

VOLUME TWO

Internal Gung Fu



Practical Training Methods: Practical Healing Methods: Practical
Fighting Methods: You Have The Power, Use It: The Reptile Brain In
The Martial/Healing Arts

MOON TA-GU BOOKS AUSTRALIA

Erle Montaigne

(1949 -) - Australian Martial Artist world renowned for his no nonsense approach to the martial/healing arts. Erle began his training late in 1967 when he studied Taijiquan with the Chinese man who was also teaching him about telecommunications. Erle was also into music having worked in several rock bands at that time. In 1969 he recorded his first hit record and almost gave up the Internal Martial Arts for 'sex drugs and rock n roll'. But in 1973 he traveled to Great Britain to continue his rock and roll/acting career and met his first Master Instructor of the Internal Martial Arts, a Master Chu King-hung. Chu was one of only three disciples of Yang Sau-chung, the eldest son and leader then of the famous Yang Family of Taijiquan experts. From Chu, Erle learnt the Yang Cheng-fu form of Taijiquan, Qigong and Bagwazhang. Chu was the first Internal Instructor who taught about the fighting aspects of the arts.

In 1976 Erle began teaching at his own school in London, only to have to return to Australia in 1977 where he again set up an Internal Martial Arts school in Sydney. He had to keep himself and one of his jobs was that of a Chauffeur. On his morning run, Erle would notice an old Chinese gentleman practicing what looked like Taijiquan but was so small in movement with very fast and powerful movements. He later discovered that this man, Chang Yiu-chun was one of only three disciples of the brother of Yang Cheng-fu, Yang Shou-hou. So after much badgering and doing favors for this man, Erle began what he now calls 'Real Taijiquan'.

Erle trained hard and became the first disciple of Chang Yiu-chun and in 1985, he became the first Westerner to be invited personally to attend the All China National Wushu Tournament held in Ningxia that year. After performing in front of 2000 Chinese peers, Erle was given the degree of 'Master' from the then head of the China Wushu Committee, Wang Xin-wu.

In 1985, Erle again traveled to China having been accepted after nine years of negotiations, to train with the famous master Liang Shih-kan, the leader of the original Internal system called Wudang Shan. Erle is the first Westerner to have ever learnt the 9 (12) Qi Disruptive Forms, said to be the precursor of all the internal martial systems.

Now after having had published worldwide, some 17 books and 190 video titles, Erle Montaigne lives with his family on their farm, "Horse's Head" in the Northern part of the state of New South Wales on the caldera of one of the World's largest extinct volcanoes. He still travels the world teaching and spreading the word and good information that has helped many thousands to date over-come illness and gain confidence.

Erle has headed the World Taiji Boxing Association since it was founded in 1985. The Association has some 3000 members worldwide in over 30 countries. He holds an annual International Workshop in the beautiful Norther Rivers District of NSW where upwards of 80 people attend each year. He continues making his famous self-teaching video productions and currently he is up to 190 titles with no end in sight. He also travels twice per year to Europe to teach.

The World Taiji Boxing Association

Internal Gung-fu

V o l u m e T w o

**Practical Training, Healing and Fighting Methods.
Including "You Have The Power, Use It"
And How To Access Your Reptile Brain**

**Erle Montague
Master Degree, China**

MOON TA-GU BOOKS AUSTRALIA

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P R E F A C E

Dedication

Dedicated to my friends the Penobscott Indian Nation, in particular *Alakso (Albert) Glossian*, a great leader and healer.

To my Penobscot People

Penobscot culture is like a mighty Oak tree, our roots go very deep into Mother Earth. As Penobscot people we must all embrace our traditional ways as we look to the future. We must remember that without our root we will no longer exist as Penobscot People. Even the mightiest oak tree will fall if its root dies.

.....Waliwan...Alakso (Albert) Glossian.....

Also to *Alexander Krych*. One of the nicest coppers I know, WTBA leader in the USA.

Thanks to *Ben Montaigne* and *Becky Bennett* for appearing in the photos. And to *Sandra Montaigne* for taking the photos.

“I have three treasures which I hold and keep.
The first is Mercy; the second is Economy;
The third is daring not to be ahead of others.
From Mercy comes courage; from Economy comes generosity;
From Humility comes leadership”. **Lao Tsu**

“A ‘Master’ is someone who does not call himself, nor does he seek to be called by others, lofty names like ‘Master’ or ‘Sifu’, even though they may call him that.” **Erle Montaigne**.

WARNING

Please note that the information included in the chapter 3 on Medical Taijiquan in particular and the whole book is **for information purposes only**. It is not intended to teach people how to become a “Taijiquan Doctor”, nor it is meant that you are able to set up any kind of healing practice using the enclosed methods.

In this volume of Internal Gung-Fu, I will try to present the more practical aspects of the art. Namely, self-defense, healing and the all-important training methods.

Internal Gung-Fu treats fighting differently from the external systems. Whereas the external systems place great importance upon techniques of fighting, Internal Gung-fu places much more importance upon the holistic aspects, i.e., defending oneself against the whole body of the attacker rather than just his peripheral weapons. Internal Gung-Fu places much more importance upon ‘how’ to fight rather than the techniques of fighting. And although there are some wonderful techniques as such, some of which I will be showing in this book, it is more important to be able to react

instantly and reflexively to attack rather than thinking about perfect technique.

The animal kingdom knows how to fight, animals know how to survive using the best methods for their own body shape and size. We humans tend to think logically so we tend to prefer to learn technique orientated methods of fighting. However, if you only rely upon learning techniques, then you will lose every time. We must get back to thinking subconsciously when fighting, we must get back to fighting the way that animals fight. If there is an opportunity for instance, we take it with whatever weapon is there at the time and with whatever method is there to give us the greatest advantage. In other words, when we are attacked, we turn into an animal and that is the only way to survive in a realistic deadly fighting situation. The attacker finds that he is now faced with not a human being but a wild animal attacking him with every weapon that is available to it. And it is the training methods from the internal martial arts that gives us this ability to be able to attack spontaneously like a wild animal.

