

**THE COMPLETE GUIDE TO
The Internal Martial/Healing Arts**

1999 June

Issue number 37

Combat & Healing

WTBA NEWS

New Video Titles

History of Taiji

Tracing the Dim-Mak
Forms

Muscle Response Testing

And Now for the Bad News



PLUS

WTBA Workshops
Worldwide

PUBLISHED BY MOON TA-GU BOOKS AUSTRALIA

COMBAT & HEALING

The Magazine of the World Taiji Boxing Association

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FRONT COVER

WTBA is truly worldwide. WTBA in Nigeria. School Children practicing Qigong.

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Based in **Germany**, this company has introduced a new Taijiquan Magazine to South Africa.

It sounds good enough for non-South Africans to take a look at.

Called "The Internal Ways" you can contact them in GERMANY (Yes Germany) at: 031 465 6424 or Fax: 031 465 6378.

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WTBA News

By Erle Montaigne

European Tour

In February and March of this year, Ben Montaigne and I traveled to Europe to hold workshops in Oslo, Manchester and Swansea in Wales. Probably the best works that I have ever held in content and attendance with more than 100 attending in Wales. In Oslo we had around 35 attendees while in Manchester around 30 attended the one day seminar. The Oslo group was just as enthusiastic as ever with people arriving from all over Scandinavia and even as far away as two from the USA. Oslo was organized by Cato Fjeldet and Bjarne Elkjar.

In Oslo we covered basics such as Old Yang Style and push hands and I enjoyed going back to basics myself. However, I also covered a new area called "Sudden Violence," for which I will enclose here and article.

The following is the introduction to my next book, "Sudden Violence, The Montaigne System." Which will hopefully be published by Paladin in 2000?

Sudden Violence (The Erle Montaigne System)

Introduction.

Sudden Violence is an apt name for the eclectic martial arts or self-defense system that I now teach. It has come mainly from

the Internal Martial Arts of Taijiquan and Bagwazhang. The name, "Sudden Violence" was suggested to me by one of my long distance students in the USA, Doug Skall who wanted a video series called "Sudden Violence." A series that only dealt with the very direct and dangerous street-fighting method that I now teach.

Hidden within the Internal Martial Arts are some of the most violent self-defense methods ever invented. And that's what self-defense has to be in order to survive street attacks. If you try to 'yield' to an attack in the traditional manner that most teachers tell us to, then you invite defeat and possible injury and death in street attacks. And it is so obvious to me that teachers who tell their students that all they have to do it to yield to an attack just to show the attacker that they know what they are doing, have never themselves been in a serious, life-threatening situation.

It's all there in the Taijiquan and Bagwazhang 'classics'. However, most teachers take these classic saying too literally and try to execute what those classics say before they have risen to a high enough level. You cannot understand what the great old masters have said when you are not at their level to begin with. The old masters did not write the classics when they were beginning! They wrote them once they had understood fully the meaning of 'internal' and 'small frame'. They wrote them when they were very advanced. What is the use of writing a guide for beginners?

The beginner can learn the basic movements from anyone who knows them well enough. But once learnt, it is very important to have a teacher who is able to impart the inner knowledge and also to take the student onto the more advanced forms. And only then will the students understand the true meaning of what the classics are trying to teach us.

The whole secret to learning about 'sudden violence' in the internal martial arts, are in the movements themselves and how the practitioner executes those movements. How the body moves is singularly the most important area of one's training. I have seen so-called karate masters who should not be any more than a blue belt because of the way they move. Sure they know all of the movements of the kata, but they cannot do them! You can easily see that they do not have any real power, power that comes from fa-jing, because their body is so stiff!

Fa-jing is the motor of sudden violence and how to use the internal martial arts effectively. But not many know what fa-jing is nor how to use it. Again, I have seen so-called Taijiquan masters and people who call themselves Grandmaster, performing fa-jing, or what they call fa-jing, and they would not even harm a fly let alone a raging maniac intent of doing them great harm. Fa-jing has to be explosively physical and explosively internal using Qi.

So I will be stressing the use of fa-jing all throughout this book because it is so important to any

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self-defense, no matter what your style of martial art.

Fa-jing has two levels; the physical, whereby we are able to attack with extremely powerful attacks from very short distances and the 'internal way' where we also make use of something else other than pure physical movement. I must add here that it is impossible for anyone to gain the 'internal way' of fa-jing without having learnt the physical way first. The babies who stand up and walk before they crawl are very few. So it is very important to crawl before you can run.

The test for fa-jing is this. Have someone hold a hard punching mitt on one hand. You touch the mitt with the tips of your fingers. Now, without drawing your hand back any more than the distance from your fingers to your palm, you must punch the mitt to cause the mitt to be repulsed back violently. This is external fa-jing. Internal fa-jing is when the holder of the mitt, receives a sore palm from that punch!

Actually, the sore palm comes from attacking the mitt from about 9 inches away. The fingers on the mitt are simply a way of testing that you have external fa-jing to begin with. There are three punches that I have students perform in this manner to see if they have fa-jing in order to join and become instructors of 'Sudden Violence, The Erle Montague System'.

The first punch is the Taiji snap punch. This is a common punch from Taiji only, that not many regard as being very common! To begin with, the whole body must be totally loose (in a state of 'sung'). Right down to the very fingertips, must be like a rag doll.

The waist is the area of the body that will give you external fa-jing power. And in reality, it is beyond the scope of this book to teach anything else other than purely external fa-jing as the internal way must be taught by a master. However, if you can even get an inkling of what external fa-jing is all about, then you will be miles ahead of what you already know and will be able to enter into 'sudden violence'.

Sudden violence comes from the subconscious mind or what we call the 'Reptile Brain' or Brainstem part of the brain. This is the survival brain, the brain that all animals have in order to survive. The Reptile Brain cannot help you while you are being a 'human'. So when we are told to 'block' that punch, and do a reverse punch to the abdomen in defense of such and such an attack, we can be nothing else other than logical thinking humans. And logical thinking humans lose fights! How many times have you heard something like; "he was an animal when he attacked." He WAS an animal which is why street fighters have so much power and aggression which far outweigh any logical 'martial arts' training you might have received. A martial art is nothing more than a series of movements and as such cannot be used to self-defense until you have received the information that turns a martial art into a self-defense art.

And that is what this book is all about, taking your martial arts system and turning it into a devastating form of self-defense. Turning the mild-mannered reporter into a raging bull.

