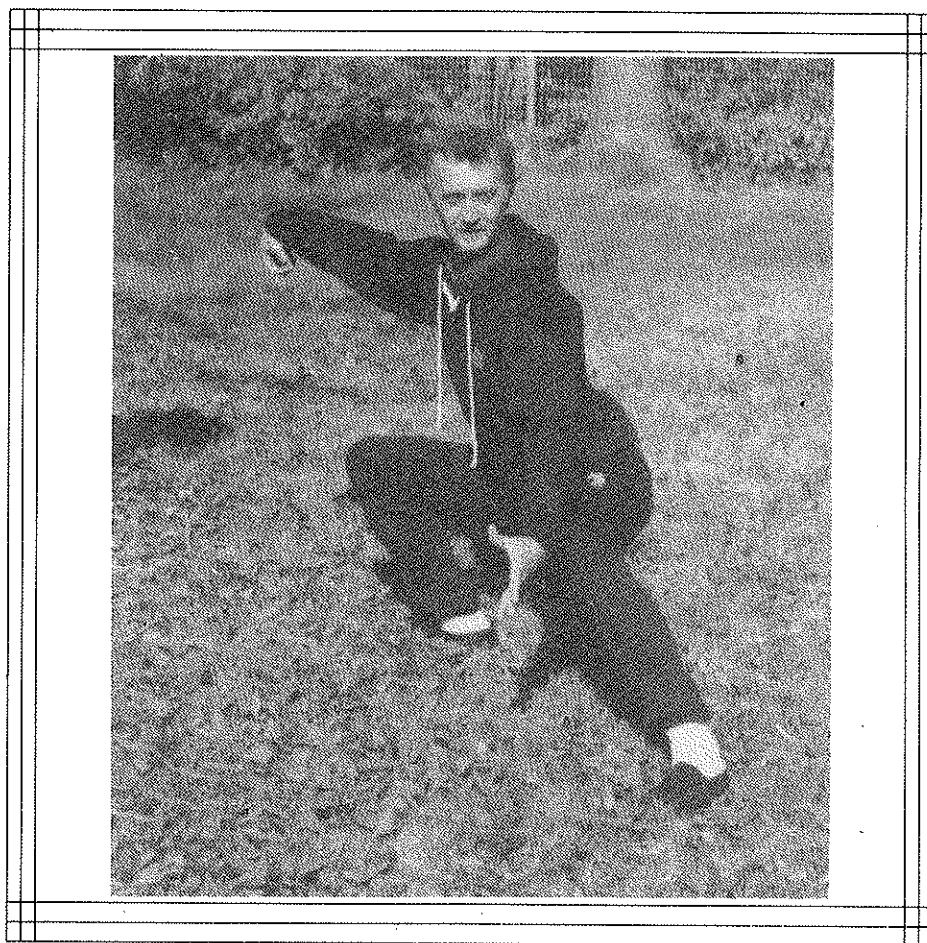


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ABOUT THE COVER

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See Rear Page.

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Workshops U.S.A. & Canada by Erle Montaigue

September 26th & 27th Ottawa. Contact: Mike Babin. 613-7397805

September 28th & 29th New Jersey. Al Krych. 908-4751619

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March 19-23. Then September 29th to 5th October

To be held at Midginbill Camp Northern NSW.

Women, Fight Back.

Sheila Murray (Ireland)

The female majority of T'ai Chi practitioners (*And many male practitioners... Editor*) are still unsure of defending themselves successfully. We study T'ai Chi for a few years, learn the form, the stick, san sou etc, yet, if we were confronted with a situation of danger, we are very unsure as to our ability to effectively defend ourselves. I don't mean to duck and run, I mean to out manoeuvre and if necessary, to overcome the aggressor.

The fault lies within ourselves. We are allowing ourselves to be intimidated by the males. Not just the potential aggressors, but the "nice" ones as well who are studying t'ai chi. We read all the wonderful articles written by men, for men, and we think, how great they all are, but I could never do that.

We go to t'ai chi classes and the males sweat it out at martial application level while we just hang back & watch. We're all guilty. Occasionally we try it out, but usually with a female partner and feebly. There is no aggression or commitment in our application. Neither from the aggressor nor the defendant. We therefore are setting ourselves up. We don't expect to be able to use the t'ai chi, so we remain victims, doing it solely for meditative reasons.

A mugger can pick his victim by the attitude and by the vibration she gives out. Not to say the everyday common mugger is hanging around in the alley, tuning in to the vibrations of his next victim, he instinctively knows who his victim will be. Many of us emit signals of helplessness, uncertainty and worst of all, fear, when

coming into a potentially dangerous situation. We behave like victims before we're even mugged. This is all from a deeply rooted belief that we don't know for certain what to do, and even if we did, we wonder will it work or not. By the time we figure out the strike to use, and its effectiveness, it's too late, the mugger has moved in on us sensing our hesitation and our fear. We are a victim.

The fault lies within ourselves. We are allowing ourselves to be intimidated by the males.

The mugger observes his victim. He notices how she walks, how she glances furtively over her shoulder. How she clutches her bag, and other such panic moves. He senses our feelings of helplessness and he feeds off and enjoys our fear. Fear is the key. Remember, the attacker is the one doing something wrong, not you. the attacker is unsure how the victim will react until confronted. He is operating on bluff. If you are paralysed with fear, and stand helplessly before him, uncertain of what to do, just watch him grow before your eyes. He will feed on your fear and feel more and more powerful and in control.

The more control you give him, the more he will take. However, if you are confident in your ability to defend yourself. If you have tried the moves out realistically in class and felt them work for you, then you can call his bluff. As you stand before your attacker who has made the first move and who has made his intentions quite clear, He is forced to

reassess the situation and rethink his attack. Hopefully, from a prone position. Once he hesitates, you have him on the run. Remember, the t'ai chi principle, "he who makes the first move will lose".

There are however, situations where you may well be helpless. If the attacker is armed with a knife or a gun, then you are in deep shit. Don't attempt to attack someone with a knife, if he knows how to use it he will cut you easily. This will have to be dealt with very differently.

From the time we have begun to study t'ai chi, we will have noticed subtle changes in our bodies, in our lifestyles etc. The balance is constantly being restored and control of our body is returned to our mind. If we over indulge now, then the hang-over will be much worse. We also have begun exercising more mind control, so less the situations escalate into full scale arguments at home. There are less uncontrolled angry words fired at loved ones. (Well sometimes, they deserve it!) We have become calmer and more relational... (Most times)

There are however, situations where you may well be helpless. If the attacker is armed with a knife or a gun, then you are in deep shit.

We have all changed our diets to some degree or another and generally for the better. We now crave a healthier and cleaner lifestyle for ourselves and our families. Many of

us have experienced changes in direction and train of thought.

The advantages the t'ai chi student has is in the application of the t'ai chi principles and in commitment.

We still do the shopping, feed the dog, take the kids out everywhere and look after the house etc. But inside, we are slowly changing. Where once we were easily distracted when doing the form, now we can block out a lot of what's going on around us. *This is a sign of qi damaged ears, where all the qi has rushed to the ears...* No, seriously, this is a sign of greater mind control and higher levels of concentration.

We still do the shopping, feed the dog, take the kids out everywhere and look after the house etc. But inside, we are slowly changing.

Now is the time to apply this to believe in ourselves. The following moves are easy to learn and very effective. You don't have to be a student of t'ai chi to learn or use them, and they can be learnt in one lesson.

