

COMBAT AND HEALING



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SUGGESTED READING

Australasian Fighting Arts Magazine

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

Write to:
AMA Publishers
POB 673
Manly NSW 2095
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FAX: 61-2-99483361

D'AO Magazine

One of the better Magazines on Alternatives, including martial arts and healing arts: In German.

Kolibri Verlags GMBH
Bartholonaeusstr. 57 B
Hamburg 22083
Germany

Taijiquan Mother

Erle Montaigne

Many martial artists dabble in other practices such as yoga, reiki, Alexander, and other alternative practices. Many are in awe of these methods when they first are introduced to them and usually try to convert others to this 'new' method. Usually, as their training increases and their understanding of taiji increases, they realise that within taijiquan is all of these other alternative practices, because Taijiquan is the mother of all. Taijiquan has every other alternative healing or meditation method hidden within its framework. Sometimes it takes a few years of training for these to emerge and that is the reason why many do not see that taiji has everything that you will ever need, because they are not advanced enough at that time to see it.

Over the years, I have been exposed to most of the world's leading experts in things like yoga and reiki and Alexander technique, and I have never found anyone who was doing anything different to what is found in one's taiji practice. Yoga has some areas of taiji, so too do all of the other practices, but none have it all, as taijiquan has.

I will cover some of the areas of taijiquan. You may not know about these areas even if you have been practicing for thirty years. In fact I have known people who have been training for that time and who know only one tenth of what taiji is all about.

And I am one who knows about this as I have had a life threatening disease for many years now, one that my Mother died from, but which I have been able to control through my taijiquan practice.

Practicing taijiquan does not only mean practicing the form each morning, or training in push hands twice per day, it is a whole integrated art comprising of many different parts. Should you leave even one of these parts out, you will not gain the total benefit that taiji has to offer. This is where people go wrong, they go to their local 'master' knowing nothing themselves, putting their total trust in this master. The master might THINK that he knows it all and might really think that he is doing his student some good, but all the while he knows only a fraction of what taiji has to offer. They put on a little black or white 'taiji suit' and learn a few movements, something that they can show to their friends and they come out after one or two years knowing taiji! My own personal students now know why there is the saying "it takes three lifetimes to learn taijiquan". The information and training just keeps on coming, it never stops. This is the reason for my putting out so many tapes, ones that I might only ever sell ten copies of, so that people will have some access to the whole realm of taiji training.

Obviously everyone is unable to travel out to Australia to train personally with

me, and this is where I am a little sad because I am unable to travel long distances through time zones any more to teach. Often, students will only be able to come to Australia for our annual WTBA training camp once every two years. So they have to be content with learning from video in the meantime and by personal voice and Email contact.

Because of this, some students feel the need to take on some other practice in order to learn some of the area of taijiquan, not knowing that all the while it was there in their taijiquan. They just have not come to the advanced stage as yet to be able to take it all in. It is impossible to understand the internal area of life unless you have been training in the internal arts for at least fifteen years. So I see other therapies offering 'mastership' in one year! I personally know of people who, after only six month training in other therapies, have come out with a masters certificate! Heal yourself first! Only then can you even think to begin healing others!

To know:

How to know if your teacher knows it. Do not rely upon knowledge, do not rely upon the amount of moves he knows, do not rely upon how good at self defence he or she is, do not rely upon how many big words one can ramble off in one sentence, do not rely upon how the 'master' is dressed.

Only ever rely upon the attitude of the master. His calmness, his giving nature, his concern and care of his students and mostly, whether or not you feel good just being in close contact, this is the test of a real healer. Remember how good it was to cuddle up to your mother's breast when you were one day old? Of course not, but your subconscious sure does, and that's why we love to be close to other humans, that warm glow from your mother. This is what the master has also, when you move close, there will be a warm glow that pulls you closer subconsciously. Often there will be nothing physical to tell if a person is a master and this is the first sign that perhaps he is! A 'master' does not 'look' like a master, just an ordinary person .. at first. But the 'power' is there.