The Taijiquan snap punch is the main punch in Taijiquan. The

back is slightly rounded. The shoulders are totally relaxed or in a state of 'sung'. The energy is sunk to a point called the 'Tantien'. You are using what we call "Eagle Vision." This is the type of vision that you can only use when you go into the "Reptile Brain" mode. It causes you to see everything. No so focused as in normal human mode, but every tiny movement near you causes you to react when it is within your sphere of attack. Even a toe twitching causes you to be ready etc. You never focus upon your attacker, your eyes are slightly glazed so that you can use a kind of peripheral vision. Your arms hang out in front of you like tree branches ever ready for action directed by your waist. Your whole body is 'connected' so that if one part of your body moves, the whole body will also move. The power comes from the waist which is of course connected to your arms. In most so-called 'external' martial systems, the arms move by themselves using only the power from the arm muscles, but in the Internal Martial systems, the arms are only extensions of your whole body. It's like this: If you have a piece of pipe and attached to the top of the pipe is a cross-member, another pipe making a "T", when the vertical pipe is turned for instance only slightly, the end of the "T" piece moves much further and harder. You do not have to turn the vertical pipe very quickly in order to have the 'arms' moving at great speed and power. And it's the same with the human body in fighting. If the arms and indeed the whole body is 'attached' and only moving as a result of what the main part of the body does, then the waist has only to move slightly and violently to cause an explosion of power in your arms.

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This is natural. So your arms are moving in total harmony with what your body is doing.

When the waist turns violently to your left (if you have your right palm ready to punch), there is a slight pause when the fist is catching up to what the waist is doing, like a rubber band. So when the fist finally catches up with what the waist is doing, it explodes outward. Now, if you snap your waist back the other way at just the precise moment that your fist is making contact, there will be a second centrifugal movement causing what we call 'Twisting Power'. Then we have 'Spiral Power' (Spiral Qi) by the fist also turning over upon impact so that it makes contact with the palm turned upward. This is the first punch in the learning of fa-jing. It uses the last three knuckles.

The second punch is called the 'Penetration Punch' and is called so because of its ability to penetrate even the best on-guard stances. This punch begins with the palm facing slightly upward. It makes contact with the smallest finger part of the hand on the top and makes contact with the first two knuckles. This punch also uses the fa-jing waist shake in the opposite direction to generate the extreme power necessary to cause this punch to work. The reason this is called a 'penetration punch' is that because of its movement to end up as it does and from its beginning position, the action of the forearm on the person holding the good on guard stance is to force his arm violently outward simply by its action. You do not have to think about slamming his arm out of the way. The punch just does it for you. All you have to think about is using the punch and the

blocking will happen automatically. It works in a fighting situation by attacking to the temple as it breaks through the guard.

The last of the three punching methods for fa-jing is the Back Fist. Many people get this punch wrong in that they think that it has to have much forward motion or swing. Again, this punch, in just the same way that the other two have great power over small distances, also gains power from what the body is doing. Think of your palm and wrist as the end of a whip and your body as the rest of the whip. You begin the movement by turning your body in the correct direction. In this case to my left as I am using my left hand. Just before impact, you violently turn your waist back to your right which will pull your left arm backwards violently. Now, this is where the looseness of the whole body comes in. If you were to have a stiff forearm and wrist, your fist would be pulled back with your arm thus negating the forward motion. However, because the wrist is very loose like a whip, when you withdraw your arm by turning your waist, your wrist and palm continue in that same direction with great speed. So all you have to do is to close your fist as the wrist is at its fullest point to gain the maximum power for this strike.

The three punches can be used against many targets so I will show a couple of main targets for each punch. The Internal Snap Punch can be used to almost anywhere around the head and neck. One of the main targets is to the knock out point called ST 5 a little back on the jaw. This is an excellent knock out punch and has the same effect that the ST 9

point has in activating the carotid sinus. Because it is a Stomach point and that we have nerve endings in the base of the stomach that come directly from the 'Vagus' nerve, (that nerve that runs from the base of the skull down the back of the neck and into the heart and is responsible among other things for the control of the heart rate), this point works to also slow the heart rate down quite dramatically, thus causing a knock out. The point is situated on a hard boney area of the face so it is also quite close to the surface of the skin, hence its being so effective. This punch can also be used to the ST 9 point. This is the classic knock out or a death point that all so-called knock out specialists use in demonstration only! I say 'only' because the way that most of them move. They would not be able to use any knock outs in a realistic situation! This is why I make the statement that "knock outs don't work." When someone says that they do, and that they could knock me out, I invite them to! When they even get anywhere near me, expecting me to be a sitting duck like their other 'prey', I usually end up knocking them out! Or in the least, pull my attack just short showing them how difficult it is to do it for real not knowing how to fight first of all! It is no good at all pretending to be a fighter if all you have ever done is some ring fighting in a tournament! You have to have been in a few real ones before you understand what fighting is all about. The snap punch can be used against the ST 9 point. It can also be used to great effect against another of the Dim mak points called GV 26. (Governor Vessel Point No. 26), just under the nose about one third of the way down between your nose

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and your upper lip. This is a death point when struck from his left to his right and we have just the tool for this, the Internal Snap Punch. GV 26 is also very good to use when someone is in shock. You place your thumb onto the point and push upward.

The Penetration punch can also be used to a number of targets, however, it is a little more limited than the previous punch. However, it is great for the job that it is intended for. It can be used as previously shown against the temple or the death point called GB 3 (Gallbladder Point No. 3). The Penetration punch does not come in from the side like an arc, but rather moves in straight and slightly angles inward as if you are doing a straight punch. However, because of the action of rotating it just before impact, you get a sort of spiral action that does great damage to the temple area in just the right direction to do that damage. In this case it is ideal as the correct direction is caused again by the action of this unique punch. It can also be used in just the same manner against the "Mind Point." This point is a classic knock out point as it stops the electrical signals from reaching the brain from the central nervous system and the body just falls down! It is located not on any particular meridian as it is an 'Extra Point' just before the ear above the jaw line a little up and back from ST 5 point.

The Back Fist strike can be used in a number of different ways, it can be used against the body but has to be modified for this purpose putting more body movement into the punch to cause it to penetrate more due to the body being thicker and softer and well padded. So it is generally used to the face and neck. It can

also be used against the mind point. It is ideal as all you have to do is to aim the back of your wrist at the point of the chin. Then just as your wrist is about to touch the chin, the body pulls back in that whipping motion causing the fist to be whipped out thus reaching around to the side of the face to attack perfectly the 'Mind Point' It can also be used as a vertical back fist as in Taijiquan. This time the body uses a vertical type of whipping action like throwing a fishing rod. This movement will again withdraw the wrist so that the fist is whipped out into the point called CV 24, a death point or Qi drainage point just in the crease below the bottom lip and above the chin. This has the added advantage of also breaking the jaw or dislocating it as well as the electrical effect of the Dim-Mak strike.