A woman cannot defend herself against a very strong or group of men, but she can give herself a better chance of survival following the t'ai chi principles.

- There is no defense, only attack.
- Defend aggressively.
- Once in the situation, where you have no choice, be the attacker, not the victim.

The advantages the t'ai chi student has is in the application of the t'ai chi principles and in commitment. Once you have learned the moves, apply the t'ai chi principles. Believe you can do it as effectively as anyone else, male or female. Practice with this degree of commitment and aggression. Only then can you find out how much power and leverage is necessary. Only then can you believe for certain that you can defend yourself. You can also discover how you would respond is someone really came at you fast, and you would learn how to react quickly and affectively. You can be frightened after, when he's on the flat of his back in pain. Get pads and mits, there is no need to hurt anyone in training, but realistic practice leaves real impressions and will give real responses to real situations.

Your attitude will change slowly, the fear will leave you so you are no longer portraying yourself as a victim. Now, instead of thinking in terms of helplessness and fear, if confronted, you may think "how dare he attack me!", and perhaps then "Oh, good, a chance for some real live training!"

Look out muggers, the muggees are changing!

On The Same Subject:

By Stuart Le Marseny

The techniques I will be presenting here have been developed over the last few months and presented at classes I have given recently in Australia and New Zealand. So enthusiastically were they received and so rapid was the progress and increased confidence of the women in the class, that it was very apparent that there was a need for such techniques, designed specifically for women, (and 70% of the men), that could be easily and quickly learnt and put to use after only one lesson.

The techniques and effective procedures that I will present, both here and in the coming months, are most certainly not to be considered a product of the author's mind. They exist in various forms in the training regime of the W.T.B.A. All I have done is to present the teaching of them in an easy to understand fashion.

To this aim I have replaced the difficult to master aspects of the fa-jing, slap step etc., with easier to master movements. These techniques are extremely effective but can be made even more so by continued study to eventually master the aforementioned and other more advanced techniques of body movement. Basically, it is a quicker, more effective and interesting way of reaching the same end.

The techniques and effective procedures that I will present, both here and in the coming months, are most certainly not to be considered a product of the author's mind. They exist in various forms in the training regime of the W.T.B.A. All I have done is to present the teaching of them in an easy to understand fashion.

The movements are therefore presented in two ways. First, the way in which it can be used immediately, (if not technically perfect), and second, the more correct way. One should always aspire in due course, to achieve a level of competence which will enable them to be done in the even more effective manner. Everyone can achieve this level of competence, it just takes a little

longer. But if it were too easy, it would not be so worthwhile.

A male to female situation is vastly different than a male to male one. In a male to male situation, the view is to overpower or to defeat the opponent. In a male to female it is to control the female, either in a "come with me", or a "do as I want" type of thinking. There, the male, the aggressor will, by and large, not strike, but grab the female to try and control her.

A male to female situation is vastly different than a male to male one. In a male to male situation, the view is to overpower or to defeat the opponent. In a male to female it is to control the female, either in a "come with me", or a "do as I want" type of thinking.

There are two important aspects to remember. To move quickly, and utilize **all** of your body weight in the movement. Even the most frail woman has at least 40kgs of body weight to use. This is her greatest asset & weapon. While recognizing the most effective counter to being grabbed by only one hand is to strike with the other, and this is also trained.

TECHNIQUES

OPPOSITE SIDE GRAB

The male grabs a wrist or hand across his body. Begin the counter as soon as the touch is felt. If the grip is not fully completed, it will be all the easier to break. It is also important not to struggle at first as this will

increase the grip, allow your wrists to go limp as if you are allowing him to grab you, then attack with full power to shock him. If the technique is fully applied, it is so effective that it will work 100% of the time, if the concentration and body mechanics are applied correctly. Because of the male's natural size and strength advantage, the smaller person must use all of her body capacity. The female should step forward slightly with her left foot (right handed grab as in photo). This is not to make distance but to bring all of her body weight into use. At the same time, she should bring her concentration into her right hand and turn her palm to palm upward. She now pushes the back of the hand on to the fingers (not the wrist) of the male hand. This movement must be a total body movement, bringing all her weight into play. At the same time, the left hand, palm down, will come over to slam the rear of the elbow. These movements must be coordinated so as to gain the most benefit from the body movements. Then she strikes with the right palm as if grabbing the neck, but is really a strike to a sensitive point on the neck (CV22, or Pit Of The Neck), so hard that the rear foot either comes forward or the heel comes up as she pivots on her toes. (Photo No.1).

If the man lets go early, you continue your body action of pushing his right arm down and around to his left, thus closing him up and strike in the above manner. The more advanced application would be to release the grip in the same manner only much sharper and centred. Then advance with a sharp foot slap step, bringing the entire body forward to check any possible retaliation. Strike short and hard with a fa-jing right hand movement.



Photo No.1

SAME SIDE GRAB

If his left hand grabs her right hand. This requires the concentration in a different place, the right elbow. Keep the wrist flat so that the edge of the wrist pushes against the thumb and forefinger of the male's hand. Put all of your concentration and effort into the striking with your right elbow to his left triceps. Using full body effort and movement, this is relatively easy when striking with the elbow as the closer to your centre your concentration is, the more it is involved. This will naturally pull your wrist out of the grip and bring the elbow into the centre of his body. The object here is not to actually strike the triceps but to use the body action as if you were. (Photo No.2)

Now strike with the point of the elbow into either the solar plexus or throat, depending upon height. Alternatively, strike with the right fingers to the throat in a thrusting action. It is vitally important to break the grip and strike in one action to

maintain the body momentum. If the person grabs both wrists, the defence is exactly the same, with concentration on only one of your elbows. Execute the above procedure exactly, striking with the elbow of the released arm.

The more advanced method would be to release the grip in exactly the same way and once again moving with the whole body forward, led by the right slap step, strike with the right back palm to the governor meridian of the face.

GRABBED AT BOTH SHOULDERS

Disregard the hands. As long as they are there, you know where they are. Thrust the fingers of both hands into the throat or eyes. The grip will release, I can assure you!

If this grab is to the throat and not yet completed, step forward and whilst simultaneously bringing your hands up outside your face, and strike with both knife edges of your palms to the side of his neck to the carotid sinus points to knock him out. (Photo No.3) The most important thing here is to move forward so that you (the target) is not stationary.

If the grip is already completed, it is highly unlikely that you would be held at arm's length. Stay calm, do not thrash around. Entice the person as close as possible, and strike as above. One hand will do if struck to the carotid sinus point. This strike must be back towards the back bone and inward.

These techniques can be learnt in one lesson only. If the student practices every day for 10 minutes, for one week, they would be at a very suitable working level by the end of the second lesson.

The main thing that has to be taught is the full body involvement in every single move. Taiji is the only type of

training that does this. The actual techniques can be supplemented, worked upon, or even replaced by others in due time. These are just a couple to demonstrate the point. But these, and all other moves of this nature will only work with this total involvement.

