

Combat & Healing

The Mind in the Martial Arts &
Eastern Thought

Lie Down with Fleas, Wake
up with Dogs

Why Do we Breathe into
the Dantien

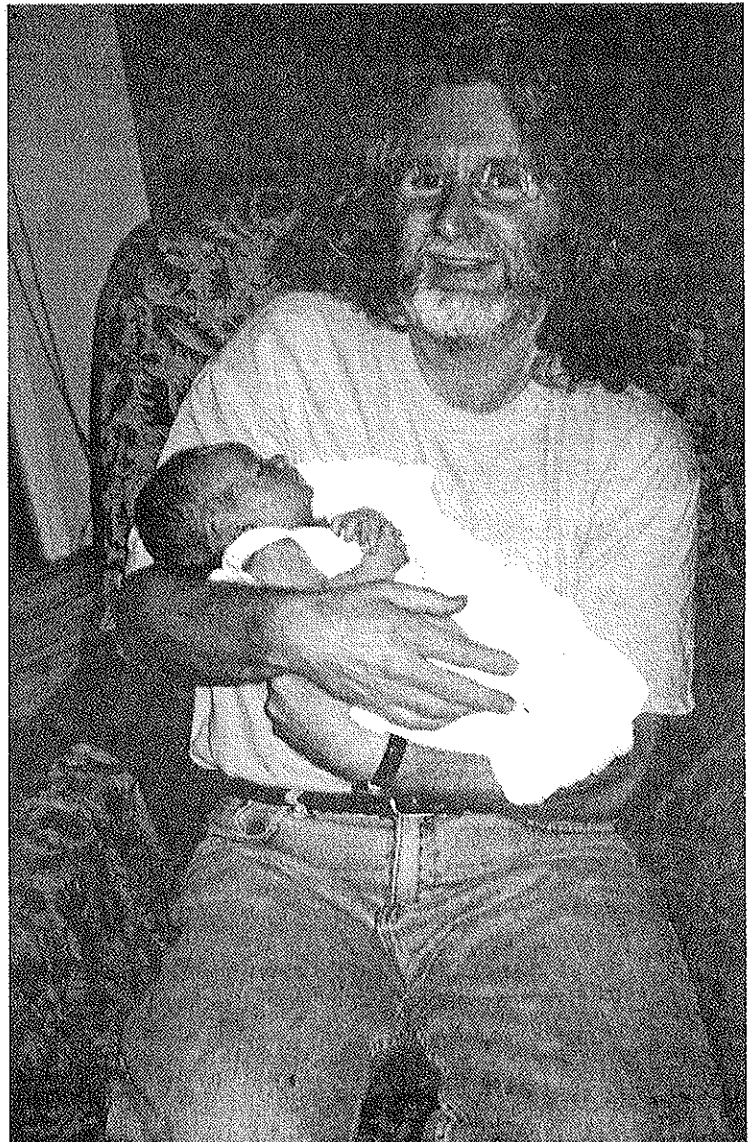
Taiji & Psychogenesis

Knock Outs Don't Work

WTBA News

PLUS

WTBA News, New Videos
etc.



COMBAT & HEALING

The Magazine of the World Taiji Boxing Association

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FRONT COVER

I said that I would never have my photo on the front cover. However, as you can see, I am again a proud Grandfather, so it is really of **Bradyn**, born Summer Solstice 1999, son of my eldest son, Erland and his wife Alex.

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The Mind in the Martial Arts & Eastern Tradition

Part One: An Introduction.

By Anthony Court (Wales, UK)

By any stretch of the imagination it would be extremely difficult to add anything new and informative to the thousands of words already written about the Internal Arts by Erle and also by many other highly accomplished instructors, such as Michael Babin. There is however, an area where much confusion and misunderstanding still exist, and this is the area of the **mind**. Strictly speaking we should not begin to treat the mind as if it were a totally separate function, as it normally can only operate in conjunction with our body and energy (spirit) But, we need to look closely both at the mind and consciousness, to find the connections, and to work toward total freedom from our conditioned existence

These days, everybody is teaching, writing and discussing meditation, but is it truly understood?

For example, who of us at some time or other has not picked up a book on Taoism, Zen, Tibetan Buddhism, or some other form of esoteric Eastern Tradition and tried to wade our way through, only to be confronted with words like ENLIGHTENMENT, ATTACHMENT, EMPTINESS, DEPENDENT ARISING, KARMA, GROUND OF BEING, SAMSAARA, DUALISM, ULTIMATE TRUTH, RELATIVE TRUTH ETC. And what have we done? Thrown the book away? Ignored the words we are unsure of? Carried on reading pretending to ourselves that we under-

stand? (And if not now later, perhaps!) Or as in most cases, not looked deeply enough at what is actually being conveyed, and the main reason for this is our cultural conditioning, we simply have overlaid our conditioned mind on to all that we see and experience. **And here is the root cause of all our trouble.**

So what I am proposing in this series of articles is to start together to examine the most commonly occurring themes, and also to look at the different Schools and Traditions from

BON Tradition and also the Colours and Elements of the BON Astrological System are exactly the same as the Chinese (Five Element) Medical System. BON is the pre-Buddhist Tradition of Tibet, which claims a history of enlightened teachings dating back 18,000 years (before this time the Bon magicians were shamans, but of an unenlightened nature) if you raise your eyebrows at 18,000 years, remember that the Australian Aborigines claim a history (from the Dreamtime) of 44,000 years.



Anthony Court Practicing "Waterfall Qigong"

which the 'Internal Arts' may have been influenced, or indeed have influenced others. A good example, (of which we can take a later look) is the **Ancient Tibetan School of the BON**. Books on this Tradition are only now beginning to be published, although at the moment they are mainly academic, some interesting facts are already coming to light. For example, the Pa Kua system is in the

Also in the series we can take a close look at CHAN (Chinese) and ZEN (Japanese) and look at the integration into Martial Arts, and in Zen especially to look at the 'Koans' (most students have heard of the famous... One hand clapping koan) but what does it all mean, and what is achieved by concentrating on such an apparently inane statement? And of course at the heart of the matter we have MEDITATION, but

what exactly is it? These days, everybody is teaching, writing and discussing meditation, but is it truly understood? Is there for example such a thing as a meditation technique? When we talk of the MIND, what are we talking about? Is the MIND consciousness? Where does the MIND re-

everybody is teaching, writing and discussing meditation, but is it truly understood? Is there for example such a thing as a meditation technique? When we talk of the MIND, what are we talking about? Is the MIND consciousness? Where does the MIND reside? Is it out there, or only here...internally?

There are many interesting and related subjects to Chi Kung, Taiji, Pa-Kua and Hsing-I and many of the KEYS to higher-level practice and understanding are contained within these subjects.

