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# COMBAT & HEALING

The Magazine Of The W.T.B.A. & The Erle Montaigne System Of Fa-Jing Ch'uan

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## ABOUT THE COVER

Allan Williams, the WTBA's chief of training seen here teaching in Wales in December 1995.

Tron Erik Tomtum one of our graded instructors from Norway. Tron is known as the gentle giant, and upon meeting him you will know why, a gentleman who you have to almost stand on tip toes to shake his hand!

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It's still just as dangerous as it always was.
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## Recommended Reading

Australasian Fighting Arts magazine  
POB 673 Manly NSW 2095 Australia

Write for subscription rates. Erle Montaigne has his own column in this magazine.

Has been running since 1973.

## D'AO MAGAZINE

Kolibri Verlags GMBH

Bartholomaeusstr. 57 B

Hamburg 22083 Germany

One of the best Magazines on Alternatives. In German.

## Dim-Mak:

## Stomach 9 Revisited:

*Erle Montague*

*(Taken from the forthcoming book by Erle Montague and Wally Simpson called "The Montague Encyclopaedia Of Dim-Mak". Soon to be published by Paladin Press in the USA.*

**T**he old ST 9 knock out. It's still being done on people by irresponsible people to show off, to show how good they are etc. So I thought that it would be time, again to write about some of the aspects of this intriguing neck strike.

When some martial artists began to show how sensitive ST 9 was some ten or 12 years back, medical personnel were horrified that martial artists would strike anyone in the neck at ST 9 in demonstration. Back then, I was one of the only people to write of the dangers of striking to this point and my opinion has not changed one bit. It is still just as sensitive and just as dangerous. Death can occur several years later from stroke caused by the disintegration of the internal lining of the carotid artery. The heart may not start again when ST 9 is struck.

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**medical personnel were horrified that martial artists would strike anyone in the neck at ST 9 in demonstration.**

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Back then, no-one even knew what this point was called, they just knew that a strike to the side of the neck caused a knock out easily. I have seen articles written as far back as 1946 in Strength and Health magazine about a strike to just under the jaw on the neck which was not very hard and which knocked out a very famous strong man

back then. Not many, if any, knew why this strange phenomenon occurred. The internal martial arts, when taught to their fullest taught us that a strike to this area was to an acupuncture point called 'Stomach 9'. Just under which was the "carotid sinus", a handy little thing which when struck or in the presence of high blood pressure would cause the heart to either slow down or to stop completely. As more and more martial artists got onto this little number, more and more would show off at demonstrations by knocking out the largest, most decorated (as in karate gi's and badges etc.) man in the room with ease. Not one of these people however, would ever show this strike in a realistic situation where the attacker was actually trying to get him!

Some even had for instance, large grapplers sit on them on the floor and then a quick strike to the neck and the grappler would release the hold etc.

Now it is 1996 almost and there are a whole new brigade of sitting duck, neck strikers, all showing how good they are at knocking sitting ducks out!

It has been my goal to inform martial artists that they must firstly have the ability to fight, before they can use any type of point striking, and I don't just mean tournaments. You can be the holder of hundreds of titles in the ring and still not know how to fight! We now see martial artists who have been practicing a very basic martial art for fifteen years, being graded to 8<sup>th</sup> dan and master grades after having learnt some of these strikes in a couple of years. After having practiced their own martial art for fifteen or so years at a very basic level, they then take a quantum leap in ex-

pertise by learning a couple of neck strikes. They still can't move! But they are now 8<sup>th</sup> dan! Still can't defend themselves.

Dim-mak, ie., the whole martial art, takes 3 lifetimes we are

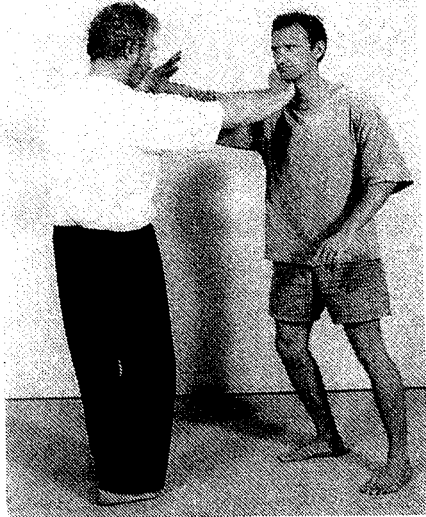


Figure 1

told! That's how complicated it is. So now I will revise the ST 9 point strike in the hope that martial artists will not be so in awe of a so called master who knocks them out in a demonstration or workshop or seminar. My advise to you all is **DO NOT ALLOW ANYONE TO STRIKE YOU IN THE NECK ANYWHERE!**

ST 9 is one of the major Dim-Mak points. It is easy to get to, its effect is devastating ranging from knock out for a light blow to death for a heavy blow. ST 9 is situated right over the *carotid sinus*. The carotid sinus is a *baroreceptor*, whose job it is to detect an increase in blood pressure. When it detects this increase, it sends a signal via the vagus nerve of which it is a part, to the *vasomotor* centre of the brain, which initiates a *vasodilatation*, and slowing of the heart rate to lower the blood pressure to normal.

## VASODILATATION:

A widening or distension of blood vessels, particularly, arterioles, usually caused by nerve impulses (as in the case of a strike to ST 9) or certain drugs that relax smooth muscle in the walls of the blood vessel.

## VASOMOTOR CENTRE:

A collection of cell bodies in the medulla oblongata of the brain that regulates or modulates blood pressure and cardiac function primarily via the autonomic nervous system. The carotid sinus is a pocket in the wall of the carotid artery at its division in the neck.

Other people have knocked themselves out when they have turned their head suddenly because of a hypersensitive carotid sinus.

## Carotid Sinus Reflex:

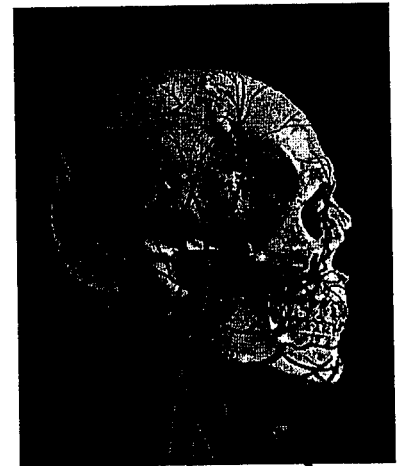
The martial artist is concerned with a phenomenon called *the carotid sinus reflex*, the decrease of the heart rate as a reflex reaction from pressure on or within the carotid artery at the level of its bifurcation. This reflex starts in the sinus of the internal carotid artery.

## Carotid Sinus Syndrome:

It is a temporary loss of consciousness that sometimes ac-

companies convulsive seizures because of the intensity of the carotid sinus reflex when pressure builds up in one or both carotid sinuses. (Or from a strike). This syndrome can be caused to activate artificially by striking to the area of the carotid sinus, ST 9.

I have done extensive research on the carotid sinus, seeking out the most knowledgeable people in the world. I wanted to know exactly why a person would black out when even sometimes only stroked in this area. Other people have knocked themselves out when they have turned their head suddenly



Common Carotid Artery

Internal Carotid Artery

because of a hypersensitive carotid sinus. In striking to ST 9, we fool the brain into believing that deadly high blood pressure is present, and in many cases, high blood pressure *is* present when struck in this area because of the carotid artery being pinched.