Photo No.2

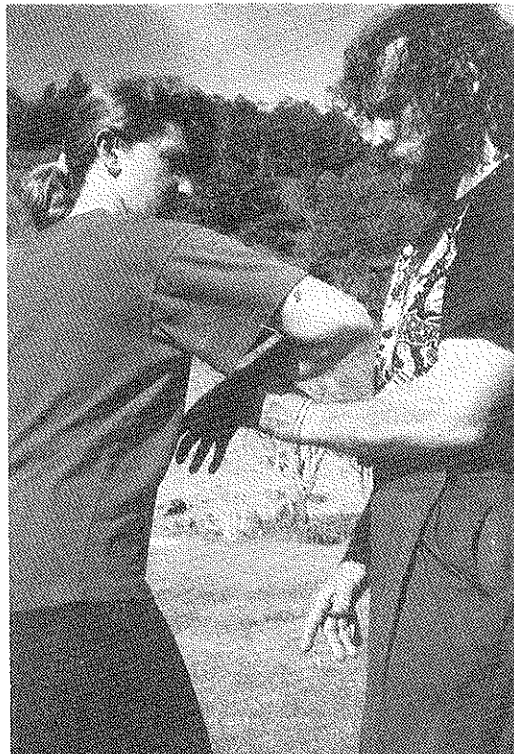


Photo No.3

POINTS TO REMEMBER

- 1/. The very reason that Taiji was developed was to cancel out the natural advantage that a larger person has.
- 2/. The concept of yin & yang are often misunderstood. Yang is, of course, the male and the outward strength. Yin is not the weak, it is the female, and the inner strength. No one would dispute that the female is the stronger, internally and emotionally. Taiji is an internal art. Once motivated, and shown how powerful they can be, it would, I think be surprising to most instructors, and to the women themselves how quickly the fire rises. This can only be achieved through actual hard physical work. Male against female, not female against female. Until the female has felt the fire, only then can she harness and utilize it. Females against females at the back of the class to begin with, tend to be too timid and polite with each other. Male against female will get the qi (energy) flowing, and the fire rising. It must be as realistic as possible, progressing to a strong physical level quickly to achieve rapid results. This can be achieved with no threat of injury or accident.

TAIJI & THE TRIUNE BRAIN

by Randell Waddell Australia

This Article Draws Heavily From The Book "Human Brain & Human Learning" By Leslie Hart, 1993.
Published by 'Books For Educators, Arizona U.S.A.'

The following article is of great interest to we in the internal arts. It uses scientific evidence for our 'C' back and why it works to bring up the extreme yang energy so needed for self defence. (Editor)

The aim of this article is to use the triune brain model to provoke further interest in how taiji training assists the brain and body to respond more efficiently in a self defence situation.

DESCRIPTION OF THE TRIUNE BRAIN MODEL

In order to evolve, a species must first of all survive. The oldest programs in an animal's brain will be those closest to the necessities for survival; knowing what food to eat and how to obtain it; how to recognize another member of the species, mate, and reproduce; identifying and show how avoiding and escaping predatory enemies; choosing and returning to a home; and others at this level. The size and complexity of an animal's brain tends to be directly related to that species' survival needs: the more behaviors it needs to find food and avoid danger, and the more sensitivity to its surroundings it must have, the more brain it requires.

A very useful simplification of the brain is presented by Dr. Paul D Maclean, a distinguished brain researcher, chief of the Laboratory Of Brain Evolution & Behavior at the National Institute Of Mental Health in Maryland U.S.A.

In order to evolve, a species must first of all survive. The oldest programs in an animal's brain will be those closest to the necessities for survival;

It is based upon knowledge of how the brains of animals have developed over approximately the last 250 million years. Maclean suggests that we think of the present human brain as being composed of not one brain but of three separate brains, each of which developed at different times in man's evolutionary process.

These brains are the Reptilian Brain, Old Mammalian Brain, and the New Mammalian Brain.

DESCRIPTION OF THE INDIVIDUAL BRAINS

Reptilian Brain

The oldest and smallest brain called the *reptilian brain*. This brain is compared to the kind of brain possessed by agile reptiles. It is believed to be approximately 200 million years old. This brain has no speech beyond sounds & cries.

In terms of personality, the reptilian brain may be equated to an elderly person who happens to be very set in his ways, not too sensitive to what is happening around him, and apt to make oversimplified judgments: absolutely yes or absolutely no, very

good or awful, content or terribly unhappy.

Old Mammalian Brain

The second oldest brain is the *Old Mammalian Brain*. This brain is compared to the kind of brain possessed by the mammals which flourished many tens of millions of years after the initial reptile age. It is a far larger, more sensitive and sophisticated brain than its predecessor, and as such possesses many times its reasoning power. It enabled these animals to avoid the extinction that the dinosaurs experienced approximately 60 million years ago. This brain also has no speech beyond sounds and cries.

In terms of personality, the old mammalian brain may be equated to some middle aged person. It is more alert and much more discriminating. Whilst not as rigid as the older person, this personality is still that of a man who has developed accustomed ways of doing things, and any deviation from these ways requires much persuasion or pressure.

The New Mammalian Brain

The third brain, the *New Mammalian Brain*, may be considered as the latest and a very recent development in man's evolution. When referring to this brain, the terms *neocortex* & *cerebrum* are often utilized. It is far, far more subtle and resourceful than the old mammalian brain, and is many times larger than the earlier two brains combined. Almost all learning in formal education occurs

in the cerebrum. This encompasses all of the languages and symbols, written or oral and our ability to act, plan and review abstractly.

In terms of personality, the new mammalian brain may be equated to an extremely intelligent, highly sensitive young person, quite aggressive in apprehending the situations he is in, and far more open to considering and using new inputs and behaviors. He is interested in probing, testing and experimenting to learn more about his world, and willing to explore and so things simply because he hasn't done them before.

The Inter-Relationship Between The Brains

Nature tends to modify rather than to cast off old structures. The reptilian brain was retained even after the old mammalian brain evolved. And then this too was retained even after the new mammalian brain evolved. The new mammalian brain would take form over and around the two previous brains. The newest brain dwarfs the other two and accounts for approximately five sixths of the entire brain.

Nature tends to modify rather than to cast off old structures. The reptilian brain was retained even after the old mammalian brain evolved. And then this too was retained even after the new mammalian brain evolved.

A good specific example which aptly highlights the retention concept is the bulge representing the cerebrum or "little brain". It is a specialized

structure that coordinates physical movement and related to the initial reptilian brain. When we learn a new sequence of movements, we are at first clumsy. As we practice however, it is the cerebellum that gradually smooths out the muscular activity, and then stores it for later recall and use. An example is the older person who may still be able to ride a bike even if the skills had not been used for over fifty years.

As noted earlier, Maclean finds it useful to explain the roles of each of these separate brains in terms of personalities of a man at different stages of his life. Each of these brains and their corresponding personalities attempt to work together. As might be expected, constant conflict and contention must often prevail. Maclean stresses that our brain as a whole is not harmonious, but works through a precarious, constantly changing balance of these three personality types.

THE TRIUNE BRAIN RESPONDING AS A UNIT

The triune brain concept presented by Maclean, provides a useful model in understanding how our brain functions in leaning and reacting to different situations. He suggests that we think of the three brains as bringing in from the "outside" world information displayed on internal television screens. The input comes in, is displayed in appropriate parts of the brain, and is then interpreted by these and other parts of the brain. Some of the newer frontal parts of the brain may evaluate these images as it relates to plans & aims, whilst older deeper sections of the brain may be considering it in relation to past experiences. The images produced in the very old reptilian brain may be just very murky gross outlines and shapes. In pattern terms, it distinguishes only large

shapes and these in poor detail. Examples might be that this is a house, a tree or that is a car. The old Mammalian brain may receive a picture much improved in resolution and providing much more detail. It may register that the house has windows and a sloping roof. This image however is still greatly inferior to the modern large screen, full colour, well tuned receiver that the new mammalian brain or neocortex receives. On this screen, every detail of the house is clearly visible.