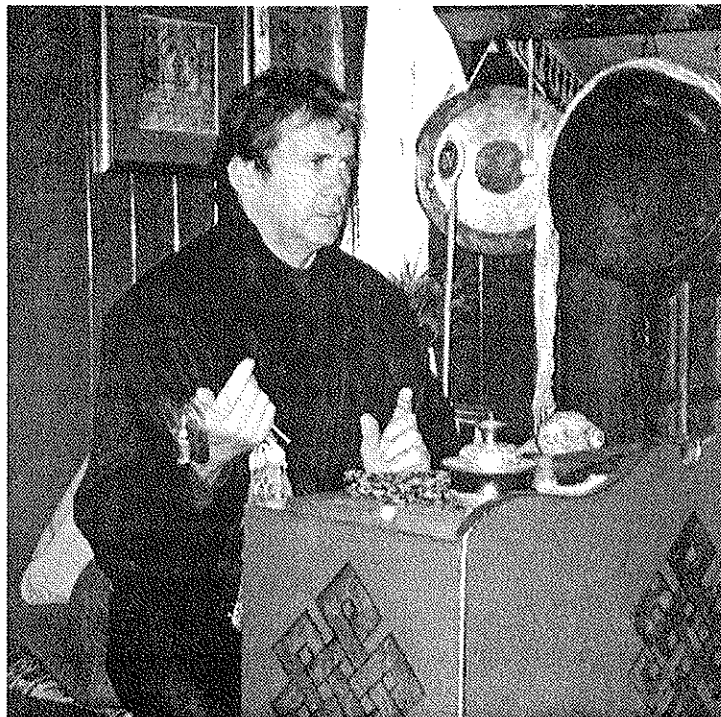
There are many interesting and related subjects to Chi Kung, Taiji, Pa-Kua and Hsing-I and many of the KEYS to higher-level practice and understanding are contained within these subjects. Not only that, but an intelligent inquiry opens up a whole new world which is as vast and varied as it is fascinating. Modern Physics and Ancient Mysticism are finding more and more parallels, and although the world is moving such an alarming pace, and with all our so called knowledge, we still can not answer simple questions, such as: Who we are, and what truly is our propose (if any) in the Universe?

So we must approach this most fascinating of subjects slowly, deliberately, and with a sense of complete openness, otherwise will be bringing along all our old baggage with us. The baggage, which is the conditioned mind. The baggage that contains all our cultural, educational, and environmental preconceived ideas. Such a mind is not free. We only have to look at the so-called religions of the world and to see the havoc, pain and misery that they caused all in the name of some fixed and rigid belief patterns that

they have never questioned. A mind that is interested to be free must become extremely sensitive and thereby intelligent. Not a mind full of self-importance, egotistical and therefore limited, but a mind that wishes to free itself for the benefit of all life.

Some of the subjects that we will cover will be the ones that commonly

the whole story in the next article) the usefulness of the cup is in its shape, its ability to hold and contain whatever is poured in.



Anthony Court: Practicing in the Tibetan Tradition

occur throughout Eastern literature: Emptiness, Meditation and so forth, but to start this inquiry we have to first take a small step back. I have lost track of the number of times that I have seen the following quotation with regards to Taiji...'The journey of a thousand miles starts with the first step' Should we not ask two questions here? First of all, is there really such a thing as this journey? And if there is, can we experience it without the one who wants to take this journey...in other words the SELF or should we say the CONDITIONED SELF for as long as we have this idea/concept of ourselves there can be no real inquiry. As the old ZEN story goes (I'll quote

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If you lie down with Fleas – you'll wake up with Dogs

Sam Brentnall: Canberra, Australia

After 28 years of mararts training I feel inclined to pass on some commentary. I have practiced Ju-doh with Homer (71 till 72), Car-ate with Bill & Tino (72 till 76), Fry-pan-do with Bob (76 till 90), Tibe-tan-tra with Ling & Ratto (78 till now), WTBA virtual-student with Erle (88 till now), WTBA with Jim (93 till now). This represents a mararts family-shift from son to father to mother to daughter; or hard to fast to slow to soft and back again; or air head, to up my ass, into my heart, to out my one pair of mouth (thanks Jim) - turning me inside out in the process; or in other words - "I done a complete spin-cycle".

Some many years back I sponsored a mistake to Australia in the way of an overseas martial artist and his system. Such rubbish was written about it, I took a vow to never read another mararts mag again. I lied. I have been occasionally reading Jim's 'Combat & Healing'. Don't know Mr. Babin, yet I applaud his choice to go 'quietent' (quiet & silent). Much of the information I see in books and mag's has been and still is obfuscated in mystical mararts jargon and circular rhetoric. And like most I can intellectually discuss it till the cows come home, yet this has always left me with 'glibido' an all talk & no action or 'dimwit state'. A condition where I think I know more than I actually do. A common human flaw where we search for procrastination's to validate our individual perceptions, immobilizing us in the process – our inertness leading to ineptness.

With this warning firmly in mind, I have made repeated attempts over the years to decodify and correctly interpret the cautionary & encrypted transcripts given to us by various master teachers. Now the most profound thing I have discovered is that all the instructions for flawless Taiji practice (& by default all mararts) are embedded within the form(s). And to decipher them all I have to do is 'practice for effect' with an open (not vacant) mind. To operate at the 'centaur level' (the muscular dude with the bullhead), I downshift & transfigure my body – in this state it cannot lie – so I listen and mutate!

Years ago, after one of my teachers killed his-self in a drunken car rash, I was told by his successor that I was a Martial Artist 'ignoranus' (an ignorant ass-hole). This I now know to be true! Consequent to this I have had a repetitive question going through my mind, and for many years I have asked myself: "*Why am I doing this?*" My answer came this morning.

Here's the picture. It's 6am in the National Gallery statue garden by Lake Burley Griffin, Canberra. Ian and I are well into the Cheng-Fu form. Reverse breathing, taut kwa, jing, sung, float, sink, coil, discharge, open, close, see-red, root, claw, release, fa-jing, kwank, bonk, wok, wang, qi.

Again I asked the question. "*Why am I doing this?*" My 'centaur' was literally dying to give me the answer! Luckily I was listening. I momentarily got out of my insular head and body and looked slightly up to embrace and be embraced by the earth as it is – pure beauty. In that moment I became omni-aware of the sun, sky

and tree-leaves; the lake, water, birds, the color, the sound, and the smell infused into me all at once. I both expanded & contracted at the same time - but still remained part of the whole 'freaking' thing. I now understand 'suchness'. No divine lights came on – I just saw the ones that were already there, existing in an immaculate transcendent reality, waiting for me to see them and in so doing answer my own question - which was: "to enlighten my self" (through the perfected performance of combat and healing).

*"When you know a thing,
to hold that you know it;
and when you do not know
a thing, to allow
that you do not know
it; this is knowledge". Confucius (551-479B.C.)*

What follows is my best attempt to make sense out some of the classics. It has helped me! Do a Bruce Lee on it – "Keep the best - discard the rest", or was that Jon West who said that? Fuggit!

A Concise Commentary on:

How to Improve Taiji-Chuan Practice & Application

● 'To Practice Mastery be like Water'

● To Straighten your Spine be like Wood'

● 'To Sink the Will be like Earth'

● 'To Float the Head be like Air'

● 'To Coil and Un-coil be like Fire'

● 'See Red with each Movement'

● 'Listen with your Eyes & Look with your Ears'

● 'Stick like a Shadow & Act like a Mirror'

● 'Close & Guard your Gate'

'To Practice Mastery be like Water'

● Imitate to learn & self-correct to improve.

● Imitation is a fast track way to imprint new 'motor program' patterns into the old brain 'cerebellum' (the brain of the body in the brain).

● Look at and duplicate the movements of the best demonstration(s) of the form(s) you can find - remember that you are what you repeatedly do!

● To improve you have to **really see and feel** what is happening.

● Continuous self-correction will transform your self-awareness.

● By habitually evaluating your kinesthetic input (or what your body is telling you), your capacity to decodify the sensory messages you perceive will heighten.

● Perfect practice makes perfect performance, so master each moment as though it was an extraordinary moment.

"The highest good is like water, it flows in places men reject and so is like the Tao - nothing is more soft and yielding". Lao Tsu (600 B.C.)

'To Straighten your Spine be like Wood'

● Gravity is the bed from which we emerge.