Overall in the fighting or self-defense area, it is two chapters in this book that will give you the tools that you will require for using internal Gung-fu for self-defense. The first is the chapter on training methods, the second is that chapter that deals with fighting techniques and the 'way' that we fight. However, it is the way that we fight and how we move the body spontaneously that is the most important thing in using internal Gung-fu for fighting.

The training method section of this book will give you this ability. However, most of the training methods are also excellent fighting techniques. I have always tried to steer my students away from thinking of these training methods as being fighting techniques because if they do that, then they will never learn what these training methods have to offer. And the advantages of training methods over only learning techniques, one step sparring for instance, are one thousand fold.

The training methods teach us 'timing', 'co-ordination', and 'distancing', three of the most important areas in self-defense. Without all three of these, you will never be able to defend yourself against an attacker who is intent on getting you in a real situation. The training methods themselves are fighting methods. Some of them may seem quite simple and herein lies the danger of a student thinking that they know a certain training method, they learn it and then think that it was easy and go on to the next one. But they have only learnt the technique from that training method.

They haven't learnt 'timing, distancing, co-ordination and balance' from the training method. You must keep training in these training methods for the whole of your martial arts life.

In the beginning of course each training method must be practiced greatly. As you become more fluent in each training method, you can cut down on the time spent on these training methods. But it is the underlying things that you will receive from the training methods that hold the greatest value. You will learn how to respond to an attack in exactly the right manner, relying only upon what the attacker is doing to you. Your body will react in exactly the correct way without even thinking about it. This is what the training methods give us.

This book is divided up into five sections. 'Training methods', that will teach you the second section, 'how to fight'. The third section is 'the techniques of fighting'. The fourth section is a very important section on 'healing in internal Gung-fu', not only healing oneself but also healing others. The fifth section is called 'You Have the Power, Use it' or 'the esoteric of internal Gung-fu'. All of those areas that have no real pigeonhole of their own are grouped together in this section. Things like 'how to gain the power' and 'how to use the power', the power of Qi.

The healing area treats healing totally differently than we do in western medicine. Internal Gung-fu tends not to treat the immediate disease or the immediately affected organ or part, it tends to treat the whole body in a holistic sense. It treats the cause of the disease rather than the effect. And there are two ways in which we use internal Gung-fu to heal. The first way is the 'hands on' approach, we use the healing powers that we gain from performing internal Gung-fu; a build up of Qi or internal energy. And we are then able to place our hands upon our patients and in exactly the same way that we transfer Qi or energy in the fighting arts, we can also transfer 'good Qi' into an affected area or into a sick person in order to help their own healing mechanism to heal themselves. This is why it is very important for healers to have studied some form of internal Gung-fu. It causes their healing ability to become far greater than it would have been had they not trained.

The second area of healing is to be able to heal oneself through practicing internal Gung-fu. It is a science in itself. Basically, every move we make in internal Gung-fu, no matter what style, was invented by people

of genius. Every move helps to heal certain organs or disease states. Every tiny move that we are taught in our forms sends life-giving Qi through different meridians in the body thus bathing the different internal organs in life-giving Qi. It unblocks blocked areas so that a more normal flow of Qi or energy is able to flow through these meridians or channels, thus healing ourselves. So we are not only able to heal ourselves, we are also able to heal others using a hands on approach.

The last area of this book, 'The esoteric of internal Gung-fu' will teach you how to gain 'the power'. Another name for this chapter could be 'You have the power, use it'. It gives you practical things to do to enable your body and mind to subconsciously make use of the great powers that we have all around us, rather than blocking those powers off by being logical human beings. We are in fact able to make use of the great powers of the Universe in order to not only heal ourselves, but also to cause things to happen in our circumstances perhaps or in our daily life. These powers can never be used to hurt others such as in so-called black magic etc.

Many people think that there is a difference between the self-defense area, healing and the esoteric area. But it is the learning of the 'martial art' that gives us all five areas. Simply learning internal Gung-fu gives us all of the above areas. Sadly though many martial artists only ever deal with the so-called fighting aspects. When internal Gung-fu was invented, it was meant as a holistic life-style rather than just a way of self-defense. It is we in the west who have taken arts such as Gung-fu and karate for instance and only learnt the fighting or the technique part of the whole martial art. When internal Gung-fu was invented it was invented to give people a life-style, a healthier life-style. When the masters of old invented the forms and all of the beginning ways of internal Gung-fu, they had in mind, not just self-defense, but also the gaining of a healthy mind, body and spirit. So we could then assist others to get well in mind, body and spirit. The whole of internal Gung-fu is geared towards a holistic approach rather than just fighting. But as China's history is steeped in feudalism, fighting was an easy method to use to teach the people about healing and 'spirit'. People understood the martial arts with just about everyone in China having something to do with the fighting arts. So it was a relatively easy task to take the martial arts (Wushu, or war arts), when the old masters were inventing them and have built into the martial arts, other aspects that they wished the people to learn. So built into every move we make in internal Gung-fu is not only a self-defense application, but also a self-healing application, a medical application and a self-awareness application. And an

application that brings us a little closer to the spirit, or as we in the west put it, to God. In fact, much of what we learn in internal Gung-fu teaches us more about God and about the teachings of Jesus Christ. Although nowadays, people who belong to so-called religious sects try to say that internal Gung-fu in particular is evil and has nothing to do with God or Jesus. Or rather I should say that internal Gung-fu should teach us about what all of the great spiritual leaders have taught, but sadly many do not, taking only the fighting aspects as being representative of the whole of the martial arts. But if we look at the teachings of for instance, Jesus Christ or Buddha or Mohamed, or Krishna, you'll find that everything these great spiritual leaders taught is there in internal Gung-fu. So in a way, internal Gung-fu is really quite religious or rather, spiritual and teaches us in many ways much more about life and about helping others than what we would ever learn going to a church every day where often we find much hypocrisy.