My research told me that this was not a point to be played around with as many people were doing at that particular time. Some people discovered that they could affect an easy knock out by striking to this part of the neck, however, none

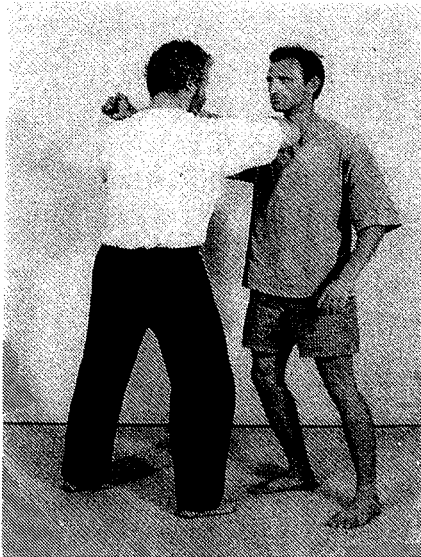


Figure 2

knew why the KO occurred. Nor did they know the dangers of such strikes, usually done to show what good martial artists they were, purely for ego. I wrote an article back in about 1987 showing the dangers of such strikes and exactly why the KO occurred, the first such article, I believe, that showed the medical implications of such a strike. It was my research in fact that introduced the martial arts community to the fact that this point was in fact ST 9. Nowadays, everyone uses the name of ST 9 to indicate the knock out strike to the neck. Since then, martial artists have been a little more careful when executing these knock outs. But the knock outs should never be done just to show off, they should only ever be used in a self defence situation as the dangers are great. For instance, a recipient can die several years later from stroke by the internal wall of the carotid artery slowly disintegrating, hence the *delayed death touch* phenomenon. The martial artist is able to use a very normal and known about medical procedure for his or her advantage. Many doctors will perform the procedure of tweaking the carotid sinus using the finger tips in order to bring the

blood pressure down. However, this procedure is only done if the patient is about to die from high blood pressure! It is a very dangerous procedure!

One of my students in Argentina is also a 'Master Surgeon'. He and his team were performing an operation on the carotid sinus to remove a tumour! However, when they even so much as touched the sinus, because of the tumour, the heart rate dropped dramatically, which was seen on the heart monitor. So they were in a dilemma about how to operate without killing the patient. This just shows the sensitivity that the carotid sinus has.

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This point also has an affect upon emotional energy and in the long run will cause the recipient to have a 'detached' feeling or floating,

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This point also has an affect upon emotional energy and in the long run will cause the re-



Figure 3

recipient to have a 'detached' feel-

ing or floating, a dis-connection between head and body.

### Set Up Point:

There are really only three set up points for ST 9. The first one is Neigwan or PC 6. I have experimented, under control situations, and have found that the ST 9 shot works anywhere, any time, however, by using the set up of neigwan, the knock out is affected using much less pressure. PC 6 must be struck either straight in wards or with a slightly towards you direction. In fact, many researchers are now finding reasons in their karate katas for instance for certain movements that were hitherto seen to be silly or to have no reason.

The other set up points are LU 8 and HT 5. These are usually activated by grabbing the wrist and jerking violently thus draining qi from the body.

### Antidote:

The antidote to a ST 9 shot is to squeeze GB 20 in back of the skull upwards into the head which will bring Yang qi back into the head. If of course the recipient has been knocked out and the heart has not recovered, then you must use C.P.R. and failing that, you must use one of the heart starting methods already shown in the book.

### Applications:

1/. There are just so many ways to access ST 9 so here is one of the best. He attacks with a right hook, swivel on your heels and

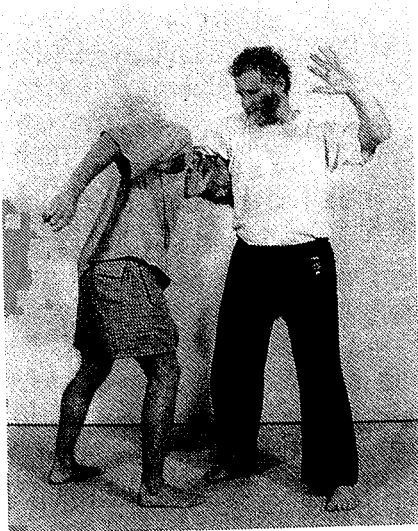


Figure 4

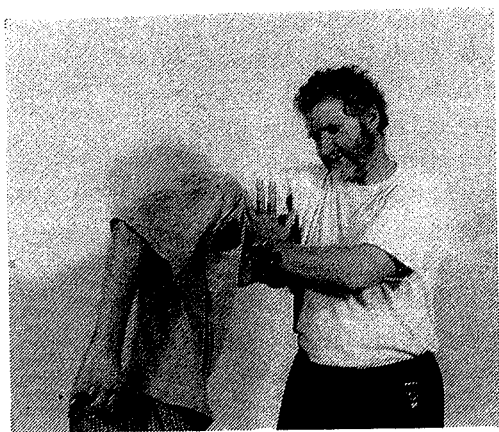


Figure 5

strike his right neigwan point in a direction that is away from him, a split second later, your right knife edge will cut into ST 9 point in the correct direction towards the backbone. **(Photo No.1)**. Done correctly this will cause death! Done lightly will cause knock out.

2/. From Taijiquan we have "The Mother Applications" from the set called "Small San-Sau". These are some of the most deadly self defence methods ever invented and mostly aim at the neck. Each of these applications takes only a split second to execute, although it

might seem complicated when reading about it.

From the above method (No. 1) which is the first movement in the Small San-Sau, we then go on to do the "Mother Application" of that application. The mother applications should never be brought into the small san-sau, they should be performed as separate methods. Each Mother Application has three parts to it with each part flowing quickly into the next. Turn your waist to your right slightly (loading it) and then back to your left violently to strike him at a point called CV 22 (pit of the neck, a death point) with your right elbow. **(Photo No. 2)**. Your right palm now slams into the side of his neck at SI 16. **(Photo No. 3)**.

The mother applications should never be brought into the small san-sau, they should be performed as separate methods.

Your right palm now slips around his neck. **(Photo No. 4)**. Notice that the palm is flexed backwards to stop him from escaping using a simply head lock breakout. Your left palm now applies pressure to the other side of his neck at ST 9 thus causing a KO by the action on the ST 9 point. **(Photo No. 5)**. It's amazing at how quickly this hold will put someone to sleep! All you have to do here is to literally flex your chest muscles and the pressure builds up on the neck very quickly. It works! But if it doesn't, then you are doing it wrong. There must be a 'V' shape made by your right radius bone near the wrist and

your left knife edge palm. Ie., the front of his neck is lodged in a 'V' shape. When you apply pressure, both carotid sinus points are activated causing the heart to stop and vasodilatation to occur. This is a somewhat safer way to try out the carotid sinus reflex, only do not do it quickly or apply hard pressure if it does not work. Even a slight pressure should have your partner tapping his leg when he feels an immense sense of pressure building up in his head, and that black out feeling beginning to occur.

*Thanks to John Bell for being in the photos.*

#### NEW VIDEOS FROM MTG

##### MTG114:

Bagwa To The Max Volume Four.

1 Hr & 10 Minutes:

##### MTG110:

Fa-Jing Stick Vol. 3

1 Hr & 30 Minutes:

##### MTG116:

Qi Disruptive Forms Volume Two: The next of the Qi Disruptive Katas or Forms.

