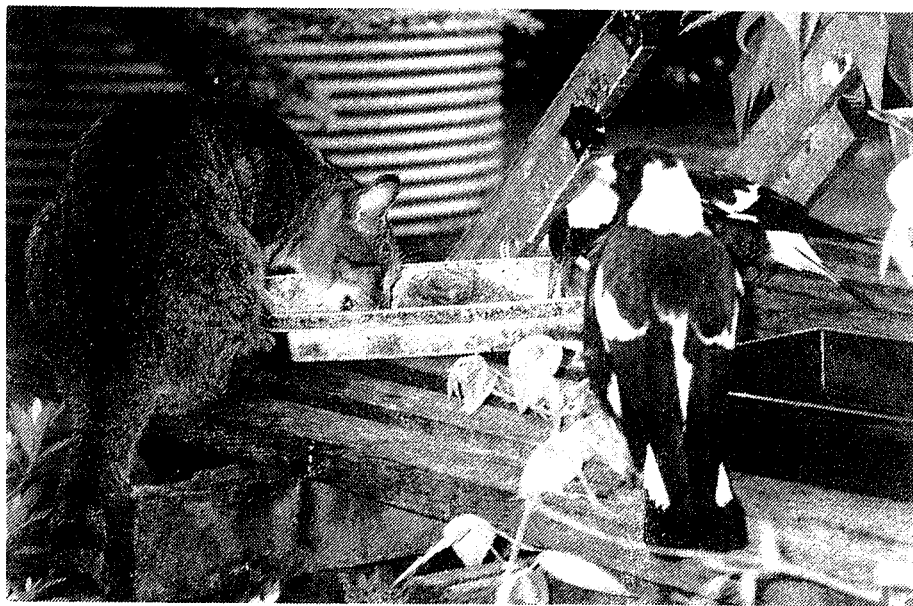


COMBAT AND HEALING

The Magazine Of The World Taiji Boxing Association



June 1997 No. 29

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EDITOR

Erle Montaigne

ART DIRECTOR

Ben, Eli & Kataleenas Montaigne

INSPIRATION

Sandra Montaigne

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@ozemail.com.au

<http://www.ozemail.com.au/~taiji>

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Our eternal thanks to **Kevin Brennan** Editor in Chief Of **Australasian Fighting Arts**

Magazine for his input.

THE FRONT COVER:

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Australasian Fighting Arts Magazine

The longest continually running Martial Arts Magazine in the world. Erle Montaigne has had a column since 1983. Back issues available.

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SHOULD YOU ENTER A COMPETITION?

Michael Babin

There's an old expression to the affect that:

"Those who want power should automatically be barred from having it." I think the same principle should also apply to those who want to enter a tai chi competition — if you want badly to win, you should not compete!

However, it is also true that any practitioner who is serious about his or her commitment to their discipline should enter a form competition at least once. Doing "your best" in front of a panel of judges and an audience certainly encourages you to maximise your understanding of sung, on many levels, so that those watching can, at the least, get an appreciation of your enthusiasm and dedication, if nothing else.

Doing "your best" in front of a panel of judges and an audience certainly encourages you to maximise your understanding of sung,

There are many positive reasons to participate as a competitor judge and/or organiser at the local or national level: the intensive training which is a pre-requisite; learning to deal with "on-stage" jitters; having fun, making new friends and comparing how you understand your discipline with the

interpretations of others.

There are also many negative reasons to enter such events — but you can learn from them as well — whether you are a competitor, judge or organiser: the inter-style rivalry; the favouritism that can be shown by judges and/or organisers for certain forms or competitors; realising that some of the experts present are not as "evolved" as they would like to pretend or believe; and, the childish bickering (and occasional fist-fight) among the competitors over who is doing the "real" thing.

Especially if you are only starting to realize the difference between "doing tai chi" and "being tai chi", attending such events can give you the opportunity to see a seemingly endless variety of interpretations of mastery.

At a certain stage in your development, this is essential. For example, if you have never seen taijiquan done differently and/or more competently than the way you do it, it's going to be almost impossible to improve your own practice or recognise quality when you see it. Many instructors imply that their practise has this quality but far fewer actually do.

It would seem sensible to be suspicious of the self-styled master who refuses to demonstrate any aspects of his/her art even to their sup-

posed peers; however, such people are often accepted at face-value.

It is also sadly true that you already have to be able to know what to look for in order to appreciate the subtle or overt expression of, for example, fa-ching or opening/closing. Most of those watching a competition are either there to be entertained or to support a friend/family member who is competing. They have no understanding of what differentiates "good" from "bad" taiji; and, no real interest in learning the difference between the two. Why "cast pearls before swine"?

Similarly, too many of those competing are primarily concerned with being seen as excellent rather than in developing excellence.

Similarly, too many of those competing are primarily concerned with being seen as excellent rather than in developing excellence. What do high kicks, slow-motion gymnastics, fancy uniforms, pushing contests, and winning medals have to do with the self-healing and combative aspects of the traditional internal arts?

I have been talking about entering form competition and/or watching demos by the experts in attendance.

You should avoid entering push-hands or sparring events as these are not anything but shoving matches or games of "tag" that have absolutely no relationship whatsoever to the sensitivity and self-defence skills that should come from serious training.

The skills that work are too dangerous to do in a competition and the watered-down techniques that do work "within the rules" will ruin your potential for self-defence if you start training only to win such events.

If you are a devoted fan of "rubbery" push-hands or uprooting and have somehow convinced yourself that the skills necessary to win such contests would let you defend yourself against a serious aggressor, I suggest you rent or buy one of the videos showing any of the Ultimate Fighting Championships in the United States. It's not pretty and it's not as realistic as the organisers would like us to believe; but, it's essential viewing for any serious martial artist. Sports martial arts teach you to "play" not to defend yourself.

