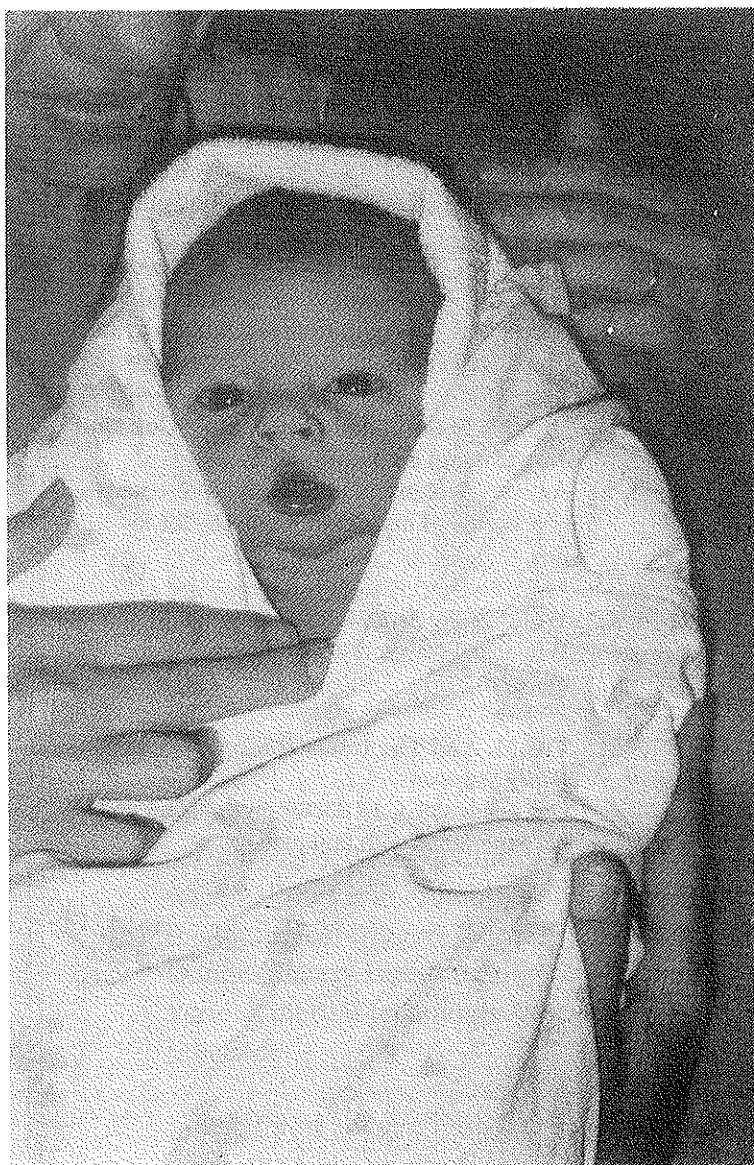




COMBAT AND HEALING



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SUGGESTED READING

Australasian Fighting Arts Magazine

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

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SELF CONTROL

by Michael Babin

It's hard to believe until you start to experience it for yourself but it's actually much harder to *control* the energy of your fast strikes or fa-ching (there is a difference between the two) than it is to develop the ability to generate them.

However, doing so is essential if you are to train safely and effectively. At its most basic level, martial control is the ability to make contact with the intended target and vary the expression of your force as appropriate, no matter what the speed with which you execute it.

Sadly, most martial artists confuse control with "pulling" their strike back before it lands. Pulling your hand or foot technique just short of the target is not a good idea.

Your neuromuscular system has cellular "memory" which allows it to remember the biological triggers learned from endlessly repeating the various martial techniques you practice.

If you always "pull" your strike just short of it's target when you train or don't aim at the right target because you feel it's too dangerous; then it's likely that you would not strike with power or accuracy if you used the same

technique in a self-defense situation. Under stress, we do what we have trained to do. It should be obvious but it isn't.

There's an old story from the glory days of the circus about the knife thrower who discovered that his wife was having an affair. He decided that he'd kill her that night during their act when he used her as a target as it would seem like an accident. However, when it came time to kill his unsuspecting spouse, he found that he couldn't hit her, even though he tried, because he'd spent so many years throwing to **avoid** striking her body.

When using the "reptile mind" and "raising the yang energy up the back" to generate fa-ching when

training, some conscious control is necessary because it minimizes the chance of you hurting your partner and reduces the chances of hyper-extension to the joints of the limb executing the technique.

Once internalized such skills are in you for life, and lack of practice will only make you rusty not rob you of the ability. In fact, the only thing that you tend to lose is your "control" of such techniques which is good in terms of self-defense skills.

Sadly, most martial artists confuse control with "pulling" their strike back before it lands.

However, most attacks are **NOT** life-threatening. It's morally and legally wrong to maim or kill someone just because he threw a punch at or frightened you. In addition, even thugs have friends who may witness the fight and swear in court that you started it. If your opponent has been blinded, crippled or killed and no weapons were involved; guess who the judge is likely to believe when the lawyers announce that you are a martial artist trained in "death-point" striking?

guess who the judge is likely to believe when the lawyers announce that you are a martial artist trained in "death-point" striking?

You may find that learning control is the hardest aspect of training and, in some ways, it is the most essential skill. The energy is yours to discover and cultivate; how you express it both safely and effectively is just one more of those apparent contradictions so inherent to the internal martial arts.

NEW TAPES FROM MTG PUBLISHING

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Shows the three areas of each posture from the taijiquan forms. Self Defence, Self Healing & Medical, where you, as the doctor, use the postures to heal a patient.
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Duration: 1.5 Hours. Price: Same as for MTG93.

MTG112

Bagwa To The Max Volume Three.

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MTG114

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1 Hr & 15 minutes:

MTG115

Yang Cheng-fu to The Max Vol 2

Carries on from where Vol 1 left off
1 Hr & 30 minutes:

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Erle teaches the second of the Qi Disruptive forms. Called "Leaping Form".
1hr & 30 Minutes.