Internal Gung-fu is pure in its teaching and in its training, it is raw and affects pure things like the body and mind in a positive way. It never affects the human mind, body or spirit in a negative manner. Internal Gung-fu is a primeval force that can be taken and taught to others to give them a better way of living. It can take someone who has perhaps strayed off the 'path' and put them back onto the 'path', whatever that path may be for that individual and any given time. It could very well be a path to enlightenment, or it could simply mean towards a personal goal in life. Whatever your 'way', internal Gung-fu will certainly help you get there.

CHAPTER ONE

Training Methods

It is my belief that as a teacher, I should not only teach what I know but also how I know. I have seen too many instructors trying to teach what they know at their advanced level to beginners and have failed in their teaching obligation. Obviously, a person who has risen to a higher level in life has arrived at that point by learning certain things and it is those things that I must teach my students. I must teach them HOW I came to this point in my own training so that they too might benefit from the wonderful training methods that I have undertaken in my life.

Many of those training methods go back thirty years and many I have since forgotten or no longer train in myself. However, being a stickler for documentation of everything I have ever learnt, it is all there in the written word or later in film and video when these documentation tools became available to me. So I am able to draw upon many different sources in order now to document formally all of those training methods that I have found useful over the years. Areas such as push hands from Taijiquan will take up a whole volume on its own so I will not be presenting such areas in this volume. Only those 'extra' training methods that might be seen as being off the beaten track of the mainstream internal Gung-fu will I be presenting here.

The Way of Internal Gung-Fu Fighting

It is the way that we fight in internal Gung-Fu that is the most important aspect of self-defense. We can learn thousands of the most amazing fighting techniques ever invented and will not be able to defend ourselves if we do not know HOW to defend ourselves. It is one thing for someone to be able to kick at 90 miles per hour, but all the speed in the world will not help if he does not know when to kick! There are definite principles of internal Gung-Fu self-defense to which we must adhere rigidly. I have found from often painful experience how important each of these principles are in the fighting area.

At first, it might seem to you as if you are learning so much, so many little pieces of the puzzle that often it will seem like you will never get the pieces together. But gradually, through the training, it will all piece together forming one solid finished puzzle that will stay with you for life. But you must train and train in the training methods in order to put the puzzle together. For me, it is like beginning a new book. I have so many loose ideas floating around, like the pieces of a jig-saw puzzle thrown onto the floor and it often seems like it will never come together in some semblance of normality! But as all

writers find, it always does. But only after many hours and even years of slogging it out piecing it together. And it is exactly the same with internal Gung-Fu, it WILL come together and you will, in the end wonder what all the worry was about. The training methods are designed to bring you to the logical ending where you no longer have to think about self-defense, you just do it. This is the beauty of these training methods, all you have to do is train! However, being westerners, we always want things yesterday, we ask too many questions trying to get there sooner, we try to intellectualize and use our conscious mind rather than our body to learn what has to be learnt. If you think too much, you will never learn. To the western mind, that sounds strange as we, most of us, are brought up in some western schooling system where only the logical part of the brain is nurtured. We are taught NOT TO LEARN! By teaching us to think about everything, the left side of the brain is left far behind and our body mechanics are also left far behind, so much so that by the time we are into middle age, we still have the body mechanics of a small child! Chinese philosophy teaches us to learn with our body, to allow the movement to teach us sub-consciously. In fact if you study any indigenous race, you will find that the elders teach the children certain games. These games are designed to teach the children in a fun physical way, about those aspects of life that they will need for survival when then become adults. Often the body mechanics needed for survival are taught through dance with male and female children learning the dances. The ancients knew, unlike we more 'sophisticated' human beings, that to try and teach children logical skills or to force them to learn would mean defeat. So they invented playful games that would teach the children everything they would need in life without them knowing that they were being taught! The body mechanics of these early lessons go into the sub-conscious brain and are forgotten by the time the child reaches adulthood, but they are still there in the body! The body has taken from the game the essence of the game causing the body to do exactly what it has to do without thinking about it, leaving the conscious mind to get on with the things that it must get on with. We westerners are forever trying to learn what we should have learnt in childhood but never did. We wonder why we cannot move correctly or maintain balance, or why it is that we often have awful social lives or broken marriages etc. The reason is that we never learnt what we should have learnt in our childhood.

Internal Gung-Fu is a way of getting back to that learning. It might be a bit late, but better late than never. In fact, it does not matter how old one is when one begins training, the mind is never too old, as it never ages unless some pathogenic state has crept in through bad eating, sexual, thinking and movement habits over the years, but that's another volume! I have met with indigenous leaders from all around the world and all have had the same story to tell.

I was amazed at the similarities between the Maori race for instance and what I have learnt from ancient Chinese thought. The wonderful games that the Maori children play as part of their internal learning puts them far ahead of their western counterparts in the body mechanics stakes. Sadly though many indigenous races are trying to become western, leaving behind their wonderful heritage. There is a large swing however, back to this heritage, forced onward by some forward thinking elders of many of the ancient races such as the Australian Aborigines. The children are now being taught that they should be proud of their heritage and are happily learning all of their ancient dance and story telling skills.

RULES FOR FIGHTING

The games (training methods) teach us certain rules for self-defense. I will document many of them here, however, it is important that you do not just read about these rules and try to intellectualize them, but rather do the training methods in order to gain the necessary body mechanics.

1/. Never step backwards.

When you are attacked, do not do what most hard style martial arts teach you to do, to step backwards as you block! This will invite certain defeat. Any fighters or brawlers all work on 'switches'. We are born with switches that tell us to do certain things sub-consciously, like a male puppy that, at a certain age begins to lift his leg, why? He may not have seen any other dogs doing this but he does it anyway as if some programmer has programmed a computer program into his brain. This is not far from the truth. We are all born with switches, those that tell us to cry, to begin crawling etc. Then there are those switches that we learn from experience. It is the same with the Qi that we are born with (pre-natal Qi) and that which we gain as we grow, (post-natal Qi).