Yoga has some areas of taiji, so too do all of the other practices, but none have it all,

What is Taijiquan.

It is a martial art.
It is a method of self defence.
It is a meditation.
It is a self healing method.
It is a method of healing others.
It is a scientific method of medicine.
It is a method of scientific diagnosis.
It is a method of physical

exercise.

It is a method of mind exercise.

It is a method of balancing one's yin and yang energies.

It is a method of spiritual awareness.

It is a method of "The Way", or correct path.

It is a method of longevity.

It is a method of aligning one's magnetic fields up with the earth.

It is a method of communicating with God.

It is a method of eating the correct food.

It is a breathing exercise.

It is a method of thinking the right thoughts.

It is a method of doing unto others as you would have done to you.

It is a method of investing in loss in order to gain.

It is a method of helping others.

It is a method of gaining 'the power' to change things.

It is the ultimate self defence, by causing others to do what you want them to.

It is a method of love of all things.

And you thought that taijiquan was only a physical exercise.

Chinese Medicine

*Continuing The Series
By Wally Simpson*

Some points can sedate, SHI (excess) as well as tonify XU (deficient) conditions. So you need to be clear as to what you are working with.

Excess (SHI) conditions feel solid or dense all the way up to the surface. the area may look raised, feel hot, look red or darkish compared to the surrounding tissues Normally these are very painful conditions, causing varying amounts of restriction to movement. They do not like to be touched and may not respond to heat (this last response varies depending on the type of SHI condition and the duration of the condition.) It is possible to get a full cold condition which will respond well. to heat. Work quickly and gently at first over these SHI regions, but slowly make your movements deeper.

Your client will let you know how deep you can go and for how long you can stay there. It is no good getting too deep too soon as the client will tense excessively and grit their teeth to stop you penetrating.

(I must get the addresses of some of Wally's patients! ...

Editor) This may at times be useful as when they become super tense and rigid from your pressure and you stop pressing , they got a greater degree of relaxation. It can also just tense them up and not produce any relaxation at all. Your client has the final say as to the depth you can reach, I find it best to work quickly over these areas and come back to them often. Use

points that are on the same meridian pathway, but are located on the extremities, to help drain stuck QI and BLOOD out of tense areas, (eg. For extremely tight shoulders treat local points and then use PTS like *SI 3, GB 34, GB 41, GB 43, GB 44, CO 4, BL 60*, etc as distal PTS.)

XU (deficient) conditions feel empty on the surface and as you get deeper you will find an area of consolidation. They often present as flaccid muscles or a depression over the point / area, or even as a wasting of the whole muscle tissue in that region. They are generally pale, feel cooler than surrounding tissue and the client is likely to report a lack of energy or lethargy either in the area or in general. These areas while they may be sore and ache, like to be touched and like heat, they are less likely to cause restriction. The client probably feels this as a dull ache or a weakness. Work more slowly over these areas, start gently and move deeper fairly rapidly, while it will probable hurt the client will reports that it is a nice pain, they like to be touched, pushed, prodded in these areas, so you can stay deeper for longer. As a result you can generally work there until significant improvement is achieved. Heat, and in particular Moxibustion is wonderful in these types of conditions. Moxibustion is the burning of herbs, Mugwort specificity, on or near Acupoints or on needles.

Moxa warms cold and builds QI and YANG via penetration of heat energy.

In XU (deficient) conditions, where cold and lethargy are a problem, as well as treating local PTS / areas with Moxa, it is a good idea to use PTS such as *KD 3, SP 3, ST 36, BL 23, BL 20, TH 4, GV 4, GV 6, GV 12, GB 25*, to help build QI and YANG in general. It is Yang QI that acts as the first line of defence against pathogenic invasion, cooks the food in the stomach and extracts the nutrient and sends it up to join with the QI from the air we breath. Yang QI provides us with warmth and the ability to process fluids, as well as holding things in place and supplying the get up and go for our every day activity.