MTG 117

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The art of locking the joints, small and large type as hidden in the taijiquan forms.

1 Hr & 30 minutes

MTG118

Advanced Push Hands Vol 2

This tape shows the internal meaning of push hands, how to take it into the internal for self defence.
1 Hr & 30 minutes

MTG119

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This tape finishes off the Liver Meridian in the series.
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This tape carries on from Volume 2 covering advanced single push hands and double push hands. And attacks and defences etc.

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Medical Taijiquan Volume 3

This is the final in the series and covers the same fields as in the first two volumes and takes you through to the end of the Cheng-fu Form.

1 Hr & 15 Minutes.

Cost: All of the above tapes are the same price and shipping cost.

USA: \$50.00 Plus \$7.00

Europe: £30.00 Plus £5.00

Internal Methods

Erle Montaigue

Many instructors make the mistake of using too much physical force, while others use none at all. Both are incorrect for the gaining of 'internal power'. Pumping weights or using other external devices will not give you any internal power, in fact these devices will hinder your internal training.

Internal power is something that we can use for the rest of our lives to either help in defending ourselves against physical attack or to heal our own body or that of others. So it is only logical that when we become old and our muscles are on the down side of our physical lives, we can no longer depend upon the super strength that we had in our twenties and thirties. So if you depend upon external devices to gain physical strength, then you will have no strength as you grow older.

People who, on the other hand train in a system that relies on using no physical strength at all, will also have no power when they grow older. The reason is that they have relied upon bending of the body for instance in the practice of push hands to avoid an attack. I have seen people who are able to bend almost to the ground backwards to avoid a push, but whose genitals are greatly exposed to a strike in dong soli. The practice of 'bending' to avoid an attack is fine when we are younger and in the confines of a friendly push hands 'match', but in the street it does not happen that

way. So people who practice push hands for competition, will never be able to defend themselves in the street. Sport does not constitute a self defence form. And as we become older, it is natural for some of the suppleness that we had when we were young to go.

It is also important to practice a martial system that has an equal amount of hard and soft, or yin and yang. Many of the taijiquan styles for instance have too much hardness while others are not hard enough.

The internal is a combination of mind and body. We come to a level through the training, where the body executes exactly what the mind orders. The mind 'orders' however at a subconscious level and the body executes at a reflex level. So there is no time between what the mind thinks and what the body does. And all this comes from what the Chinese call 'sung'. The closest we can get to the word 'sung' is to relax. But this gives the wrong impression, as to relax gives the idea of 'relaxing' using no muscular power etc. I prefer to use the term, 'internal tension'. This is where we are not tense, the muscles are in a state of readiness, but not flexed, there is a high degree of qi activation in the body ready for any situation to occur. When it does occur, the mind instantly causes the limbs to be thrust out using the power of the waist causing great centrifugal and centripetal power. This is the yin and

yang of internal power. We must make use of both outward power as well as inward power. So, when you throw out a punch for instance, this is using centrifugal power, then just upon impact, we snap that punch back using centripetal power causing a great whipping action on the end of the fist, sending not only physical power into the object, but also

internal adverse power. One is able to use this type of power right into old age provided that the training has been correct. You can of course do an older body great damage in performing fa-jing movements incorrectly! Many advocate much movement of the waist to get fa-jing, however, this violent, longer movement will cause damage to the spine. Fa-jing must be so small, that the body is not seen to move much at all. In this way we do not damage the spine or the arms or the wrist.

There is an excellent way to monitor your internal power. When you first get up in the morning, really clench your fists hard, this should be easy and feel like full of power. Then unclench your fists and immediately throw out a fa-jing snap punch pulling it just before the elbow is hyperflexed. If this strike is full of great power which feels like it would kill anything that came in contact with it, then your internal

power is getting there. The trick of course is to keep such power into older age and this has to do with the more esoteric side of the internal martial arts. This is where we use phrases like, 'being one with

People who, on the other hand train in a system that relies on using no physical strength at all, will also have no power when they grow older.

d'ao' and 'we enter into nothingness' etc. I liken it to our being a large cog in a machine and all of our younger lives, this cog is not quite in harmony with the rest of the machine. Finally into older age, the mechanic gets it right and this cog makes contact with the larger cogs in the machine and the whole machine runs smoothly.

On a physical level and with reference to our martial arts training, there must come a time when we realise that physical will no longer aid in self defence, the body moves like a well oiled machine, loose like an elastic band, contracting and expanding at will without thinking. We are now using the power of the ground, like a great powerful tree, it doesn't think, 'oh here comes a breeze, I must defend against it', it simply has the power and it defends against winds and storms automatically. Same with us, our roots have been cultivated so well through the training, that we are now able to use the power

of the earth to help in defending us.

Qigong is a way of gaining this 'ground power'. Look at most ancient indigenous races, they all have a way of gaining the power of the ground and it invariably involves sinking the heels into the ground in some way. The Australian aboriginals stomp their heels into the ground while the Ameri-

can Indian has the 'power stance' not unlike the sanchin stance in karate.

Unfortunately of late, there has been an explosion of qigong teachers and methods, in Australia, it would seem that teachers are cropping up on every corner. Someone goes to China and learns a set of movements, then goes back to his own country and advertises that he has the answer to all of our health problems! And this has happened in only several lessons! A qigong teacher has to have at least studied the art for fifteen years before he or she can teach the internal qigong. Only knowing the physical movements of qigong means nothing, a teacher must be able to pass on the internal essence of qigong and this can only be gained after many years of practice.

Qigong:

Internal power is a state of mind that can be gained through the practice of

qigong. There are about 2000 different types of qigong methods divided into three groups. Those groups are:

Self Healing:

This is where we use the qigong exercises to gain good health, to cause the acupuncture meridians to be relaxed and open to allow for a normal flow of qi through them, bathing each organ in the body in life giving qi. There are many different types of self healing qigong and the internal martial arts of taijiquan and bagwazhang are all considered to be moving self healing qigong. The basic qigong however, is a static stance using certain breathing techniques, sometimes called '3 circle standing qigong'.