In conclusion, an internal discipline can change you, if you open yourself to the process of change, and not always in ways that you expect. The finest end-products of such a process are usually the least concerned with being in the limelight and winning public recognition.

Welsh Gathering

You are invited to attend the W.T.B.A. training weekend at Pembrey Country Park, Llanelli, during the first weekend of July 1997.

Training will start on Saturday the 5th of July so please arrive no later than 7 pm on Friday the 4th of July. Camp will end on the 6th of July at around 12 noon.

Every one, including instructors and their students are welcome to attend as everyone will have a chance to learn and to share your own knowledge with everyone else.

Topics covered as the main area of teaching will include: The first "Qi Disruptive Form", an "Introduction To Bagwazhang", "Using Taijiquan as a fighting art", "The Erle Montague System", as well as taiji and bagwa forms.

The cost of the whole weekend will be £30.00 inclusive of all training, camping fees and all meals, including a barbecue on Saturday evening.

WHAT TO BRING

Please bring a tent, sleeping bag, eating utensils and any other personal items you will require.

CONTACT

For further information please contact the W.T.B.A. Wales at: Phone: +44 (0)1792 898721, or write to:

**Peter Jones
33 Penmynydd
Gorseinon Swansea
SA4 4PT
Wales UK**

Taijiquan The Vital Signs

By Erle Montague

How do you know when your training is finally beginning to reach an advanced level, or that some of the things that should happen with your training are actually happening. Dedicated students who wish to have some kind of sign as to their progress always ask me these questions.

Well, there are certain physical and internal signs that one is able to look for provided they are told about them. In just the same way that the body lets you know what it wants in the way of healing, provided that you are in tune with your body, taijiquan lets you know how you are progressing by having certain physiological signs appear in or on your body. These signs begin the moment you begin your taijiquan and qigong training.

The Shakes

The shakes will begin about 3 minutes into your first qigong session. The reason for this is that the qi is already trying to flow more freely and is finding resistance in the form of tension. During qigong, the qi needs to be at full strength or flow so that more qi can flow freely to all parts of the body. The qi 'springs' from the *bubbling well* point or 'K 1' (Kidney one point, the first point on the kidney meridian). But first of all, the qi must flow downwards from tantien, an electrical point about 3 inches below the navel, to K 1 so that

it can then flow to all parts of the body, healing as it goes. The qi will flow downwards OK, but when it tries to move upwards from K 1, it encounters tension in the thigh muscles. So this qi flow is like a wave hitting against a wall until so much qi is built up that it **MUST** break through in big bits rather than an uninterrupted even flow, hence the shakes. Often when I have obviously strong men come to my classes and I ask them to stand in their first qigong position, they often have a look of "come on, is this all there is to it". But after only a few minutes they, more than anyone else, are shaking like leaves in the breeze. They just cannot understand why, as they are so strong, they are unable to do this simple exercise. What they do not understand is that it has nothing to do with how strong their muscles are, but rather that their qi flow is impeded because of their huge muscles and more-so, tension caused by exercising in the incorrect way.

The qi will flow downwards OK, but when it tries to move upwards from K 1, it encounters tension in the thigh muscles.

After some time, around perhaps 4 to 6 weeks of training in the basic qigong stance, the shakes lessen to a mild vibration and it becomes

quite pleasant standing there. This is your best indication of an increased qi flow and that finally something is beginning to happen. If you do not get the initial shakes, there is something wrong with your stance. Perhaps you have slowly stood up and not even noticed it, this is usually the problem. Everyone, no matter whom gets the shakes.

Pain:

Pain is also an indication that either you are performing qigong in correctly or that you are performing it correctly! Your instructor, provided that he or she knows, will instruct you as to why there is pain and correct the stance accordingly, or not correct the stance accordingly.

While in a qigong stance, we are in the most natural position for the body to try and put itself back into alignment. You will find that bones will crack and pop just standing there. However, if bones and tendons are out of alignment and have been for some time, and tension is the cause, then this may take some time and there will be some slight pain when the body tries to get the bones back into position. So this pain is OK. All that your instructor has to do it to check that your stance is absolutely correct, then he will know that this is good pain. If however, there is pain and you are standing incorrectly, this is bad pain and must be corrected.

Heaviness

Qi is heavy, or rather, it gives the feeling of heaviness as qi does not have physical weight of course. When you have advanced enough in your training, you will notice that your arms feel heavy when you raise them, this is the first sign that something is happening. Slowly, your whole body will have that 'heavy' feeling causing you to feel as if you are moving in water or oil.

The reason is that when your qi is finally unblocked and a normal amount begins to flow again, it becomes a little more difficult to bend the joints because of this flow. It's not an unpleasant feeling however like for instance arthritis! It's more like a relaxed controlled feeling where the joints all move at the same pace with no jerky movements.

Your whole body will feel heavy especially when performing the form, you will feel your own weight under your feet and you will actually think about what is under your feet.

Your whole body will feel heavy especially when performing the form, you will feel your own weight under your feet and you will actually think about what is under your feet. A pleasant 'sinking' feeling will happen, joining

you to the earth like as if you are putting down roots into the ground. And indeed you are, energy roots that is.

This 'heaviness' will enable you to do exactly what your mind tells your body to do without any imbalances, and although you feel heavy, you will be able to move quickly and lightly because of your increased mobility and control that you now have over your movements and balance.

Fingers Buzzing

This is a sign that you are really getting somewhere and not simply entering into old age! Your fingers and palms will begin to vibrate lightly at the end of each Yang movement, lie at the end of the posture known as "brush knee, twist step".