1 Hour & 30 minutes

##### MTG117

Ch'i-na Methods Of Taijiquan Volume One:

1 Hr & 30 Minutes

##### MTG118

Advanced Push Hands Volume Two:

1 Hour & 30 Minutes:

**\$US50.00**

**£30.00**

**W**e have finally broken ground for the building of the training hall on "Horse's Head". Most of the Sunday class regulars were there to stick the first peg into the ground and mark out the site. Unfortunately, the neighbour's cows arrived the very next day and had a rub on the stakes, so we will have to do it all over again. We also bought all the flooring we need at a very good price. I will include a photo of us all at the site and let you all drool at this beautiful location, the hall will be just in back of us all in the photo. We also have a caravan ready to be turned into a mobile kitchen and servery for our WTBA annual camps.

**Allan Williams**

is back from Europe where he visited Spain and taught in Norway and Wales. He was well looked after and already had many bad habits so the Welsh lads couldn't teach him any more, no matter how hard they tried! He concentrated upon pushing hands as that's one area that all of our members worldwide need some work. Many, in the past, have dismissed push hands, instead wishing to get on with the more interesting areas, but have now realised that this area is most important if they are ever to understand the internal area of the martial/healing arts.

## W.T.B.A. News



Breaking The Ground On Horse's Head

By the time this magazine is published, March mini camp 1996 will be well under way with thus far around eight people arriving from 6 different countries for the nine day intensive held down at our local van park about 2 klms from Horse's Head. We will be concentrating upon the Yang Lu-ch'an form as well as small san-sau and the second of the Qi disruptive katas or forms.

**Ken Johnson**

visited our lads in Germany and was also well looked after there. Ken is slowly but surely populating the Northern Hemisphere and some more with new W.T.B.A. members and schools. I'll have an article from the lads in Germany on his workshop.



## World Wide Web Home Pages:

Thanks to *Pat Conley* in the USA and his software com-



Ken Johnson Teaching In Germany

pany, we now have our own home pages on the internet. People who have the ability, can now look us up on the net. Our address is as follows:  
<http://www.abxsoft.com/taiji/warrior.htm>

**Mause Eaglen**, our world wide secretary now has her own fax machine. The fax number for the W.T.B.A. is now as follows: From )verseas: 61-66-797133: Local: (066) 797133.

At time of writing this, it was not up and running as a new line has to be put in. Rob and Mause must be doing something right as their house is a haven for all kinds of wild animals like snakes! Mause was doing something in the kitchen the other day when a container dropped from a ledge. Upon investigating, Mause found a six foot long python coming out of his resting place, a plastic con-

tainer on that ledge, to get a drink. So, as Rob was not around at that time, the old snake catcher, me, was summoned forth to gently coax this beautiful animal out from its hiding place and into a bag for removal to our farm. She slid out of the bag (the snake, not Mause), where I had placed her near a tree which had some water trapped in the trunk and immediately plunked his head into the water and drank for about five minutes. She, I say, 'she' because she was not aggressive at all, just went with me as she fancied me, and now she is homed in our old

milk separating shed in the rafters where the children go each day to replenish her water supply. At one time, Mause put her hand into the bread container and was bitten twice on the hand for her trouble by a male python!

**Mike Babin** continues to spread the good word with workshops around Canada. He is always well received, but, like myself does not like to spend too much time away from his lovely family, so although I have tried to get him to travel abroad to teach Bagwa in particular, he prefers to stick to Canadian soil. I don't blame him as he is blessed with one of the nicest families one could wish for.

**Al Krych** is teaching formally and has a good following down

there in New Jersey. Al's expertise and confidence is growing and it is hoped that he too will venture further to teach.

Jose Amaral will be moving to Portugal from South Africa in the near future and we have already begun setting up a school for him there as we have many followers in that country, Fernando Manuel Rosa Gouveira being the main student. We wish Jose luck as South Africa is becoming too dangerous to live, and I am told will get worse before it gets better!

## Confirmation

We receive letters all the time about our methods of teaching and what we teach and the benefits they are bringing to people all around the world. I thought that I would include a couple of extracts from those letters.

### From the USA:

"Last summer I was having a lot of knee problems when I did taiji. I went to a local Sports Medicine group. There were Medical Doctors, Chiropractors, Physical therapists and bio-mechanical engineers. They took a video of me doing some taiji, and put it into a computer. They used this to find out what I was doing wrong. Now, as far as I know, none of these people knew taiji. What they do know, is how to most effectively use your body mechanics. Well, to make this story short, the things they told me to do to make my taiji more efficient and less stressful on my body are pretty much the same things that you say in the first 30 minutes of your new Yang Cheng-fu To The max series Volume one, *MTG113*. They said that I was putting my weight on the front



of my foot and that I should put it onto my heels. I was moving my knee forward and I should be sitting down as if I was in a saddle. My head was tilting forward, they said to use 'spotting' to keep my head straight. They said I should use my abductor muscles (qua) when shifting my weight or turning my hips. So it cost me a couple of hundred dollars to have the experts tell me the same thing that you say on the video!"

*Jim McDougall USA, a friend of the WTBA for many years.*

And an Email message from **James Bruton** also USA:  
... "If I ever meet you personally, I owe you a beer. Over a week ago you pointed out the kidney connection and suggested doing the Lotus Kick as a counter to CFS. (Chronic Fatigue Syndrome). Well, by God, it works! Wish I had known about this technique years ago. Coulda saved myself a lot of misery and medical bills."

We already know that the system works but it's really nice to get some positive feedback and to see that all the hard work is .. working.

## Chang San-feng Classics:

I am still working on the Classic by Wang Tsung-yeuh and some startling things are coming to light. In the first three pages the next most mentioned saying to the vertical back is translated as "squeeze the pressure". These characters are written no less than 5 times in the first three pages. Now to the novice who has only been studying taijiquan for ten years or less, this saying will not mean

much at all. However, and in my own experimentation, this is the greatest saying of them all. (Although I'm sure, I'll come across many more revelations as the translation progresses.) This saying is where we enter into the internal. It is what we do to take us away from purely physical movement and into internal energy or qi.

Look at it this way: Pressure is what life and the Universe is made of, with out pressure nothing would work, the wind would no blow, the sea would not move, plants would not grow nor would we! Pressure controls our lives, and can be summed up as being pure yin and yang and the interaction of those forces. So, In this innocuous little saying, Chang San-feng has told us how to take our taiji and our daily lives internal, to click in with that big cog in the sky. Every movement in our taiji form has pressure, high or low and usually, it is the high pressure that is the exhalation part of the movement and it is the low pressure that is the inhalation part of the movement. However, there is a more simple way to explain "squeeze the pressure" and it comes from basic qigong. A friend of mine in the USA, Jim McDougall told me that his taiji teacher went to Japan to study meditation. She was told that the way to power, was through none other than standing qigong! And this is true so long as you understand the saying "squeeze the pressure".

I have always taught my students to feel the pressure between the hands as this is where the qi manifests. It is "made in the tantien, springs from the feet (KD 1), Moves through the

legs, directed by the waist and manifests through the fingers. So it is the hands and fingers that will tell us if we have utilised our internal qi or not.