I must add here that if you try the above and you just cannot get any power, then you are probably doing a stiff external martial art that does not allow for any looseness. It is always 'user error' if you cannot get the power. One of the main areas of "Sudden Violence" is that you must be extremely 'soft' or in a state of 'sung' to begin with. This is very difficult for so-called hard stylists to understand as they are always told to 'be strong' and unfortunately, 'being strong' means being tense and stiff. There is an equal and opposite reaction to everything you do so if you begin slightly tense, then as you attack, you can only go that bit further into violence. But if you being extremely soft, then the equal and opposite of that is extreme violence. 'Sung' is a Chinese word that means not being able to feel your joints moving, ... because you are so relaxed.

However, to relax is not the correct word as there is not single English word to translate 'Sung'. Your body must be like a rag doll where every slight movement of the body causes the peripheral weapons like the hands, to whip out with great power. If you are at all stiff, even slightly, you will not gain this immense power from being soft. The whole of the internal martial arts is based upon this principle.

You must also sink your weight (Qi) into the ground when you use any of these punches as this will give you more power and stability. Once you have it though, you will be able to launch any attack from anywhere and from any short distance. And this is where fighting happens, in your face! Fighting does not happen from a distance. A good fighter can be in your face before you can blink, and the short range methods using fa-jing are the only way to protect yourself in these situations. And if a fighter is not in your face in a matter of seconds, then he is not worth fighting anyway, you should just walk away and allow him to claim victory! If the fight is for real however, and your life is threatened then the methods that I will give in this book will give you all you will need, given the fact that you will of course have had some basic training in fa-jing and looseness.

My main thrust in teaching is to always teach people how to fight first. So it is not in my nature simply to give you loads of very deadly techniques without some idea of The Montaigne System. The best way is to include here my "Rules for Fighting" which I give to all of my senior students. We go over each of these rules in turn, one every month. We do

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not go on to the next 'rule' before I am sure that the previous rule has been mastered in as realistic a situation as possible given that I never damage my students in any way! When people ask me what is the difference between myself and others who also teach point striking, I tell them that Erle Montaigue is afraid to hurt his students. Sure the occasional whack here or there just to give the student some idea of what it is like to be struck, but I never use knock outs or real point strikes as they can do permanent damage later on in life.

nation of ecstasy and fear! Then Bjarne, Tina, Little Luna, Marco (Bjarne's and Tina's children) took a toboggan ride for 2.5 kilometers down a slope into the town where they were able to take a train back up to the top where I was hiding in the Restaurant close to the open fire and sipping a decaf!

I met all of my old friends and some new ones in Oslo and it was great to meet with them and have a chat. On the Monday I took some of the senior students through the whole of the Old

lives in Harwood, Bolton just out of Manchester in a lovely area overlooking the Moores in the distance and as usual we were well looked after by Miriam Barnes who spent the whole time cooking it would seem!

The Manchester workshop attendees were also introduced to Sudden Violence methods. We had an eclectic gathering with people from many different styles attending as well as our Manchester and surrounding areas students. The day was organized by Steve Reilly, one of Bill's stu-



Wales March 1999

Ben was taken skiing and snow-boarding in Oslo and took to it easily, with only a few heart stopping moments as he plummeted toward a tree! It was wonderful seeing his face as he stood on top of that steep hill, a combi-

Yang style which set a few areas straight.

Our Manchester representative, Bill Barnes also traveled with us to Oslo and then back to Manchester for that workshop. Bill

dents and also a WTBA Instructor. Our instructor from Poole in the West of England also attended this workshop as well as the Welsh one, Barry Kirwan. And the leader of the Hapkido International Association in the

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UK, Master Gunter Baur and his most senior student attended, presenting me with a certificate from their Association in appreciation. It was an excellent day and I thank Steve Reilly for organizing everything.

Then it was a drive right down the middle of Wales with Bill Barnes doing the driving, stopping at lovely villages on the way. The landscape seems to change the instant you enter into Wales, making for a definite physical border between England and Wales and it really is "The Green Green Grass of Home." A big thank you to Adrian and his lovely wife for lending us their new house in Ammanford.

Wales was the largest workshop organized by Tony Court and Linfa with more than 100 attending. Here they came from all over the world including four from the USA and one from Canada, being, Al Krych, our USA representative, Marvin Labbate from Syracuse and two of his students and our Canadian Representative, Josephine Anderson. Joran Falemo who also attended the Oslo workshop was in Wales. He comes from Sweden. We had around 9 from France including our French Representative, Francois Hainry and his son Dashed. It was wonderful for Dashed and Ben meet again as they hit it off really well in Australia many years earlier at one of our WTBA camps. Al Krych arrived from the USA and as usual it was great seeing him 'live' again rather than on the E-mail or by phone. Peter Smith brought a heap of his students from Kent as did Carl Rutherford, our Rep from Bristol. And Barry Kirwan attended both the Manchester and Welsh workshops. Aude Lesimple, our

Lyon Representative was also in Wales with her smiling face. Paul Brecher, our London representative arrived with about 7 of his students and of course many of our Welsh contingents from both Tony and Peter Jones were there. Sorry, I cannot list everyone as it would take up the whole magazine. However, a special mention must go to Josephine Anderson, our Canadian Representative who again made a monumental effort to get to Wales all by herself again. Her first airplane ride was when she came to Australia for one of my mini-camps!

They arrived from all over Europe literally. And although we could not really fit any more in, it was a bit of a disappointment to me that some of our main country (European) representatives did not turn up to support this first workshop in 4 years!

However, with more than 100 it was a gathering to be remembered and one of the most Qi high workshops I have given. The attendees make a workshop great, not the teacher, he or she only bounces off that great energy input so the whole weekend was really electric.

The best thing about these workshops is that everyone goes away with renewed vigor and excitement in their art. And being basically a lone ranger in what I teach, it was great for those attending to find that they are not alone in the world teaching the Montaigne System. Often my instructors will feel alone when teaching our system as we are the only schools now teaching the Old Yang Style or the Bagwazhang Linear Original form etc. In fact most of what I teach is unique to the Montaigne System, so it was wonderful for

me to see the smiles on the faces of our instructors who could now interact with more than 100 who also are studying the same system. It just makes for more cohesiveness and comradeship.