NO MIND state that was mentioned earlier is the best way to stop that absorption of negative energy.

In SHI (excess) conditions, where there has been a penetration of cold which has resulted in muscle spasm and pain, (eg wind cold penetration into the muscles and channels of the neck and shoulders), use points like *GV 14*, to warm the cold and free up the channels, or *GB 21*, to

warm the cold and send stagnant QI back down to be dispersed. For cold to have penetrated, there has either been an underlying XU condition or an exposure to extremes of cold over an extended period of time. So you may need to tonify XU with the above mentioned points as well as disperse the cold, warm the yang and free up the channels.

When you are working with people in a healing capacity it is possible to pick up negative energy from them, especially if you feel the healing is coming from you rather than through you. The NO MIND state that was mentioned earlier is the best way to stop that absorption of negative energy. In the NO MIND state you become a channel, and that allows energy to flow through you not from you. The point *GV 20* (BAIHUI), on top of the head, Sahasrara chakra in the Yogic tradition, is an entry and extra point for QI as *KD 1*. It is said that the YANG QI of Heaven condenses and falls to earth to become YIN QI, while the YIN QI of Earth evaporates to rise and become the YANG QI of heaven. Mankind stands between Heaven and Earth and is subject to the QI of both. Yang QI of Heaven enters via *GV 20* and exits via *KD 1*, Yin QI of Earth enters via *KD 1* and exits via *GV 20*. LAOGONG (*PC 8*) is another PT where QI can enter and exit the body, likewise *GV 4*, MINGMEN is seen as the point of entry for Yang qi at

birth.

There are many other points for entry and exit of Qi from the body but those are the only ones I'll mention here as it is a good idea to free up those PTS so that when you are doing massage or healing work the QI will flow through you without any effort on your part. The Qi of Heaven and Earth meet in the middle at the DAI MAI (girdle or belt meridian) and can be directed out of LAOGONG (*PC 8*) to help another being or harm another being depending on your INTENT. Doing QIGONG will eventually make you aware of these PTS and that is the first step in freeing them up. We have these pathways open anyway but most of us tend to isolate ourselves from it with the business of the everyday world.

OK so we have all this healing and martial stuff happening in the NO MIND state and it is our intent that gives us direction and impetus, but the NO MIND state allows us to be free of attachment to the outcome. In healing, this means the client can proceed at their own pace with healing. It's a bit like saying, "Ok here is a way out of this mess, I'll open the door and you walk through when you are ready". Without attachment to the outcome there is no draining on your energy and as a result little likelihood of you picking up negative energy.

As a martial artist, this lack of attachment to the

outcome allows us to be ready for what ever happens and that is a very important contribution to the final outcome.

Other factors that influence our lives are the internal and external climatic conditions and if we are to be successful at treating disease, then we need to be familiar with these condition and how they interact within the body's landscape. There are 6 evils (liu xie) or pernicious influences. Wind, cold - heat or fire - dryness - dampness - summer heat. An individual with one or more of these conditions will most probably have an aversion to the particular influence involved.

Wind (Feng) can be of internal origin or external origin. Wind seldom attacks the body alone, it is usually in the company of another pathogen such heat, cold or dampness, etc. Wind tends to cause symptoms to appear and disappear suddenly, it produces change and a degree of urgency in what is otherwise slow and even. Wind is a Yang phenomenon that is associated with spring, though it can appear in any season and not in spring at all, eg., hay fever is a classic wind related disease that most often appears in spring but can appear in autumn and not in spring at all. Wind tends to affect the upper parts of the body first, skin, face, neck, sweat glands, Lungs, TAIYANG (part of the six divisions, includes BLADDER AND SMALL INTES-

TINE and tends to be seen as the first stage of penetration of external pathogenic influences. Wind can cause spasms, tremors of the limbs, twitching, dizziness, tetany or symptoms such as rash or arthritis or maybe just pain that moves from one place to another, eg., shingles. With external wind invasion some people may recall having been exposed to draught while others don't. External wind invasion is characterised by it's sudden onset. it is often accompanied by fever as the protective (Wei) QI fights to expel the invading pathogen. This is more simultaneous chills and favour, with the symptom that predominates (eg., chills or fever) signalling the type of pathogen that the wind has combined with.