When one stands in a qigong posture, after some time, there will be a sort of pressure building up between the hands. On the exhalation, we squeeze the hands together and on the inhalation we move them apart. After some time, the pressure will become so great that we will not be able to move the hands at all and it will feel like there is a spring between the hands stopping them from moving in or out. This will only manifest however, if we are using more internal power than external. If we revert back to pure physical power, then it is easy to move the hands, if we are relying upon internal qi, then it will be difficult to move the hands. In this way we are making use of our internal flow of qi. However, it will never manifest if we do not have the correct posture, breathing and mind attitude. So, when this sensation does manifest, we can take note of what it is we are doing to cause it and remember it. When we need to heal someone or hurt them, we can again call upon this method to cause the internal power to come through. When we perform our taiji form, each posture has this pressure between the hands no matter what posture, from single whip to brush knee twist step, they all have this component and once you understand this and are able to feel the pressure on each posture, you are really on your way to understanding about internal power. This is what Chang was trying to tell us in this simply phrase. In fact you cannot perform taijiquan correctly without this feeling of

pressure. Now don't all go out and try to feel this immediately as we will have many people simply using physical pressure and they will never find the true path. Just let it happen by trying to get it using standing qigong first of all. Once you have it in your qigong, then it is a simply matter to translate that feeling into your form.

And another saying from the text:

***Out and in is the way of power (striking, fist).***

This to many will seem strange, out and in are opposites. But this is exactly correct, when we use a fa-jing punch for instance, we do not only use centrifugal force by twisting the waist so fast that the hand has to follow at great speed and power, we also use **centripetal** power, ie., the opposite to centrifugal power which is a power that is attracted to the centre rather than moving away from the centre. This is true for the taiji punch, we use centrifugal force to get the fist going, then we sort of suck it in to the centre again which puts the power at the end of the punch and the fist is then back at the centre ready for action again. If we were to use only centrifugal force, the fist would either stay out there or wrap around us so that we would waste time in unwrapping the arm to re-attack. In using opposites, we create the ideal weapon of speed and power. When the waist twists back the opposite direction, we suck the punch back in to the centre thus causing a small explosion upon impact with the target, this is true fa-jing power.

This concept can be added to any type of internal martial art attack whether it is a foot, leg, arm, fist, palm or head attack. Think of it as a piece of wood

onto which a piece of string has been tied. You firstly swing the piece of wood around your head causing the string and a weight attached to the end of the string to be flung out far by centrifugal force. Then just as the string gets to its target you begin to spin the stick so that the orbit of the string becomes very small bringing the weight back to the centre with great power. This is 'long power' being changed into 'short power', the energy in the long power is great but has to travel a long distance, but when we cause it to only travel a short distance, the force is still the same but the distance is shorter so the power is much greater.

More from the text:

***In is hard, out is soft:***

This alludes to later classic sayings like the arms are like steel wrapped in cotton. But this is not quite correct, to my mind it is more like spring steel which is highly tempered and although is very strong, is also giving and will bend under pressure. This is more in tune with the classic saying. So the inside of our body is hard like steel while the outside is like spring steel and pliable. So although our arms for instance can bend under pressure, they can also cut with the power of tempered steel. If the outside is hard, like a body builder for instance, and the inside is also hard, then the body will break under pressure. If the outside is soft and the inside is also soft, then we will have no power. I have always said the body should have an internal tension with an outward softness. Only in this way are we able to use the classic above of "out and in is the way of power".

## **Head, Coccyx Follow**

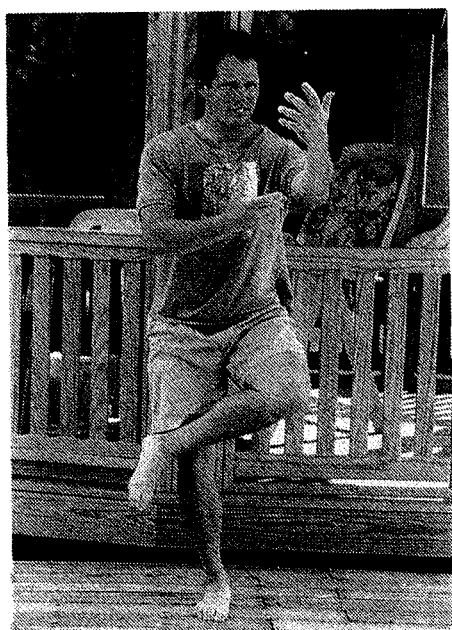
Another of the Chang San-feng classic saying is "head, coccyx (tailbone), follow. This is with reference to only the bow stance. This means that when we practice taijiquan, wherever the coccyx is pointing, so too does the head. It is the eyes that look for us. So when for instance we perform the posture of "tan-pien" (single whip), the left hand points to the west, but because this is not a bow stance (slightly longer and thinner), the hips and coccyx point to the NW while the eyes look to the W. So in any bow stance and the single whip stance, the hips and head must always align. This is not true though for stances such as "Stork Spreads Wings" where the hips point to the NW but the head and shoulders point to the west.

## **To Enhance Your Taijiquan Practice**

Qigong is one of the most powerful exercises one can do. This is where we gain the power for taijiquan. Eventually however, it is our taijiquan that becomes our qigong and there is no longer need for specific qigong as taiji is the supreme qigong. But the qigong of taiji does not come immediately, in fact it does not really emerge in under fifteen years training. So we must practice specific qigong exercises in order to gain the power and the health in a relatively shorter time.

The qigong that we must practice along with our taijiquan is the one leg qigong, sometimes called "holding the baby". This can be done completely stand-

ing on one leg as in the photo of Al Krych, or it can be done with the insubstantial leg on the ground at 45 degs to the other foot but with no weight on it. It is only on the ground to help you balance. You should do this until you feel the "three things". I.e., a great concentrated pain in the thigh something akin to a red hot needle being pushed into the thigh. You hold this, then that concentration will spread out over the whole thigh as a mild warming sensation. This is when the qi is finally pushing its way through the larger blockages. You hold this until you feel a mild tremor in your whole body and this is when the qi is working its way through all of the smaller blockages. You hold this for a further 30 seconds and then change



Al Krych

legs.

You will find that you are able to hold the subsequent postures longer than the very first one as the qi is now helping you to stay there. When you finish this qigong, you should wait no longer than 30 seconds before

beginning your taiji practice and you will notice a much greater grounding in your form which will be done much slower than you would normally perform it.

It is important that if you are doing the one leg qigong with the insubstantial leg over the other knee, that the leg is not held up there. You must have your other leg bent enough so that your yin leg can just sit on your knee held up there.

#### **Townsville School Update:**

Ian Garbett has advised me that there are two more students graded to Instructor level at his school in Sunny Townsville in Queensland Australia. They are; Simon Poltarasky and Terence O'Donnell. Both will assist the chief instructor at main school until they are ready to go out in to the big world to run their own schools.

### **Health:**

You want to be strong and healthy, lots of power? Of course you do. So why do probably 99% of the world's population keep doing things that cause them to lose power and health? Because they are addicted to salt and sugar. And I will also add here dairy products.

Salt (sodium chloride) however, is the killer and disease giver. If you wish to remain healthy right into old age with power, then throw out the salt, every last skerrick of it, read those cans in your cupboard and jars and bottles, even if it's labelled 'sea salt', throw it out!

The kidneys are what give you your power and basic good health, in fact you can have a crook heart and still get by, but without good kidneys, life is not good. It is salt that affects the kidneys and hence the rest of your body. The kidneys must have a certain amount of salt taken from the natural food we eat. But if we keep adding salt to everything we eat, then there is too much salt for the kidneys to maintain a healthy body and to keep the blood pressure balanced out. We as western people, are addicted to sodium chloride, it's in everything! Why for God's sake do they put salt and sugar in just about every can on the shelf at the supermarket? The answer is, to keep us buying it, to cause us to become addicted to the stuff! The strange thing is though, the people who make the canned muck are also addicted to their own products! A can of beetroot has salt and sugar! No reason, other than to keep us addicted.