In the emotional area, a simple animal may make a decision between flee (fear) and fight (hate), with no choice in between. At the human end, these emotions have elaborated to many degrees: mind apprehension, nagging worry, dread, fright, all the way to outright terror. Hate can range from vague distaste through active antagonism to assault or even rage to kill.

Here, we are once again really dealing with pattern recognition and discrimination. In ordinary speech, one commonly discusses emotion as though it were unconnected with rational thought, and somehow a polar opposite. But it has long been recognized that in practice, emotion cannot be separated from the cognitive thinking. One feels fear because a situation has been recognized as calling for fear. To be angry at an insult, we must first recognize that we have been insulted. To mourn a lost friend we must grasp the pattern of death and its consequences.

As we look at the three-brain structure of humans, it becomes manifest that, in general, the old, more primitive schemata and programs and the cruder emotions are in the oldest brain tissue, and that the highly subtle pattern-detecting capabilities are in the newest, the neocortex. The old mammalian brain in between, acts something like a broker. It can be influenced from the newer brain above, and from the older one below,

and it can "take sides" either way. In humans, it is a brain much concerned with emotion.

Emotion as a word may lead us to think of love sorrow, poetic ideas, and the arts, but understanding its less ethereal aspects leads to consideration of blood pressure, oxygen use, and homeostasis or balancing of body systems. The oldest function of emotional shifts, it is now clear, was to change the setting of these systems. Maclean coined the word "biases" to describe the mind set that was being experienced.

DESCRIPTION OF THE TRIUNE BRAIN FUNCTIONING EFFICIENTLY

Consider a wallaby (a smaller native Australian marsupial of the kangaroo family) quietly feeding in a paddock. Its internal systems are biased at a low setting. But now the wallaby catches smell or sight of a dingo (Australian native dog) lurking in the nearby scrub. Cognitively, the wallaby's highest level of brain decides "that could be a predator in there". Internally, all levels in the brain become alarmed- new biases are being set and reset as more information is being processed. This is done, in all mammals (although the wallaby is not a mammal), primarily by means of chemical messengers moving through the bloodstream. The brain signals glands to release the appropriate alarm hormones into the blood and these lead to the resetting of a group of biases. The wallaby's heart rate increases, as does the breathing rate; muscles tense for action; digestion stops. The new biases ready the animal for action.

Now the dingo charges. The biases, influenced by further hormonal signals (the term hormone derives from

the Greek for "urge one"), push over to extreme settings. What happens in the next few seconds will determine whether the wallaby survives or dies, so a supreme effort must be made - energy will be used at a rate that can be sustained only for a few minutes. The wallaby leaps off in an all-out effort to escape.

Emotion as a word may lead us to think of love sorrow, poetic ideas, and the arts, but understanding its less ethereal aspects leads to consideration of blood pressure, oxygen use, and homeostasis or balancing of body systems.

The same resetting of biases, of course, occurs in the dingo. As its brain interprets the pattern to mean "that could be my next meal- it is getting away," the glands pour out the messages to prepare the entire body to extreme effort of attack. The success of the wallaby surviving will depend not just on its relative fitness, etc, but also upon how effective and efficiently it can reset its internal systems to take into account any change in strategies/ behaviors of the dingo.

HOW DOES THE BRAIN LEARN

Leslie Hart in "How the Brain Works", presented his Proster Theory. This theory centers specifically on the Triune Brain model and explains the learning process in terms of the brain evolution, nature and modes of operation. Later, in "Human Brain and Human Learning", Hart summarizes research indicating how the brain functions:

- 1/. We live by programs, switching on one after another, selecting from those that have been acquired and stored in the brain.
- 2/. As humans, we are far more dependent on programs acquired by the tens of thousands after birth, in contrast to animals that rely more on programs genetically transmitted.
- 3/. A program is a fixed sequence for accomplishing some end - a goal, objective, or outcome. Our human nature makes the working of a program pleasurable; the concept of some after-the-event reward is neither necessary or valid. But feedback is essential to establish that the program did work more or less as intended.
- 4/. We can only use those programs that have already been built and stored. What programs another person has, or many people have, has no bearing. If the person does not possess a program, efforts to force its use are absurd.
- 5/. We routinely use a three-step cycle: evaluate the situation (involving pattern detection and recognition), select the program that seems most appropriate from our store, and implement it.
- 6/. The abortion of a program - its failure to work - calls for recycling. When a high proportion of self-selected programs work well, confidence rises; when too many abortions occur, confidence is reduced and the individual may become poorly able to self select programs.
- 7/. Fully acquired programs, though laboriously built, have an automatic quality that can

easily lead one to forget that other individuals may not have acquired these programs.

- 8/. Learning can be defined as the acquisition of useful programs.
- 9/. Learning progress can be properly evaluated only by observing undirected behavior.
- 10/. Effective transfer of learning depends on using established programs in new applications and combinations. (Skill in affecting new combinations may equal creativity). The learner who can adapt established programs to new tasks, by seeing similarities of patterns involved, learns much more rapidly than one who cannot.
- 11/. In general, if we regard human learning and behavior in terms of continually asking "What program is being used"? sharp new insights can be gained, and many confusions avoided.

One quote this author suggest may adequately encompass all of the above is:

"Learning is the acquisition of useful programs"

RISK / THREAT: IMPORTANT FACTORS INFLUENCING LEARNING & BEHAVIOR

To a great extent, we humans have largely escaped the kind of life & death situation described above. It may be a daily event for less complicated creatures. As a pedestrian, we may have to leap for safety for the sidewalk when surprised by an approaching car. Similarly, as a driver, we may have to live relatively safe

lives that do not require abrupt resetting of our biases and such transitions seldom become necessary. However, we commonly turn to active sports, travel, gambling, business risks, new ventures, and "taking a chance" quite voluntarily, to put more excitement into our lives. On most weekends, sports stadiums fill the agony of defeat. On a still milder level, people engage in card board games, non hazardous activities such as tennis, or bowling where competing tends to move the biases to a higher - but more comfortable level. Or we may challenge ourselves with puzzles, self imposed tasks such as jogging or choose a game of golf which has been deliberately contrived to be full of trials and obstacles.

The triune brain concept makes sense of these familiar observations. Our oldest, reptilian brain still holds its place in our heads. It was, and to a large degree remains, a survival brain,

We must note here that the difference between voluntarily accepted and chosen risks, and externally imposed hazards. Being mugged on the street, or sent into armed combat in a police action or war, brings one back to the wallaby and the dingo. In children, we can observe readily the gleefully selected risk (eg. climb this tree, wade this puddle, walk along the tall wall etc.) that involves physical challenge. Similarly, we can observe them accepting more cognitive challenges (that of course involve physical activities) such as putting together a model, learning to operate a typewriter. What risks a person will want to take and to what degree is clearly a highly individual matter, with children as well as adults. That there exists a deep human need to

select and take risks seems hardly arguable. What is of note however, is that this same need is rarely met, when in instructional situations, the students are directed and coerced to take risks not of their choosing. Risk becomes threat.