There will be this uncontrollable vibration of the hand that is doing the attacking movement. Do not however, TRY to do this, as it will just happen naturally. And if you try to do it, it will be seen to be false and 'put on'.

This is a sign that the qi is streaming out of your fingertips due to there being no tension in your arms and torso which causes blockages etc. Eventually, this vibration will extend into any weapons forms that you perform, depending of course upon the rigidity of the weapon. For instance a hard stick will not have much vibration at the tip, but it will be there, whereas a sword will have a

seeable amount of vibration at the tip.

Fingers Perspiring

This is one of the areas where you can really see that you are finally getting somewhere. We are told in western medicine and science that the whole body perspires because of thermo-regulatory factors, but that the palms, fingers and soles of the feet do not perspire because of this reason. They perspire because of emotional reasons, hence the saying that "he has sweaty palms" etc. In the Chinese martial arts, we say that this occurs because of "internal reasons". In other words, because the qi is circulating right down to the peripherals of the body, thus causing perspiration at the fingertips.

We are told in western medicine and science that the whole body perspires because of thermo-regulatory factors, but that the palms, fingers and soles of the feet do not perspire because of this reason.

This will be more evident when you practice your form at the 'lung' time of between 3 am and 5 am. This is the time when the

lungs kick in and the qi is activated in that particular meridian to get us going for the day. The lungs are our power source and so at that time in the morning, we need a power kick to get us started. When we practice form at this time, the feeling is amazing with all of the things that we read about that should happen, happening. And the fingertips will perspire profusely.

I am getting into the habit of rising at around 3 am and practicing my form at around 3.30 or 4 am. I go back to bed and to sleep afterwards and have had some of the most enjoyable sleeps during this time.

Qigong

There is a certain way to perform the "four different palms" during three circle qigong. The palms are; the normal palms facing toward you (mother) yin, away from you, (father or yang), the daughter palm, facing downwards or 'little yin' and the son palm, facing towards each other with the thumbs pointing upwards or 'little yang'.

The times for each of these palms are as follows. You perform the two major yang and yin palms exactly half of the total time spent with the palms in the upper position. You perform the two lesser yin and yang palms exactly half of the time that you would normally hold the palms in the lower position. SO you would do the two

major palms while standing in the upper hand position and the two lesser palms with the palms in the lower position.

The Correct Sequence Of Learning Taijiquan

By Erle Montaigue

When we first begin to learn taijiquan, many expect instant miracles. But it takes time for taijiquan to even begin to have any appreciable effect upon your immediate physical health and your mental health. The reason for this is that taijiquan is indeed the supreme form of qigong. However, it takes time for a new student to actually be 'doing' taijiquan as opposed to learning it. And there is a big difference.

it takes time for a new student to actually be 'doing' taijiquan as opposed to learning it. And there is a big difference.

When one *learns* taijiquan, he or she is in complete physical and conscious mode. I.e., you will be thinking about every movement just trying to get the physical movement correct. This is not *doing* taijiquan. It is said (by masters of past) that to *think* is to block the qi. In fact,

conscious thought is the same as physical tension and physical tension blocks or impedes the normal flow of qi. This is why we are told that we must attain a state of *sung* while *doing* taijiquan.

Sung

Sung is that state that one gets into just before sleep, not quite awake and not quite asleep. Some call this an alpha state. Or, I like to express *sung* as being when we cannot feel the body moving (when doing taijiquan). This state is difficult for the beginner (under at least six years training) to attain just learning taijiquan alone. So, in order to gain the great benefits that this ultimate of all qigongs has to offer while we are still learning it, we have basic or standing qigong.

Sung is that state that one gets into just before sleep, not quite awake and not quite asleep.

This form of qigong will give you the benefits of taijiquan at a basic level while you are still learning and not perhaps getting all you should from your practice as yet. Once you have attained a high level of taijiquan practice and are able to perform the form without

any conscious thought of where to put the hands and feet, how to step, where to step to etc, then you can begin to lessen the time spent doing basic standing qigong. This should take anywhere from six to ten years and even now that I have been practicing taijiquan for over 30 years, I still perform my standing 3 circle basic qigong daily. Not for so long nowadays, but I still feel that I need it in some small way.

Three Circle Qigong

The *three circle basic standing qigong* is the qigong that all beginners should begin with. No matter how difficult it may seem at first, you should simply stand there. When I first began my training, I was told nothing, just stood in the position and the master then walked out. I dare not move from this position as I was in the *master's house*. I did not know until later when I became one of his closest followers that he was watching from a secreted room upstairs to make sure that I did not move. If I had moved my arms down or had taken a break, he would not have taken me as his personal student, only one of the others.

You will get the shakes. This means that you are doing it correctly, it will feel like shit and you will perspire profusely, especially from the fingertips. Every time the master walks over to you, you

will be praying that he now stops you from this torture, but he will not! Not at least until you have shown that you are worthy of such torture! And that your qi is activated so that you are not doing this for nothing. He might feel your fingers, or stroke your arm, or back. This is his way of seeing how your level of qi is going. Only when it is sufficient and you are shaking like a leaf, will he motion for you to stop. Then he sends you home!

Well, you all know that I am not such a taskmaster, and I feel for my students, however, every now and again, I will just test you out to see how your level of qi is going.

Advanced Qigongs

There are many other qigong methods that will only be given when the student has attained a high level of basic qigong. The basic qigong should be practiced for at least three years before going on to the advanced qigong, and only when the teacher is satisfied that the student is up to the more advanced methods. The reason for this is that these methods are not only physically more demanding but also can do you any damage if done incorrectly, whereas the basic qigong cannot harm you in any way, unless it is done very incorrectly. The advanced qigongs usually involve the one legged stances so it is important to have an instructor who knows what to look for in

order to not cause any harm.