A fighter learns certain switches as he becomes more and more experienced at fighting and aggression. However, it is also these learned switches that can bring him unstuck in a fighting situation against someone who knows about switches. The fighter learns these switches but also learns sub-consciously that his switches will also cause other switches in those who he is attacking, which will in turn switch on more switches in himself. This is the way that a fighter works. He may not know this and indeed it would be rare that any street fighter would know about such things. So, when the expected switch does not happen when he attacks someone, it throws his own switches out of wack, thus putting his timing and co-ordination off. This is where internal Gung-Fu gains the upper hand. We know that the fighter expects us to react in a certain learned manner when attacked or when faced with

aggression. He expects us to move away from him trying to lessen his attack. So he is ready for this and knows exactly what to do when we do this expected movement. But if we do not, then he is taken by surprise and before he has time to change his method, we have already finished it.

Someone who is attacking you expects you to be where you are when he attacks otherwise he would not have attacked you where you were. Someone throws a punch for instance, they do not throw the punch to where they think you might be, but to where you are at the time of the attack. Remember though, the attacker is expecting you to either be there or to move backwards. So even if you do move back, he is ready for this and will launch another attack to compensate for this movement. So, if you are not where he expects you to be, and more importantly, if you are in his face attacking him, then he is just not ready for this. He has to re-group and think about what he has to do next, giving you time to attack with devastating attacks from the internal Gung-Fu system.

Often when we train in techniques or training methods, we will be taught to stand still and not move. But this is only in the beginning to get the movement correct. Once you have it, then you begin training in a more realistic manner by moving into the attacker as he attacks.

There is another important reason in self-defense for not taking a step backward apart from the obvious physical advantages as I have indicated above. And it is an 'internal' reason. The 'primordial' instinct for survival is inside all animals including human beings. Although ours has been slowly lost over the years of depending upon others for our defense! It's still in there, but we just have to get at it in some way. Dogs for instance have all kinds of primordial instincts like, at a certain age when a male dog begins to lift its leg to pee. Why does it do this. Well, we know why I guess, some chemical changes happen inside causing the dog to have a need to mark its territory. But how it happens is a complete source of mystery and wonderment to me. Never having seen another male dog, the puppy will always begin to lift his leg at a certain age. He will also at this age, begin to attack, i.e., move forward into his 'opponent'. In order to understand this, we must also know a little about the 'triune brain', or the 'reptile brain'.

The theory goes, that when God, (or whoever) was making we animals, he began with his first creation, the 'reptile brain' which is that brain that all reptiles have. It is a survival brain, totally relying upon instinct and programming, no thought, only reflex reactions caused by its particular 'computer' programming. A snake does not 'think', it does not love, hate or feel resentment etc., it just lives and survives. This is the kind of brain that the snake

has. We too have this brain! But it is only 5% of our total brain size.

Then ‘God’ tried out a new brain for the more complex animals such as mammals and we call this brain the ‘old mammalian’ brain. This is that brain that dogs have for instance. A little more thinking for itself and some small amount of emotion even, but still much programming and relying upon instinct and reflexive actions to stimuli. The dog however is able to revert back to its ‘reptile brain’ any time there is an emergency of survival. And it makes certain body changes to enhance this effect to give it the greatest chance at surviving. Like arching its back as all animals do including sharks just before they attack. We in internal Gung-Fu also make use of this when we are attacked. The animal also makes use of another area of helping it to reflexively go into the reptile brain. That of always rushing forward. You will only notice this phenomenon in those animals that are closer to the source of ‘wild’ than many domesticated animals who have also (as we humans) had this sense bred out! Like the Australian Blue Heeler dog that is part Dingo. He is one of the most courageous small dogs on earth. Not because he is courageous however, but because he is closer to the source than most dogs. There is in fact an old saying with regard to this breed of dog here in Australia; “the Blue Cattle Dog (the breed has several names and also comes in the red variety), will eat anything it meets unless it is eaten first”.

The last and most sophisticated brain is of course the mammalian (human) brain. But this brain did not replace the old mammalian or the reptile brain, it simply was placed over the other two. So we as humans still have the ‘survival brain’ and are able to access this animal brain through training. This training is part of the internal Gung-Fu training.

One way that we have to access this reflexive survival brain is to simply move forward as we are attacked. It triggers a switch that causes us to attack and attack again! Just as an animal never stops its attack, so too should we do the same. In my classes when I am teaching the training methods, I have to begin by teaching them incorrectly! This is because if I were to teach the correct way, i.e., moving in as we are attacked in training, we would have many more injuries! Moving in seems to build up an attack energy that is often uncontrollable in the beginner. Even the blocking type movements have far greater impact when the reptile brain kicks in. And it is only those who are trained as advanced instructors that I allow to train in this manner.

2/. Never fight the peripheral attacking weapon, fight the whole body.

This is a big mistake made by many highly ranked martial artists, they block the attacking arm or leg standing still! They do not move into the attack as they block, they just stand there and block the attack. If you can touch his arm, then you can touch his body and if you can touch his body then you can strike him. Never wait for the attacking portion such as a fist to reach you before you do something about it. See his whole body using ‘eagle vision’; react to what his body is doing rather than to what his arm is doing. In order to attack you, the attacker MUST firstly move his body. Try it now, try punching without moving any other part of your body other than your arm. If you are able to do this, you will have no power at all anyway! So we react to his total body movement not only his arm or leg etc. The very instant he moves any part of his body, attack. Do not worry about what he is going to attack with as his attack will be totally minimized by the fact that you have moved in on him and have closed him up before his attack has had time to even gain any power.

3/. Never meet force on force, always move at a slight angle to the attacker as you move in.

You must move in a ‘V’ shape to either side of the attacker. This will give you deflecting power as well as increased attack power using his power against him. Like a ricochet. If the projectile has nothing to bounce off of, it will not have much power, but if it has something solid to bounce off, then its power will be great. The tenser the attacker is, the more power you will gain with which to revert back on him. This movement will also put you in complete control because you have your ‘distancing’ correct by using this method. It will place you at exactly the correct place to be in control of the attacker. He will never expect you to do this.