The hands are held with the 'dragon mouth point' activated (CO 4). This is done by having a straight line of skin between the thumb and the forefinger, simply adjust your thumb until there is only one line of skin. This will give the palm a concave, 'dragon claw' type of look. The palms are held at about neck height and about 3 inches apart. The elbows are hanging below the wrists. The tongue is placed onto the hard palate as if saying the letter 'L' and the chin is pulled back slightly to pull the backbone up. The knees are bent so that there is a vertical line between the second toe and the knee. The base of the foot is slightly concave which activated K 1

point. The gaze is straight ahead lateral to the ground. The buttocks hang naturally under and not stuck out or forced under too much.

In this position you think about nothing at all, not even the breathing. I used to teach, as most do, to think about the breathing as this gets the mind thinking about only one thing, but nowadays I believe it is much better to think about nothing right from the beginning. Just stand there for fifteen minutes and you will feel some shaking. If you do not, then you probably have risen up slightly so no heat is created from the thighs working. It is very important that you have your weight placed over your heels or at the very most, just forward of the heels in the middle of the foot and never onto the balls of the feet! This can cause 'adverse cyclic qi' which can in turn cause some brain damage! Done correctly however, this basic qigong stance can do not harm even if done wrong, apart from the weight. You will know if you have your weight placed onto the front of your feet when you begin to jerk violently, like your body goes into spasm which comes and goes. This indicates that the ground qi is trying to get through K 1 but it is blocked by the pressure on the balls of the feet, so it builds up and bursts into the body going right up to the brain causing this body spasm. If you get a mild shaking which is continuous, then you are doing it correctly. Our videos No. MTG10 and MTG1 covers the

basic qigong.

Martial Qigong:

This type of qigong is no different to the Self Healing qigong other than it sends qi activation to different parts of the body, those parts used in the martial arts. A typical martial arts qigong is a 'one legged' qigong which will increase the qi activation to both the legs and arms. It is also the qigong that one performs (on each leg) before performing one's taijiquan form or karate kata training. It will enhance one's training many times over.

Medical Qigong:

This qigong is used when a Qigong doctor heals someone of disease using qigong. He or she will place their hands over the affected area and allow qi to be transmitted through their body into the affected area thus helping the patient to heal themselves by boosting the immune system. This is the most advanced type of qigong and should only be practiced at an advanced stage of one's martial arts training. The martial arts are practiced as a means to gaining this level of qigong. This is why I have always said that one needs to train in things like taijiquan, training in both areas, the healing and the martial.

Qigong is also important in acupuncture as this is where the advanced acupunc-

turist will be able to rise to a high level of healing by putting qi (electricity) into the points via the acupuncture needles. No good at all training in acupuncture for years, knowing every point and what it does if you are not able to pass your own qi through the needles into the patient's body. I have seen quite sick acupuncturists actually treating people! They will make their patients even sicker!

The TCM doctor should at least practice his or her own self healing qigong every day to enhance their own healing ability and to strengthen their body so that they do not take on the diseases they are treating! All good TCM doctors in China also practice their own qigong, especially when they are treating some dire disease state. In fact the doctor will practice his own qigong for ten days and fast before treating a really difficult patient.

The other side of qigong's attachment to acupuncture comes from the history of acupuncture with many scholars believing that acupuncture developed from qigong. I don't know if this is true as I believe that it came from God! However, I will add here some history of qigong and acupuncture for interest.

Qigong has been known in China since around the 4th century when the early taoists developed their "Dao Yin" exercises. When an advanced practitioner practices his or

her own qigong, they feel a certain electrical flow through each meridian and this is also a theory as to how the meridians were discovered. Sounds most unlikely to me though, it is my theory that it was given by God!

Qigong used to be called "guiding the qi" or "qi activation" where the practitioner would concentrate the mind on a certain area of the body, like the tantien until a feeling of 'qi' was attained. This sensation then descends to the perineum and then up the backbone and down the front of the body back to the tantien and this is called ren mai and du mai communicating.

For many years this 'feeling' of communication between the meridians was unacceptable to western scientists. However, nowadays, the pathways have been plotted using sensitive electrical instruments, and most now agree that the meridian system does exist as electrical pathways around the body.

The Mind In The Martial Arts

The mind plays the most

important part in one's dim-mak training. If we are to attain a high level of expertise in dim-mak or even in self defence, then we must rise above only the physical level of the martial arts. For instance, when we strike someone in a dim-mak point, some of these points will work no matter what we strike it with, like ST 9. But to get the most out of all of the points, we must use the mind. When striking for instance to LIV 14, we can use the mind to



PHOTO NO. 327

send a shock wave of adverse qi into the heart firstly by the physical direction of the fist and secondly using the mind to direct the qi into the heart. So if we were to strike to LIV 14 using a snap punch where to fist begins palm facing downwards, then flicks over to palm facing almost upwards upon impact (as in the use of the normal taijiquan fist), then there is an arc of qi sent upwards and over to the heart. (Photo No. 327). This will only happen if you see that arc going up and into the

heart. Your mind send adverse qi into the heart because you saw that line as you attacked. Once you begin to see these lines of attack, you will no longer have to even think about it as your sub-conscious mind will automatically send adverse qi into the targeted area depending upon which attack you use and in what direction the

verse qi into the heart because of the direction of the fist.

An attack to ST 9 using a 'yang lateral fist' will cause knock out and heart stoppage by attacking to ST 9, and also cause heart damage by sending adverse qi into the heart. You can also use a 'reverse falling lateral fist' to the opposite ST 9 point causing the same effect.