In Wales I taught more of the Sudden Violence methods as well as the Old Yang Style corrections, corrections in Qigong and also the Ninth Qi Disruptive Form which everyone loved as it is just such an holistic form with very violent moves as well as very healing moves and Qigong. We also went over basic push hands and did some corrections.

I will include here information about my next European visit in October this year which will be held in Folkestone, Kent in England. I will try holding these workshops in a different place each time so that people arriving from overseas can get a view of some different places. However, this might not eventuate given the difficulty in finding suitable venues for so many people. I might even alternate them between Wales and England and Oslo.

For those intending to attend the next one, please book early and please come as your whole training will be elevated because of the interaction with all of the other WTBA instructors and members.

Erle Montaigne Workshop Europe October 1999

Erle Montaigne and Ben Montaigne will again be in the UK beginning 29th of October this year for three days. That's Friday, Saturday and Sunday.

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CONTACTS

The workshop is being organized by **Peter Smith** and the contact phone number is **Christina Campbell** . 01227 730039 (leave off the '0' if phoning from outside of England thus; +44 1227 730039 or you could E-mail via Christina Campbell at: **Lythcam@compuserve.com**

The whole workshop will be help over the three days in Folkestone Kent in **England** which is quite easy to get to. From Heathrow Airport, you take the express underground train to Paddington Station where you will take the underground to Charring Cross rail and then take a proper train to Folkestone, about one and a half hour's pleasant train ride. Those of course arriving by car from Europe will have no problems as Folkestone is one of their entry ports to the UK. Or, From Heathrow you take the Piccadilly Line Underground train to Piccadilly Circus, change to Bakerloo Line for one stop to Charing Cross Railway Station. Trains to Folkestone run approx. every 30 min, about one and a half hour's pleasant train ride.

Accommodation

The Burlington Hotel, Earls Avenue, Folkestone, Kent CT20 2HR England: Tel.01303 255301: Fax.01303 251301 (Leave off the '0' if dialing from overseas and add the country code of '44' before the number) is the first choice for accommodation They have agreed to give a discount rate to WBTA members so essential they mention this when booking. Has 70 bedrooms, but would like to encourage people to book asap - they've only got to have a coach or two

book in and then that will be the hotel full.

We will be holding a **buffet dinner** on the Saturday evening at 7p.m. for all attendees.

There are plenty of other bed and breakfast places not too expensive and I think that Peter is looking at having most of the participants stay at the same place for some cohesiveness.

WHAT TAUGHT?

At this Autumn workshop Erle will be teaching some basics like the **Old Yang Style** of Yang Lu-ch'an and **Push Hands**, and as usual things that people wish to go over like the **San-Sau** etc. And as usual Erle could not teach the Internal Martial Arts without including some of **Dim-Mak** and Healing methods during the workshop. So **Qigong** will also be corrected. He will also try to get in the **8th Qi Disruptive form**, perhaps on the Friday for **WTBA Instructors and their Senior Students**.

As usual this formal workshop will only be for WTBA instructors, their students and other WTBA members. It is quite easy however, to become a WTBA member.

COST

The cost will be as follows. WTBA Instructors and their Senior Students are able to attend for the three days. Students of WTBA members and instructors and of course Instructors can attend for the weekend course. The cost for the three days will be **£180.00**. The cost for the Friday only will be: **£70.00**. The cost

for the two days, Saturday and Sunday will be **£140.00**.

VENUE

The weekend workshop will be held in a nice center which is being arranged by Peter Smith so please contact him for details of how to get there etc. The Venue facilities are being donated by the SAGA organization, an organization in the UK.

The Friday class will be held at a different venue still to be arranged. However, Peter Smith will have details and directions of how to get there.

DEPOSIT & REGISTRATION

A small deposit is asked for definite registrations of **£30.00**. It may be paid by personal cheque or by money order or bank cheque payable to "Erle Montaigne." Please send deposits to **Christina Campbell**, Lythwood, Crundale, Canterbury, Kent CT4 7 BE, England.

The balance can be paid in cash or personal Cheque on the day of arrival.

If you wish to pay by credit card, you may do so by sending your credit card details directly to us here in Australia, or leave your details on the day of arrival and your card will be charged after Erle's return to Australia. Your card will be charged to **Moon Ta-gu Books**.

Other Workshops:

USA:

Peter Smith (UK Representative) and Carl Rutherford (Senior Instructor England) will be holding workshops in The Erle Montaigne System in the USA in June of this year. Please visit my site at for further information or you could Fax Carl on: +44 1934 743589 or E-mail him on: Carl1029@aol.com

Should you wish to attend or have Carl and Peter at your school they will be pleased to do so.

New Zealand:

Annie Blackman and Lyn McAlister will be holding a combined WTBA workshop in New Zealand also in June in order to give some continuity and cohesiveness to WTBA members in that country. You could phone Annie on: Auckland, 372-5257 or E-mail at: for details. I urge all of our New Zealand members to attend as you will learn heaps.

USA:

Al Krych will be holding regular mini-workshops in the New Jersey, New York and Pennsylvania States. These workshops and classes will be of a set duration, like a ten week course so that people can learn something definite in that ten weeks. Al is my main representative in the USA and also attended the European workshops recently. For information phone Al or Carole on, (908) 4751619 or E-mail at: pr@nac.net

Other News:

Ken Johnson and Bjorne visited Horse's Head from Spain and Norway respectively. I could not do any training with them though as it was only two days to departure for the European tour. But we chatted for some hours.

Al Krych is also branching out and will hold some workshops in the USA in Florida and any other places that his work takes him. Should you wish to book Al at your club just phone him on: 908-4751619 or E-mail him at pr@nac.net

We now have an **interactive CD Rom of my Point Location book**. The cost is only **\$US20.00** and available in the USA from Chris Johnson, E-mail: cajgodan@yahoo.com or Phone him at: +1 217-398-6417

Year 2000 WTBA Camp 2000.

2000 our annual WTBA training camp will be held beginning on the 12th of May 2000. Arrival date that is. Leaving date will be the following Friday. For details either be in touch with Mause Eaglen at +61 2 6679 7015; or Fax: +61 2 6679 7028; or E-mail: WTBA@better.net.au or you could see the information on our site,

We need positive registrations before the 1st of January 2000. And please book early as we are already receiving registrations from the USA and the UK.

Internal Gung-fu Volume Two should be available by the time this Magazine goes out as I have at this time (March 25th) finished

all of the photos and am half way through laying it all out ready for the printers. I do not know the cost yet as I have to see how much it is going to cost for printing, however, I should know by the time I send the magazine out so will place a small flyer into the Magazine. And I do say so myself, this is probably my best work on Internal Gung-fu.

They still try it on!