● Just let gravity pull you vertical as you move, expand & contract.

● To find the balance point or centre of gravity's (cofg) force, detect the line of resistance against that force within your body.

● When you can feel the gravitational effect on your cofg (one point or tan-tien) realign your spine parallel to this line of resistance.

● Imagine you have a wheel on both hips and then turn them back wards (posterior rotation) to straighten the lumbar spine & coccyx, giving you the feeling of tucking in your tail.

● When this happens, you will be able to control your spine's alignment with the cofg & its line of resistance -

so you can keep it central & straight.

● This realignment process allows you to set up your body as a 'frictionless stainless steel post', which then becomes the axis around which all your movements rotate, spin & whip.

● Use your awareness to just let gravity do the work.

'To Sink the Will be like Earth'

● To 'root' your attention in your feet release the tension of holding your body in a corrupt way by following the line of least resistance.

● Stop resisting against the pull of gravity.

● Settle the mass of the body over the arches of both feet (Kidney 1 - bubbling spring) by unlocking the knees.

● Slightly push out on the lateral edge of both feet and tension the arches by slightly flexing the big toes (gripping the earth).

● Will your attention to cultivate a sinking feeling by focusing your concentration in both feet so you imagine yourself to be like the giant tap-root of a tree - you are where your attention is!

● Let the earth's irresistible pull suck you towards its magnetic core.

● Your body should feel dense and heavy, but your movements light and agile

'To Float the Head be like Air'

● Use your mind to expand your alertness by raising the 'chi', or the feeling of energetic flow up your cervical spine into your head.

● Be alert like a man aware of great impending danger or facing death (satori).

● By 'floating' your head it means your mind becomes buoyant & weightless - be open, yet not vacant.

● This is in direct contrast to how your body 'sinks' into your feet & 'roots' into the earth.

● Paradoxically allow your body to 'sink' & your mind to 'float'.

'To Coil and Un-coil be like Fire'

● Compress & release your 'chi' to intensify your nervous activation.

● Use reverse breathing to fill, concentrate & permeate the 'chi' throughout your body.

● 'Lock & load' the legs, hips & the waist by using the muscle 'stretch shorten cycle' principle.

● Treat the torso 'kwa' like it was a 'stainless steel spring'.

● Twist and compress the torso to coil the 'chi' within the 'kwa'.

● Discharge the 'jing' by slowly un-coiling the torso.

● To amplify this 'chi' energy ensure that the 'summation of forces' principle is followed.

● Release the 'fa-jing' like a bullet by using the 'all or nothing' principle.

● Remember that it is the precision & power of the load that fires the bullet.

'See Red with each Movement'

● Act out of your imagination.

● Every move has an opening & a closing moment.

● Make even the slightest transition approximate reality.

● The way to open and flush the meridians with 'chi' is to practice for effect.

● The 'chi' will be activated as if the technique was really happening.

● Each posture has a combat application and must be faithfully reproduced as though you were cutting a real opponent with it.

● You are the real opponent.

'Listen with your Eyes & Look with your Ears'

● Treat opponents as though they know more than you do.

● Look behind an opponent's eye's for their true intention.

● Do not be deceived by appearances – constantly make appreciation's.

● Become reptilian – 'downshift', 'peripheral-eyes', & 'read the body'.

● Keep opponents reactive, unbalanced and disadvantaged by anticipating their intentions - forcing them to react to you.

'Stick like a Shadow & Act like a Mirror'

● Doing nothing allows you to tune into the situation & the surroundings.

● Slow movement doesn't generate any 'noise' or draw attention to your preparedness, intentions, capabilities, or potency.

● The best tactic is concealment, so be 'quill & never show off'.

● Attack the moment the danger of not acting becomes greater than the risks of acting, or the instant an opening arises.

● A reflective strike has surprise, speed & savagery.

'Close & Guard your Gate'

● Always retain first strike advantage with the inconspicuous 'old man posture'.

● The best defence is offence.

●If the opponent is in range – so are you.

●The fastest attack sequence is - fire, aim, ready!

●The best targets are the closest & most vulnerable.

●Attack the closet target with your closest weapon.

●If you can, attack and incapacitate your opponent's weapons.

●All set moves will fail when they make contact with real combat (reality).

●Always expect dangerous situations to be chaotic & change rapidly.

●In a 'combat zone' (fight) anything you do can get you shot (hit) – including nothing.

●No plan survives the first contact intact – “if it's stupid but works - it isn't stupid”.

“It's one thing to know the path, and another to walk it” Samuel Jackson in 'The Matrix'

I really do apologise if you've heard this all before. Feed forward is most welcome if you can improve upon and add value to the brevity and potency of my understanding. If so, please send your contributions to <sambrent@hotmail.com>.

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Montaigue Erle, Countless Publications & Articles.

New Video Titles From Moontagu

MTG194

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MTG195

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Definitely the last one in the series. This volume deals with hands and feet working together. A little more complicated than previous volumes, however, these methods are just a deadly and useful. Also covered is the very basic 'motor' of Sudden Violence", The Old way of Attack Push Hands, without which it is very difficult to learn Sudden Violence methods.

MTG197

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In this tape, Erle takes you through one of the very best training methods for developing fighting skills. This method is also used as one of the better self defence systems in itself! Erle shows using this method that you are able to defend against all types of attack using only this method. Combine it with the devastating power of 'Fa-jing' and you have a most helpful training tape. Erle, goes deeper into how to gain Fa-jing in your attacks.

MTG198

Advanced Old Yang Style of Yang Lu-ch'an (The Scapular): In this tape done at Erle Montaigue's workshop in October in the UK, the use of the scapular and how it moves in accordance with yin and yang thus creating great power in striking. The scapular are part of our power system and also another way of helping to gain the elusive 'Sung' in Taijiquan. This peculiar scapular movement is only taught in the Yang Lu-ch'an form.

ANIMALS DON'T RUN

HOW TO GET FA-JING BY COMBINING THREE SIMPLE IDEAS

By Werner Horsmann (Germany)

Ah ... , the ingenuity of the Chinese mind !

I got the following from watching a film on tv about the Serengeti National Park in Africa, seeing a lioness chasing a gnu.

In flight as well as in pursuit these animals did **not** run. Rather, they jump off their back feet one at a time. The front feet were used for balancing and navigation. Also, they provide the base for next jump, which is what makes way of moving super-efficient in animals, but not for humans because we don't use our front legs in this way; but nevertheless ...

IDEA No. 1 :

Muscles can only contract.

IDEA No. 2 :

The longest distance within the human body is from the feet to the hands.

IDEA No. 3 :

If the body is SUNG energy can travel through it on whichever path is chosen.

Now, let us put these ideas to work. Get into *Brush Knee & Twist Step*, left side. You know, of course, that the „Hand Doing the Damage“ will be

your right, so how do you get explosive energy into it ? It's simple : You physically (small actual movement) and mentally (big imagined movement) sink into your back, i.e. right, leg, as if someone offered you a chair. You get down so deep that your right leg cannot help but stretch itself again, and at this moment you let this stretching impulse - being SUNG - travel all the way from your right foot to your right hand, amplifying it on its way up by adding appropriate movements of the hip, Nei Dantien, scapula, and so on. The beauty of it is that you don't have to do anything. As soon as you have generated the impulse the movement does itself, and without any effort on your side. What has happened ? As I see it, you have done the following :

By sinking into your leg you contract the muscles at the back of that leg, but simultaneously stretch those in front; the most powerful of them being the front upper thigh, i.e. jump, muscles.