Push Hands

It was customary for the beginning student to not begin push hands before he or she had reached the end of the form training. However, I now believe that it is beneficial for one's training to begin learning push hands at the end of the first third of the form, so that the push hands will form a backdrop for your form training. In this way, your push hands will enhance your form and visa-versa. Only the beginning student should try the basic single push hands, as there is no value in going on to any of the advanced methods too soon. Advanced push hands, either single or double should only be learnt and practiced after the student has reached a high enough level in his or her form practice.

Advanced push hands, either single or double should only be learnt and practiced after the student has reached a high enough level in his or her form practice.

In the beginning we train in push hands at a purely physical level to attain a high degree of upper body tone. Remember, that the old

masters and students in China had already good body tone from working hard in the fields from early morning, whereas we in the west tend not to. It is the push hands at the physical level that gives us this level of body tone which then enables us to go on to the more sensitive levels or *listening with the skin*.

Again, one should stick with basic single push hands for as long as it takes, and not go on too soon as to do so would keep you in the realms of the physical for ever more, never entering the wonderful world of the internal.

Small San-Sau

This wonderful exercise should be learnt after one has learnt the physical movements of the third third of the Yang Cheng-fu form. This exercise is one of the best that I know of for developing what is known as *fa-jing*, the 'motor' of dim-mak. Small san-sau teaches us many of the pre-requisites of any internal martial art such as *timing, balance, and power*.

The timing allows us to not think about where to strike, it just happens when it needs to happen for any given self defense moment.

Balance is what we get physically as well as internally. Without balance, we would never be able to defend ourselves physically and without internal balance we would never be able to defend ourselves against pathogenic attack. Without real power, we

would have to rely upon huge muscles where the strongest physical person wins. With internal power, it does not matter how small one is as we rely upon an internal power generated from the tantien through the practice of taijiquan.

As one's small san-sau level increases so too does one's taijiquan level and so on.

Old Yang Style Of Yang Lu-ch'an

It is at this stage that one begins one's training in the *Old Yang Style*. This is the first Yang style of taijiquan invented by Yang Lu-ch'an. Originally it took around 6 years just to learn the physical part of this form, then further time to take it internally. Now, when one learns the Yang Cheng-fu form, it takes around 2 to 3 years to learn the physical movements of both forms. Yang Cheng-fu (the first form that one learns) changed his father's form so that all could take the great benefits from taijiquan and not lose the original essence. Unfortunately, others took it upon themselves to change this form even more, thus losing the essence of taijiquan.

Once one has begun learning this form, it is also time to begin *double push hands*, which takes you even further into the pre-requisites of internal martial arts.

Large San-Sau

This form done as a solo exercise as well as a two person set is the pinnacle of the training methods from taijiquan. It teaches us at a basic level, how to deal with physical attacks from all directions and with all kinds of weapons. At its most advanced level, this form is the greatest of all for learning about life and how to deal with any confrontation. It will give you total balance as well as total timing and power.

This form done as a solo exercise as well as a two person set is the pinnacle of the training methods from taijiquan.

This exercise should be given when one is through learning the Yang Lu-ch'an form and knows it physically fairly well without having to think about the movements.

Da-Lu (The Great Repulse)

This exercise is the greatest for teaching us about the *Four Corners*. Whereas push hands teaches us about the four major directions, this teaches us about the corner directions and how to defend against attacks from these directions.

This exercise should be taught when one has reached an acceptable level of physical double push hands.

Qi Disruption

I was once of the opinion that it is important to have at least studied the Yang Cheng-fu form before embarking on learning these original internal martial arts forms of which there are nine.

Of course, the beginner will never understand what there are about especially the fa-jing part and the advanced qigong that one must know. But at a purely physical level, these forms will enhance one's training in general and to a certain degree one's health when done at a basic level. And ONLY at a basic level. The more advanced methods of these forms should NEVER be attempted for at least 6 years.

These are the original forms from whence all other internal systems came. You cannot get any more original than these. You can see elements of all three major internal styles within these nine brief, but very complicated katas or forms.

I know that many students will still wish to speed ahead with their physical training. But, sooner or later, those who would be *great*, will work out that they must go back to the beginning to simply, get it right. So if you get it right first time around, you will save yourself heaps in the long run.

A Friend To Be Missed

By Lyn McAlister

Gus Powell was involved in the North Shore, Auckland, New Zealand Taiji classes, first run by Annie Blackman and then by Lyn McAlister for the past ten years.

He died suddenly on Sunday March 30th 1997.

Gus was keen to absorb every aspect of taiji and so was always at class, sometimes up to three times per week, with his cheerful smile and usually with a joke for us all.

His garage at home was set up like a gym with punch bags of varying weight, foam pads attached to the walls and often the car had to park outside so he had room to do his forms.

Gus approached everything he did with total enthusiasm; from his early days of mountaineering to a tandem parachute jump on his 65th birthday and a 10,000 feet sky-dive on his 70th.

He has been very supportive to me in class and a great friend to us all.

We will miss you Gus.

WTBA NEWS

From Erle Montague

First, the sad news. Gus Powell, one of our most enthusiastic students in New Zealand has passed on. Gus would ask some of the most in-depth questions when I would hold workshops in Auckland, some, that would take some answering! His enthusiasm infected all that met him. Well old mate, no need to ask any more questions, as you now have ALL the answers and it is I who will be asking you questions from now onwards. Have a great sojourn and see you around? ... Perhaps.