A letter from our Belgium Representative, Jef De Cuyper tells me that other stylists are still trying to get away with teaching my system (learned from my videos of course) and doing it incorrectly and without any recognition as to where it came from. They used to be able to get away with this when the WTBA was not so large, but now, we literally have students in just about every country! So I always find out about this eventually. The E-mail follows.

Hi Erle, sorry I couldn't make it to Wales. (Valid reasons given).

Anyway, last weekend I attended a kyusho training in my town, it was given by four karateka's, each teaching ½ an hour. Guess what; one was teaching your first deadly palm change. Sadly he was not soft at all, everything rather straight - no fa-jing, he got his power by hopping his body up and stomping on the ground. Hope you liked the news :-)
good point: it's your stuff, bad point : it's not done correctly.
Best regards ... Jef.

And Now for the Bad News

Michael Babin

Standing qigong practice can change the body, emotions and spirit in a way that can be likened to refining crude ore to produce iron ingots and eventually, with further skill and effort, high-grade steel. All three are manifestations of one thing — the lumps dug from the earth — but the final product has the most use in daily life.

To take this analogy a little further, the process of refining not only makes the substance stronger but more flexible in the same way that a lump of iron ore is relatively inert and useless compared to the sharpness and flexibility of a high-carbon, stainless steel kitchen knife — again both are the same substance in essence; but one is the product of time and effort.

Qigong makes this “refinement” happen in a number of ways: some of which are impossible to analyze empirically; some of which make sense from a traditional Chinese perspective and some of which make sense from a western logical perspective.

My own gut feeling is that sung/deep relaxation/quiet attentiveness eventually encourages both hormonal and attitudinal shifts in the body.

For whatever the real reasons, taking the chronic tension out of the spine, the muscles, the fascia and connective tissues and learning to quiet the mind creates a powerful tool for change.

And, now for the bad news

This process also fuels and is fueled by a general overhaul in your lifestyle. It is unrealistic to believe that you can continue to smoke, eat “garbage”, abuse alcohol and/or drugs, get too-little sleep, endure or provoke abusive relationships, work in an environment that stifles your body and spirit and somehow counter-act that by doing the slow form and/or 15 minutes of standing Qigong everyday. Similarly, dosing yourself with herbal medicine or getting acupuncture treatments when you have a dysfunctional lifestyle will only mask the symptoms not cure the disease.

However, eventually through your training you may “awaken” to an understanding that what you are doing is harming you. Every way, no matter how seemingly small or insignificant, in which you change your lifestyle and your attitudes contributes to this process of maturing and gently accelerates a process that seems to have stopped in many people.

There’s a price, though, as many of us think we want to get rid of our “bad habits”; but, then discover that the process of change is frightening and disorienting. Radical change can mean the loss of attitudes/habits that define you as you are; it can also mean the loss of relationships as people react badly or uneasily to how you are changing. Finally, unless you are exceptional, a few minutes of qigong done daily won’t lead to this kind of awakening; however, three years of daily 15-30 minutes and then an endless maintenance program (at least 3X per week) may.

It is precisely because qigong is based partly on

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the use of the mind that it is open to abuse. Many who develop an interest in qigong do so because it seems to offer so-much in return for so little personal effort. Many are also looking for a "master" who will provide direction in some or all aspects of life and this can also leave them open to being abused in many ways. From what I have seen of modern qigong masters, both Chinese and occidental, many are good people who share what they know for the best reasons and an equal number are charlatans (some of whom have been trained as hypnotists or involved in "mind-bending" cults or New-Age systems).

Sadly, the Qigong field is not likely to become regulated in any way in the foreseeable future and I'm not sure that that would be desirable for other reasons. Many legitimate practitioners have little or no formal training with an established master/school and some with impressive credentials are the worst of predators. For those of you, who have a sincere desire to share your skills and experience in qigong, it is important to try and understand your own motives for wanting to teach and to be honest with your cli-

ents/students about your own strengths and weaknesses, both as a practitioner and teacher.

I feel that it is also essential to only teach methods that you have actually trained in for extended periods of time so that you have some personal experience of how long-term practice can affect a person who uses them. If you haven't or aren't practicing the methods you are teaching, you shouldn't be teaching them!

A better voice than mine once said:

"You cannot hope to easily be a scholar; but what you can do is to curb arrogance; what you can do is to rise above pleasures and pains; you can be superior to the lure of popularity; you can keep your temper with the foolish and ungrateful, yes, and even care for them."

Marcus Aurelius, stoic philosopher and Roman Emperor (121-180 AD)

Michael is a regular contributor to C&H and has been a senior Instructor in the Montaigne system for many years.

NEW Montaigne Video Titles

MTG184

Sudden Violence Volume 1

See earlier in this publication for information on this.

MTG185

Sudden Violence Volume 2

MTG186

Qi Development Tools Volume One.

Erle takes some of the best Qi development tools, both stand-alone and taken from the Taijiquan forms and presents them altogether on one series of tapes.

MTG187

Sudden Violence Volume 3



Ben & Dashed

The History of Tai Chi.

By Paul Brecher

The story begins with Chang San-feng who was born in 1247, he learnt martial arts from his family and became very proficient at them. He also studied hard and passed the exams to become a government administrator like his father. He spent many years rising up through the ranks and at one time was involved with the protection of trade routes.

He used his martial arts skill to kill bandits that attacked the merchants caravans, some accounts say that during his life he killed over one hundred people. After many years dedicated service to others he felt that he wanted to further his own development so after the death of his parents he resigned from his government position and went to the Buddhist Shaolin-monastery. He spent ten years here contemplating life and death and further developing his Martial Arts skills but felt that there was still something missing so he left the monastery and went on searching.

He went wandering in the Wu Dang mountain range and it was here that he met a Taoist called The Fire Dragon Hermit. Chang San-feng spent ten years with him learning more Martial Arts, Chi Kung and Acupuncture.

Chang San-feng's Treatise on The Qi Disruption Forms still exists today and is a great source of information for the correct practice of any of the internal martial arts.

Chang San-feng felt he now had all the pieces of the puzzle so spent many years combining all his knowledge of Martial Arts and Chi Kung and Acupuncture to develop his own system now known as The Chi Disruption Forms. Many bandits and outlaws used to hide from government troops in the Wu Dang mountain range so Chang San-feng had plenty of opportunity to test out his system. He had four main students who he taught his system to before he died in 1368.