The triune brain concept makes sense of these familiar observations. Our oldest, reptilian brain still holds its place in our heads. It was, and to a large degree remains, a survival brain, attuned to crude wallaby/dingo emergencies, and possessing perhaps a few dozen schemata or ancient, deeply laid programs. The middle of the three brains, the old mammalian brain, has much concern with the elaboration of emotions, with more subtle and complex adjusting of biases. The neocortex has the job of interpreting situations, detecting patterns to varying degrees of discrimination. By and large, the newest brain makes the "cognitive" decision as to what circumstances are being dealt with and what needs to be done, and the old mammalian brain (limbic system) resets the biases appropriately. In extreme situations, the reptilian brain takes over, as in great rage, abject fear, or panic flight. Most adults lead such sheltered lives that we rarely experience this depth of emotion, though children may.

PHYSICAL EXPRESSION OF EMOTIONS

In Animals

A cat, approached by an aggressive dog, will raise its fur, arch its back, and strive to assume a stance that increases its physical height. Although it is most probably a bluff, the potential attacker may experience some re-biasing to assess whether further approach might result in a swift swipe of claws. If the dog was fully expecting such a response to evolve during the confrontation, its

internal programming might very well have included the behavior to counter-act this phase and it becomes just one part of a practiced sequence. However, if the cat did something totally unexpected, like crouching down in a relaxed-looking position, the pattern that the dog has expected to evolve has taken an unusual turn. The feedback expected has not been forthcoming to support the continuation of the proceedings, and so immediate re-biasing starts to occur. Very often the dog will stop altogether because it is stunned - the program it was using was aborted and no programs were readily available to readily replace it. The uncertainty created must be resolved before another program is selected to act upon before recommencing the attack.

In Humans

Recall a situation where you greet a friend and you quickly become aware that something is troubling them. Often nothing need be said - we have been interpreting our friend's non-verbal cues.

When threat is perceived, the various levels within the TRIUNE BRAIN operate differently, at different speeds, and with different outcomes

Humans are social animals and have found it beneficial to live in close quarters with each other for thousands of years. Social courtesies and manners have developed to encourage a harmonious climate. Reactions to confrontation can be marked as in the cat/dog situation but more often, the signals are more subdued and subtle. These may include changes in eye movement and pupil size, in breathing, in muscle tension and posture. Although it is believed

that the older brain greatly influences the emitting of the signal, the neocortex can override this and change the response to some degree.

It is widely recognized that people behave in a primitive manner in times of panic, stress or anger.

Similarly, although the older brain structures can readily interpret open aggression, it is only the larger sophisticated neocortex that has the ability to detect fine pattern changes and interpret their hidden meaning or agenda.

Is there some tie in between the fact that it is easier by far to fa-jing with the head in a forward position and a 'C' shaped spine?

When threat is perceived, the various levels within the TRIUNE BRAIN operate differently, at different speeds, and with different outcomes. Although the reptilian brain is small and capable of making only crude decisions, these responses are made very quickly. The old mammalian brain is much more complex and able to process more intricate information and patterns. It can store and execute many more programs than the reptilian brain but speed is compromised. On a far grander scale, the huge neocortex with its relative immense potential for pattern discrimination, storage of programs and control of responses, is very much slower. Quick action decisions, particularly when under threat, are almost impossible. Consequently, it has to rely upon the older mammalian structure when speedy survival decisions are needed or by a dire situation when the body is being

hurt, the reptilian structures would be imminent.

DOWNSHIFTING: TRANSITION TO SIMPLER BRAIN RESOURCES

This is the term Hart introduced to describe the transition occurring in the brain when we are placed under threat. The full use of the powerful neocortex is suspended, and the brain transfers control to the faster acting simpler brain structure. The extent of downshifting will depend upon how acute the threat is perceived to be.

TAIJI & THE TRIUNE BRAIN

Trigger switches

- 1/. Why is it that one cannot effectively use fa-jing (explosive energy) with one's eyes open?
- 2/. Is there some tie in between the fact that it is easier by far to fa-jing with the head in a forward position and a 'C' shaped spine?
- 3/. Before the gorilla attacks, if the problem is at a distance, a display of bluff is acted out. However, when attack is imminent, a position is assumed where the gorilla invariably drops into "an old man posture" (ie centre dropped, 'C' spine, lateral muscles spread and peripherals projecting to the front, eagle vision) in preparation for attack/defence.

- 4/. Does the gorilla attack the peripherals or work intensely the centre?
- 5/. Is refocusing using "eagle vision", where only the body space of an opponent is observed, a major cue for the brain to switch from the later mammalian brain modes to the primeval reptilian brain which operates effectively in gross outlines and shapes, and in basic flight/fight for survival mode - the body reacting naturally to protect itself without interference or inhibitions replaced by the 'higher thinking' brains?

De Bono, in "Six Thinking Hats" discusses the concept of assuming different "thinking hats" which result in the roles that are characteristic with these hats also being assumed. He proposes that these hats could become conditioning triggers that alter chemical balances in the brain. The thresholds and sensitivities of the nerve units in the brain are much altered by their bathing chemicals. A change in these chemicals results in the stabilization of a different pattern of thought operating in the brain.

In a potentially dangerous situation, we train to assume the "old man stance."

It is widely recognized that people behave in a primitive manner in times of panic, stress or anger. De Bono suggests that this may be because the brain is so rarely under these chemical conditions that there has been no chance to acquire any of the appropriate complex reaction patterns which may be desired. This alone indicates a very good reason for training people under such emotional conditions.

In a potentially dangerous situation, we train to assume the "old man

stance." (only those studying the Montague System, would know about this). It may be interpreted by an unknowing aggressor as a stunned but contemplative reaction to their input. They may be feeling over-confident as they think the potential victim is trying to fathom out (ie in the neocortex mode) what is happening, whilst they are internally aware that their own body is all hyped up and ready for immediate action. Training to assume the "old man's stance" in as many simulated stress situations should start to act as a trigger to stimulate those chemical changes that the brain might expect.

Editor: *The above article has come about from Randell training in the Montague system. He has made some enlightening discoveries from science that encourage us to continue with this system of fighting and getting back to the reptilian brain part of our triune brain. Some very simple ways of doing things causes this to happen and can become dangerous in a class situation as the attackee becomes like the wild animal, without fear, just survival to think about.*

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WHAT'S IT REALLY ALL ABOUT?

From Greg Crockett. Head Instructor:

College of Internal Arts.

To be truly honest with ourselves, we must always be re-appraising our actions, motives & intentions. The wisdom that comes with age & experience, if unrestricted, will demand this. To look back on life in general, we must be able to see both the right & the wrong. Usually when we've made past decisions there was plenty of emotion involved, when we look back, a little more detached from the situation, we can hopefully see the mistakes we have made. Slowly, as time progresses, we find a way of dealing with the ups & downs of life & those around us that sometimes cause these fluctuations, in spite of thinking they are acting responsibly.

Aside from what I get out of taiji, which is an extremely personal thing, I feel that the principles of push hands can be applied to any & all situations, by those who are prepared to lose a little in order to gain a lot. Not just yielding to situations but rather developing an attitude towards others that allows us to find our own way & respect those around us for theirs. There are many things in life that don't really matter, things that we are best to let go of. Push hands allows us to find another way, rather than meet force with force, head on. However, this can only be achieved through the right attitude. We all have our own special qualities that need to be appreciated by others & it is this that sets us all apart. Do you think you have the attitude that lets others live the way they choose, despite your own ways?