Mini Camp 1997

This year's mini camp was one of the best ever with ten people attending from all parts of the world. We covered "qi transference", using the Yang Lu-ch'an's form as an example of this. We covered the five areas of qi transference and how to train in these. The first three of the qi disruptive katas were also learnt in detail. The whole group was

treated to some sight seeing and we even found some kangaroos and snakes. Our most ardent snake lover, Josephine Anderson from Mike Babin's school in Canada, just loved it when I found one of our largest pythons at around 10 pm and woke her out of a deep sleep to be greeted by this huge reptile! We also visited one of our most beautiful beaches on the Tasman Sea (part of the Pacific Ocean) and trained the whole afternoon in between surfing.

Camp 97

At my next camp, the larger one, beginning on August 29th and ending September 12th, I will also cover the five areas of qi transference using Yang Lu-ch'an's form as well as Cheng-fu's form. I will also be covering the next three of the qi disruptive katas, numbers five, six and seven. PLEASE let us know of your intentions to



Gus Powell Front And Centre

attend this camp as you only have until July 15th to do so, then the doors are closed! Well ... we could squeeze a couple more in after that date, but it is difficult as we have to have exact numbers by 15th July for the venue owners.

Sadly and most unfortunately, Allan Williams is no longer a representative for the WTBA. He is a good teacher and I wish him well. Purely for legal reasons I have to include the following:

Please note:

Erle Montaigne or the W.T.B.A. or any executive members or instructors or members of same, cannot in any way be held responsible for any debts incurred or for any trouble caused by Allan Williams on his recent overseas teaching tour beginning in February 1997 in Zimbabwe. Any future workshops held by Allan Williams will not hold any official WTBA backing, he is not an official Erle Montaigne representative nor is he an official WTBA representative.

Rules For Instructors of the WTBA Representing the WTBA or Erle Montaigne either Overseas or Locally.

- 1) You will always retain a clean image when on show for the WTBA.
- 2) You will always be courteous and polite to those who would perceive you as being representative of other WTBA members.
- 3) You will never use bad language unless it is warranted! As in an anecdote, or if it needs to be used to emphasis a point. We have some really wonderful expletives in the Australian language!
- 4) You will most certainly NEVER take alcohol while representing the WTBA!
- 5) Two strikes and you're out! Surely 2 chances is enough. Should you disgrace yourself or break any of the above rules at two of your workshops at any time in your WTBA life, then you are out of the WTBA.
- 6) You will always speak highly of other WTBA instructors while dealing with members of the public.
- 7) If you feel the need to womanize, or manize, do it while NOT representing the WTBA, i.e. go back AFTER you have finished your seminars!
- 8) You will NEVER threaten violence against anyone at any seminar.
- 9) You will never retaliate when someone is abusive verbally unless they go to attack you physically. And only then you will only use what force is necessary.
- 10) If someone asks to be shown a certain technique, you will only use enough force to show them (teach them) how it is done, you do not try to break bones as this is NOT teaching.
- 11) The only reason you are there (at any seminar) is to TEACH. So teach.
- 12) You must at all times keep in contact with home base letting us know where and what you are doing so that we can let people know when they ask.
- 13) You must maintain a professional outlook and be professional at all times when dealing with the public.
- 14) You must never cause any host (at seminar) to incur extra costs such as extra phone bills or extra food bills etc.
- 15) Only when it is absolutely necessary, will you use their phone. Other times, you will either carry a mobile or use public telephones.
- 16) All WTBA teachers must be GIVERS not TAKERS. The world does not owe you a living just

because you are an Erle Montaigne instructor!

- 17) Expect only the most meager accommodation. Do not expect 5 star hotels. A floor or a couch is sufficient for WTBA instructors, we're tough!
- 18) As a WTBA instructor you must at all times at least be perceived as being humble, and better to actually BE humble, knowing that you too can learn from your hosts and those attending.
- 19) Never put any student down at seminar, always boost them up. Putting people down is NOT TEACHING.
- 20) Learn to love your students, no matter what they do, or what you think they have done to you.

It might be a good idea for instructors to photo-copy the above rules and hand them out to your students.

The Encyclopaedia

The Encyclopaedia of Dim-Mak & Acupuncture has already sold out of its first print run and another run is being done at present. Even I am enthusiastic as to the final physical book, it is bloody huge, weighing in at just over 1.5 kgs! (about 3 pounds). The price of \$US50.00 (in the USA) is cheap considering that it is hard back and so large. And the information

contained in this first volume and the second volume due in April 1997, is just astounding, even if I do say so myself. In fact, there IS no more information available on dim-mak, it's all there in two large volumes.

Internal Gung-Fu The Book

I am currently working on another manual of epic proportions. All I know about internal gung-fu will be published by MTG Publishing either later this year or into 1998. Things like qi transference, gaining the power, using the power, using internal gung-fu in daily life etc, will all help to again make myself completely redundant!



Mini Camp 1997 Attendees

Our web site at: <http://www.ozemail.com.au> is growing weekly with new articles being posted there as well as the complete catalogue of MTG video tapes. I have searched out all of my old

articles written as far back as 1978 and am slowly posting these to the site. I also have a list of WTBA instructors in the USA and will soon get around to posting a complete list of instructors worldwide, however, this is a daunting task with so many. Mike Babin has a new direct Email address for those so inclined. mbabin@globalx.net

USA workshops

Ken Johnson will be holding workshops in the USA this year beginning in New Mexico for our representatives down there, *Robert Moffett and Tom Wilson*. Venues: Carlsbad, 14th & 15th June and Santa Fe, June 20 & 21. Robert Moffett 505 887 7474 Ken is my repre-

sentative for Scandinavia and has taken over the job of *roving WTBA instructor*. He is a complete professional and has attended more of my workshops here in Australia than any of our WTBA instructors from overseas. I

would recommend anyone in the area of Carlsbad to get along to Ken's workshop as you will learn some.