Chang San-feng's Treatise on The Qi Disruption Forms

still exists today and is a great source of information for the correct practice of any of the internal martial arts. It is possible that many of the internal arts of China have been influenced by The Qi Disruption Forms or are derived from them. In his Treatise on The Qi Disruption Forms Chang San-feng explains not only correct structure and movement but also Fa-jing - Exploding Energy Movements and Dim mak - Acupuncture Point Striking and how to apply them effectively in combat.

There is a clan who are the direct lineage decedents of Chang San-feng and to this day still continue to practice The Chi Disruption Forms and still live in the Wudang mountain range in western China. Their current leader is Liang Shih-kan who is over ninety years old. He took over from Dong Kit yung who's last contact with the outside world was with a reporter from Beijing in 1973. He told the reporter that the Wudang village was secretive about their style and was reluctant to teach outsiders The Qi Disruption Forms or their applications.

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This was the case until very recently when Master Erle Montague in 1995 was invited to receive the secrets of the last few Chi Disruption Forms from Liang Shih Kan, he had learnt several from Chang Yiu-chun 1899-1986 who had learnt them from Dong Kit yung.

One of Chang San-feng's decedents students taught Wang Tsung-yueh 1736-1795 who wrote The Great Pole Boxing Theory, which further develops the ideas contained in Chang San-feng's Treatise on The Qi Disruption Forms.

Zhiang Fa learnt from a descendant of one of Wang Tsung Yueh's students. Zhiang Fa, whose fighting ability became legendary, traveled far and wide across China and carried with him The Great Pole Boxing Theory. On his journey he passed through the Chen Family village in Honan Province where they practiced their own family style.

A great meeting took place in the Chen family village, it was here that Yang Lu chan was secretly learning the Chen family style, he had got a job as an assistant in a Herbal Medicine store so he could spy on Chen Chang Hsing 1771 - 1853 while he was teaching the Chen Fam-

ily style to the store owners sons.

Yang Lu chan 1799-1872 had been practicing the martial arts all his life and was already a very capable fighter. So when he was caught spying by Chen Chang-hsing and challenged he handled himself so well, better in fact than Chen's own students, that Chen Chang-hsing agreed to have him as a personal student, so in a short time he became very good at the Chen Family Martial Arts.

When Zhiang Fa entered the village and challenged the Chen family non of them could beat him, his ability was far greater than anyone in the village,

When Zhiang Fa entered the village and challenged the Chen family non of them could beat him, his ability was far greater than anyone in the village, so they asked him to teach them. Yang Lu chan also asked to be taught as they were both outsiders so Zhiang Fa agreed to teach him. So now Yang Lu Chan had not only the Chen Family Style that he learnt from Chen Chang Hsing but also Zhiang Fa's style that had

developed from The Chi Disruption Forms.

Yang Lu chan became so good that he was able to defeat even the Chen masters. This is because Zhiang Fa gave Yang Lu chan a copy of Wang Tsung Yueh's Great Pole Boxing Theory which enabled him to take his ability to a higher standard.

What Yang Lu chan then did was to combine all his existing knowledge and eventually invented his own system it was known in China as the pinnacle of all fighting systems at that time, he called it H'ao Ch'uan - Loose Boxing. It was dynamic and fast and furious in action with leaps and explosive punches and palm strikes. And every movement was a devastating Fa-jing Dim Mak strike.

Yang Lu-chan then set out to find a better fighter than himself, he traveled around northern China with a bag over his shoulder and a spear in his hand. When ever he heard of a martial artist in the area he was passing through he would challenge them. Often he fought with several people at once but was never beaten. Eventually Yang's reputation was so great that when he arrived in Beijing he was asked to be Instructor Of

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The Royal Flags Battalion and became known as Yang of No Equal.

In Beijing he was challenged by the country's top fighters, on one occasion a champion of Tiger Boxing called Liu said to him, Your style looks too soft to defeat anyone. Yang Lu chan replied Men are not made of wood or iron, they can all be defeated. Liu suddenly attacked Yang, leaping at him and roaring like a tiger, Yang counter attack towards Liu instantly with a very small Fa jin movement known as 'Double Palm Circle', Liu was knocked unconscious with such severity that he hit the ground as if he had fallen from a great height.

According to Fu Zhongwen Yang Lu chan's ability to become an unequalled fighter was a result of his fanatical single mindedness.

Yang Lu chan was a short man of slight build but because of his continuous dedicated training his spiritual force was so great that he could defeat seasoned fighters twice his size. He died at the age of 73, his tomb is in his family village Yong Nian in Henan province.

Yang Lu chan was exceptionally harsh when he taught his sons, both Yang Pan-hou

1837-1892 and Yang Jian-hou 1839-1917 tried to run away on many occasions but were always caught and brought back.

Yang Lu chan insisted on incredibly high standards, on one occasion when Yang was attacked by a renowned wrestler and defeated him, his father would give him no praise. Yang Pan-hou described how as the wrestler attacked he had leaped forwards with a Fa jin movement and struck at several Dim mak points on the opponent, defeating him in an instant. Yang Lu chan had shook his head in a dismissive and disappointed way and drew Yang Pan Hou's attention to a small tear in his sleeve caused by the wrestler. He should not have been able to grab you, you must train harder, he said.

*Yang Lu chan replied
Men are not made of
wood or iron, they can
all be defeated.*

Yang Pan Hou trained his students with brutal force and often broke their bones. Because of these extreme training methods and his insistence on heavy contact and realism in the training to achieve fighting ability Yang Pan-hou had very few students.

An incident is recorded about Yang Pan-hou in the book Chinese Boxing Methods. Yang Pan-hou was walking with his son when they were attacked by a practitioner of Shaolin Boxing, Yang Pan-hou counter attacked using the two fingers of the 'Dragons Mouth' technique to the opponents neck. The Shaolin Boxer dropped dead on the spot.

Yang Pan-hou carried on walking with his son and in an even manner as if nothing had happened he just said, The last sound he made was like a swallow singing.

Yang Jian hou taught the H'ao Ch'uan to his son, Yang Shao hu 1862-1930 and also Yang Shao-hou learnt a lot from his uncle Yang Pan-hou. One of Yang Shao hou's three main students was his second cousin Chang Yiu chun who only taught it to about ten people one of which was Erle Montague.

In an interview that Chang Yiu chun with China War Arts Magazine he said that he studied with Yang Shao-hou from 1911 until his death in 1930. Yang Shao-hou had only three students because people could not handle his brutal training methods and beatings, at the

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end of a training session students would have blood on their shirts and occasionally a broken bone. There is a famous photograph which appears in the book Yang Family Secret Transmissions taken in China in 1929 of Chang Yiu-chun with the Yang Family. Chang Yiu-chun was a practitioner of Traditional Chinese Medicine in Wuhan, he was born in 1896 and died in 1986.