Some people in the martial arts only see it as a vehicle for learning to fight. I too, in the early days used to feel this way. Through time spent alone assessing my life & training, I've come to an area that I feel to be more fulfilling than simply learning to fight. From here the view is grand. The problem with this realization is that one usually has to endure great hardship & extremes, to see that maybe life should be a little less self-centered than what we like it to be.

For whatever experiences bring us to stare in the mirror & see ourselves for the way we are, it is truth alone that will make the change.

Aside from what I get out of taiji, which is an extremely personal thing, I feel that the principles of push hands can be applied to any & all situations

The perseverance of training, has for me, been the key to unlocking the truth about myself & it's the continuance of this that brings me greater self-knowledge & a chance to restore balance in my life & all those I encounter. But I guess we have to go through imbalance in order to appreciate its disadvantages.

My philosophy on life is limited, as the further I get down the track, the further away I seem to be from perfection. The more I live it seems the less I know. I do, like many, have insights which can be beneficial to students & none of which are too profound. The good thing about taiji

is that it's an art that requires a lifelong devotion simply because it becomes a way of life. Self-discipline, sacrifice & patience, just three of the virtues needed for possibly attaining what the internal arts have to offer. As I said previously, I used to study the martial arts to learn how to fight, now I study taiji so that I don't have to fight. I think that the more personal your training becomes & the more of it you do, the more sensitive you become to the world around you.

This awareness of energy can help to avoid possible situations & dissipate conflict. I never used to agree that it took more courage to walk away from a situation than to stand & fight, I guess now I've got more courage.

From a more prevalent point of view, I've become so much more aware of the balance within my own body & attune to the ups & downs, that I feel more advanced in the self-healing area, that is, preventative as well as treating. I've come to a stage where I'm learning about requirements & trying to act accordingly. This is not always easy but neither is it a struggle as before.

I've become so much more aware of the balance within my own body & attune to the ups & downs, that I feel more advanced in the self-healing area

Having recently left the big city, for a sleepy little country town & following dramatic upheaval in my life, further revelations have occurred to justify

continued practice of taiji. I'm now in an environment that is conducive to the way I wish to live my life, though being a demanding sort of fellow, the road hasn't been too easy & striving for perfection, along the way, I've unfortunately trodden on some toes.

Having always been concerned about the well being of my own students & peers within the martial arts community, I can't help but feel, that regrettably, some have missed the point. The spirit of the warrior is indomitable & enters into every facet of their life & for the life of me, I've not yet found a solution to this problem. I know some very tough, hard Karate people, who although contradict my opinions on fighting & healing, have found the true spirit & essence of a martial artist.

The spirit of the warrior is indomitable & enters into every facet of their life

There is just so much unjustifiable hostility in the martial arts that one wonders what was missed in the transmission of the teachings. The way I see it, is that the antagonism & jealousy that bellows from some, is simply from the ignorance & fear of not searching for the truth & perfection of their own character. However, these internal objectives cannot be met until the external walls have been broken down & the physical boundaries have been explored, understood & righted.

Talent will not replace hard work, it will however expedite ones journey. Though it should be remembered that we are all equal & there really is no such thing as senior & junior, he who acquires the skill first is senior. The attainment of skill in technique is of course a prime objective but the highest level is for the person willing to search for the way or the truth. It is this person who will train hard & show benevolence to his peers. He

understands that the potential lies within his heart & will only come out when he commits himself to his training.

knowledge can only be discovered through dedicated training & that the wisdom to which he aspires will only be tempered in the fires of experience.

He finds that knowledge can only be discovered through dedicated training & that the wisdom to which he aspires will only be tempered in the fires of experience. He knows that he will never succeed because he becomes aware of his insufficiencies & he relinquishes all thoughts of pride & strives for that most admirable trait of humility. This is the true spirit of the warrior. The deadliest enemies of this warrior are selfishness & egotism.....lose it in order to gain. Thomas Edison said that genius was 1% inspiration & 99% perspiration, there is no substitute for determination & the seizing of chance. It is only the fool who believes that after failure he will have another opportunity.

So train everyday & strive to be true to yourself, for what you do today will determine what you will become tomorrow...This is what it's all about!

Greg Crockett teaches in the Northern Rivers District of NSW Australia. A member of the WTBA, he also has a 2000HD! And is a musician and audio engineer. He runs Taiyo Publications which has a range of martial arts equipment. *For information about this equipment, write to him at P/O Box 1174 Murwillumbah NSW 2484 Australia.*

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Self Defence: Training Vs Reality

By Michael Babin Ottawa Canada

Teaching or learning effective self-defence concepts and tactics is a difficult proposition at the best of times, no matter what your training and experience. Being able to rely on your martial training, if you ever have the misfortune to have to use it against a real attacker, is even more problematic.

Stress does funny things to even the most talented. Years ago, I had a friend who was a recently promoted black belt in Tae Kwon Do. This young man coup mop the floor with just about anyone he sparred with at his dojo.

The first time he competed at his new rank in an inter school competition, he froze when the match began and promptly lost a front tooth to his opponent's first technique. It was no consolation that the winner was disqualified for excessive contact.

Stress does funny things to even the most talented.

My friend's skill levels were no different that day; the only difference was his reaction to the stress of being a black belt; or fighting an unknown peer from a different style; and, of being in a contest in front of a crowd of spectators.

If competition can make a skilled martial artist freeze; how will a real assault affect him or her?

Sadly, there are no hard-or-fast answers for the average T'ai Chi practitioner who is interested in learning self-defence skills. Until you

are faced with sudden danger, real or imagined, you don't know how you will react -- no matter what your skill levels.

This is especially true if your training has not included some elements of stress; i.e., being startled by verbal abuse or sudden shouts, sparring with contact, learning to deflect or neutralize full-power attacks.

Since beginning to train and teach T'ai Chi, I am happy to say that I have not had to use my physical combative skills. However, I have discussed many "real" incidents with police officers; witnessed several; and, have maneuvered my way out of a number of situations that could have deteriorated badly if I had reacted differently to the aggression thrown my way.

I'd like to analyze the fights that I've witnessed most recently for the benefit of those who have little or no direct or indirect experiences with the ugly side of human nature. While there is always a danger in generalizing about violence, the following incidents are fairly representative of what can happen "on the street".

INCIDENT ONE:

I was walking with an acquaintance in a rough side of town. As we passed a recessed doorway leading into a bar, my friend was punched in the temple and knocked out by an unseen drunk looking for "fun" with whoever was handy as he was leaving

the bar. The attacker re-entered the bar, losing himself in the crowd.

Sadly, there are no hard-or-fast answers for the average T'ai Chi practitioner who is interested in learning self-defence skills.

INCIDENT TWO:

An employee of a local McDonalds chased a burly, obviously intoxicated man out of a restaurant. After a few moments of posturing and yelling at each other on the sidewalk, the employee rushed into range, threw a punch which connected and knocked the other fellow down. The victor then proceeded to kick the loser until he yelled that he'd had enough.

INCIDENT THREE:

As the victor in the previous incident turned to re-enter the restaurant, another man (friend of the loser?), darted out of a nearby building and kicked him from behind in the area of the kidney, knocking him down -- only the arrival of the police prevented the new victim from being kicked senseless once he was on the ground.

Let's look at the martial factors common to and different in these three incidents.

TECHNIQUE

In two examples, a single punch was the initial and decisive method of attack; in two examples, this was followed up by a crude, and effective, use of the feet. In one incident, a kick to the back was the decisive factor and would have been followed up with more such blows.