By sinking into your leg you contract the muscles at the back of that leg, but simultaneously stretch those in front; the most powerful of them being the front upper thigh, i.e. jump, muscles. But these front muscles will only take so much stretching before they contract by themselves in self-defense. And there you have the beginning of your fa-jing from the bottom up. Now, process this impulse through the longest lever available in your body, i.e. let it travel from foot to hand, which you can do when you are SUNG. The impulse will transform itself into fa-jing by sheer physics (law

of leverage), and will manifest itself in the right hand effortlessly, too GO TO next posture.

Now, you see why this way of moving is so efficient. Of course, it requires body fuel to power the muscle movements. But it combines this with the leverage mechanics on the one side and with the involuntary muscle reactions on the other, which are always better than voluntary ones. And the key to the thing is just being able to „sink“ into your back leg. It works on the front leg too, by the way, but not as well because the front leg has to carry more of the body's weight.

Werner is the WTBA Representative for Germany. He is also the WTBA's scientific advisor. ... And he is a great sax player! He is still active in his band in Germany.

TO LEARN TAIJI, MAKE TAIJI

by Werner Horsmann, Germany

Everyone knows the Tai / Yin&Yang-symbol, and that is what is meant by the above title : MAKE this symbol; with your hands, your hips, and your feet. You think that's easy or boring ? Then hang on a minute, and I'll tell you some quite interesting exercises for looseness, concentration and coordination.

Let us assume that the symbol number 1 is seen from the practitioner's view. Then, to make the normal Yin&Yang with your right hand you take the shoulder-width Ji Gung / Wu Ji stance, and start with your hand at the bottom of the circle. Your elbow down is by your side (All quas open !) and your palm points upwards, about the height of the Dan Tien.. You go up on the right side of the circle to its top, at which point your elbow is still

down, but now your palm is pointing downwards.

Now, lift your elbow up and out to a little less than shoulder height, turn your palm upwards again as you go down into the circle to the bottom. From the bottom trace the left half of the circle to the top by letting your elbow drop and turning your palm down. Finally, trace the right half of the circle to the bottom, where you arrive with your palm up, and your elbow down, then start again. Repeat as many times as you want; I normally do ten reps of each exercise, c.f. below. Practice tracing the symbol very

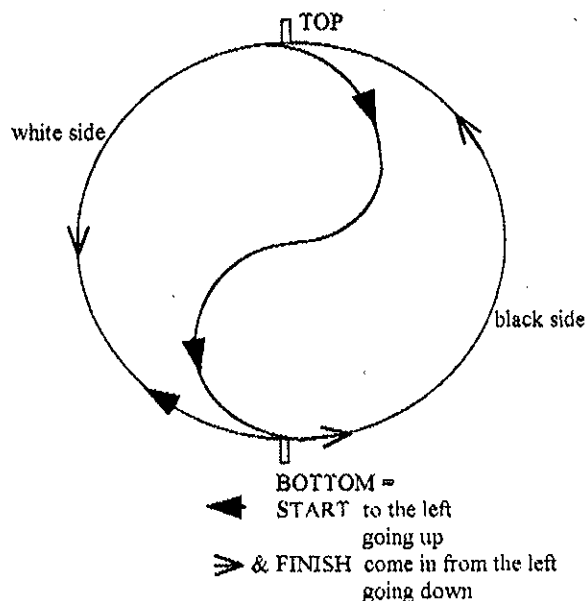
precisely, start slowly, speed up later; remember : What you can do slowly you can do fast with the same precision later on, but not the other way around.

Whenever you make the Tai Ji with your hands the palms are down at the top and up at the bottom of the circle.

Now, do the reverse symbol with your right hand : Start at the bottom of the circle with your elbow

up to a little less than shoulder height and your palm upwards, about the height of the Dan Tien. You go up on the left side of the circle to its top, at which point your elbow is still up, but your palm is pointing downwards. Now, and let the elbow drop which turns your palm upwards as you go down into the circle to the bottom. From the bottom trace the right half of the circle to the top by keeping your elbow down and turning your palm down. Finally, trace the left half of the circle to the bottom, where you arrive with your palm and elbow up.

And that is all the theory we need ! Now, let's see how much we can get out of this „simple“ foundation.



Reverse Symbol

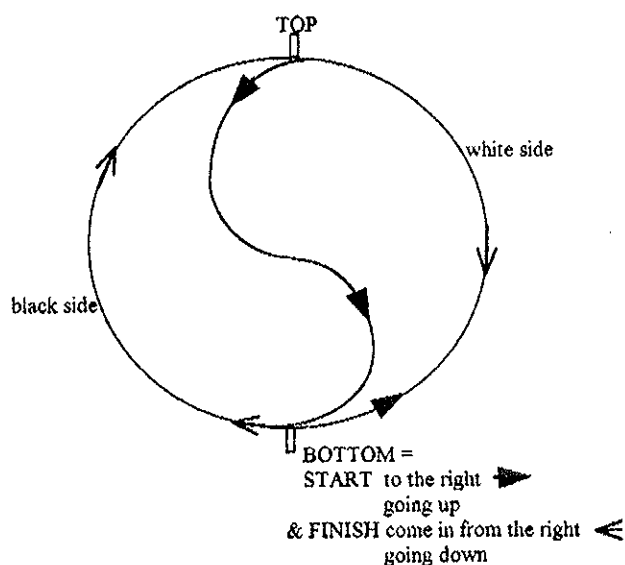


Figure number 1

OTHER TYPES OF EXERCISES

1) Do both exercises with your left hand. I will not describe them, please do them out yourself, because that will aid your concentration, and visualization.

Don't use your elbows, let your scapulae move the elbows, which move the hands.

2) There are four exercises you can do with both hands together. Start with both hands moving

- to the right and up.
- to the left and up.
- inwards and up.
- outwards and up.

OTHER WAYS OF EXERCISING

Until now, you only waved our hands about in the air, more or less; although they were powered by your elbows if you practiced correctly (Read the above instructions again, please.). Therefore, let's put a first installment of Tai Ji into the exercises : Don't use your elbows, let your scapulae move the elbows, which move the hands.

Next, do the symbol and its reverse with your hips so that you power your upper body by your hips. For this, you let the hips precourse, i.e. move them

through the symbol, and let the rest of the upper body sort of „flop“ around after them accordingly. The top spot where you turn into the circle gives you a fa-jing movement, by the way.

Next, do the symbol and its reverse with your feet (Only one at a time, though !).

Then, do the symbol with the hips and feet continuously : Instead of starting a new one of the same orientation when you have come back to the bottom of the symbol just go on to the reverse, and so on. This doesn't work with the hands, though, because to the turning of the palms.

Then do all hand exercises with sinking into the foot of the hand you want to power; this foot may be the weighted one or not. To give you an example : Still in Wu Ji stance, shift your weight to the right (70 %), sink into the right foot, and „fire“ your right hand from there (see my article „Animals Don't Run“ in this issue) to do the upward and inward movements of the normal Tai Ji symbol. „Fire“ again when your hand has reached the bottom for the upward and downward circle back; this is the weighted side version. For the other side of the same exercise shift your weight to the left (70%), and sink into your right foot to power the right hand.

You always „fire“ when the hand/s is/are at the bottom.

Devise your own exercises, and see how much fun you will have with THE SYMBOL.

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Why do we breathe into the Dantien?

Wally Simpson: Australia
wally@ion.com.au

We are always told by our TaiChi and QiGong teachers to breathe into the Dantien. We are told this is the center of the body.

Western Medicine puts the center of the body just above the Sacrum (the 5 fused vertebra that lie between the large bones that make up the hips). From a Traditional Chinese Medicine viewpoint this region connects with the adrenals (the Adrenal glands sit like a caps over the Kidneys).