Yang Jian hou's other son, Yang Chen fu 1883-1936 used to practice Hao Chuan up until about 1915. Hsu Yu-sen says in a book that he wrote in 1930 that when Yang Chen fu was young and living in Beijing he would practice the main form at least twelve times every day at the Pao Fu Temple. However when he moved to Shanghai and became an opium addict his health declined and he did not practice very much.

Tseng Chao-jen in his 1939 Book Says that Yang Chen fu got so fat that there were many Tai Chi postures he could no longer do because his belly was so big it got in the way and he would also easily get out of breath.

Yang Chen fu changed the Yang family forms no one knows why, possibly as a result of his opium addiction.

He stopped practicing Fa jin and Dim Mak, no longer did any movements that caused him any exertion or strain or anything remotely acrobatic or demanding. This slowed down simplified version is today one of the most widely practiced styles and is known as the New Yang Style of Tai Chi.

In his later years although he did not practice his Tai Chi much he still retained his Fa-jing and Dim Mak ability, this is clearly illustrated by what happened to a person called Cheng Man-ching who tried to learn Tai Chi from him.

Cheng Man-ching was close enough then using the hand sign, 'Immortal Points the way to heaven' did a Fa-jing Dim mak strike to his neck and knocked him out.

The following information is taken from the book 'Chinese Boxing Masters'.

Cheng Man-ching approached Yang Chen fu wanting to learn something from him, Yang Chen fu did not bother to even get up from his chair, he just waited till Cheng Man-ching was close enough then using the hand sign, 'Immortal Points

the way to heaven' did a Fa-jing Dim mak strike to his neck and knocked him out.

On the only other occasion that Cheng Man Ching dared to approach Yang Chen fu much the same thing happened but this time Yang Chen fu knocked him out with a palm strike to the jaw.

Cheng Man-ching hung around Yang Chen-fu's students for about six months and then made up his own small simplified Tai Chi form. In his 1946 book on Tai chi Cheng Man Ching says that all his life he had been a heavy drinker and by the time he was 45 he was frequently getting very drunk, he eventually died of a heart attack.

Many people today practice the New Yang Style of Tai Chi created by Yang Chen fu and also the even more simplified short form created by Cheng Man Ching. But very very few people still practice the Old Yang Style of Yang Lu Chan (Hao Chuan).

We are very fortunate to have a relatively recent first hand account of how H'ao Ch'uan, The Old Yang Style of Tai Chi, should be performed and what techniques the style used. The following description is taken from the

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introduction by Gu Liu-xin to the book 'Yang Style Tai Chi Chuan' by Yang Zhen-duo.

Yang Shao hu was swift and powerful in delivering his blows and, with eyes blazing like torches, a grim smile on his face and roaring and howling as he darted back and forth, he was held in awe by others.

Yang Shao hu was swift and powerful in delivering his blows and, with eyes blazing like torches, a grim smile on his face and roaring and howling as he darted back and forth,

The technical features of this kind of Tai Chi Chuan were:

- overcoming strong attacks with movements that appeared to be soft
- adapting oneself to others movements and following up with quick attacks
- using the motion of Sudden Connection to defeat the opponent with surprise attacks.

The hand movements included:

- Catching
 - striking and capturing
 - injuring the attackers muscles and harming his bones
 - attacking the opponent's vital points and controlling his arteries and veins
 - using Continuous Force and Sudden Connection Force to strike the attacker down with lightning speed.
-

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Erle Montague was interviewed at US time, Tuesday March 30th at around 6.16 p.m. The interview was excellent with much information and education given out as well as some Montague humor, helped along by the humor and easy going approach of the two interviewers.

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Tracing The dim-Mak Katas.

From: Rick Bauer

The Twelve kata's of Dim Mak are rooted to specific meridians, yet have the capacity to effect other associated meridians due to the collaterals. For example, Form One (Snake Hands) is primarily associated with the heart meridian, but can also be used to effect the Small Intestine or Pericardium meridian with a slight variation of purpose in the strike. This is achieved by changing the Yin or Yang quality of the Ch'i intent of the strike, and accessing an acupoint gate which crosses multiple meridians via the main or micro collaterals. Of special note: three of the Extra Ordinary collaterals play prominent roles within the Dim Mak training; specifically the Governing Vessel, Conception Vessel and Chong Collateral.

The Twelve Okinawan Animal Forms (or Dances) have their original roots in these classic Chinese forms. The Animal Forms appear to have been infused with the Dim Mak concepts, and each form is keyed to a specific primary meridian. Interestingly, the teaching sequence appears to be

slightly different between the classic Chinese Forms and the Animal Forms. The Classic Chinese forms begin with Snake Hands (Heart Meridian), and end with Double Changing Hands. Although the Double Changing hands is keyed to the Spleen Meridian, it can access all the meridians; balancing the amount of Yin and Yang energy through the whole Ch'i system.

The Twelve Okinawan Animal Forms (or Dances) have their original roots in these classic Chinese forms. The Animal Forms appear to have been infused with the Dim Mak concepts, and each form is keyed to a specific primary meridian.

The Animal forms begin with the Tiger Kata, to develop the Lung Meridian, and end with the Dragon. Like the Double Changing Hands, the Dragon is keyed to the Stomach Meridian, yet can access all the meridians. The Okinawan Animal system also expands into the Extra Ordinary

vessels, with the Won Hop Loong Chuan form (Conception Vessel) and Phoenix form (Governing Vessel).

In terms of the twelve katas and their relationship with the meridian system, an important conceptual distinction should be made. The internal Ch'i network is an integrated system. The ultimate purpose of the twelve forms is to develop the entire system, and by doing so, expand its capacity. To this end, each of the twelve kata are interwoven and indivisible on many different levels. When a student is practicing these forms, there is a tremendous amount of blending going on between the meridians. While each kata has an association with a specific meridian, it should be viewed more as a preferred pathway, and not a rigid standard. The primary meridian accessed by the kata may switch amongst its associated subsets of channels and collaterals. In this manner, the meridian / kata association is very fluid. It is much like using a set of irrigation channels to access an entire area. The water may enter the system

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through different openings, and be re-directed or divided amongst the different channels, yet still end up nourishing the entire field. Through this manner, the growth of the system is kept regulated and managed. With similar objectives in mind, the ancient masters designed the twelve kata to benefit the entire Ch'i system. This was accomplished by the kata movements, which provided a structured, regulated progression of growth and development. In doing so, the process of internal Ch'i development was made easier on the body and less of a strain on the individual.