PREPARATION

In two cases, there was no preparation time for the actual violence; both involved unexpected and decisive "first strikes" which caused the "good guy" to be defeated and hurt.

DISTANCE

In all three cases, the real violence, as opposed to the posturing/yelling, took place at extremely close range.

LIGHT

In all three cases, the incidents took place at night, with low light levels which hinder tactics based upon clear vision.

DURATION

In all cases, the combat phase lasted only a few seconds; all three were decided essentially by the first effective technique.

ASSAILANTS

In all three incidents, the aggressors were male, relatively young, strongly

built and with some obvious experience in fighting.

OTHER FACTORS

In two cases, the aggressors were obviously intoxicated which made them less likely to de-escalate the violence and more impervious to pain.

ANALYSIS

Real violence springs seemingly out of nowhere and usually when you least expect it. The first one or two effective techniques usually decide who is the victim and who is the victor. Nor can you always avoid violence by "minding your own business". My buddy was minding his own business when he was slugged by the drunken stranger.

However you approach your internal training in terms of goals and interests, please don't assume that the skills you've gained will automatically work against someone your own size, or larger, who attacks suddenly and with determination.

If you're not used to getting hit, the first blow will probably hurt/shock you enough to leave you open to subsequent blows from an enraged, drunk or experience attacker.

Unlike the movies, where fights go on for what seems like hours, real violence tends to start and be over before you can analyze what is happening. Kicks are rarely used unless with an element of surprise or to finish someone who has been knocked down.

It is easy to get carried away with feelings of spiritual or tactical superiority when doing a martial art, especially an internal one. This is especially true if you only train in push

hands or limit your sparring to no-contact.

However, the "good guys" don't always win in real life and moral superiority is small consolation for a beating that leaves you (or loved one) psychologically or physically maimed.

There are many legends about the old Chinese master who allows himself to be beaten passively by the gang of laughing ruffians. When they leave, he gets up as if nothing had happened while, over the following days, the ruffians are all incapacitated by injuries caused by the beating they thought they were giving their victim.

Having had the experience of striking a modern-day master or two with stiff force, only to have it rebound painfully into my limbs, I will admit that there may well be something in such a tale. However, most of us aren't capable of such marvelous demonstrations of passive resistance!

If you train in an internal martial art for spiritual or health reasons only, that's fine but please don't think that the benefits you find through solo form and qigong will somehow also bring salvation if you're ever attacked.

CONCLUSION

No-one, no matter what their skill level, knows how he or she will react until they are faced with real danger. The expert may freeze and get injured by the wildest swing; the relative beginner may instantly defuse the situation with a few calm words or a simple tactic.

Sadly, if you want to maximize your self defence skills, you have to practice accordingly. In combat terms,

relaxation means not panicking if struck or suddenly forced to fight and using effective tactics **immediately**.

I find it difficult to be patient with those T'ai Chi students and instructors who I meet who obviously believe the tales they tell of "developing qi projection power" or not needing to learn combat tactics because they know how to stick and neutralize. When you touch or push such people, they become annoyed and accuse you of having used force! They might be better off asking themselves why the use of force succeeded!

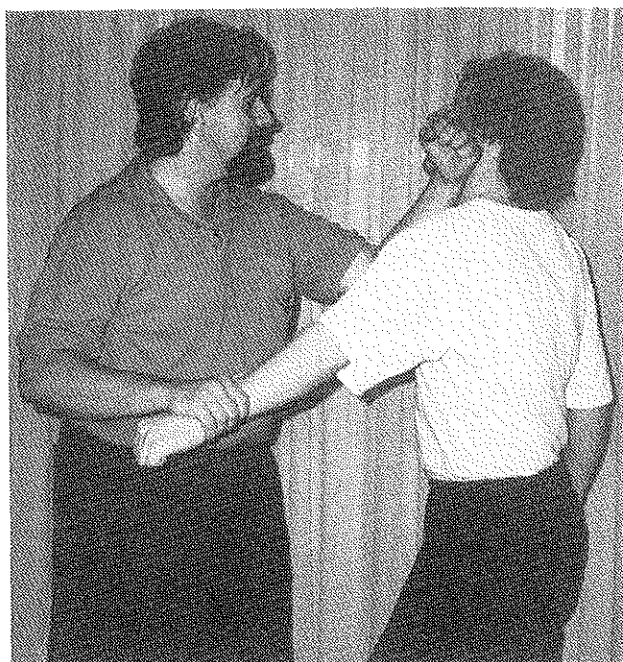
It can be a painful surprise to find out how little muggers and brawlers care about your spiritual or "internal" development.

No martial training can guarantee that you will be able to successfully defend yourself against any aggressor. However, such training should give you a "fighting chance" and, properly taught, T'ai Chi Ch'uan is an insurance policy that also pays dividends in the form of good physical, emotional and spiritual health.

Michael Babin is a founding member of the WTBA and is a writer/author of some note. His most recent book, "T'ai Chi Ch'uan, The Martial Side" has just been published by Paladin Press and is available from them for US\$16.00. Write to P/O Box 1307-2HK, Boulder CO 80306 USA. Erle Montaigue has written the foreword and his stamp of approval accompanies this book.



Michael Babin Using Small San-Sau Low Block, Photo No.1



Michael Babin Using Small San-Sau P'eng, Photo No.2

DEADLY ALLIANCE

By Ken Chambers, England

Got a light mate?" "er, no sorry I don't smoke".

He looks straight in to your eyes, expressionless, a big right fist comes hurtling your way.

A quick reflex action, your left hand brushes up the outside of his arm and your left palm slaps down onto (gall bladder) gb14. Fight is over.

Very impressive, but does it really work? Can we safely test the dim-mak strikes?

Yes, we can. With the added bonus of making your classes a little more interesting and learning more about acupoints, meridians and muscles.

We can test the effects by a technique called "muscle testing". This is a system Dr. G. Goodheart of the U.S.A. came up with in the 1960's. Putting together chiropractic and oriental practices and calling it "Applied Kinesiology" I won't go too deep as there are volumes about this subject and very interesting it is too. Here, I put my knowledge of this subject to the Dim-Mak. The following muscle test is useful for most Dim-Mak strikes at a basic level.

Have your partner stand in front of you, and take a hold of their left or right wrist. Raise the arm straight forward to shoulder height. Turn their wrist so that their palm faces out to the side. This isolates the pectoralis major clavicular from its muscle group. Without any force from either you or your partner, you show the direction of the arm in the test, which is down and towards the groin. Now put the arm back to the extended position and tell your

partner to hold while you press the arm downward and to the groin.



Photo No.1

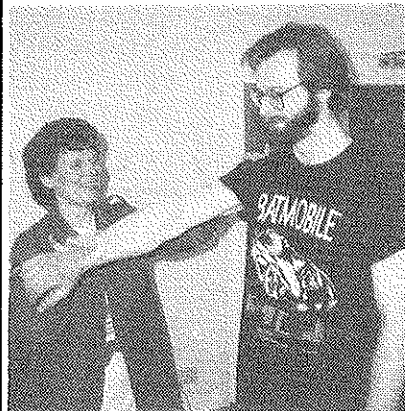


Photo No.2

It is important just to test for the resistance of the first two or three inches of the test. If the muscle is strong, you won't move the arm. If the muscle is weak, your partner won't be able to resist the range of movement. You should both feel the weakness.

