.1
From Camp 96, notes on the katas that was not able to be included in the series. Enlightening stuff.

MTG137

Self Defence Vol 3 (P'eng/Hinge)
Includes much of the p'eng/hinge training methods as well as some information on the opening methods from Camp 96.

MTG138

Qi Disruption Kata No. 5
The "Waving kata" is one of the most beautiful and most deadly.

This magazine is printed about two months in advance so obviously it is difficult to guess what tapes we will have ready for each issue, so please keep in touch as there will obviously be more titles available by publication date.

THE ETHICS OF TEACHING

by Michael Babin

Over the years I that I have been teaching, have come to the conclusion from my own experiences and those of other instructors who I have known that it is very difficult to hang onto your ethics and earn an honest full-time living from being a tai chi instructor. The majority teach part-time or as a hobby and are employed in the "real" world or retired from it.

The majority teach part-time or as a hobby and are employed in the "real" world or retired from it.

The fortunate few who earn a decent living exclusively from tai chi inevitably do so by selling books, videos, equipment and/or doing workshops as a means of supplementing their income from their teaching classes.

Some instructors tread the fringes of exploitation: by mis-representing just how "internal" their internal skills are when they are really skilled only in a hard style and teach tai chi form as a side-line; by forcing their senior students to teach beginners classes for free; and/or by having grading systems that call for frequent, and expensive, tests.

A few have no problem with ethics, they, consciously or unconsciously, dispense

with them altogether and take advantage of their students in a number of reprehensible ways: ie., the well-known American "master" who unabashedly sells his urine to his students because they believe that drinking it will heal them of disease: the local instructor who taught women's self-defence classes to martial beginners and told them that they could learn to project ch'i to disable a rapist from a distance; the local "grandmaster (at age 40?) who wouldn't train with his students because "my ch'i is so strong that I would rip-out your muscles if I touched you".

Although money or egotism are usually the culprits; the sexual urge is also a potential pit-fall that traps many. Arousal (as in the emotional and physical intimacy that can develop when training with the same partner of the opposite sex) does increase the production of sexual hormones which can be refined through your training into martial or self-healing ch'i. It is also just as liable to lead to something a little more intimately mundane!

A resulting short or long-term sexual relationship may or may not be appropriate depending on the level of maturity of both people; however, it is important to remember two things: the desire you may feel is caused, in large part, by the training; and, if you are an instructor,

your position of authority may make you desirable to certain students. "Groupies" are just as real a phenomena in the internal world as elsewhere. Some instructors enjoy a very active sex-life by abusing the trust and emotional needs of their students.

All this is not to say that instructors and their students must be saintly and free of human error; although many students seem to expect their instructors to be stereotypical "masters".

In terms of martial ethics, the ancient Hippocratic oath that is sworn by graduating doctors in the Western tradition is still relevant to those studying and/or teaching the internal arts. It says: "First, do no harm."

Michael Babin is our "Man In Canada" and has risen to a high level of training and teaching, his words especially in this article should be heeded.

I tell all of my people who intend or who are already instructors to beware. Students will have such an admiration, real or false, for you as their instructor, that it can be mistaken for love or sexual love etc.

Learn how to deal with this or it could ruin you!
Erle.

1st European Tai Ji Meeting Held in France

From
Werner Horsmann

From July 5 to July 7, 1996, the first European Tai Ji Meeting was held in Straßburg, France, on the premises of the Alsatian State Institute of Sports Research and Education. It was hosted and organized by F.T.C.C.T., the French Association of Tai Ji Quans, and took place on the background of political developments, to be expected in the near future, concerning the funding of sports activities by the government and administration of the European Union.

Some 120 practitioners from nearly all countries of Western Europe were there;

Some 120 practitioners from nearly all countries of Western Europe were there; they attended in groups of varying sizes, the French one being the largest. People from Yang,

Wu, Sun, and Chen styles presented their hand and weapon forms, solo and in groups; which provided a good opportunity for making comparisons on several levels:

Erle's way of doing things is not faring all too badly in this context. Also, several workshops were held on Saturday and Sunday for people to get acquainted, discuss theory and techniques, and try out things on themselves and others.

At the end of the meeting a declaration was signed by one representative from every country attending, which will result, in the end, in a European Association of Tai Ji Quans that is able to act as the body to truly promote the interests of TJQ in political and administrative circles of the EU.

Werner Horsmann is our representative in Germany, Bremahaven.

From Erle:

Remember this, those who need to find a certain instructor will do so no matter what. Even if that person is 14,000 miles away! It has been my experience that at the higher levels, one does not need any political associations and that taijiquan does not need to be promoted in any way. The art is just too big and above any politics, there is something else happening, something that cannot be explained.