The classic style of training in Dim Mak was extensive and scholarly.

The students started with the Fighting Forms, and then graduated to the Animal Forms after mastering the basics. At this time, the Dim Mak training started if the student was accepted by the Masters into the inner temple. It was here that the fabled 36 chambers came into play.

Within each chamber, the student trained on one of the 36 Dim Mak points; one at a time, and learned everything about the point.

This training was all encompassing and rigorous. It made extensive use of the crystal, clay and bronze men, and fully employed the three pillars of traditional Chinese Medicine: Tui-na, Acupuncture and Herbology. In addition to the obvious martial aspects of the Dim Mak point, the student trained until he or she knew all the medicinal aspects of that given point. Needless to say, this could be extensive! This included the herbal remedies, antidote points and associated needling techniques.

This training was all encompassing and rigorous. It made extensive use of the crystal, clay and bronze men, and fully employed the three pillars of traditional Chinese Medicine: Tui-na, Acupuncture and Herbology.

It also included the herbal tea preparations used to augment Dim Mak, which could be employed as catalysts to the forms and strikes.

In sequence, the student worked on the twelve kata. Concurrently, they continued to advance through the

sequence of chambers, learning more and more about the interrelationship of the points. Over time, and with the use of the forms, point training, needling techniques and herbology, the student learned to sedate and tonify the flow of Ch'i throughout each given meridian. Once all twelve kata had been mastered, and all the chambers had been completed, the student effectively earned the modern equivalent of an advanced medical degree. For by training in Dim Mak, they learning the entire meridian Ch'i system. And in seeing and discovering the full benefits of Dim Mak training, it was hoped the student would see beyond the martial aspect, and recognize its greatest aspect: the power of healing.

Rick is a regular contributor to C&H and is working on his new book which will include the above article: The book has a working title of: **"Dim Mak: the art of life and death."**

Muscle Response Testing

By Dave Robinson

Most all Taiji practitioners have their own personal goals in their quest for taiji. Such things as health, martial aspects, meditation, etc, are a few of those goals we are striving for. There are, however, certain aspects, common to all, that are essential for reaching those goals. Qi is the one factor common to all aspects of the art of Taiji and this is the area to be approached today.

Your Qi field or intrinsic energy as it is often referred to is essentially an electromagnetic energy field that contains various components such as electromagnetic energy, electrical energy, infrared energy and subsonic sound. These components have been detected and measured. When a particular factor influences that field, it creates a microstress in the body, causing a reduction in muscular strength. Along with this affect on the body we have a reduction in the immune system responses, thus having a potential for illness.

What I am about to address can be a powerful tool in dealing with the Qi development. Knowing how to develop our Qi is very important. Knowing what exactly influences our Qi is even more important and having a tool that can help prove to yourself how these factors can be manipulated can be extremely useful.

Our "tool" to combat these affects comes from the science of Kinesiology. We will actually be dealing with a part of that science which is frequently referred to as "muscle response testing" or "M.R.T." Some of you are already utilizing techniques from M.R.T. and by adding a few more methods, you have a powerful and very useful process of allowing your own body to tell you what works or will not work, and what is good or bad for your body.

Many folks are familiar, or should be, with Qi disruptive techniques. These are techniques used to reduce or alter a persons Qi field. Did you know that your Qi is also disrupted by such things as the colors you look at, certain types of music you hear, foods, pictures, symbols, electronic equipment of all sorts, posture, and many others. In some instances, your energy field can actually be reversed. I.E., north and south polarity. You can not feel any physical difference and may wonder what would it

matter then? This condition can cause the body to produce the wrong types of hormones. If all of a sudden you have a desire to carry a purse, and you're a man, or decide to grow a mustache, and you're a woman, then you know what an energy field reversal can do to you. But, don't fret, as this condition can be reversed to normal in just a few moments. Standard procedure when we use M.R.T is to first of all, test a person for polarity reversal and, if required, to adjust the condition. This all can be proven to yourself and others with our "tool of the day".

One area where we find folks with energy reversals are those people who have to spend a great deal of time in proximity of computers. When tested, most of the them usually have exceptionally low levels of energy and quite often a reversed energy field. One method of reversing this field back to normal is by using a particular Qi reduction technique followed by an energy boosting stimulation method that many of you may already be familiar with. There are also safeguards that can prevent any Qi reduction method from affecting you in the first place.

As you investigate these methods, you will learn not only what's beneficial or detrimental, but also how to overcome and/or avoid these negative influences on your Qi.

Now, what exactly can we prove with the use of these techniques? We will now look at a few examples that pertain to various areas of our training. Once knowing how to do this, you are only limited in your tests by your imagination.

1. Taiji forms- stances. Stances can be tested to show how improper stances, (ex: "skinny" stances, as Erle sometimes calls them), can weaken you. Tension in the body. Improper posture.

Example: Tucking the chin in too far will cause you to weaken. Also, lifting chin too high.

Also, homolateral movements, such as "Part horses mane" can cause instant weakness.

Physical health - Test how your chi is impacted and reduced by colors, music, foods, sounds,

Medicines, proximity of other people. The list is endless. We will be doing some tests

that you can try for yourself and also learn how all these things can be diminished in their effects and in many cases eliminated altogether.

abMental health - Tests will show you how even negative thoughts can cause a chi reduction.

Meditation can have the same affect, when done improperly.

The actual techniques will be presented in a follow-up article as I wish to acquaint you more with the procedures and some results that can be expected from this method.

As an example, I'm certain that many of you are familiar with the meridians of the body and have knowledge as to how meridian balancing may be accomplished. Erle Montague had a fine article on meridian balancing that I came across on the internet. Some folks at times may feel that a meridian or two may be out of balance. With M.R.T., we can actually test each meridian and determine if it is underactive or overactive. This would certainly eliminate any guess work.

You can also test all of the organs of the body, test if your vitamins, minerals, etc. are not only useable by the body, but if they are actually needed and how much, how often.

If, for instance, you should have high blood pressure, how do you know what is causing it. It may simply be (and most cases, it is) nothing more than the sodium and potassium being out of balance. This can be determined with M.R.T.

How about instances where you may be sparring with someone or practicing with someone.

Do you realize that their appearance can weaken you instantly. Looking at the face of someone with a mustache that curves down can cause this affect. M.R.T. can be used to help each and every individual to find for them selves, exactly what affects them and by knowing, can counter the affects of all these conditions of "microstress" that has the lessening of energy or qi within our bodies. You may be working very hard to build up your qi levels, only to have all these factors knocking it back down. But now, you will be ready for anything and should enjoy better health too.