4/. Never use two steps in fighting.

You must always make your defense your attack. Never block, then attack, make your block your attack. His sub-conscious switches tell him that you will attack next after you have blocked. But if your block becomes your attack, he has not had time to think about it. You have attacked him during the time that he is supposed to attack you! If you block first, then it is his turn to attack because you have asked him to attack now. This is the logical way of the fight, he does something, then you do something, and then he does something. You must change the logical fight into a totally illogical fight, so that his switches are



1



2



3



4

all broken down. Make it a fight of; he attacks, then you attack, then you attack! Never give him that slight break when his brain tells him that it is his turn to do something, take his time away from him and use it for yourself. In **(Photo No. 1)**, who is in control of this situation? This is where I have used a so-called hard style type of method of two steps. I have blocked his attack and in **(Photo No. 2)**, I have re-attacked. The attacker is still in control of this situation. However, in **(Photo No. 3)**, I have simultaneously blocked and attacked. Now who is in control? I am. See how the distancing has placed me right in the attacker's face in total control of his body. I am now able to attack at will.

5/. Never look at the attacking portion.

Eagle vision is a marvelous way of using the eyes. Human beings are so used to focusing on things that we see, that when we do this in fighting we always lose! Why, because you can see much more by not looking than you can by focusing. Eagle vision is that vision that birds have. Humans have a completely different system of vision than birds and it has to do with the way that we get blood to the eye. But we can make use of the way that birds see. An eagle for instance when catching a moving mouse, simply flies down and catches it. It does not focus on the mouse, it uses a kind of peripheral vision to lock onto the mouse's space. Sort of like locking its Qi onto that of the mouse. So if the mouse moves, so too does the eagle, the mouse cannot escape unless it goes into a hole. You must see the whole body of the attacker, and not just look at the peripheral that is attacking you. In this way it does not matter what portion he is attacking with, your body will reflexively adjust to the attack and always come back with the correct answer. This is particularly important when we are using dim-mak (death point striking) in a fighting situation. If we were to look for the points, we would always miss them, as we just do not have time enough to

look. But if we use eagle vision, we see the 'shadows' of the body, the little hollows where all dim-mak points reside. We see shadows reflexively and are then able to hone in on these shadows to pinpoint the dim-mak point automatically without thinking.

6/. Never use a lock or hold as your main fighting method.

Locks and holds do not work in a realistic fighting situation. I have discovered this aspect of fighting through my own experiences and from that of others who have survived street attacks. It is all right to use a lock to control an attacker once he has been disabled by using a point strike or some other striking disabling method. However, if you try to use a lock or hold against someone who is trying to harm you, then you will lose the confrontation. This is especially important in the street when it is not usual for only one attacker to be attacking you! In these cases, you would never even attempt to use a lock or hold as his friends would have a chance to attack you at this time. Stun the attacker with a strike to the temple (GB 3) or another vital point, then you are able to take a lock or hold. This is greatly important when fighting against an armed attacker. Most schools will teach that you should grab the hand that is holding the knife or other edged weapon for instance. These methods work fine in the dojo but in reality, you are inviting defeat and or even death to use such methods. You must remember that an attacker, especially one who is holding a knife, must be pumped up in order to have the aggression necessary for such a deadly attack. So grabbing his arm is not going to stop him. In the dojo, you might be able to use a technique such as in **(Photo No. 4)**. But if the attacker is serious about doing you harm, and he knows what he is doing, he will probably make use of his yang energy to rip your hands



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and arms to shreds before bringing the knife back to kill you. (Photo No. 5). & (Photo No. 6).

In the case of an edged weapon remember the three words; evade, bump and attack. Without writing a whole book on knife defense it goes something like this.

Evade: He perhaps attacks using a lunge. (The same methods work for any type of weapon attack from anywhere). Using a 'hinge' type of weapon, you move your body out of the way by slightly turning to the side as you slam his arm so hard that it damages his arm bumping his weapon arm out of the way for that split second. (Photo No. 7). Notice that my right palm is already up ready to strike to deadly vital points. In doing this you have done the first two of the words, 'evade' and 'bump'. You have also stuck to the above rules of never backing off and never using a one/two type of method. Your defense has become your attack. Now I am able to strike using deadly methods to points that will either kill or drop him. (Photo No. 8). Then, and only then, when he is down



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and out should you take the knife. The 'hinge' type of attack is also one of those that will bring up the reptile brain causing your energy to build up to a high level for the final attacks.

Using the reptile brain, every time you touch the attacker, your own energy will grow causing you to want to continue. Your own energy system

will be enhanced by the fact that you are borrowing his energy and sending it back to him. You are using only one bit of energy and recycling it. In this way you do not feel tired having to block, then build up more energy for the next attack etc. Your first lot of energy (Qi) is re-used through the attacker's body draining him of energy and building yours up.

7/. Never use pushes or pulls in self-defense.