Wally Simpson is now the representative for the whole of Queensland while **John Bell** has taken over as chief instructor for the Gold Coast and Brisbane. And of course we still have our branch instructors in the many WTBA centres in Queensland. Our Townsville mob are powering ahead under the guidance of **Ian Garbett**. And our small school in Cairns is not so anymore, I will be there for a weekend workshop this month (April). I will also be in Perth in May and **Auckland the last weekend of July**. **Tomoko Kabasawa** and **Susan Sharr** have been graded to WTBA representatives for Perth while **John Ross** is the representative for the whole of Western Australia. **Patrick Sojgren**, little brother of Kenneth (one of our main reps for Sweden) is now running his own school and has received *instructor's certificate* at the request of Ken Johnson.

Our dog, *Beautiful* had an ear infection.

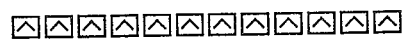
Josephine Anderson received her first instructor's certificate, and her instructor, **Mike Babin** is quite proud of her achievements. **Brian DeKretser** (Darwin), continues to be one of our most enthusiastic instructors although he has had some health set-backs of late, so I wish him well, literally.

Our lads from Wales are trying to get WTBA members together for an informal gathering for sharing ideas and training. It should be a good weekend of camping, fun and learning. See the advertisement in this issue for contact details. I have always tried to encourage this kind of training within the WTBA as it is a chance for members from the same areas to meet and learn from each other. Especially as some of those members have recently attended camps here in Australia. **Peter Jones** attended the last major gathering while **Bill Jones** attended the recent mini-gathering.

We now have a big following in **Poland, with Radoslaw Wojciechowski** being our representative there.

Marc Seguin from Mike Babin's club has been awarded "Instructor Certificate" and will begin teaching beginners at Mike's club in Ottawa.

Tony Court, one of our main reps in Wales (and **MTG Publishing representative** for Europe), held up the tradition of the WTBA by giving a demo of Bagwa and Taiji at a recent Martial Arts Festival held in Manchester England. From the little I have heard and seen about it, Tony was really the only one there showing any real fighting spirit!



The Qi Disruptive Katas

My personal club here in The Northern Rivers District of NSW, is powering ahead learning the 7th Qi Disruptive kata/form.

Now that I am teaching them, I am learning all over again how special they really are. Everything that you would hope to learn during your martial arts training in a whole lifetime is in these brief nine forms. Deadly, self defence methods, self healing methods and medical methods whereby we are able to heal others.

Once one begins learning these katas, you learn quickly that these are the beginning of all martial arts forms and you cannot get any forms that are more original or pure. The changes that I have seen in my own students in the short time that they have been learning them is great, not only in their normal martial arts training but also in their daily lives.

It is wonderful, when at my age and number of years training, I am able to find some way of increasing my knowledge and to boost my interest in the internal martial arts again. Re-learning these katas and teaching them has renewed my interest to the point where I can't wait until the next lesson with my students to see the wonderful expressions on their faces when they see the next movements of these pearls of pure internal expression.

CHI MERIDIAN AND COLLATERAL SYSTEM

By Rick Bauer
Washington DC

Traditional Chinese Medicine embraces the profoundly elegant concept of internal energy (*Chi - variant spelling: Ki or Qi*) circulating throughout the body along specific channels, termed Meridians. The ancient Chinese felt that the balance of energy inside and outside of the body was of great importance. They expressed this idea using one of the doctrines of I CHING; the concept of Yin and Yang, which considers that all things are amalgams of opposites. The balance between these two opposites was seen to be constantly fluctuating - dualistic in nature; both complementary and interdependent of one another.

Chi energy is constantly circulating throughout the body. The primary channels of energy; the Governing Vessel (*also referred to as the Du Pulse or Directing Vessel*) and Conception Vessel (*also referred to as the Ren Pulse*), are located on the midline of the human body, running from the top of the head to the genitalia, and back up the spinal column. The Chinese saw this area as the main distribution network within the body, regulating the flow of both positive (*Yang*) and negative (*Yin*) energy. The Yin - Yang theory was also applied to describe the "energetic" relationship between the inner body and the outer aspects. It perceived the inner organs as active centers of transformation, regulation and

distribution, upon which the body is organized. This regulatory activity is mediated by the system of meridians that carry the Chi energy to all the different parts of the body. It flows from within and circulates near the surface. Thus, the internal condition of the body can influence the outer skin areas, and actions on the outer areas can effect the regulation of the inside (both beneficially or detrimentally).

Chi is distributed throughout the body by an intricate web of subtle channels (meridians). Twelve primary meridians connect the internal organs with the rest of the human body; their defined routes flowing near the surface of the skin in hundreds of areas within the three regions (or gates) of the body; head, trunk and limbs. The full name for each meridian is derived from the organ to which it is associated, the limb along which the channel runs, the time of its activity, and its polarity. The 361 classic acupuncture points can be found along the prime meridian channels. The Chinese characters for pressure point ("*tsubo*") describe them as "hollows" or "openings" where Chi can be reached and influenced by applying pressure; by inserting a needle, etc. The structure of a meridian point is more three dimensional than the term "point" suggests. As the Chinese were fond of using water as a metaphor for Chi, the Chinese characters for meridian chan-

nel describe them as “communicating” and “water running underground”, with the points being likened to eddies, vortices or swirls in the current. Both channels and points can be found in the spaces or folds between the muscles and other connective tissues of the body. As such, tissues are like the banks of a river; the water creates the channels, but the banks influence the angle and direction of the flow.