### **RECIPE:**

Take some beetroot. (Called Beet, in the USA). For those of you who do not know what beetroot actually looks like out of the can, it is a root vegetable, bulbous in appearance with an iron red colour. It strengthens the heart, sedates the spirit, improves circulation, purifies the blood, benefits the liver, moistens the intestines, and promotes menstruation. Used with carrots for hormone regulation during menopause; treats liver stagnancy and liver ailments in general, as well as constipation – especially that type resulting from fluid dryness; also treats nervousness and congestions of

the vascular system. A silicone rich vegetable.

There is a caution however with this vegetable. You should not eat the greens of beet as this part of the vegetable is high in oxalic acid which inhibits calcium metabolism and is a liver and kidney irritant! Same goes for rhubarb and peanuts and to a lesser degree, plums. Plums, however, (taken in moderation) act as a mild stimulant to free the body of waste.

(bul·bous (bùl'bes) *adjective*  
1. Resembling a bulb in shape; rounded or swollen: *a bulbous nose*; *a bulbous stem base*.

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There is a caution however with this vegetable. You should not eat the greens of beet as this part of the vegetable is high in oxalic acid which inhibits calcium metabolism and is a liver and kidney irritant!

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Place the beets into an aluminium free cooking utensil and just cover with water. Heat until you can only just poke a fork through the beet. Do not over cook. Save some of the red water and then add that same amount again of apple cider vinegar after the beets have cooled. Do not add anything else. It tastes wonderful.

You can always substitute for your salt craving, lemon juice. We get a salt craving from within the body as well as from the tongue and the lemon juice will take the place of this hit. This is useful when preparing things like salads. Take some

fresh green leaves of anything (lettuce, spinach etc) add some leeks, spring onions, celery, cucumber, pine nuts, sunflower seeds, almonds and sultanas, toss it everywhere, then add some lemon juice and some olive oil. Makes the mouth water just talking about it.

## Ken Johnson's First German Seminar.

*By Jens Bartelt.*

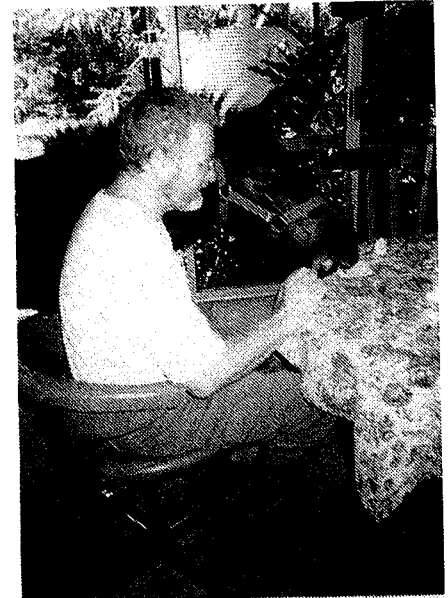
*Werner Horsmann is our representative in Germany, and what a great sax player! Jens is one of Werner's students and has also been out to the land of Oz to study with myself.*

On the 28<sup>th</sup> and 29<sup>th</sup> of October 1995, Ken Johnson conducted his first taijiquan seminar in Bremerhaven Germany. It was a rather small, but enthusiastically received event and as always, when Ken teaches, a lot of fun was had by all.

The participants came from cities in the North of Germany, Kiel, Hamburg, Berlin, Rostock, Cuxhaven and Bremerhaven. Some of them were karateka who had their first exposure to high class teaching of martial taijiquan and the way Ken presented it certainly gave them a lot to think about.

Ken, cunningly taught things which looked very simple on the outside at the beginning of the seminar, just some fundamental principles and a few selected applications. But because of this, everyone was able to get a lot of literally, "hands on" experience about the way things are done in the martial taiji.

And in the end, this spoke louder than any lengthy lectures on yin and yang etc., which often are given to beginners in the art.



Breakfast At Montaigne's

An indication of how well received the seminar was, is that a 2<sup>nd</sup> event is scheduled for the end of March 1996 and nearly all of the participants from this seminar are interested in attending, plus some others who have heard about it through word of mouth.

**Something From John Ross**  
(Western Australia WTBA Representative)

*Two figures in the distance  
Almost appear as one  
Embraced, they emit pure love,  
Mother and son.*

*By the river banks,  
No words, only a tear showing,  
Knowing, knowing, silent knowing  
Unspoken thoughts, love and thanks.*

*Water to sky,  
Yin to yang, live and die.  
Thoughts of life go by.*

*Tears still appear  
No emotion in here  
Breath and strength,  
Yet tears still appear.*

*The spirit will release into the  
sky  
As yin to yang, sun to moon.  
Life and death  
Tears begin to dry.*

*A life time of nurture and care  
To now say goodbye  
Is more that I dare,  
It is life, don't ask why.*

*And the family gathers around  
Each deals with their own.  
All try to stand their ground.  
It is time for grief, a time to cry  
and moan.*

*The night is dark  
Black as pitch, not a light.  
The days are long, hospital has  
left its mark.  
Look up, there is a speck of  
light, distant,  
Very distant in the night.*

*A life well lived  
Is judged by what you give.  
It is karma that comes to the  
death bed.  
Now, where's the hate and  
dread.  
Look there's pure love and  
smiles instead.*

## Does Taijiquan Change People?

*An Article By Jens Bartelt:*

*Cheng Man-ching* has said in No. 4 of his "13 Chapters" that changing people through taiji is like trying to change blackberry bushes into lotus plants or owls into phoenixes and who is to contradict a master like him?

Nevertheless, it should be kept in mind that his book was writ-

ten in 1946, a time in which a large part of the Chinese population still lived in the natural circumstances of a mostly agrarian society, as compared to industrialised states of, for instance Europe. Therefore at least a lot of the health and other problems of industrialised countries were not as prevalent in China then.

When I, after some time of looking around and trying other teachers, started to learn taijiquan correctly in the Montague system, I found two aspects of it especially fascinating.

- a) Meditation (ie., listening into myself).
- b) Development and sending of qi.

When I, after some time of looking around and trying other teachers, started to learn taijiquan correctly in the Montague system, I found two aspects of it especially fascinating.

Through intensively coming into contact with myself mentally as well as physically, I developed a natural respect for the processes in and of nature and the facts of life in general. Training outdoors or even better, in a natural environment like a park, lead to the realisation of my own 'size' in comparison with the variety of nature. And this in turn lead to a thankfulness to life. Also, I discovered new locations of energy for myself, places where it was worthwhile for me to be, like mountains, trees aquaria.

A further advantage of the training is that the practitioner becomes more balanced and flexible, physically and in the mind. He/she realises that life as the taiji form permanently changes from yin to yang and back again, the only constant and absolutely unavoidable thing in life being change. Of course, everyone wants 'the good times' for him to last as long as possible. But should anyone would be successful in this, he would have to face two grave dangers.

- a) Monotony, with its consequence of boredom and all which comes from that.
- b) Loss of flexibility, with its risk of passing up opportunities which can only be utilised by changing.

All in all, I don't know if anyone will become a better human being by practising taijiquan. The training, however, helps me as a single person to become increasingly 'normal' again, a state of body and mind we had as children and have to and can rediscover.