This may seem contradictory as most people view Taijiquan for instance as having many such techniques. Bagwazhang and Xingyiquan (H'sing-I) do not have this idea though. I think that the idea that Taijiquan has many pushes and pulls comes from the incorrect idea that the training method of 'push hands' is in itself a martial art or self-defense art. Or in some way a fighting technique. However, push hands should never be thought of as a fighting art by itself. It is only a training method that teaches us timing, balance and how to move the body when attacked. The attacking methods in basic push hands are only there to take the place of the more realistic types of attack and defense so that the practitioners do not harm each other. So if pushes and pulls do not harm people, why use them for self-defense? The only time you could use a push or a pull is to put the attacker into the line of an oncoming car. The pushes are only there in order to teach the very dangerous dim-mak point strikes inherent in all Taijiquan forms. However, you will still see articles in prominent magazines on so-called Taijiquan self-defense methods where the practitioner will use a pull or a push to defend against attack! It is my advice to leave a class immediately the teacher begins to teach you to do this is a realistic fighting situation. He is being fraudulent in teaching self-defense that isn't. And it is dangerous for students to have a false sense of security



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instilled in them by using these inane fighting methods in the class. Sure, they might even work to some small degree in the class, but it's a completely different matter in the street when the attacker is really trying to get you! I have seen teachers teaching small framed women to use techniques such as 'Lu' (roll back) in defense against an attacker. He attacks with a punch so the attackee defends using P'eng, (**Photo No. 9**). Then she takes the attacker's arm and uses 'roll back' (**Photo No. 10**) to put him face down in the dirt! Anyone who would use this type of defense for real is inviting disaster. But this all comes about from teachers not knowing the advanced methods of Taijiquan like the 'small frame'. Moves such as 'Lu' (roll back) take on a completely different meaning when used in the small frame mode. If we again take the above scenario when we are attacked by someone with a right straight punch, we might again use P'eng. However, this time we do not move backwards, but rather move our weight forward as we do this thus putting his timing off. (**Photo No. 11**). Now, in small frame mode we use 'Lu' but very quickly to deflect his power and again as we are

still moving forward. We do not use it to pull him forward, only do deflect his energy for a split second, thus causing him to have to try to move back to regain his balance. (**Photo No. 12**). In this window of opportunity, we should attack with devastating point strikes to vital points on his head and neck, like ST 9 (stomach point No. 9) using the right palm, and next to GB 3 (gallbladder point No. 3, temple) using the right elbow. (**Photo No. 13**) & (**Photo No. 14**). We could finish this if he is alone by now, and only now, taking him down using our left leg while thrusting the left arm across his neck. (**Photo No. 15**). Following this with fingers to the eyes while on the ground to completely control him. (**Photo No. 16**). This last method would of course only be used if you were only being attacked by the one person.

8/. Never go to the ground.

I have always said to my students that if someone is able to take you to the ground then either get a new teacher or learn better and train harder! Many people nowadays have the wrong idea that fights usually end up on the ground. Well, yes, but only if you do not know how to fight! Grappling is great, but not if the attacker has friends! And this is usually the case in most street attacks that I have been involved in. You have everything there in your internal Gung-Fu style to defend against grappling type attacks,



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learn to use your art correctly.



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9/. The legs are for standing, the hands are for fighting.

It is a big temptation for the beginning martial arts student to learn fancy kicks in order to show his friends that he is doing a martial art. But in reality, kicks of any kind will put you at a disadvantage. Leave the fancy kicks for the films and use your hands for self-defense. Once you even lift your leg to kick at

a low target, you are at a disadvantage and most students just have not done the time training to be able to allow the legs to take care of themselves while the hands do their work. And if you must kick, only kick from the knee downward. Use short chopping type kicks, those that do not require great balance. And if you must kick, always kick from the front leg! This is contrary to most hard style martial arts as they always kick from the rear leg in order to get the power. However, internal Gung-Fu has ways to gain power using correct body structure even kicking from the front leg. The attacker, if he is used to fighting will expect you to kick from the rear leg and will see it coming. But he is not used to being kicked from the front leg and cannot see it coming. Bagwa has a wonderful training method called the ‘8 kicking method’.

I will be giving more ‘rules’ as the book progresses but these will be specific to certain training methods.

Training Methods

I begin with what will seem like a simple training method for teaching self-defense. However, this initial training method, like all of my training methods teaches much more than just self-defense methods. Internal Gung-Fu teaches us internal methods as well as external methods. These few training methods I teach first off to my self-defense students as I was also taught when I first began. They can be used as straight out techniques as they adhere to the basic principles of internal Gung-Fu fighting, however it is the ‘way’ that this method teaches you how to fight that is the important thing. You will ‘learn without learning’, timing, distancing and balance. These three areas are the most important aspect of anyone’s self-defense training. If you cannot control the

**CO 10
CO 12**

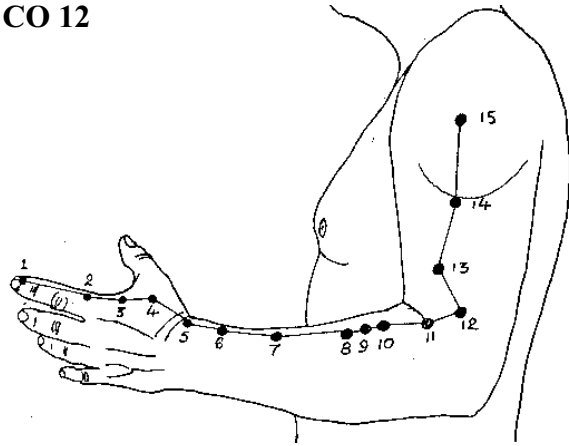


Figure Number 1

attacker, then he is in control of you! And we gain this control by being perfectly in balance both externally and internally.

Keep in mind that these training methods do not take the place of your forms and push hands practice. Without form and push hands, your training methods would still give you something, but not as much as having learnt the forms etc.

This first training method is a universal method that can be used by any martial arts system and will enhance your training greatly.

As with any of the internal Gung-Fu training methods, this one is a ‘close in’ method teaching you how to deal with attackers when they are close to you. But isn’t that the way of fighting, there is no such thing as a ‘long distance’ fighting method, it happens in the street at close quarters.

This method will teach you about circular movement. However, at times the movements may not seem to be circular because they are so small. It also teaches the body to accept power coming in to you from outside, i.e., from the attacker, rather than just using your own power.

We are beginning from the beginning here so often you will just be standing in front of your partner with he or she simply holding a fist there for you to work with. Later you will be attacked by your partner in a more realistic method.