Either a downward flow of Yang energy or an upward flow of Yin energy dominates the twelve main, or primary meridians (also referred to as “Jing Pulse”. The Yang meridians all emanate from the Governing Vessel, which the Chinese termed “the sea of all Yang”. The Yin meridians all emanate from the Conception Vessel, also held to be “the sea of all Yin”. The Yang meridians belong to the more superficial or “hollow” organs of the digestive tract, principally the Stomach, Large Intestine (also referred to as Colon), Small Intestine, Bladder, Gall Bladder and Triple Warmer (also referred to as Triple Heater or Sanjiao). The

waste. The Yin channels belong to the deep “solid” organs - the Heart, Lungs, Kidneys, Spleen, Liver and Pericardium (also referred to as Circulation Sex). The principle function of the Yin organs is the transformation, storage and distribution of Chi and Blood. Within the bi-polar view of Traditional Chinese Medicine, the Yin and Yang organs complement one another; each Yin organ being paired with a Yang organ in a reciprocal relationship. Each Yin channel connects with its Yang counterpart on the hand or foot. All of the Yin channels meet on the chest; the Yang channels meet on the head.

The theory of Yin and Yang was not the only way by which the Chinese interpreted the internal structure of the body. Early in the first millennium B.C. another complementing system emerged in the book SHANG SHU, in which phenomena was seen as one of five manifestations resulting from the transformation of Chi. These were termed the “Five Elements Theory”, and were symbolically described as Water, Fire, Wood, Metal and Earth. The

is mined from the earth, water condenses on metal, and water nourishes wood. The controlling sequence held that wood stabilizes the earth; earth is the cistern for water; water extinguishes fire; fire melts metal, and metal cuts through wood. The five element theory soon became integrated into the Yin-Yang theory in describing Chi, and was applied to the Chinese view of medicine.

According to Chinese theory, Chi flows through the twelve primary meridians and two mid-line collaterals in a specific order. The “Chinese Clock” is used to illustrate the path of Chi as it passes through the meridians. Its passage takes the Chi through Yin and Yang organs in pairs; the Heart Meridian (Yin) is paired with the Small Intestine Meridian (Yang), and so on. Additionally, each of the paired organs belongs to the same element. The activity of Chi intensifies in a successive wave-like movement through the meridian - collateral system, completing a cycle every twenty-four hours. During this cycle, each meridian sustains a peak of activity which lasts two hours and a

Element	WOOD	FIRE	EARTH	METAL	WATER
Yin Organs		LIV	H & PC	SP	LU K
Yang Organs		GB	SI & TW	ST	LI BL
primary function of the Yang organs is the processing of food and the elimination of		generating sequence held that wood fuels fire, fire’s ashes enrich and create earth, metal		corresponding lull of activity twelve hours later.	

Within the study of traditional Chinese medicine, meridian theory also includes eight collaterals (*also referred to as "extra meridians" or "extra-ordinary vessels" or "Luo Pulse"*). The collaterals are smaller passages, which criss-cross the twelve prime meridians. Collaterals are not directly associated with an internal organ of the body. Rather, the collaterals serve in an interlinking relationship between the twelve meridians, and share points with the meridians they cross and interconnect. The collaterals circulate deeper within the human body, intersecting with the twelve primary meridians and acting as reservoirs of Chi. A network of subsidiary collaterals ("bypass", "tendon" and "skin") and microcollaterals complete the system, running throughout the entire body from the eight collaterals.

Both the Governing Vessel and Conception Vessel collaterals have their own points, so they are often included with the twelve prime meridians when describing the meridian network. The remaining six collaterals share points with the meridians they cross and intersect, as well as exhibit 48 extra-ordinary points; none of which are linked to any of the twelve organs. As such, the Chinese gave the extra-ordinary points unique names to describe their function (such as the "mind point"). During the first millennium

B.C., the Chinese classified the known pressure points by their predictable influence and reaction to stimuli. Groups of points with similar characteristics were subsequently linked, and the system of meridians and collaterals became established. The current system of points, meridians and collaterals was first set forth in China between 100-200 B.C. with the printing of the book *The Emperor's Classic of Internal Medicine*.

The Chong Collateral

Arises from the inside of the abdomen, emerging from the perineum and ascends along the inside of the spinal column. The superficial branch of the collateral passes through ST-30 and runs parallel to the Kidney Meridian, going along both sides of the abdomen, ascending to the throat and terminating around the lips. The Chong Collateral crosses all twelve prime meridians, and is often referred to as "the sea of twelve meridians" or "the sea of blood" in Chinese medical literature.

The Dai (or Girdle or Belt) Collateral

Passes through GB-26 and GB-28, and runs transversely around the waist, like a girdle around the lumbar region, just over the hip bone.

The Yinwei Collateral

Arises from the medial aspect of the leg, ascending along the medial aspect of the

thigh to the abdomen, where it connects to the Spleen Meridian at SP-13, SP-14, SP-15 and SP-16, passing through the chest to the neck, where it connects with the Conception Vessel at CV-22 and ends at CV-23.

The Yanwei Collateral

Starts from the lateral side of the heel, passing through the external malleolus, ascending along the Gall Bladder Meridian (GB-40 and GB-35) to the hip region, where the collateral goes deep and reemerges along the axilla to the shoulder and up to the forehead, turning down to the back of the neck and ending in the Governing Vessel.

The Yingiao Collateral

Arises from the posterior of the navicular bone of the foot, passing through the medial malleolus of the ankle. The collateral ascends along the medial aspect of the thigh to the external genitalia, where it runs upward along the chest and enters the supraclavicular fossa of the collarbone. From there it continues upward into ST-9 and through the malar region to the inner canthus, where it connects with the Bladder Meridian at BL-1.