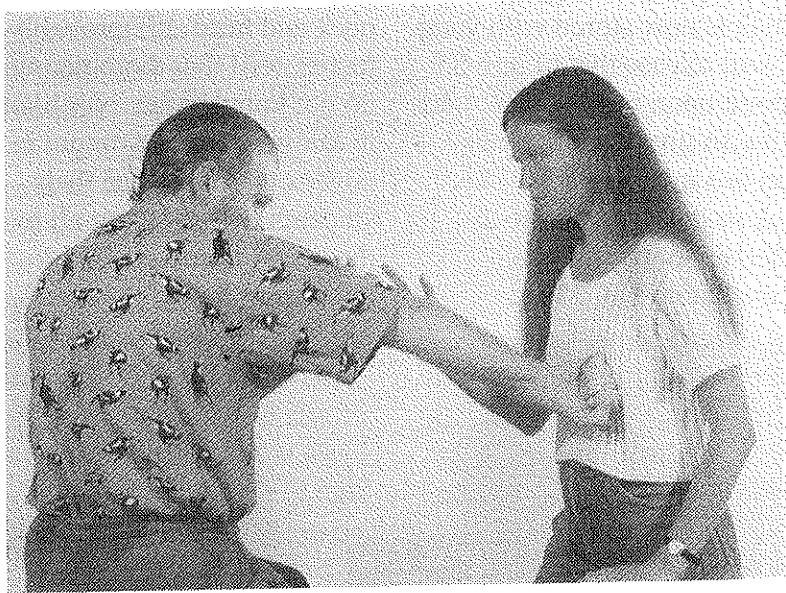


PHOTO NO. 328

fist or other weapon is aimed.

You can also send adverse qi into the heart when attacking tho the other side at LIV 14 by either using the other fist (in this case the left fist), or by using a different kind of punch. We use a 'penetration' punch on the left side of his body using our right fist to get this effect. (Photo No. 328). To send adverse qi into the heart from above, we use a 'reverse falling' fist to perhaps LU 1. This fist will whip downwards instead of upwards, not only draining much qi from the entire system by attacking LU 1 but also sending ad-

Any strike to the mid line of the torso below the heart will damage the heart when using an 'upwards snap punch'. This punch will send adverse qi straight up in a straight line, so when attacking to for instance, any of the CV points below the heart, will send adverse qi straight upwards into the heart.

You will get to know the correct angles of each punch and your fist will act accordingly. Like if you were to attack lower down than LIV 14, your angle of attack would have to be less than if you attacked to LIV 14.

A knife edge strike to ST

9, flicking upwards upon impact will cause great brain damage as well as stopping the heart. The direction for this strike is still in towards the backbone, but just as the palm makes contact, it flicks upwards causing adverse qi to go into the brain.

To cause adverse qi to go straight through the body into the points on the back for instance, there is only one type of fist. The 'vibrating fist or palm' is used. This is probably the most difficult of all weapons to learn. Firstly, you must have complete relaxation (sung) in your arm and palm (fist). When you strike, the power is so great that it causes a ripple to move down the forearm into the palm which will vibrate violently upon impact sending adverse qi right through the body. This type of dangerous attack is used in what are called 'the mother applications' from taijiquan (on one of my Dim-Mak A To Z series tapes). Here, we use the one knuckle punch to CV 22, vibrating it upon impact to send adverse qi up into the brain causing instant brain death. This is usually followed by a slap to the side of the neck causing heart death as well.

Depending upon where you strike on the torso, your fist will have to change rotation as it moves down the body to get the effect of penetrating the body. So if you are striking to the upper body, the fist will be almost vertical with the thumb upwards. As you move down the

body to around CV 14, the fist will turn downwards slightly at an angle of about 45 degrees. As you get to the tantien area, the fist will be facing the ground and as you get to the groin and lower abdomen area, it will be almost small finger facing upwards. This last fist is used in the Old Yang Style taijiquan form in several places.

A strike to ST 5 can give the recipient permanent brain damage as well as the knock out. ST 5 is one of the easiest knock out points, just on the side of the jaw. It works in two areas when simply stuck straight in, and three areas when adverse qi is put in. The simply knock out occurs because a normal strike to this point shocks the brain which then shuts the system down. It will also cause knock out by the action on GB 14 to which ST 5 is connected, as well as having a direct effect upon the vagus nerve which has endings in the base of the stomach. The strike to ST 5 causes the vagus nerve to tell the heart to either slow dramatically or stop all together.

This point becomes really dangerous however, when we use an adverse qi strike to the point. This will send adverse qi up into the back of the brain causing permanent brain damage. This is attained by using a 'back flicking palm'. He might attack for instance using both hands. The stronger he is, the more powerful your strike will be

because we use the ricochet effect. Both of your palms will attack to his both neigwan points releasing yin (negative) energy into the points. The palms were yang shaped to begin with, and just upon impact, they flicked out to form yin shaped hands thus releasing the stored yin qi. This will set up the ST 5 point. Now, your right palm, which is now stored with yang qi, will release that qi into ST 5 point upon impact. The palm will also give a slight extension towards the back of his neck so that the adverse qi will rise up into the brain stem. (Photo No. 335).

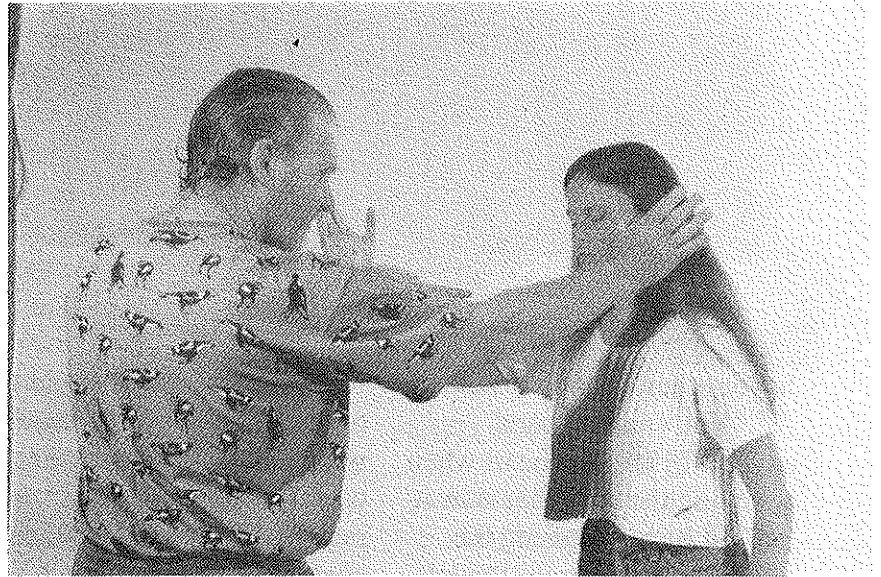


PHOTO NO. 335

The same kind of brain damage will occur when we perform an 'upwards moving palm' into the base of the skull from the rear. The palm releases yang qi into the base of the brain which rises into the brain causing damage.