To begin, your partner holds his fist in front of you. Have one of your feet forward of the other as if you were



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LU 5

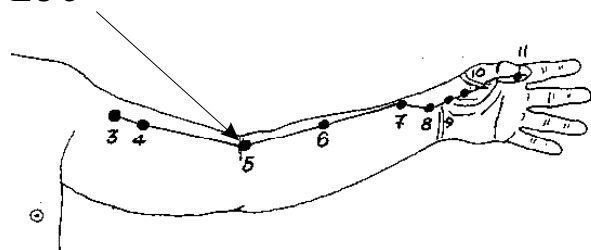


Figure number 2

standing in the street. You bring your right arm up in a 'P'eng' type of position to touch the outside of his right wrist area. This will happen in an arc out to your left and then to your right to make contact. Notice that your right wrist is 'yin' shaped i.e., it is full of 'yang' Qi. Your left palm is 'yang' shaped and also makes that same arc making contact with his forearm near his elbow at a point called CO 10 (Colon Point No. 10). (See Figure No. 1). (Photo No. 17). You have also moved a little weight forward onto your front foot thus moving your center away from his fist. Your partner should have a little tension in his arm to give you a more realistic feeling. This will also cause you to have to move your body in a certain way conducive to self-defense. Notice also that I have not allowed my wrist to move away from my center, I have turned my waist slightly to my right in order to keep the wrist in my center. At no time does the wrist leave your center.

Now you will do that exact same movement on the inside of his arm. So the left palm is yin and makes contact with the inside of his right wrist at a point called 'PC 6' or 'Neigwan' while your right palm is yang and makes contact with the inside of his upper forearm at a point

called LU 5 (Lung Point No. 5) just on the crease of the elbow. (See Figure No. 2) for LU 5 and (Figure No. 3) for 'Neigwan'. (Photo No. 18).

PC 6 (Neigwan)

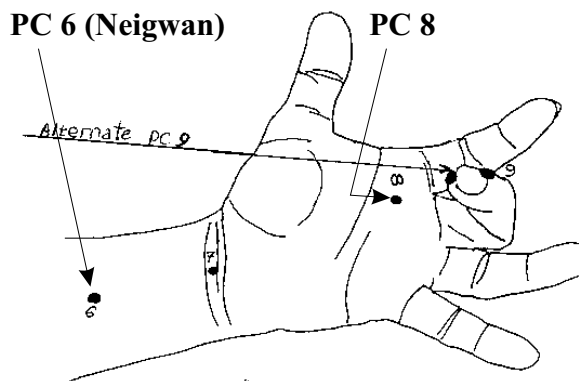


Figure number 3

Now you have to do exactly the same movements again, on the inside of his arm and the outside of his arm only with the opposite hands forward. So you would end up as in (Photo No. 19) with the right hand on his upper forearm yin, and the left palm on his wrist yang. On the inside, your right palm would be yang shaped touching 'Neigwan' while your left is yin shaped and touching the inside of his elbow. (Photo No. 20).

So far you have had your left foot forward, so also do this whole routine with your right foot forward. You also do it while he holds up his left arm so the whole thing is reversed.

The next step is to begin moving. You must think about a 'V' shape to either side of the opponent. If you have your left foot forward, you will take a step to your left and



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forward as you perform the first method. (**Photo No. 21**). You must take this step so that when you look at your partner, you are looking at him at an angle of 45 degrees across his head. Now, touch the side of your partner's head at a point called 'GB 3', (Gallbladder point No. 3, or the temple), with your fingers. (**Photo No. 22**). The rule for your step is that if you can touch his GB 3 point without having to extend your right arm, but only turning your body in order reach him then you have stepped correctly. Make sure that when your partner puts his fist forward, that he is able to touch you in order to get the correct distancing and timing from the very beginning. I have seen so many people training and their partners have thrown a punch that would not even reach them. Eventually, your sub-conscious mind will cause you to step correctly in order to get the correct distancing for the maximum amount of power and speed. You will not have to think about where to step.

You also have to do this on the other side, i.e., on his 'open' side. However, you do not change the way you step, you still step to your left with your left foot. (**Photo No. 23**). The only difference is that the right palm now attacks to GB 3 using the outer edge of the palm as in the photo. This is not dangerous stepping this way as you must remember that these moves when performed for real only take a split second. In the realistic sense, I would have slammed his Qi drainage point at 'Neigwan', with my left palm, I would have slammed his other major Qi drainage point at LU 5 at his elbow with my right palm and I would also have attacked to his TW 12 (Triple warmer point No. 12), thus breaking or dislocating his elbow. (**Photo No. 24**). Then I would attack to his temple with my left palm. So even if I were a little slow, there is no way that he can attack using his other hand as I am attacking his elbow first. This is the difference between the self-defense applications and the training methods. The

training methods give you the ability to use the self-defense applications sub-consciously.

The initial strike to Neigwan and to LU 5 will be enough to knock the attacker out as this is an excellent dim-mak point strike with the set-up point being Neigwan. LU 5 drains so much Qi from the body that the recipient goes into KO. You must be moving as you slam these points though, as this is one of the golden rules of self-defense. Your movement will increase your power and put his timing right off.

Now you will take this exercise a step further by having your partner to move away from you by two steps. You will now work with a moving attack as it would be in a real situation. You could begin with the attacker (your partner) only moving in from one step away from you and work up to the two steps.

RULE: You must begin to move into the attack as the attacker begins to take his last (in this case his 2nd) step. At first you will have to look carefully at his steps and because of this, your own timing will be off. However, later, you will begin to judge this step sub-consciously. You must begin your inward movement when his last step is just passing his other foot. (**Photo No. 25**). This is to ensure that the attacker has committed himself to the attack. Moving sooner than this would alert him to the fact that you are about to move in and moving too late would put your own timing off.

You must make contact with your 'P'eng' arm (in this case your right forearm) as your left foot touches the ground for the step into the attack. Make sure that you are using your peripheral vision when you move in, do not focus on any part of the attacker's body. This will be difficult as old habits die hard, but eventually you will find that your speed and accuracy will increase dramatically using this

method. I will at this time, introduce another training method to increase your peripheral vision ability, i.e., seeing without seeing. I am giving this training method here because it is pertinent to the above training method and all of the training methods in this book.