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Internal wind is generally of a chronic nature and often involves the LIVER (eg., an excess condition of the LIVER such as LIVER FIRE can create Wind in the same way as a fire creates an up draught, causing symptoms such as migraine or tinnitus.

While a deficient condition of say LIVER Blood may create empty Wind symptoms such as itchy eyes). Internal Wind may include Symptoms such as dizziness, tinnitus, numbness of the limbs, tremors, convulsions or apoplexy.

Cold (Han) can be of internal or external origin and can be of an excess or a deficient nature. It is a YIN pathogen associated with winter in the same way as Wind is associated with spring. It can appear in any season (eg a cool breeze in summer can generate an attack of Wind Cold in the body, especially if there is a pre-existing condition or a weakness of defensive QI), though it will be aggravated in cold weather. The most reliable sign is that the individual feels cold, the whole or part of the body will feel cold to touch and or it may have a pale frigid look and the person will have an aversion to cold and actively seek warmth and warm clothes. Cold causes things to contract and so restricts movement and blocks the circulation of QI in the channels, causing sharp, severe cramping pain that will generally respond positively to heat. Cold from external attack will cause symptoms such as aversion to cold, acute severe cramping pain that dose not like to be touched but likes heat, there may be chills and fever with the chills predominating, the pulse will be slow / feel full and floating (can feel it better at the superficial levels with light touch),

the tongue will be pale and moist with a thin white coating, the tongue coating can be thick white if there is a lot of damp or phlegm present. There will be body aches, headache and usually only small amounts of sweating if indeed there is any at all (cold obstructs the pores).

Internal cold is the result of a deficient YANG QI. YANG QI is hot and active, so a decline in it causes the body to become cold and slow. internal cold is generally associated with chronic conditions or the consumption of too much raw or cold food and drink. It is generally related to the KIDNEY or the SPLEEN. Symptoms might include slow weak pulse, aversion to cold and a preference for hot drinks and warm clothes, patients generally like to be touched and respond well to heat, tongue is pale / moist and has a thin white or patchy coating (can also have a thick white coating because there is no heat for digestion), movements will be slow and weak and there may be copious clear urine, loose stool with food in it, may be watery stool, discharges will be white or clear and have little or no smell, may sleep curled up in a foetal position, lack energy and have a poor digestive system and a slow deep pulse.

Hot (Re) or Fire (Huo) can be internal or external origin and can be of an excess or deficient nature. It is a YANG pathogen and while

associated with summer, it can occur in any season. Heat is normal in the body, it is the YANG aspect that creates activity and warmth for the body. As a pathogenic influence it causes the body to feel hot, either the whole body or part of the body, and to have a red colour. The hot pathogen may create irritability, agitation, the person will dislike heat and prefer cold drinks, there may be signs of high fever, chills and fever where heat predominates, red face, red tongue with a yellow dry or yellow greasy coating (depending what it combines with eg., dryness or damp). Pulse will be rapid, if it is an external pathogen the pulse will also be floating, there will generally be a big thirst, maybe lots of sweating, perhaps foul smelling urine / secretions, urine will be yellow (check that it is not just from VIT B intake), stool may be dry and constipated or loose and smelly (can be explosive). If excess then won't like touch while if deficient will like touch. There may be extravasation of blood (eg bloody nose, haematuria, etc).

Heat causes things to dry out so there can be a lack of or scanty excretions. External excess heat invasion can produce a fast / full / floating pulse, forceful / severe pains, convulsions, very hot dry symptoms, excess thirst, can be lots of sweat or no sweat, can become very irritable and may become delirious.