The Acupuncture Pt located at the lower border of the spinous process of the 5th Lumbar vertebra just above the sacrum is Bl 26, GuanYuanShu is intimately connected to the Kidney and the moving Qi between the Kidneys. The Points along the lateral side of the Sacrum are mostly said to effect the Kidneys and Adrenals (one Pt Xiaochangshu, Bl 27 is a major Pt for the Small Intestine the Yang channel of the Fire Element, whose spiritual aspect is that of separator of pure from impure. Other Pts in the area include Pangguangshu, Bl 28 a major Pt for the Bladder which is the Yang Mai of Water; Zhonglushu, Bl 29, Baihuanshu, Bl 30 and Huiyang (meeting of Yang), Bl 35 which have Traditional Indications such as Treating the Lower Jiao, acute pain of Lumbar Vertebra, seepage of sperm, impotence and leukorrhea all of which suggest the connection with the Kidneys). The action of the adrenals from a TCM viewpoint is mostly that of Kidney Yang. (Yang Qi is the aggressive protective and active functional Qi of the body and Kidney

is the basis of both Yin and Yang within us). This may in part be why we can access so much Qi when we activate this region by straightening the sacrum, as we do during Tai Chi or QiGong (The sacrum is normally angled slightly forward. By tucking the buttock in, we straighten the spine in this region and this in turn begins the formation of the C back and also begins activation of the reptilian brain). When we tuck in the sacrum by doing a pelvic thrust, elongate the Spine, tuck in the chin and then let the spine relax on to the sacrum we can gain Sung (Our Qi will become centered in the Dantien).

Western Medicine puts the center of the body just above the Sacrum (the 5 fused vertebra that lie between the large bones that make up the hips). From a Traditional Chinese Medicine viewpoint this region connects with the adrenals (the Adrenal glands sit like a caps over the Kidneys)

It is interesting that the eyes change when we have correct activation. The eyes relate to the Liver. The Liver is part of the Wood element, the Yin part. The Yang part is the Gall Bladder. The Gall Bladder channel is said to send a branch to penetrate the sacrum. This region contains a lot of tendons and ligaments; these are also under the control of the Wood element. If the Heart is like the Emperor of the body, then the Liver is like the general in charge of all the armies, it makes sure Qi and blood move. It is in charge of all cyclic phenomena in the body. Wood is the Mother of Fire in the Sheng cycle (this means Wood

{Liver/Gallbladder} nourishes Fire {Heart/Small Intestine-Pericardium/San Jiao) and the Grandmother (controller) of Earth (Spleen/Stomach) in the Ko cycle. Wood is nourished by Water (Kidney & Bladder) and controlled by Metal (Lungs & Colon). Metal is the Mother of (it nourishes) Water and Earth is the Grandmother of (Controller of) Water. This last sentence underlies the strong connection between the Lungs (breathing) and the Kidneys (Dantien) as well as the connection between the Earth (Post Heaven Qi / Nutrient Qi) and Kidney (home of Pre Heaven Qi / Hereditary Qi/ Jing). The Sheng and Ko cycles are explained more fully in the Dim Mak Encyclopedia.

The lower Dantien is located 3cun below the umbilicus (navel). A cun is a proportional measurement and the lower abdomen from the center of the umbilicus to the upper border of the symphysis pubis (Pubic bone) is seen as being 5 cun. Thus 3 cun is 3 fifths of the distance from the center of the navel to the top of the pubic bone.

Dantien is deep within the body, not on the surface and is more a region not a point. It is referred to by various names, depending on the authors understanding. These include lower Dantien, Qihai Dantien, the moving Qi between the Kidneys and also the Source.

Qihai Dantien is an interesting name as it infers the inclusion of Qihai, Ren 6 located 1.5 cun below the center of the navel. This

seems to indicate the region between 1.5 cun and 3 cun below the navel contains what we call Dantien. . The point 3 cun below the navel is called GuanYuan, Ren 4 (Guan means gate and Yuan is talking about the Source Qi, so this Pt is the gate to the Source Qi. Qihai means this is a Pt. where we can access a strong source of Qi).

If we take the Pts Shenshu, Bl 23 (these are the back Shu Pts for the Kidneys so can also access Yuan Qi) and draw a line from each Point to Qihai, Ren 6 then from Guanyuan, Ren 4 to both Shenshu, Bl 23, we have a kind of a diamond shape. If you now draw a line from Mingmen, Du 4 (it lies on the spine between the Shenshu pts) to Shenshu and from Mingmen to both Guanyuan and Qihai, we now have quite an interesting geometric shape. It's not hard to imagine the moving Qi between the Kidneys spiraling around and touching all of these regions. We probable should add Guanyuanshu, Bl 26 to this as the name suggests we can also access Yuan Source Qi from this Pt.

This moving Qi between the Kidneys is the energetic center of the body, the energetic substratum or Source from which all other energetic strata emerge like concentric ripples from our energetic vortex. It is the source of all movement in the body and is the manifestation of cosmic or Universal Qi (Da Qi) within us. It regulates and is interdependent with all the other energetic properties of the body including Jing, Shen, and Qi Etc (these are explained later in this article). When the Source is healthy and strong, it allows the individual to recovery easily from disease of their organs and or meridians. When it is weak, poorly nourished or diseased, it matters little how strong the other regions of the body may be, it will be much more difficult for the individual to gain fully a state of health and

vitality. When the moving Qi between the Kidneys ceases to move then life in this form at least, is over.

The source is the gate of breathing according to TCM. The Kidneys control the in breath and the Lungs control the out breath. The Kidneys grab the Qi and pull it in, so weakness in Kidney Qi is often at the root of diseases such as Asthma, though there are other causes.

Poor breathing patterns, such as shallow breathing where the breath only partly inflates the Lungs, may weaken the source, just as weakness at the source may result in poor breathing patterns.

Poor breathing patterns, such as shallow breathing where the breath only partly inflates the Lungs, may weaken the source, just as weakness at the source may result in poor breathing patterns. Physical and emotional imbalances may also have adverse effects on the source. Incorrect diet is also a major cause of damage to the source. This is partly because of the proximity of the organs of digestion and partly because of the close energetic links of the energies derived from food (GuQi) and the source (Yuan Source Qi is said to be the Physiological active component of Jing). Energy derived from food only becomes usable when it joins with energy from the air we breath and is acted upon or catalyzed by Yuan Source Qi. This then becomes Zhen Qi or True Qi of the body, which is used by the body for its many daily activities, including nourishing the organs and meridians. Not the least of these is the Kidneys, the home of the Source Qi, and the manifestation of the moving Qi between the Kidneys. The excess of daily use

is stored in the Kidney, further nourishing the Source.

In one of TCM earliest classics the Nan Jing, Qi Bo, the Yellow Emperor's physician, stated that each of the 12 meridians has a relationship with the Source of vital Qi (living Qi). The source of the vital Qi is the root-origin of the 12 meridians; it is the moving Qi between the Kidneys. This means that the source of the vital Qi is fundamental to the 5 Yin and 6 Yang organs (Pericardium is the 6th Yin organ and was not included here); it is the root of the 12 meridian, the gate of breathing."

Here then we can see a simple diagnosis in the examining of the breathing process. If the breath is shallow, it can not reach into the abdomen and the nourishment needed by the moving Qi is inadequate. As a result if the Dantien is not already unbalanced then it is at the very least heading in that direction. The practice of deep abdominal breathing is therapeutically useful in providing immediate relief as well as being a source of nourishment for the moving Qi.