The above is just a tiny part of a very deadly area of dim-mak. And as I have said

in the beginning of this book, these techniques are extremely dangerous! I have had people phone me or write, saying that such and such a point is their favourite knock out point! How do they know this? Have they done it on someone? Perhaps on their students! You are playing with fire when you strike to any of the points around the neck and head. It's probably just as well that these people do not know or are ever likely to know about how to put in adverse qi, otherwise their students will be dying all over the place! Someone in the USA from one of the big

"Knock Out" schools, once called me a wimp because I would not KO my students. Well, to this I simply say, "if that is being a wimp, then a wimp I will remain". And I will repeat, one of the main differences between myself, my system, and the way I teach and related to the martial arts, is that I AM, afraid to hurt my students.

All of this section involves methods that take years to gain and it is most unlikely that anyone who is training in a 'tense' martial art will ever attain the internal methods. So to those who criticise the fact that I speak openly about these most dangerous methods, I say that it does take years of hard training to be able to use these most deadly methods and by that time, one has risen to a high level of 'being' and the only thing that one wishes to do at this level is to heal people and not hurt. However, and here is the rub, one MUST rise to this level in the martial arts in order to also heal at a higher level. Long before the time that some person who has taken up the martial arts for nefarious means, has reached a sufficient level to be able to use the higher levels of dim-mak, they will have dropped out as the internal martial arts simply do not allow people with bad characters to gain the higher levels.

The Ten Keys

There is another reason that people with suspect characters will never attain the highest levels of the internal martial arts. The ten keys are those keys that unlock the 'internal' and the doors to the highest levels of dim-mak. The first six "keys" are given by the instructor over a number of

years while the last four are gained through hard work. The student must never know when they are given the keys as they will then expect something to happen, and so it will not. If the student is given a key and is not told about this, things will happen to his or her training long after the key was given. We have had cases where students were given a

The ten keys are those keys that unlock the 'internal'

key, and months later they would phone to say that strange things were happening to their training, one person who was trying to have a baby with

his wife for years unsuccessfully, went back home after one camp and voila, uno bambino!

No. 1 key is a touch here and a touch there, perhaps the teacher will find a reason to work with the particular student who he thinks is ready for a particular key. He will use that student and in demonstrating some technique perhaps, will touch the arms or torso in a certain way. No.2 key is in words, while No. 3 key is in showing and "Internal Learning Qi" movement. Keys 4, 5, & 6 are combinations of the above. Successfully taken, these 'keys' will then grow until the last four keys will just happen, turning the appropriate 'locks' in the partitioner's mind and body until the internal is finally understood. Without the 'keys', the internal knowledge cannot be taken or given in any other way.

CAMP 1996

Camp 1996 is turning out to be just as popular as Camp 95.

Again, people from all around the world have booked in for this year's camp. So please, if you intend to come to Australia for Camp 96, get your order in before July 15th 1996 as this is the cut-off date.

If you have any questions you need answered, phone Mause on 61-66-797015 or fax on 61-66-797133. Or you can Email us on Taiji@MSN.COM.

New Tape

YANG CHENG-FU TO THE MAX VOLUME THREE

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GAINING THE INTERNAL

Ken Johnson

This short article hopes to shed some light on various areas of the internal arts. Basically, my knowledge comes from self study and intuition and I try to see the connection with western thoughts so that the majority of Westerners will accept it into the "if you cannot prove how it works, and why it works, it does not work, attitude".

I have nothing to hide in relying upon myself as my first teacher, Sifu Alan Kong said; "the first person who gave out and Oxford degree never had an Oxford degree".

I rely upon correct information which I have gathered from various teachers for whom I have the greatest respect, and by analysing, comparing and sifting the wheat from the chaff, (from the various books I have read). My main inspiration has come from my own intuition which was motivated by my teachers — they know who they are, thank you. My aim in training is simple — more power, or *the* power or, just "it". Hit the nail on the head day after day. More awakening to develop spiritually and regain greater perception. Our original innate nature, that connects us all together, find the "thinker" of the thought.

We must begin by becoming more aware of our current state, then be pro-active and change it for the better. We can begin the ground work,

regain our connection with mother earth, heal ourselves by a wholesome diet and positive internal dialogue, think good, say good, do good. This is the start of the self healing process.

By our example and presence, we can motivate, stimulate and influence our immediate family and friends to change

from within, appeal to their heart and souls and help them to gain an improved or greater integration with nature. This way, we become a posi-

tive cancer, helping to heal society, starting small and expanding to the whole. Then we can progress to the 'non fighting', "investing in loss, or level of survival, combat". The body, guided by the 'no mind', (intuition, hypothalamus), rediscovers how to survive.

These aspects are already in place as part of our D.N.A. Like an orphan in abandoned on a doorstep, we have little knowledge about our history, few families can explain their family history beyond a few generations which is futile when compared to our 2 billion years of the earth's existence. Through training and meditation, we rediscover some of our "genetic self defence". We cannot use techniques such as 'p'eng, lu, or palm techniques to fight lions, tigers and dinosaurs. We need strategy and power. Not just physical power, but

"the first person who gave out and Oxford degree never had an Oxford degree".

wisdom, experience and cunning.