*If you have some news that should be published for the WTBA, just write it down and send it in, typed if possible so that we can scan it in rather than re-type it, or better still on disk in ascii, or in one of the major word processing formats.*

# ALTERED STATES AND INTERNAL TRAINING

*by Michael Babin*

**U**nderstanding the “reptile-brain” and “no-mind” state of consciousness is essential, if you want to make your internal martial art one that is useful in self-defense terms.

However, finding an instructor, like Erle Montaigue, who really understands this subject is even more difficult. I offer the following in the hope that it may help other beginners in this aspect of their training.

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The concept of no-mind, by contrast, comes from Taoist and certain Buddhist traditions, and refers to the use of the spontaneous and intuitive mind as opposed to rational, intellectual thought.

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When describing the martial use of the “reptile brain”, Erle describes a process of using physical triggers to allow us to access this primitive part of our brain to use its survival mechanism. He compares it to the instinctive response used by snakes or crocodiles whose feeble eyesight doesn’t allow them to see more than shapes and movement. By focussing on the proximity and shape of the movement, rather than trying to focus on specific details, the reptile decides, without conscious thought, whether or not to bite out of hunger or fear.

The concept of no-mind, by contrast, comes from Taoist and certain Buddhist traditions, and refers to the use of the spontaneous and intuitive mind as opposed to rational, intellectual thought. This state should not be confused with being “brain-

less” although it is often a forgivable error when dealing with certain martial artists.

Rather than an absence of thought or of the ability to reason, it refers to that altered state in which an individual’s conscious mind is empty of intention or thought. This state can, under certain conditions, allow a spontaneous reaction to outside stimuli which seems almost supernatural to the casual observer.

No-mind is an essential aspect of some meditative traditions as well as the internal martial arts. It also has a surprising correspondence to the concept of the tapping into the reptilian-brain in combat terms. There are three ways of examining this interplay from the perspective of the internal martial arts: physical, emotional and intellectual.

## Physical

If you limit your training to learning techniques, it is very difficult to transcend them in that frantic moment of having to defend yourself against a real attacker. Training with a partner, martial competitions or dealing with an “annoying asshole” is very different from being attacked by someone who poses a real threat to your, or a loved one’s, life.

Even though a real fight can seem to take place in slow-motion, it is usually over in a few moments and there isn’t time to choose the appropriate technique from your arsenal. In addition, the noise, the adrenaline rush and the pain are more than a little distracting if you are CONSCIOUSLY trying to defend yourself in such a struggle.

Conversely, if you haven't mastered any effective and relevant physical skills, you won't be able to effectively express your understanding of principles like no-mind or reptile-mind. In internal terms, this means that the body must have learned through regular practice to shake or twist explosively with such action being triggered by the right stimulus (ie., an attack), actualized by a well-rooted waist/hip area and being issued by the hands.

This can only be safely done if the practitioner has learned to relax so that the wave-energy created is snapped/whipped out of his or her body and into the opponents.

If the practitioner is stiff in any way, the energy generated tends to reverberate in his or her body leading commonly to whip-lash in the neck/shoulders and to over-extending and straining the elbows and wrists.

Such energy is like that generated by a violent sneeze or cough, for a moment your body moves explosively and is out of conscious control. Your eyes close for a split second and if you try to stifle it you can end up hurting yourself.

When both intuitive and tactical skills are well-developed, it is possible to transcend the need for planning your defense and simply act spontaneously and immediately, defending by attacking. To paraphrase the Tai Chi Classics "I know my opponent but he does not know me" and "My opponent moves but I get there first".

## Emotional

The emotions of fear and ethical considerations are suspended for the instant of issuing such force while in the no-mind/reptile state. Your opponent isn't a person with a life, problems, joys and family. He or she is a de-personalized threat that must be dealt with instantly.

When in such a state you are "unsane" and, like the manic rage of a violent mental patient or someone stoned on PCP, the amount of energy generated is hard to believe until experienced. You are momentarily out-of-control and it can be very difficult to restrain yourself when training, much less using such skills for real.

It's rather like keeping a trained pit-bull terrier. Most pit-bulls are capable of being good pets; however, once released at a threatening intruder, even the handler may not be able to make it stop until the other dog or human is mangled or dead.

If you resist the notion of such training from ethical considerations, please keep in mind that your martial techniques alone may well not be enough to stop someone who really wants to hurt you and doesn't care about the consequences. Over the years, I've known several experienced martial artists who have been badly injured because they were attacked by people who really wanted to hurt them and who didn't "play by the rules".

## Intellectual

There is really no intellectual aspect to this discussion except perhaps in analyzing what hap-

pened after you have experienced it.

It may well be that you actually learn to "raise the yang energy up the back" through your internal training to match that of a violent aggressor.

It may well be that you are tapping into the genetic survival mechanisms still programmed into us from our primitive beginnings.

It may well be a form of auto-suggestion in which certain physical triggers (i.e., stretching the fingers to create the pa-kua dragon palm or assuming the "C" back in tai chi) or outside stimuli (fear) release adrenaline into your system giving your intuitive physical responses that same hormonal energy that allows psychiatric patients to rip through a straight-jacket or a 110 pound woman to lift the car crushing her child.

## Conclusion

However you define the reptile/no-mind state, it remains true that it is a powerful aspect of internal training for self-defense skills. This state allows you to transcend physical skills and techniques in a way that is more than a little frightening and effective.

And, like the analogy of keeping a pit-bull, if the dog is untrustworthy, it's the owner's responsibility to keep it securely locked-up, unless there's a life-and death reason for letting it off its chain!

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# YIN-YANG, MARTIAL ARTS, ART AND MEDICINE

*Dr Martin Eisen*

**I**n a recent paper some relationships between martial arts and art were examined. One aim shared by all these disciplines is to create a better human being. The danger of just practicing the Yang part (self defence) of Kung Fu, without a Yin part (art) was pointed out namely, martial training alone could create an insensitive thug. Moreover, the martial and fine artist were subject to gentlemanly rules of conduct in Asian societies.

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**The danger of just practicing the Yang part (self defence) of Kung Fu, without a Yin part (art) was pointed out namely, martial training alone could create an insensitive thug.**

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The following excerpts of advice for Chinese physicians illustrate that they also must practice self-cultivation: "... Medicine is the art of humanity... only integrated with no false character, tranquil and serene, can a person discuss the subject of medicine... 'Those that enter my gate should know that the distress of others is also mine... Do not ask if the patient is noble or poor... Do not cultivate fame and money... Do not boast of your knowledge and ability.' This purpose of this note is to provide more detail on the connection between Yin-Yang theory and these disciplines. Actually any Yang activity, such as athletics, could be coupled with any Yin activity (poetry, philosophy, medicine, etc.) and discussed in terms of Taoist philosophy. Here only the similarities of martial arts, art and medicine will be pointed out. Finally, it will be shown that the mastery

of each of these disciplines can be broken into three stages. First, the connection between Yin-Yang theory and art will be examined. Consider paintings of birds. Nature is shown as a balance of the yielding Yin (foliage) and the unyielding Yang (rocks, trees). There are dynamic (insects, birds) and quiescent (trees). 'Te sharply outlined, colourful birds and the blurred, duller flowers; the dark and the light; the solid and the gaseous sky. All things contain both Yin and Yang. The branches, for instance, appear both indistinct and yielding (Yin) and sharp and solid (Yang). The artist uses his vision and skill to portray an ideal of balance and harmony on rice paper.