At a purely physical level the movement of breath into the lower abdomen entails the expansion of the diaphragm into the abdomen and the subsequent internal massage of the organs in its vicinity. This type of breathing is normal breathing after birth that is until the stress created by the modern world cause us to breathe only into the upper part of the Lungs. This uses only the intercostal muscles with very little if any movement of the diaphragm. In some people the shoulders are raised to elongate the Lungs so as

to increase their capacity, this causes an accumulation of Qi in the shoulders. Anyone who dose massage will attest to the tension build up in stressed people's shoulders and to the disruption and discomfort it can cause to their lives. One of the main Pts affected in this region is Jianjing, Gb 21 and one of its main actions is to send Qi down. This is counter-flow Qi at work here.

The Qi of heaven and Earth meet and combine in the region of the Dai Mai (Belt Meridian), the Dai Mai passes through the lower Dantien. It is said that the Qi of Heaven (Tian Qi) can enter the body at the Vertex of the head Baihui, Du 20 and spiral down to exit at Yongquan, Kid 1 on the sole of the foot (this is Yang becoming Yin). The Qi of Earth can enter Yongquan, Kid 1 and spiral upwards, to exit at Baihui Du 20 (this is Yin becoming Yang). {This is a little like the spiral interlocking of the DNA strands, on the level of the macrocosm as compared to the microcosm of our genes.} There are other entry and exit Pts for Qi eg. on the sides of the shoulders and hips. The Yang Qi of heaven and the Yin Qi of Earth meet at the Dai Mai and intermingle and from here can be channeled to areas in need for either martial or healing purposes.

There are discussions in the Su Wen chapter 25 that indicate how the Ming (of heaven) attaches to the body at Mingmen, Du 4, connecting to Earth's energy. Mingmen is located below the 2nd lumbar vertebra, between the Shenshu pts Bl 23. This Qi connects to the moving Qi (lower Dantien) and then on to the 12 meridians. The Dai Mai passes through Mingmen (also called the Gateway of Life). Another name for the moving Qi between the Kidneys is the "Shen that protects against evil". So here we have a relationship between the Kid-

neys and the Shen that is stored in the Heart. What this means is that Heavens Qi is in the person. Inside the Qi the Shen is created and this Shen protects against invasion by all kinds of Evil. This whole process of intermingling of Heaven and Earthly Qi is part of breathing and functions well as long as breathing is correct (into the DanTien via rhythmic movement of the diaphragm).

The Dantien is also the origin of the San Jiao (triple warmer). According to the Nan Jing this relationship is quite complex. The San Jiao transports Source Qi from its origin in the lower Jiao to the source pts of the 12 meridians (These are located in the region of the wrists and ankles). It is the alternate messenger of the source Qi. A quote from Wang

The Dantien is also the origin of the San Jiao (triple warmer). According to the Nan Jing this relationship is quite complex.

Shu He "The San Jiao unites the Qi of the Kidneys. The Kidneys are the regular messenger of the Source while the San Jiao is the alternate messenger of the Source Qi".

Source Qi is the spring of Qi that rises from a deeper level, like water seeping from a deep underground reservoir towards the surface. The Yuan source, original or fundamental Qi, our prenatal Qi is like a surfacing underground river. It is the precursor of all else in the body. The Dao, no form or pre-energetic state that precedes the development of form, material things and the human body, is the underground river prior to it bubbling towards the surface. Yuan source Qi is the first manifestation or unfolding of creative or basic Qi (which is the "en-

folded or implicate" order of the Dao). If breathing into the Dantien can nourish and promote the Source Qi, it seems like a good reason to do this kind of practice.

Some religious and Yogic traditions see the energy centers in the lower abdomen as being animal chakra and are taught to visit only the higher chakra. (Chakra may be seen as Major energy centers within the body.

A large number of people in the 20 century, particularly those in the more developed countries, spend most of their lives in their head. They may visit the lower energy centers during sex or while eating, defecating or voiding. Even during sex quite a lot of people are in their heads.

Some religious and Yogic traditions see the energy centers in the lower abdomen as being animal chakra and are taught to visit only the higher chakra. (Chakra may be seen as Major energy centers within the body. In TCM there are Acupuncture Points and Meridians, in Yoga there are Nardies and Chakra, they are different understandings of similar forces. The Chakra located in the region of the Dantien is Swadhisthana. This means Ones own Residence or Dwelling Place. In the Yogic Philosophy it is said that Swadhisthana was once the Seat of Kundalini (dormant Pranic energy {same as Qi probable Yang Qi} and was the original home of Shakti the primal energy / female aspect of the cosmos / Yin aspect). Others misguidedly practice taking their energy to a center such as

Anahata, the Heart Chakra, and spending several days there. This can make for a major imbalance in all aspects of their being (Physical, Mental, Emotional and spiritual). . When one takes energy from one region of the body it is important to return it to the same region or it may create a deficiency at its source resulting in imbalance within our being. If a tradesman continues to take tools from the toolbox and not return them, it will not be long before he can't locate them at all. When you throw a punch during a confrontation, the energy for the strike should come from the Dantien/Waist and must be sucked back down to this region as part of the strike to load the next shot so we are not wasting energy on the reload "Cogito ergo sum" I think therefore I am. This was recorded in 1637, a statement of Rene Descartes.

This single dualistic statement set the scene for future development of the division between body and mind that was wholeheartedly embraced by Western Medicine.

East Asian Medicine saw no such division. The spiritual, mental and emotional states of imbalance that are studied in TCM are not seen as different to Physical diseases of the body

East Asian Medicine saw no such division. The spiritual, mental and emotional states of imbalance that are studied in TCM are not seen as different to Physical diseases of the body (the organs, muscular skeletal systems, nervous, endocrine and lymphatic systems or the Channels and Collateral), they are part and parcel of them. If someone goes to see a TCM practitioner for mental emotional problems, the practitioner will

address the stiff neck and shoulders, the upset stomach, the pelvic or lower abdomen emptiness and aching lower back etc as a well, because they are an intricate part of the presenting problem. Qi rooting in the Fu / Hara (lower abdomen) is fundamental to East Asian Logic. Incorrect interaction of Qi, Jing and Shen → in the Hara is the beginnings of problems in all non-physical areas of human life (spiritual, mental and emotional). (Jing is created when sperm and ovum combine at conception. It is a finite amount of Qi (Preheaven Qi) that is stored in the Kidney and used in various metabolic and physical activities in the body. Shen or spirit is that spark of creative Qi, a gift from the Dao, that lives in all of us and resides in the heart so can be present in the blood. It can be seen in the eyes). This incorrect or at times total lack of interaction between Qi, Jing and Shen at the source is also a major cause of physical problems. Thus counter-flow Qi is a pathology of profound clinical importance in TCM (this is Qi flowing in the wrong direction). If there is Xu (Deficiency/Weakness) below (in the Lower Jiao/Heater/lower abdomen), the root is not nourished enough and Qi can't take Root in the Dantien. It becomes entrapped and Shi/excessive above (in the Upper Jiao/Heater/chest and head). This disturbs the Yin (organs) function of storing and regulating Jing, Shen, Hun, Po, Yi and Zhi thus creating a disturbance of the spiritual, mental and emotional aspects of life as well as having physical ramifications {Hun, Po Yi and Zhi are the spiritual components of the Liver, Lungs, Spleen and Kidneys, respectively and each have emotional extensions. e.g. The emotion of the Hun (Ethereal Soul stored in the Liver) is Anger which stimulates Qi and causes it to rise; the emotion of the Po (Corporeal Soul stored in the Lungs) is Grief which reduces

Qi and causes it to be dispersed; the emotion of the Yi (Reflection stored in the Spleen) is brooding or thoughtfulness which causes the Qi to coagulate; the emotion of Zhi (Will stored in the Kidney) is Fear which suppresses Qi and causes it to Sink; the emotion of the Shen (Spirit stored in the Heart) is Joy which calms, slows and scatters Qi).