If we look at our natural responses and analyse nature, all things become clearer. When we see a small child waving the hands frantically when being attacked by a bully in the school playground, hopefully the hand movements will disengage the attacker's mind from the attack mode. This is the same thing we use to attract attention. ie., waving. The Chinese used this concept to devastating affect, hence the energy disruptive techniques which master Erle Montaigne brought back to the West from his gruelling trip to China.

This same concept is seen in the placing of the hands in front of the opponent's face in Bagwazhang. Even the reason why we fight can be seen by studying within. The basic cell structure is selective, destroying foreign bodies, via the white cells and lymphatic system. Hence we have an inherent dislike for things slightly different from ourselves. That does not mean we cannot live together harmoniously. I'm just emphasising that progress begins with self study and practice. If the goal is to develop the spirit, we must begin by training the spirit. (Do first things first). This can be done directly by meditation, seated or standing, we try to re-establish the

"wu-chi" state, stillness or the "golden mean". We "go home", get in contact with the here and now. IN practical terms, we can practice sitting meditation, or the opening movement of the form, or a simple 90% feet position (V



Ken Johnson

shaped) with hands lightly by the side, tongue up, pull up the crown of the head, heighten all the senses, smell, air temperature, sound, skin touch. length of breath etc. Until we think of nothing. This is "Wu Chi". (The mental state before yin and yang manifests). Then we can use this 'no mind' (concentrating inside = meditation) to concentrate (concentrating outside) on cultivating the Qi or intrinsic energy. 1st internal mind, then internal breathing, then internal energy and then "internal power".

Various methods are at our disposal. Three circle Qigong, the eight Bagwa palms, or the santi posture from H'sin-I. There are also various loosening exercises that help remove toxins and resistance to energy flow, such as the eight pieces of silk, the Chen Heng Ha Qigong set, or the T'ai chi ruler (a series of exercises performed with a small wooden stick). Thus the 'no mind' is used via the methods above to clear the main meridians and extra channels which prepares the body for the increased energy flow as blockages are removed. The taiji form also helps us to direct and control it!

Finally, we can control the qi directly, by gaining a greater synergy with the plexus of command. Then the form has served its

purpose, and is practised for pleasure.

Ken Johnson is the W.T.B.A's representative in Scandinavia based in Norway. He is tireless in promoting the W.T.B.A. and visits Australia regularly.

“It don’t mean a thing if it ain’t got that jing” (swing)

*Anthony Walmsley
Italy*

Well, you’ve learned a Taiji slow form, can do a bit of push hands and have maybe got a handle (excuse the pun) on a sword or sabre set and, if you’re lucky, you’ve been introduced to what are fondly called ‘applications’. You know, the sort of thing that’s available in most Yang-style schools: “you put your arm out here whilst I step in behind your other knee and apply ‘whoosh’, and lo and behold you fly across the room!” (general applause and various ‘wows’,

As a beginner with no martial arts background I too found this rather ‘wowish’, but, I wondered, what about a real attack? Or even a ‘sort-of-a-real’ attack in a controlled classroom situation? It was pretty obvious that this stuff wouldn’t work. So, I dug out all ‘those’ books and found that the big boys were using something called ‘Fajing’. I went to my instructor and asked for a demo (no names thank-you). After much beating about the bush, “too advanced, we’ll get to that when you’re ready” (?), I decided that he wasn’t going to show me or didn’t know, either way it didn’t help!

This really irritated me, so, ever a self-starter, I decided that candle-training would do the trick. “Place a

lighted candle in front of you and using a whipping action, punch about 2 inches from the flame until it goes out. When you can consistently put out the flame from 2”, step back three or four hundred yards and etc., etc.”.

After digging a wax stump from the closet, the only place I could find which was the right height was the mantelshelf. I lit it, hit it, and wax dripped all over the wife’s hairdrier; needless to say, the flame stubbornly refused to go out! I tried

twenty or so with the right then the left using a backfist which at least got the flame to dither vaguely. I played around for about half an hour, trying different punches and palm strikes, all to no avail (by this time the wax had melted

off the hairdrier onto the cat).

The next day I ached all over! Wrists, elbows and shoulders; but the hands were the worst, they were killing me! All the joints had seized up! Something was very wrong: I mean, this couldn’t be Fajing and how was I ever going to be able to do it (whatever it was) if I couldn’t manage a couple of hundred punches to a candle?

Let me say at this point that I’ve watched a lot of instructors, both live and on video, demonstrating ‘inter-

As a beginner with no martial arts background I too found this rather ‘wowish’. But, I wondered, what about a real attack?

nal' techniques'. Most of them are not doing Fajing at all! They're fast and snappy but that's all. The students of those teachers who do have Fajing seem to have tremendous trouble understanding what's being demonstrated. When I do workshops on Fajing I get the students to show me a punch or strike of their choice and without fail they use a hard-style muscular action. of course, when I ask them to hit the sack or punching mitt or me, from only a few inches away, they're totally at a loss and, more often than not, laugh. The key to understanding Fajing is relaxation, there's that word again - 'relax'! If you're not relaxed candle training will at least force you to own up.

I solved the dripping wax problem and invented a great training aid at the same time by buying the following:

- a boom microphone stand with screw-on spring microphone clip
- a cardboard pastry tray about 4" X 6"
- an alloy vitamin 'c' tablets tube about 4" long by 1" diameter
- a packet of candles and a cigarette lighter (total cost around US\$35/50).

The boom microphone stand and microphone spring clip can

be found in any musical instruments supply store (get the out-of-work musician who's posing as a salesman to screw the spring clip onto

the stand before you leave the shop so you're sure they're compatible). Assemble as follows: punch a hole in the centre of the cardboard pastry tray large enough to jam the vitamin 'c' tube through it, push most of the tube thru the hole, pop a candle into the tube, put the bottom part of the tube into the microphone clip and you're in business (don't munch on the creamy

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pastries and the fizzy vitamin 'c' tablets at the same time.