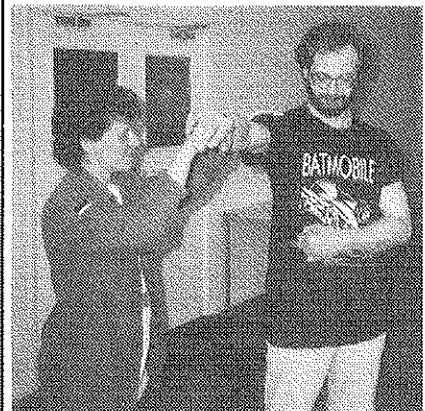


Photo No.3

A strong muscle indicates that qi is flowing through that meridian sufficient enough to keep that muscle strong. Although there is a specific muscle test for each meridian, this test serves its purpose for most of the strikes at the basic level.

So first we test our partner making sure that they test strong. Assuming the test is strong, your partner throws a right punch. You block this with your left hand. Brushing up the back of the attacker's arm. This is against the natural flow of qi. If you test now, the arm will already be weak. Next, you slap your right hand down on GB14. (Just above the eyebrow in the middle about one inch). Testing should show a very noticeable weakness. Now do the antidote, pushing up on GB20 (back of the head either side of the back bone under those lumps just above the neck on either side.) Pressing in on GB21 (right on top of the shoulder, that sore spot) also a little slap and brush away on same. Test: firm as a rock! See Photo No.1 for the 'before position of the

arm' Photo No.2 for the after dim-mak gb14 strike.

Now test the effect of a multi strike. Your attacker's punch leaves open the inside of his arm. You strike PC6 (neigwan, about one palm's width up on the inside of the arm from the wrist) in a blocking motion towards his wrist, which is against the natural flow of qi, at the same time strike to ST9.



Photo No.4

(EDITOR'S NOTE: What Ken means here is that you do not actually strike to st9! as this is a death point. He means that we must perhaps just poke it very gently!)

Test should show a greater weakness. Using the antidote GB20 & 21 also knock three times on the reverse of neigwan, the arm should test strong again.

A MORE INTRICATE TEST

Your attacker punches with his right fist, you block the inside of his arm with an upward motion, **with** the flow of qi and strike GB14 (gently!) with an upward blow. This brings a rush of qi to the head. You test for weakness. Do the antidotes, pressing GB20, inward and pulling down, same with GTB21, pulling qi down. Testing

again should show the arm should be strong, but because we over energized GB14, we test for that.

We do the same test, but with your partner's free arm, keeping his elbow to the body, place his forearm across his body, with fingers touching the bottom of the rib cage. This is the gall bladder alarm point. See Photo No.3. With his free arm in this position, do the muscle test; it will probably be weak, since we over energized GB14. To make the correction (to weaken) we first locate GB38, on the ankle and small intestine (SI5) 5 on the back of the wrist on the little finger side. See photo No.4. Hold these gently with the finger tips until you feel the pulses synchronize, usually about 30 seconds. Then hold gently with finger tips GB44 on the corner of the fourth toe and Large Intestine 1 (LI1) on the outside of the index finger where the finger nail comes out. Hold for 30 seconds. Test with the free hand on the alarm point, and then normal. Both should test strong.

You will notice the more Dim-Mak points you strike in one attack, the weaker the muscle tests will be, also the harder to strengthen. Try the tests on a student without telling them what you are doing, or what to expect. It still works and rules out auto suggestion. Also keep in a neutral frame of mind so as not to influence the test. Remember to tell the one being tested just to hold. If the muscle wants to blow, let it. Don't bring in other muscles to help. Same with the tester, just test the first two or three inches. Don't try to overpower it, if it is weak it will blow. If it is strong, it will hold.

Now we go for a full internal strike. A word of caution. Do not take this too lightly, especially if you practice 'Yin Gong', 'Nei Kung' or 'Bao Tao' systems where you develop highly focused concentrations of qi. Not forgetting a Nei Kung iron palm system, which is one of my special inter-

ests. Again, do not over do this next on to excess.

The attacker throws a left punch, you block this with a brushing block up the attacker's arm. You also mentally do likewise with your mind. Your right hand attacks to GB1 (just at the corner of the eye) then to CV20. Again, you mentally attack at the same time. Now, test to see the difference and do the antidote. Rub gently GB1 the opposite way to the strike. CV20 has no antidote espe-

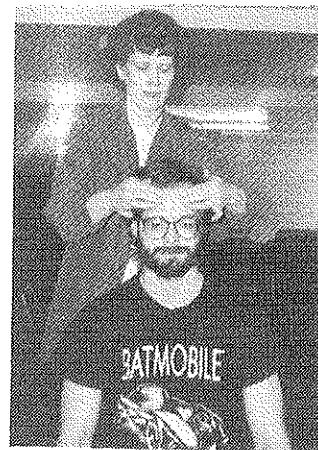


Photo No.5

cially if hit hard, which you must never do in practice. Follow this with another test. If still weak, (GB14 are also neuro-vascular holding points), See Photo No.5, very gently touch both GB14 and lightly push the skin up and hold for a few seconds until you feel a slight pulse. This is not related to the heart beat, but with the very minute capillary bed in the skin. Hold until both pulses are synchronized. The test should be strong. Do the same block and attack from a short distance without even touching your partner. Do it with just your mind. Your partner still throws a punch. If your qigong training is developed enough, the test will prove to be weak. Do the antidote from a distance, don't touch your partner, the test will be strong.

If your partner is still weak, do an accumulative qigong technique with him to get the meridians running. Always leave your partner strong. We have covered this at a basic level, but I always say, "basics are the most advanced techniques".

I hope this adds to your enjoyment of dim-mak, also a safer training environment which should also be strived for.

Ken Chambers has been practicing the martial arts for over 20 years. He holds 2nd Dan in Kamishin Ryu and is an Isle Of Man Karate Federation Instructor. Member of the C.N.C.K.I. Founder & Chief Instructor of "Internal Martial Arts"

Write to Ken C/- the Magazine & we will forward your letters on to him in England.

In Memory Of Steve

By Erle Montague

"One's students, the special ones, become like one of our children."

This is what *Chang Yiu-chung* said to me once.

This is true, a real instructor holds nothing back and is delighted when his students finally understand what it's all about. And his students **do** become like family to him.

It was this way with one of my students Steve Hurst.

Steve was the Chief Instructor in the North Of England for the WTBA who died suddenly in June 1992.

Steve was only 43 years old and had a "dedicated to him" group of students who are equally as shocked as I still am at his death.

One thing that will stick in my mind was said to me by Steve as he was leaving Australia after his first and only training visit to me. He said.

"If anyone asks you, tell them you're my friend".

This was typical of Steve who's wit was as British as his accent. Absolutely no bullshit with Steve, he would call a spade a spade and if the truth hurt, then stiff. A more dedicated Taiji practitioner one would not find and a more dedicated student one would be hard pressed to find.

Steve will be remembered by all of his students and by myself. The chapel was full to overflowing at his funeral. Goobye Steve, look after us.

One last word from Steve. I'm sure he'll be thinking this.

"Yes, I know, had to bloody die to get on front cover didn't I!"

Bill Barnes, Steve's leading student and one of my students will be taking Steve's classes in Manchester. Steve taught Bill well and the classes should not suffer from Steve's passing, and in a way, I guess Steve will live on in his classes under Bill Barnes.

The Taoist Column