Anxiety affects both the Heart and Kidneys and obstructs the Qi. Fright also affects the Heart and Kidneys, it disturbs the Qi and makes it Chaotic.} This whole area could use an article all of its own.

If a tradesman continues to take tools from the toolbox and not return them, it will not be long before he can't locate them at all. When you throw a punch during a confrontation, the energy for the strike should come from the Dantien/Waist and must be sucked back down to this region as part of the strike to load the next shot

These disturbances (Xu below, Shi above) are not emotional problems initially. As the condition of counter-flow Qi is established into a lasting pattern, spiritual, emotional and mental states are disturbed continuously and disease begins to develop. Often Energy Blocks form in the body, especially in the diaphragm, but also in the pelvis and other regions. If the diaphragm is over tense or rigid, it restricts the flow towards correct balance. This is not yet a physical problem;

this too is counter-flow Qi. Breathing into the Abdomen as in Qigong, TaiChi or some types of Yogic breathing, is the single most powerful tool that we can use to correct this imbalance. Breathing into the lower abdomen places our mind / awareness in the region. Where the mind goes so goes the Energy.

Physical conditions such as heartburn, burping, fullness in the chest, neurotic esophageal constriction may all be signs of counter-flow Qi. (Neurotic esophageal constriction, called plumb pit throat in TCM is when you feel like something is stuck in your throat but physical examination reveals no obstruction. This is classically seen as Liver Qi not spreading correctly and hence the development of counterflow Qi.) Many psychiatric disorders have some component of Xu / deficiency below at the root and Shi/ excess above. Adequate circulation among the various Energy centers of the body is essential to dynamic homeostasis (equal impute to equal output). Breathing into the Dantien ensures adequate circulation of Qi at the source, if the source / root is strong and healthy then the branches (other energy centers and parts of the body) will also have a much better chance of being strong and healthy. There are many pathologies that disturb ones being during life, with counter-flow Qi or Xu below Shi above we can make significant improvement with a minimum of effort, just take your mind to the Dantien and be aware of your breath in this region.

Our lives in the late stages of the 20th century tend to keep us in our heads a lot of the time and our emotions are evoked by multi media sensationalism, scare-mongering and promotion of our sexual nature (via mental imagery) to the detriment of our spiritual nature. Many people say "I've

tried doing TaiChi, QiGong or Meditation but it is too slow or I can't turn off my mind. This is probable the best reason to practice these arts, especially TaiChi and QiGong, they will center you and help turn off the chatter that fills our minds. They must be practiced every day! The more often we take our breath and awareness to the Dantien the more balanced and vital we become. Dantien is the center of our being, the bond between heaven and earth that maintains our balance and equilibrium. It is the source of our power and longevity; it is well worth nourishing.

This is all very intellectual stuff and if we ponder it to long we risk being stuck in the head, better to go and do some Qigong and nourish the Root of our being in this form, the Dantien.

Information used in this rave comes from my many classes with my friend and teacher Erle Montaigue, my studies in TCM with many very gifted teachers and insights gleaned from Kiko Matsumoto and Stephen Birch's great book "Hara Diagnosis; Reflections on the Sea" and an old friend Swami Gaurishankara Saraswati's book "Sure ways to Self Realization"

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YANG LU-CH'AN BOOK

The new book by Erle Montaigue on the **Old Yang Style of Yang Lu-ch'an** is now available free of charge downloaded from our site at: <http://taichiworld.com>

The first part of the book which teaches the first 3rd of the form is now up on the site.

As I finish the 2nd and 3rd thirds, I will be putting them also up onto the site free to download in finished book format.

In order to view the book however, you must have the free program (from www.adobe.com) called "Acrobat Viewer". Or it is available from most of those free computer CD's that come with Computer Magazines.

The file is quite hefty at 750KB. However, it only takes around 5 minutes to download using a fast modem.

Why free? Well, this is my way of giving something back to the Martial Arts World as I have received so much from it.

WORKSHOPS OVER EUROPE:

Again, Erle & Ben (and the whole Montaigue Family) will be in Oslo and Swansea (Wales) for workshops on two weekends beginning November 25, 2000 in Oslo.

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TAIJI CHUAN AND PSYCHOGENESIS

Mark Walford: Israel.

"The muscles and bones are the court; the mind is the emperor."

I'm sure we are all familiar with at least one translation of this sliver of wisdom from The Classics. And the deeper we move into our Taiji, the more obvious it becomes just how true this statement is ... indeed, how true it is in relation to everything in our lives. Our mind, our intention, governs all. There is not one, single event that occurs in our lives without the power of intention urging it into being – whether that intention is our own or from some other source.

And as we slow our form down and peer a little closer at the connection between mind and body, finally we can see that there is no connection . That there is, in fact, no separateness at all. Mind and body are one, seamless dynamic; the physical form merely a manifestation of mind's form.

Now....

There is a school of thought in modern psychology called N.L.P. (Neuro-Linguistic Programming) which pays particular attention to 'States' – that is different emotional and mental states. Specifically learning how to access more positive states and even how to create new states, to anchor them so that they become fundamental parts of our psyche and finally, how to trigger these states at will. The quality or substance of these states is limited only by our own imagination.

"The Reptile Brain" which Erle talks about in his various articles is an excellent example of one of these states. Or, on a more simple level, we could be talking about an elevated state of awareness, a sharpening of our focus, an energizing of our physical body or an exciting of the spirit.

How we anchor these states depends solely upon repetition – not a problem for practitioners of Taiji.

So, we could use our imagination (and here I feel I must point out that our creative imagination is not limited strictly to our internal visual sense... we can imagine sounds and sensations.... just about anything) to induce the desired state and simultaneously practise the physical trigger, which can be anything from a facial expression, a specific eye movement or an actual physical gesture. Once we have practiced inducing the state in relation with the trigger several times it becomes anchored in our mind; programmed into our subconscious so that whenever we perform the trigger with our body, our unconscious naturally responds by opening that state for us.

A feeling of levitation... the rush of adrenaline... a primal flexing of the spirit.... whatever . Our form can become a series of triggers for some seriously advanced states of being, whether as simple as standing in P'eng and Hinge to activate the nerve centers that release certain chemicals into the bloodstream to prepare us for combat, or as complex as standing in the basic Iron Shirt Chi Kung posture to naturally activate a flux of energy around such specific channels as the microcosmic and macrocosmic orbits.

Just like Taiji Chuan... the applications are limitless.

On a similar note, there is a proposition that has given birth to a whole other school of thought called Psychogenesis. The proposition is simply that our beliefs necessarily create our reality. Accepting this statement as fact automatically opens a door to a world of infinite possibilities and begs the question : What do you believe?

Well... what do you believe?

And more specifically for the sake of this article... what do you believe about Taiji and it's effects?

How far do you believe the healing can go?

How much effect does energy actually have in the martial applications?

How deep into your spiritual self can it take you?

The real question is.... what do you want your Taiji to be for you?

What do you want life to be for you?

Food for thought.