Internal heat, fire can be

excess or- deficient in nature and if excess is usually contracted from the LIVER. The pathology of LIVER fire flaring probably gave rise to the saying of shit on the LIVER, its major symptoms include sudden outburst of anger, red eyes, irritability, inability to keep still, violent migraines. most if not all excess internal heat / fire, is the result of emotional suppression or stagnation. Internal excess of LIV heat may also result in heavy or irregular periods.

Internal deficient heat or fire is the result of a YIN deficiency, not enough YIN (coolness) to keep the YANG (heat, fire) of the body in check, so there develops an apparent excess of YANG. Deficient heat symptoms include, thirsty but don't want to drink, red tongue with a thin yellow coat or no coat, afternoon fevers, malar flush, weak empty fast pulse, pain better with touch, night sweats, fear of cold. The flushing of menopause is a deficient heat condition in most cases.

Damp (SHI) is wet, heavy and slow, a YIN pathogen that is associated with damp cloudy weather in any season. Living and working in damp surroundings, wearing damp clothes can contribute to a damp condition. A major factor in the generation of damp conditions is the over consumption of cold food and drink, raw food, greasy food, irregular eating habits will weaken the SPLEEN ability

to transform and transport food and fluids effectively. Dampness is heavy, turbid, lingering and can tend to move things downwards, affecting the lower parts of the body first, though when combined with wind, it will affect the upper parts of the body (eg headache where the head feels heavy, dull and like there is a tight band around it). Symptoms could include heavy sore limbs, excretions and secretions are often copious, turbid, cloudy, sticky, the eyes may feel like they have sand in them, urine will be cloudy, the stool could be quite loose or diarrhoea, there may be heavy vaginal discharge, fluid filled lesions or oozing skin eruptions. External damp may obstruct QI -resulting in fullness in the chest or abdomen, dribbling or incomplete urination and or defecation. it can also obstruct the QI in the channels causing heaviness, stiffness and or soreness and swelling in the joints. if it affects the SPLEEN it may interfere with the rising of pure QI (extract from food and fluids) and cause loss of appetite, indigestion, nausea, diarrhoea, oedema etc- One of the best signs of damp that I come across all the time is, feel really awful when first get up after, sleep or even just sitting or lying for a while but after moving around for a while start to feel better. External and internal damp are distinguishable mainly by the speed of onset. External damp is acute and will be accompanied by other exter-

nal signs, it can easily become internal damp. Internal damp is likely to make the individual more susceptible to external damp. Regardless of where it came from, damp is an insidious pathogen and can last a long time, mucus or Phlegm (tan) is a form of internal damp and is generally generated by disharmonies of the SPLEEN and KIDNEY. Dampness can condense when there is heat present or when it has been around for a while, as phlegm it is heavier than damp and much more viscous so can easily obstruct the channels, generate lumps, nodules, tumours etc. In the LUNGS it causes cough with thick expectoration. in the HEART it can obstruct the SHEN (spirit) resulting in muddled thought, stupor, coma type conditions, madness or chaotic behaviour. Mucus in the channels can cause numbness, paralysis, nodules, soft mobile tumours, can make the limbs ache and feel heavy. The tongue most often has a thick greasy coat when phlegm is present while it may just be moist in damp conditions. The pulse is slippery in both.

Mucus in the channels can cause numbness, paralysis, nodules, soft mobile tumours, can make the limbs ache and feel heavy.

Summer Heat (Shu) is an external pathogen that is the result of exposure to extreme heat. Symptoms include sudden high fever and heavy sweating, if it enters the STOMACH it causes nausea and vomiting. Summer heat can easily damage the QI, resulting in exhaustion. It can also damage the fluids causing dryness. Summer heat often occurs with dampness.

Dryness (Zao) is associated with autumn, it is a YANG phenomenon closely related to heat- Heat and dryness are on a continuum, dryness towards dehydration and heat towards redness and hotness. Symptoms of dryness include dry mouth, lips, tongue, nostrils, cracked skin, dry hard stool. External dryness can interfere with the descending and dispersing function of the LUNGS causing symptoms such as dry cough, little or no sputum, asthma, chest pain, fever, body aches and other external symptoms.