Any martial artist can make good use of the object plus it costs next to nothing, folds up so doesn't need storage space, it's adjustable to any height or angle and so it's great for high or low kicks as well as hand techniques.

You can 'practice' Fajing with the candle, but you can't 'learn' Fajing with the candle, that's not what it's for, it's to get beginners relaxed. It also builds endurance and focus (it's amazing how many people hit the candle itself instead of near the flame!).

Martial artists should be able to invent their own exercises. However, a few do's and don'ts may be of help if you've never done any of this type of training.

Don't use force! The harder you 'try', the more muscular force you're probably using, and this causes

energy retention in the joints and muscles, "more strain - more pain", in particular the following day(s).

Don't punch or strike 'at' the flame. 'Snatch' or 'steal' the space just in front of it remembering that the whip-back should be faster than the outward movement.

Don't do just one or two with the right and then one or two with the left. The whole idea is to learn to totally relax and doing less than 10 with each hand doesn't give the body time to settle in to the technique. I prefer 16 or 32 (this is a musician's choice)

so that I can put on some rhythmic music and do one technique for 5 to 10 minutes at a time.

Don't go through a whole range of strikes, pick one or two. when you 'get it', it's easy to practice all the others. The back-fist is probably the easiest hand technique and the inside or outside crescent easiest for the feet. The elbow stroke is very difficult!

Do at least one hundred reps with each hand: (10 right, 10 left) X 10. With a bit of practice a thousand isn't out of the question but use discretion as it's easy to really hurt your hands if you're not careful. The strikes must be evenly spaced and it's best to maintain this spacing throughout, that's why rhythmic music is good to practice with. You will find your own speed, however speed in itself is not the issue here. For

starters try 10 strikes in 5 seconds, trying to keep the rhythm even when changing hands.

Do look for a snapping sound as the fist momentarily closes. The snap will only happen when the strike is very relaxed.

Do get a partner to stand behind you with one hand on the shoulder of your striking hand and the other hand near your armpit; he or she shouldn't feel any muscular movement whatsoever.

Do step back a pace or two when you can 'pop' the flame out from 2". It's difficult to put it out from more than 12" but even from arm's length or more it's possible to make the flame flutter violently.

Do try different stances. Most people feel more comfortable using the right foot forward when using the right hand; mix it up, left foot with right hand and vice versa. switching the forward foot in mid flight is also good practice.

I've used these training techniques to great effect in workshops, to show students that they're not relaxed no matter what they think, and if you're not relaxed you'll never be able to do Fajing. The quantum jump in any martial-healing system is Fajing, there's simply no way 'round it; you can train until herds of cows appear on the horizon but if you don't 'get it' all the real goodies will remain a closed shop.

Walking

By Erle Montague

I once asked Chang Yiu-chun what he considered to be the most important thing to learn in the long term. I was quite astounded at his answer and only in relatively recent years, have been able to understand what he meant. Chang told me that walking was the most important thing to train in, in the long term. Walking! I could walk I thought, I mean, I had been doing it then for some 28 years!

As Chang had only a little English, I had to be content with "walking" and nothing else. Now I know that probably, all of the training in form and push hands and just about everything else I have trained in, (too much for one human brain to hold), was to teach me how to walk again.

When we are born, the Chinese have a saying; "A baby is not really human until it walks". I guess this is true in a way in that, walking on two legs is one of the things that distinguished us from the other, four legged variety of animals. And walking is what we do most of during our lives. Now it doesn't matter if you have no legs or are in a wheel chair, "walking" simply means the way that we hold the body when doing things. And walking is a good way to learn how to hold the body as we do so much of it. And this also gets back to the saying that we "do taijiquan in everything we do".

So how do we walk. Take a look at anyone walking down the street, look at the arms. They will mostly be swinging greatly and the shoulders will be raised up, tense. This is only a simply thing but can make the world of difference to your health and your internal wellbeing. We swing the arms and raise the shoulders because we are conditioned that way. We must look like we are doing something in order not to look silly. Just try standing still, not moving from leg to leg or leaning on something in a crowded shopping centre, you will attract a crowd or someone will call the police at is what happened to me in my early London days. Try walking and totally relaxing your arms as you walk. Just allow the movement to only move your arms as much as they should be moved without actually moving them by your self. You will be surprised at how little your arms will actually move. Next, relax your shoulders, drop them right down and feel where your centre is. If you feel that your centre is moving forward, then this should be remedied, your centre should be placed straight down your backbone into your standing leg, the leg with the weight on it. Allow your backbone to move forward only because you have shifted your weight onto your front leg, don't lean forward. Pull in your chin and allow the natural momentum to take you along. Feel what is under your feet, do not plonk your weight onto your front foot, feel the ground for a split second, then change your weight to it. You are now doing Taijiquan.

Chinese Medicine

By Wally Simpson

The first thing I discovered about massage was if I felt good about doing it, then the person on the receiving end felt good about getting it, this was basic Swedish massage.

These days I'm not sure all my clients feel good about getting massage from me, but the majority of them feel good about the results. You don't have to be a professional to give a good massage as long as you feel good about doing it.

I never felt good about doing martial arts, it always seemed a brutal agro sort of a thing to do. I was much more into communication with nature via surfing, bush walking, etc and while surfing could get a little agro at times, it was just the

child in us demanding our birth right. (Every wave that we wanted, on our own). It wasn't in the same league as martial arts, so I thought. Isn't youthful innocence amazing. Then after completing a degree in T.C.M.