In each person, as in every landscape, there are signs that, when balanced, define beauty or health. If the signs are out of balance, the person is ill or the painting is ugly. Hence, the Chinese doctor looks at a patient the way an artist looks at a landscape - as a particular arrangement of signs in which the essence of the whole can be seen. The physician, however, uses his perception to recognise disharmony and then applies his specialised skill to try to restore health by balancing Yin and Yang in his patient.

The usual comparison of art and martial arts emphasises that art is a Yin activity while martial arts is a Yang activity (1). However, in Kwong Sai Jook Lum Praying Mantis combat is a mixture of Yin and Yang just like a painting or description of a disease according to traditional Chinese medicine. For example, to throw a punch you must be relaxed (Yin) to make your punch speedy. Just as you are about to strike your

opponent, you suddenly exert a lot of force and become Yang. If the opponent blocks your punch, instead of trying to exert more force (Yang versus Yang) to get by his parry, you become soft (Yin) and spin around his block in the direction of the exerted force, striking him and becoming Yang on contact.

A Praying Mantis practitioner has short power, the ability to exert tremendous force from a short distance. Therefore, a punch need not be finalised until the instant before striking and you can also attack again without withdrawing the attacking arm. . Blocking, kicking, grappling and using weapons also turn the opponent's power against him, just like a wall reflects a thrown ball. Then, combat becomes a time varying mixture of Yin and Yang - an analog of a picture or a diagnosis, which cannot be captured in a still photograph. You must see Master Mark in person or on videotape of his hands to appreciate this flow in combat developed through years of sensitivity training in a monastery.

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**By making a small circle in the direction of the opponent's block and using short power, the opponent's force is turned against him**

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It is interesting to speculate why many classical martial artists were good painters and vice versa. The reason might be that both types of artists have the ability to see patterns. This ability was especially important in classical training. The teacher did not explain anything and frequently only showed a tech-

nique once. The student then had to practice the technique thousands of times until he mastered it to the Master's satisfaction. Many Masters, in private, have told me that many of their fellow classmates could not learn techniques correctly. Yin and Yang energies circulate in the ventral and dorsal parts of the body, respectively, determining their nature. The toughest parts of the body, which are more resistant to blows are the dorsal and exterior surfaces of the hands, arms and legs and also the back. The inside surfaces of the arms, legs and abdomen are more sensitive. In these parts the skin is softer and more easily bruised. Life energy also plays an important role in Chinese palming. To transmit the quality of life to a painting, the brush itself must be infused with spirit. This is the first principle of the six canons of painting. Without the quality of Chi, without a sense of vitality, the painting will be lifeless, regardless of the correct technique.

The advanced Martial Artist must also learn to control his Chi flow. Short power involves an explosive flow of Chi from the Dantian to the striking surface. He or she must also be able to transmit his Chi to others and remove Chi from others. This process can be used to heal people and also be used as self defence, where it is called 'Dim Mak'. Dim Mak is the antithesis of acupuncture producing illness or death by disrupting the Chi flow. Chi can also be used in a defensive manner as a shield, so that the Martial Artist can resist blows, even with weapons, to vulnerable parts of the body. Just as Chi is transmitted to the artist's brush, the martial artist also transmits Chi to weapons. For example, Chi-

nese swords were inferior construction to Japanese

swords. The swordsman's Chi was thought to strengthen the weapon.

The concept of 'centring' is used loosely in the literature (1) as an advanced trait of martial artists or artists. The artist becomes so engrossed in what he or she is doing that most other stimuli are ignored, just as in one-pointed meditation. This state produces many beneficial effects to the body and mind.

They had to repeat a technique thousands of times, a form of one-pointed meditation. The use of art for centring may be more important for modern day students who only practice each technique a few times and are always looking for new tricks or styles to learn.

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**One reason cited for martial artists to take up painting is that it will help them become centred. In classical Kung Fu training even beginning students were centred.**

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Becoming centred, as described above, does not make one an expert martial artist. For example, an artist may be so engrossed in painting that he or she fails to respond to an attack. In contrast, a fly engrossed in eating will instantly try to evade a swat. Centring is just a small step in becoming an expert artist, martial artist or physician. Learning and mastering any subject, whether it be self defence, medicine or art, can be broken into a series of stages. Only a few examples will be given.

The reader will be able to supply his own examples and understand the stages better after he has spent some time studying Kung Fu. The first stage is called 'wang-o' or forgetting the self. The novice concentrates on simple techniques and learns the mechanical aspects through repetition. For example, in self defence, the student might first learn a single punch.

The budding artist first learns to hold the brush and draw a straight line. The apprentice physician might first simply learn to tell if the pulse is Yin or Yang. Later the movements are combined and refined until they become like a dance. However, you are still aware of yourself and must concentrate to perform the techniques. Eventually, you don't have to concentrate and can perform the movements automatically. The next step is called 'tse-jan'. At this stage the movements are very natural and you develop your own style. The third stage is called 'wu-wei'. You are beyond technique and live in the 'now', You react spontaneously and naturally to what is happening at the moment.

Without any thought, a picture pops into the artist's mind and he draws the masterpiece without thinking. The martial artist counters a surprise attack without thinking. The physician instantly knows what is wrong with the patient, with no apparent examination.

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*Martin Eisen is a student of Gin Foon-mak the well known Preying Mantis expert in the USA. We have known Martin for many years. He can be contacted at:*

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## What Chinese Medicine Has To Say About The Lung.

*Taken from the new book, "The Erle Montague Encyclopaedia Of Dim-Mak, With Wally Simpson"*

The lung is a yin organ and its opposite yang organ is the colon (large intestine). Its function in the body society is the 'controller of qi'. It's Chinese element is Metal. The lung dominates the qi and is in charge of respiration. It has a descending and dispersing function and regulates the water passages. It dominates the skin and hair and opens into the nose.

The most important function of the lung is to dominate the qi and is in charge of respiration. Respiration, in combination with the essence of food and liquid we drink (Gu Qi) which has been sent upwards by the spleen, qi is formed in the lung. Constant inhaling of clean qi and exhaling of dirty qi is vital for normal oxygenation of tissue.

The lung plays an important part in the refinement and spreading of refined qi all over the body. The essence of food from the spleen flows up into the chest and combines with clean inhaled qi. In the lung it combines to form Zhong qi (qi of the chest), so the thorax is often called 'the sea of qi'. Zhong qi via the lung provides nourishment for the whole body. So there is a saying in Chinese Medicine, "all qi belongs to the lung". So when the lungs are strong, the voice is strong and affirmative, but with weak lungs the voice is soft and unassertive.

The lung also controls 'the 100 vessels', (Blood vessels). The heart pushes the blood but it must rely upon the qi from the lung to perform this job. So the blood and the qi are inseparable. Where the qi goes, the blood follows.

The dispersing function of the lung has two aspects. The first is concerned with the

wei qi, (that qi that flows around the outside of the body protecting it from external pathogenic attack. The second is concerned with body fluids.