It is fairly unusual for these types of pathogen, especially when they are of exterior origin, to attack the body on their own. Most often they combine with wind, such as in the case of Bi- syndrome (the Chinese equivalent of arthritis) where wind / cold /damp, or wind / heat /damp etc get together to retard the flow of QI and XUE (blood) causing pain, swelling and restriction of movement. It is even possible to have an attack of wind dryness in one area of the

body while experiencing a wind damp heat attack in another part.

Emergency Treatments.

Fingertip acupressure can have an effect similar to needles and so can be used in a variety of situations to help restore consciousness or to buy some time until transport to a hospital or until an intensive care unit arrives.

Principals of Treatment:
The use of JING WELL points and *GV 26* for all acute emergencies including shock, fainting, etc. Use points like *CO 4*, *PC 4* and *TH 3*, for rapid relief of pain and spasm.

The use of AH-SHI points (tender points) to relieve local pain. The use of XIE CLEFT points for painful conditions involving the ZHANG / FU (internal organs) and channels.

Using specific points to treat there related symptoms (e.g. Ifor palpitations, nausea or vomiting).

Use points like *GV 20*, *GV 14*, for a controlling effect over all the channels plus a sedative effect.

Always use common sense first aid measures.

UNCONSCIOUSNESS:

Use *GV 26* if this is not enough use *KD 1*, *PC 9* and *LIV 3*.

Use of MOXA on *GV 20* and *CV 6* can also be

effective. With Moxa hold your fingers close to the area being heated, remember they are unconscious and can't tell you that it is getting HOT.

HEAT STROKE:

In mild cases there will be dizziness, tightness in the chest, thirst, high fever and lack of perspiration, pain and soreness of the whole body. Use points like *GV 14*, *CO 11*, *CO 4* *LIV 3*, *LIV 2*, *ST 36*.

Fingertip acupressure can have an effect similar to needles and so can be used in a variety of situations to help restore consciousness

In severe cases of heat stroke there may be coldness of the extremities with perspiration, pallor, palpitation and possible unconsciousness and coma. Use points like *GV 26*, and all the JING WELL points (JING WELL points are very good to Bleed and drain 1 or 2 drops of blood.

SEVERE HEADACHE:

These need to be differentiated as to what channels are involved and treated accordingly.

CO 4 can be used in all cases as can *GV 20*.

For the back of the head:

Points like *GB 20*, *GB 21*, *GB 41*, *GB 43*, *BL 10*. *GB 44*, *GB 34*, *BL 60* can all be of use.

For the front of the head:

GB 14, YINTANG (extra), TAIYANG (extra), *GB 20*, *ST 8*, *ST 36*, *CO 4*, *LIV 3*, *CO 11*, can be of use.

For the top of the head:

LIV 3, *LIV 2*, *LIV 14*, *BL 18*, *GV 20* *CO 4*, *CO 11*, *KD 1*, can be useful.

For the sides of the head:

GB points along the sides that are painful plus *CO 4*, *CO 11*, *GB 34*, *GB 41*, *GB 43*, *GB 44*, *TH points*.

Where head feels like it is in a vice

BL 20, *GB 20*, *ST 40*, *GV 20*, *LIV 3*, *SP 4*, *SP 9*, *CO 4*, *TH 3*, etc.

EPILEPTIC attack, HYSTERICAL attack, FEBRIL fit :

These condition may vary according to underlying etiologies, in all cases can use *GV 26*, *KD 1*, *HT 6*, *LU 11* (prick and bleed 1 or 2 spots of blood), *HT 7*, *HT 5*, *PC 6*, *LIV 3*.

HIGH FEVER:

GV 14, *CO 11*, *CO 4*, scrape the back with a Chinese spoon after the application of an non heating oil.