(Traditional Chinese Medicine), I decided that to be the complete Dr. of T.C.M. I had to teach people how to heal themselves and stay healthy via lifestyle, eg., exercise, diet, etc. OK the Chinese did TAI CHI, and I was told that Tai Chi is not a martial art, and it didn't look all that agro to me. So off I went to learn this new skill. After 3 years of studying Tai Chi with what I thought was a reputable organisation I was introduced to one of Erle Montague's students who told me that Tai Chi was a martial art and what I was doing looked nice but it wasn't t'ai chi. The concept of Tai chi as a martial

I never felt good about doing martial arts, it always seemed a brutal agro sort of a thing to do. I was much more into communication with nature via surfing,

art wasn't easy to digest, but after my first lesson in the Yang Cheng-Fu form I knew it, was a long way in front of what I had been taught, as Tai chi. I guess it took the next 10 to 12 months for me to feel good about

doing the small San-sou as well as the form and 2 years before I met Erle in person, though I had seen him at a couple of camps. Now after training with Erle personally for 3 years I know that it was one of the best things I have ever been fortunate enough to

become involved with, and the martial stuff I was so apprehensive about has changed my life for the better in a way that I could never have imagined. It has given me a lot of confidence in my self and in my ability to defend myself and family and also to help others towards health and happiness. as well as improved my capacity to heal.

What Erle has given me with Tai chi was like a seed that sprouted and is now in the process of growing into what will be a source of nourishment for myself, my family and my many client's and

friends for many many years. It is a great, honour and a privilege to Co-author this book with Erle. The research has taken a large part of my spare time, but the information that I have unearthed, some of it re-discovered, has made it well worth while. I hope you gain as much out of these pages as I have. Thanks Erle for the opportunity once again for growth.

Healing and massage work are very much like martial arts, you must move from your centre to have real power.

When a martial artist throws a punch and uses only the power from the muscles of their arm, the punch lacks any real power and it's penetration will be relatively shallow. Likewise, in massage, if you

are just using your arms or hands to perform different techniques, the penetration will only reach the surface muscles and after you have done 3 or 4 1 hour massages you will find that your arms and hands are starting to feel heavy and tired. While if the movements are coming from your waist or more specifically TAN-TIEN, you will

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find that you can massage all day and when you go home in the evening you will feel quite invigorated. Your techniques will reach further into the body to the deeper layers of muscles and tendons as there is more strength and penetration with movements from the waist.

Your stance is important, I was using a horse stance, but lately I have been using the power stance from advanced push hands. What ever your stance, the back should be as straight as possible. Depending on the height of your table and the size of your client, the knees should also be bent. I find that using a slightly lower table is best so that if a client is quite big and solid, you are able to get over the top of them without standing on tip toes, allowing more

weight to be brought to bear on the area being worked.

With a thin client the knees can be bent more to keep the back straight. Breathing should be low in TAN-TIEN and if possible in sync with the person receiving the massage.

You must be able to react to a large variety of variables and respond with the type of

movement needed for the present circumstances in both martial art and massage.

To have a set approach and be unwilling to modify that approach with different clients / conditions is to severely limit the

quality of the results you will achieve. Like knowing only 1 or 2 strikes or blocks from a martial art form, if you are good at them then you will succeed at times. If you know the whole form and are good at it, you will succeed a lot more. So try lots of different approaches to the same types of conditions in your massage and be flexible as to how to treat. Listen to your client, not just their voice but what the muscles and points / channels are telling you.

Work from both sides of the table. Just, as you should do martial techniques on both sides to keep your body in balance and be capable of using both hands - legs - feet- So too, if you work only from one side of the table with massage, you will become unbalanced (the lumbar vertebra

rotate in the direction you constantly lean), and need treatment yourself.

if you work on the floor, the same principals apply, work from both sides, bring the movements from your TAN-TIEN. To do this, it is best to kneel beside the client. If you are sitting you can't move well and you both suffer as a result.

You need to clear your mind of the chatter that normally goes on in there, and focus your attention on what you INTEND to achieve.

You need to clear your mind of the chatter that normally goes on in there, and focus your attention on what you INTEND to achieve. That is not to say that you massage whilst spacing out, thinking "I am going to heal this person, or I am building YIN or YANG. Rather that you have a clear mind and an intention to build YIN or YANG and heal the individual. Like martial arts if there is no intent behind a movement, then results are poor. We hear and read a lot about this no mind state, where the reptilian brain takes over, and there is no conscious control over actions, well without intent, there is very little chance of a strike or a massage technique being successful. A crocodile uses intent as a focus to provide the power and direction for that lunge up the river bank

to grab their prey and drag it back to the water, just as you must intend to learn a mar-

tial art or no amount of lessons can turn you into a martial artist and you must intend to help a client, or no amount of massage will bring them relief from their symptoms.

Intent without the ability, is like sex without the partner, it mainly happens in your mind. So make sure you do the training to back what you intend to achieve. With massage this means not only reading and learning how to locate points and what they do, but also doing lots of massage so your hands develop a feel for different conditions.

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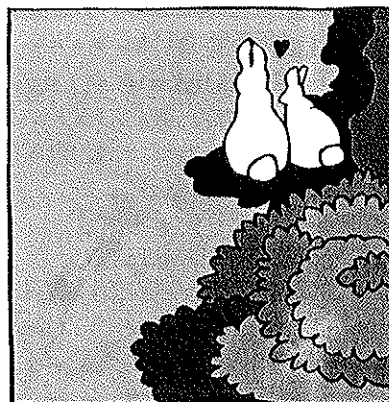
Wally Simpson is the W.T.B.A's Traditional Chinese Medicine Expert. He is the Co-author of the Encyclopaedia to be published later in 1996 By Paladin Press in the USA, called "**The Erle Montague Encyclopaedia Of Dim-Mak.**" The above is an excerpt from Wally's chapter, to be continued in future editions.

Congratulations To Fiona on the birth of her baby.

Fiona, you will know from the Erle Montague videos, she is the camera person who sits anonymously behind the camera painstakingly zooming in and out, cutting and dissolving and making sure the sound is turned on!

She went in to have this new miracle of God on the 22nd of April around noon. I was actually rather hoping that she would have had the baby at class under the fig trees.

**A baby boy 7lb 3 oz. Born 8.36 pm, 22nd April 1996.
Lorne McNicoll Greenlaw.**



How Erle Montague Lost His Hair: By Elizabeth Butler WTBA Instructor UK.