The lungs scatter the wei qi all over the body especially to the skin, hence the lungs are connected to the skin in this way. When this function is impaired and the body is attacked by 'wind/cold', most of the symptoms are caused by the fact that the presence of wind/cold in the skin interferes with the lung dispersing function. The qi cannot be dispersed and the whole body feels blocked. These are the symptoms we get when we have a heavy cold, like headaches, nose blocked sneezing etc. The lung normally vaporises body fluids which are distributed which are then distributed all over the skin in the form of fine mist. This function is that of opening the pores and sweating. If this function is impaired, and there is a 'shi' (excess) condition then the pores will be blocked with no sweating. And if there is a 'xi' (deficient) condition, then there will be too much sweating.

The dispersing function is the first to be affected by a pathological condition.

The lungs are the uppermost and outermost (dominate the skin), organ in the body.

They are the first organ to be invaded by external pathogenic factors. The qi of the lungs must flow downwards as the lungs are the highest organ in the body. The lungs send qi and fluids down. The fluids are sent to the kidneys and bladder for excretion or to be recycled. When the lung qi does not flow down, it causes congestion in the chest with breathlessness, asthma etc. If the lungs fail to send down fluids, this could contribute to oedema mainly in the face and arms.

After separation, the spleen sends the fluids to the lungs which distributes them to the skin and muscles. From the lungs the fluids go to the whole body, to the skin and to the kidneys.

The skin and hair depends upon the lung for their nourishment. So if the function of dispersing and regulating water passages is impaired, the skin will be flaccid, rough and dry. The hair (body hair included) will be withered. The opposite will occur when this function is strong.

The sense of smell is controlled by the lungs and also the spleen. If the lungs are not good, the sense of smell will be weak and the nose will be blocked. If the lungs are affected by much heat, the nose will be read and the nostrils will flare.

## PUBLICATION

The book should be published by Paladin Press in Colorado either late 1996 or early 1997. It will be in several volumes and covers every dim-mak point in the body.

# Healers And Healing

By Erle Montaigne

**H**eal yourself first of all. You cannot become a healer without first being healed. This is true of those who heal by physical means and those who heal by spiritual means. You know you're getting there when you feel forgiveness and pity for someone who trespasses against you, and wish not to smash his face in, but rather heal his internal wounds caused by his hatred towards you. Heal your mind, the body will follow. This is true in everything we are, the mind must create a healing passage for the body to pass through. Should you only try to heal the body, it will only be a superficial healing. You cannot simply for instance go on a diet to get the fat off. You must begin with your mind and you must have a good reason for wishing to become healthy.

Physical fitness and physical health are not great reasons to become healed, there must also be an internal or spiritual reason. Only then will the healing be complete. Do you only believe in this world and this life? Why become healthy then? Many say that they will enjoy a better standard of life. Why? Seventy of eighty years and your out, so what was it all for? To have a great body for the first 40 or so years of your life! "Look over your shoulder, who's there". That's what my teacher Chang used to say to me. I'd look and look but never see anyone. Why? Because I was looking! I was looking with my eyes and not my inner mind. It's there all right, looking, guiding and pushing. Slapping you over the knuckles when you go the wrong way, rewarding you when you go the right way, in just the same way that we re-

ward and admonish our physical children because we love them, so too does our guide for us. Learn to listen with your mind and not your ears. Learn to see with your mind and not your eyes, and learn how to touch with your heart and not your hands. To those who have, in your mind, done something wrong to you, forgive and then be indifferent.

A healer is a normal person with natural abilities. The ability to make people feel well by just being there is the highest level of healing. This is healing of the spirit. And provided that the patient has not gone too far physically, then the body will also be healed. Just be there and do nothing special, do not *THINK* about healing someone, they will be drawn to you anyway, their guide will push them to you to be healed. You do not have to know that they have a disease, you just need to know that everyone who comes into contact with you is there for a reason. In just the same way that that you took up your tai-jiquan or yoga or meditation, everyone else who comes to you for whatever physical reason, will be there for one internal reason, to be healed.

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Just be there and do nothing special, do not *THINK* about healing someone, they will be drawn to you anyway,

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I know of some very gifted healers who have also taken up some physical way of healing, perhaps acupuncture or massage etc. This is fine as they also know how to heal the body quicker after the hard work of healing the mind.

God made us perfect in every way, we do not have to wear a fancy suit to enhance our taijiquan training. We do not have to have draw strings on our sleeves and trouser legs so that the qi will not escape! (Believe me, some instructors actually have their students buy special trousers and shirts only from them at great cost, just so that their qi will not be lost out of the sleeves!) The highest healer is the one who does not look like anything in physical appearance, did Jesus wear a fancy suit? He or she will have something special, something that you just cannot work out, a magnetism perhaps, or just a personality that attracts you. Something special about their eyes?

The spirit is the part that we must heal, the body will follow. So too is it with the taijiquan teacher. The ability to heal without healing must be shown at an early stage in his or her training, otherwise they will only stay at a very low level. To turn the other cheek takes on a greater meaning when we consider that it is the spiritual mind that we must heal first of all. I do not believe that Jesus actually meant that we stand there and allow someone to kill us or hurt our loved ones, but when we are hurt mentally by someone perhaps telling lies about us, this is the time to turn the other cheek. Completely forget about what has been said, look forward and do not hold a grudge or wish to have revenge. It's difficult sometimes with so many dickheads out there! I mean, there really are some. But these are usually people who are not confident in their own ability or perhaps do not possess any ability and have to pretend to have ability. These are the people that need help

but foolishly think that they already know it all, and who will never learn to learn.

Who are you? Do you know yourself. Do you play the game of believing what your students think about you? I used to think that my Father was Superman, and when you find out he is not, by that time, you have a long way to fall. Know yourself by knowing your past and how you got from there to here, do not allow your students to think that you are anything special, just someone who has been fortunate to have learnt something great and have the ability to pass it on to others so that they too may have the joy of seeing sick people get well. Without the healing, the martial arts is just garbage and there is no good reason for learning about self defence alone. None at all. I do the martial arts because it feels good to do. It makes me feel happy when performing fajing, it causes qi to be generated in my mind and body, this in turn overflows onto those watching and learning and begins their healing process, this is what the martial arts are for!

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**The very instant the teacher puts on a funny suit and plays the 'game', they have lost the reason for doing the martial arts.**

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The very instant the teacher puts on a funny suit and plays the 'game', they have lost the reason for doing the martial arts. They are doing the martial arts so that others will respect them, look up to them for guidance, adore them, think that they are special. In a word, ego! It is important that the student

does all of these things of course, but not because you as the instructor has asked for it. Know that every one of your students has something that you do not know about, and that you would like to know about, something that they can do better than you. I always laugh inwardly when some great musician or artist or woodworking person comes to me for lessons. Why? I always ask, this person has more talent in their big toe than I will ever have, and here I am being a teacher! Even the most humble student will have something to offer you in return for your teaching, other than monetary gains.

If there is any real secret to the practice of taijiquan, it's simply, do it. Do it properly though, do not expect anything and you will gain. Expect everything and you will get nothing. I think that modern taiji students are in some ways disadvantaged to when I was learning. Back then we did not know what to expect, so the unexpected always happened. Nowadays, there is just so much mystical garbage written about taijiquan in particular that the student always is looking for something to happen, they see the trees but not the forest. On the other hand, there is also much more good information out there now. It's a matter of weighing up the two areas, taking what is useful and throwing out the rest. As a student of taiji, you do not have to do anything special, like eating Chinese food, like speaking Chinese, or wearing 19<sup>th</sup> century Chinese clothes, this stuff is Universal, it does not have to be Chinese, it just happened that it was invented in China for all women and men. You are there in the class to learn and to perhaps get a little healing on the way.