The Yangiao Collateral

Originates from the lateral side of the heel. Passing through the external malleolus to the posterior border of the fibula, the collateral runs upward along the lateral aspect of the thigh and posterior side of the

shoulder. Further ascending along the neck and the corner of the mouth, the Yangqiao Collateral enters the inner canthus where it meets the Yinqiao Collateral. Then it continues upward along the Bladder Meridian to the forehead where it connects with the Gall Bladder Meridian.

If you shut down a major organ in the body, you can end up killing the person (from kidney failure, liver failure, heart failure etc), if the organ remains shut down. It goes without saying that the length of time the human body can function without a given organ working properly (fully or partially) will vary significantly from one organ to another. Additionally, It is a well documented medical fact that KO's CAN be produced from the trauma associated with an organ spasm and/or a partial or full shut down, which CAN be brought on by acupoint strike combination(s). Case in point: most of us know that if you correctly strike any of the Gall Bladder points, each and every one of them is a potential KO. Yet, the exact nature of the KO is different from other KO's produced along other meridians (such as the Lung Meridian, which is commonly used during seminars). Of the frequently and infrequently cited KO strike combinations situated along the 12 main meridians, the EXACT physiological nature of the KO can vary dramatically from one set of points to another across the

body... even along the same meridian. Arguably, some KO's may be *safer* than others, as they are affecting less sensitive areas and internal systems of the body (relatively)... but that does not mean KO's are safe. They all can produce adverse side effects (be it temporary or not - the degree of severity of which will vary significantly from one type of KO to the next). For example, with certain Liver Meridian strikes, you can KO someone by shutting down their liver, and then walk away from the person.

After a period of time, that same person can regain consciousness, and walk away with just a headache, slight nausea, etc. as a latent reminder of the KO. YET, the person's internal organ may still be suffering from the effects of the point strike (e.g., partially or fully incapacitated).

At the time the activation strike was made, if the internal damage was significant enough, that person can ultimately die from liver failure up to several days later *if* the problem is left uncorrected (e.g., the toxins build up in their blood and lymphatic systems, as the liver is not functioning correctly). To this type of KO producing strike, revival techniques to the "wake up nerve" at Bladder 10 and the bilateral Shu Points ("Back Association") along the lower thoracic and lumbar spinal region will NOT correct the internal problem! Yet a KO was produced!

As I mentioned before, it has been generalized in some of the commercially available material that all pressure point induced KO's are safe because they induce sleep. That is an incorrect and potentially misleading assumption. It opens up the door for the uninformed and less experienced martial artist to act carelessly (primarily out of sheer ignorance) because they think KO's are safe to do. It can also motivate and entice novices to experiment with the points. This can be very concerning, as even young children can effect a host of responses easily with mild effort at some of the more sensitive and reactive acupoints (like Conception Vessel 17, Liver-14 or Stomach-9). Without being adequately prepared and instructed in what they are doing, this could lead to tragic results. We all know that there are less informed and/or less mature practitioners out there who hear and see material on pressure point techniques. They talk about point strike's as if they are "tools for their arsenal", much like a side kick, without clearly knowing what they are dealing with as they attempt some KO they've learned or seen.

All of us are aware that there are some EXTREMELY dangerous points along the body. Not all the newer or younger students know this. THEY LOOK TO US FOR TRAINING AND GUIDANCE, and often accept what you tell them at face value. There are also a few instruc-

tors who have not adequately prepared themselves for teaching this type of material; often, they have little or no comprehension of the rudimentary medical effects of what they are doing with these types of strikes. Part of our aspirations/training in this area should be striving to learn the medical/medicinal aspects, not just an understanding of basic anatomy. As Erle and Flane have often said - we should ALL strive to be doctors. Learn the healing side as well as the martial side of TCM. Study anatomy and physiology to appreciate and understand what these strikes CAN and ARE doing, so at a minimum, you will better understand and be prepared to avoid certain types of strikes, and actually be better prepared (like learning First Aid, CPR, sports medicine, etc.) to help someone in the (hopefully unlikely) event someone in your Dojo accidentally gets hurt. I think all of us will agree that no one wants to see their people getting hurt. It is a serious mistake when these techniques are being presented to the general public as inherently safe, followed up with a legal disclaimer, and little (if any) discussion as to the potential short term and long term effects of KO's to the human body. Just as a mature student can be taught the more lethal aspects of pressure point strikes without actually doing them, the same is also true of KO's. It is an unnecessary risk with associated and/or potential

long term side effects. I fervently believe this trend has the nasty (and growing) potential to result in some VERY serious and tragic consequences (like the situation in Naha), particularly as more attention is given to this field within the MA community.

Already, there is a considerable amount of "less than authoritative" material available from individuals who are trying to emulate some of the giants in this field.

Already, there is a considerable amount of "less than authoritative" material available from individuals who are trying to emulate some of the giants in this field. Last summer, I saw a commercially available video put out by a Martial Artist demonstrating "pressure point techniques" he learned from other sources. In one particular instance, the instructor lifted up his partner's arm and stated, "if you strike under the armpit, you will do a lot of damage!" Now there was an understatement! Other than the standard legal disclaimer at the beginning of the tape, the martial artist failed to provide his audience with any type of precautionary statement regarding strikes to this particular region of the body. This should be particularly troublesome, given

Heart-1's location and its particulars. Besides the acupoint itself, the left side, in particular, only has a few inches of soft tissue and connective muscle separating the exterior epidermal skin layer from the left ventricle border wall of the heart! You can KO someone at Heart-1, and you can just as easily kill someone! The subtle difference in technique between the two is EXTREMELY minor! The end results could be manslaughter!

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Next Issue

Because of some very long
articles this issue, some of the
planned articles for this issue
will be held over until the
September issue. Articles
from Ken Johnson, Jeremy
Frost and Robin Whitewood.