Contact Mark at:

Flowslam@hotmail.com

Knock Outs Don't Work

By Erle Montaigue

So many so-called 'knock out experts' traveling around the world still knocking people out all over the place. However, if they were true to themselves and those they teach, they should preface each lesson with the warning that they cannot actually knock anyone out! OK, so you have seen people falling like flies at seminars due to the huge egos of these individuals so you know that knockouts do work. So what am I on about?

It's no use at all and a waste of time and often huge amounts of cash, going to a seminar, thinking that you will learn how to knock someone out in a couple of hours but never actually learning how to do this in a real situation or when the recipient does not wish to be knocked out!

It works like this and I am sure that many reading this article has seen the same scenario at many seminars. The seminar will get onto talking about knock outs, then walk over to some unsuspecting person, a sitting duck, and slap him on the Stomach 9 point on the neck causing this usually larger person to drop onto the ground unconscious, hopefully for only a moment depending upon the severity of the strike.

People watching this, those who are perhaps only at a very basic level are always very impressed with this thinking that they will go away and be able to use these methods in a realistic situation. Wrong! You have only been shown how to medically knock someone out using some very simple meth-

ods that anyone can use. Even the proverbial little old lady is capable of knocking someone out after being shown how and where to strike. But put her in to a situation where she has to defend herself and she will of course not be able to use her newly found knock out methods.

No one is able to knock someone out who does not wish to be knocked out. Often, one of the first things I ask people at my seminars is if anyone would like to try to knock me out. Of course they expect me to just stand there and allow them to strike me. I do not do this and of course they are unable to even get close enough to touch me let alone knock me out. And quite often I will strike them (without touching of course) even as I am talking to them!

No one is able to knock someone out who does not wish to be knocked out. Often, one of the first things I ask people at my seminars is if anyone would like to try to knock me out.

Now this is nothing special as I have known experienced kick boxers who have challenged some of the better known knock out specialists to KO them when they are simply covering up as they would normally do in a match. The 'expert' was in all instances unable to get anywhere near the recipient. For this you have to have the 'opening techniques' using fa-jing or explosive energy.

My advice is always find out what you are going to be taught at any knock out seminar. If you are only going to

be taught what points to strike, then do not waste your money. If however, you are going to be taught HOW to knock out a good fighter who is not allowing you to do so, then go. And in my years as a self-defense instructor, I have never come across anyone who was able to show exactly how to knock someone out who was not a willing subject. You might as well go to a physiology lesson with a good doctor and learn about the carotid sinus and other points on the human body which will cause the recipient to be knocked out when struck.

You cannot be thinking about what point does what and what other points you have to strike in conjunction so that the point works. You have to have done the training first of all to learn how to strike subconsciously at any combination of points instantaneously when the situation arises. For instance, you might find yourself fighting against a grappler who has closed with you. IF this happens of course, you should have a re-think about your martial arts training! However, if you do find yourself in this situation with perhaps your hand around the back of the attacker's neck, you would instantly strike into BL 10 to cause a knock out. But if you had to think about it first, you would be done for. This type of specialist training is all included within the 'internal martial arts'. Your palm might end up near his elbow where you could strike instantly to LU 5 to either cause a knock out all by itself or used with ST 9 or ST 10. But again, if you had to

think about it first, they window of opportunity would have been lost.

You have to learn to fight like a wild animal, like a raving dog who has gone into reptile brain mode. Our survival brain mode (Reptile Brain) causes us to fight for our survival sub-consciously like an animal where anything goes, instantly and deadly. A wild animal does not learn about where to strike and then thinks that it is able to defend itself, it already has survival in its genes. We humans have bred out our survival mode and so must re-learn it in order to survive street attacks.

He we quite impressed as he told me that he could not stop from being knocked out. After a couple of E-mails back and forth, I found out that this chap had literally just stood there trying to flex his muscles in his neck to stop the strike!

I had an E-mail recently from a jujitsu person who attended a seminar given by a knock out specialist. He we quite impressed as he told me that he could not stop from being knocked out. After a couple of E-mails back and forth, I found out that this chap had literally just stood there trying to flex his muscles in his neck to stop the strike! This of course does not work unless you are adonis. So I asked him if he actually tried to stop the expert from getting near him and of course the answer was no. I then asked him if he was now confident that he could knock anyone out, someone who did not wish to be knocked out. He answer was again, no. I then asked him what blurb was given that got him to go to the particular seminar and he told me that he was under the impression that he would be able to knock people out

safely after it. I asked him if that was what he got and he had to answer again in the negative. Although he now knew exactly where and how to strike to KO someone, he could not actually do it in a fight! I do not mind people holding seminars where they tell the truth about what they teach, like that they are only showing some physiological points that will cause someone to be knocked out for information purposes only. But I have never heard of anyone telling people anything other than that they will learn how to knock someone out in a self-defense situation.

I guess it all gets back to why someone attends a seminar such as these. If you wish to simply learn a couple of party tricks, (dangerous ones at that), then sure, go along. But if you wish to learn about self-defense in a realistic situation, then go somewhere that teaches self-defense.

Knocking someone out using physiological methods is easy, something that can be taught in a matter of minutes, it's that simple. Learning about real self-defense takes much longer.

In my books and video son Dim-Mak, I always tell people that it does not matter how many points you learn nor from whom you learn them, it will mean nothing if you do not know firstly how to fight! Unfortunately, I too have people buying my books for all the wrong reasons, simply to show how easy they can knock people out. My books in particular are for information purposes only and they all come with the warning that in order to actually use the information contained in them, the reader must know how to fight. So I always try to give as much information on the fighting system that I teach, as well as the point locations and antidotes etc.

WTBA's European Secretary Appointed

Christina Campbell has just been appointed as the WTBA's European secretary after her brilliant job of organizing the last very successful workshop held in Folkestone in Kent, England.

Christina will work with our other WTBA representatives in helping to organize further workshops like the ones in Oslo and Wales this coming November.

She has been studying with Peter Smith and has also visited us here on Horse's Head in Australia.

Christina's contact e-mail is: lythcam@compuserve.com

CAMP 2000

Our annual WTBA camp is filling up fast with the cut-off date for registrations being on the 31st of January!

However, we still have a few places left for those still wishing to register.

Please contact Mause Eaglen on WTBA@better.net.au or phone her on: +61 2 6679 7015

This year I will be teaching Yang Lu-ch'an's form corrections: Wudang Kata number 10 and Push Hands, plus anything else that we can fit in.

WTBA News

Folkestone 1999

Our workshop in Folkestone was attended by around 85 people from all over the world including Ghana, the USA, Israel, Holland, Norway, Sweden, Germany, Switzerland, The Czech Republic, the UK and France.

We taught the use of the very important area of the Scapular in Yang Lu-ch'an's form as well as the number 8 Qi Disruptive kata and the first two Bagauzhang palm changes. Plus Yang Lu-ch'an form corrections to the first third of the form. This will be continued in our next workshop in Oslo and Wales in November.

Most of the attendees stayed in the same hotel in Folkestone, eating together and training together which made for a much more cohesive gathering.

some really potent Qigong methods as well as the usual smattering of violent self-defence methods.

Bob Kohlbrenner from the USA has become our latest WTBA Instructor out of New York. Bob has



Some of our European friends attending Folkestone 1999. Including the USA and Ghana and Israel. Werner Horsmann is on the very left.



10th Wudang Form

This form is now available to complement the other nine that I already have out on video tape. The 10th is the "Form of Stillness" and contains

This form is in two volumes as I had to be very precise with this one, especially on video as people tend to go ahead too quickly. I am currently working on getting the 11th and 12th down.

worked hard over the years that I have known him and he has trained both here in Australia as well as when I travel to Europe.