Peripheral Vision Training Method

Stand in front of your partner, face to face about one step away from he or she so that you could easily touch his or her face with one hand. Now, turn your body so that your center is pointing 45 degrees to your left. (**Photo No. 26**).



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Choose some object in your line-of-sight and focus on it. If there is no object there, get one and place it there or change both of your positions so that there is. Now, move your eyes, not your body or head, and focus on your partner's face. This is focus vision, that vision we use in everyday life to look at things in detail. In fighting we do not need detail as our sub-conscious brain 'sees' for us. It is your conscious brain that blocks out all but only that which is focused upon although we actually can see much more than we think we see.

Now, look back at the object. I want you look at your partner's body shape without moving your eyes or head. Your 'attention' will be shifted to your partner and not the object. You will see your partner's whole body shape and not see the object on the wall. You are capable of still seeing the object, but you do not. You can see where his hands are, where his feet are, where his head is and if he moves, you will notice it instantly, even if he only moves one toe you will register it. His body will be a blur and if it was a stranger, you would not be able actually to see his facial features. Notice now how quickly you are able to pick up any movement in his body. The registration of this movement will be instantaneous, you will not have that split second when your eyes have to focus in order to see.

Now, switch your attention back to the object without moving any part of your body. Do this many times and soon you will be doing this without thinking. Things that you do not need to focus upon, you will use peripheral vision. Next time you are driving, notice that you will turn your head when turning a slight bend. Why? There is no reason to do this. Now please do not go out and drive your car using peripheral vision unless you have been practicing for a long time! And never use peripheral vision when you have been driving for long periods (you should not have been doing this dangerous thing anyway!) Focus vision will help to keep you awake when you are tired. But for fighting, peripheral vision is what we want to use.

I will also introduce another training method here in the middle of this first training method as it is pertinent to what I have just been talking about. Do not worry if you think that you are going all over the place as this is how I teach my own students, totally illogically as that is how a fight happens. You do not know what is going to happen next! 90% of my students end up in mental institutions! Just kidding.

Eagle Vision Training Method

This training method will take the peripheral training method a step further into what I call 'eagle vision'. All birds see differently to humans. Their peripheral vision has been developed to an acute sense and they are able to switch it on and off instantly and sub-consciously as the need arises. Like catching a moving mouse. The bird does not focus onto the object (the mouse) until the very last instant of attack, to do so earlier would cause the bird to miss to weaving mouse. The bird locks onto the space that the mouse takes up. The bird's Qi is locked onto the Qi of the mouse and any movement of the mouse causes an appropriate movement instantly in the bird, hence it is able to catch the mouse seemingly easily. Moving your attention without moving your eyes or head teaches us to rely more upon peripheral vision. We can see almost at a 180-degree angle, but our brain only sees that which we focus our mind upon. So the brain can see objects in peripheral without our having to move our eyes. However, in order to take it one step further into 'eagle vision' we must also move to attack something in just the same way that the eagle attacks the mouse.

The method is as follows. Again, stand in front of your training partner at the length of one hand so that you are able to touch each other on the face. Again, turn your body at a 45-degree angle to your partner. Without focusing on your partner, gently move your right index finger straight up to try and touch him on the tip of the nose. Do not look!



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Try to see his nose using your brain and not your eyes! (Photo No. 27).

You must not make it easy for yourself by making an arc with your hand as you go to touch the nose. You must bring your finger straight up in a straight line onto the nose. Here is a tip. If you do not have fa-jing behind the touch, you will probably miss the tip of his nose. Not having fa-jing is the same as saying to yourself, "I cannot do this". When I say 'fa-jing', I do not mean that you poke him on the nose with force! I mean that you have 'intent' behind the 'attack'. Breathe out and put Qi into your finger and you will touch his nose every time. I used to do the same training exercise using a light switch. Every time I turned on the light, I would use the above method. Trouble was that eventually, the light switches in my house broke! You could do this using an object, however it is not the same as a human target as you are also training your Qi to respond to something live.

Back to the original training method.

For the next part of this training method we are still standing in front of our training partner and seeing the 'V'.

Remember, that when you step, you must end up in the same stance that you began in, only to his side on that 'V'.

This exercise teaches us about yin and yang. If you have too much of either yin or yang, then your body will not be balanced and you will also become tense or stiff. Once you have the idea of yin and yang and that you must never have two yin or two yang hands or feet, then you will be getting somewhere with your martial art.

If you can get your wrists doing yin and yang, then eventually your whole body will understand yin and yang.

And this exercise works firstly upon the wrists which are very important areas of the body in acupuncture.

Have your partner hold up his hands in front of you as if he is coming at you like a grappler would with two hands. (Photo No. 28). Hold your own palms on the inside of his, in a neuter aspect, neither yin nor yang. (Also Photo No. 28). Now, without moving your arms, turn your waist so that your left palm will make contact with his right wrist in a yin aspect while your right palm makes contact with his right inside elbow in a yang aspect. (Photo No. 29). Turn your waist to your right now, to cause your palms to do the exact opposite to his left arm. The important thing here is that your hands are changing from yin to yang with each change of your waist.

This exercise is teaching you to use waist rather than arm power. The power of the waist is great and so many martial artists leave out this great resource.

This next section is still to do with yin and yang and represents the movement of 'double P'eng' from the basic Taijiquan form. (Photo No. 30).

You stand in a normal stance with one foot in front of the other. Most of our training methods are done in normal stances rather than big open stances as this is the stance you will be in if ever attacked.

Your partner stands holding his right hand toward you. This represents a strike. Turning your waist to your left, strike his right arm at a point called "Neigwan". This is not necessary in the beginning, however, I always like to have my students thinking about and learning about dim-mak points right from the beginning. Neigwan or PC 6 (Pericardium Point No. 6) is one hand's width back from the wrist band right in the middle of the inside of your forearm. In a realistic situation and not of course in



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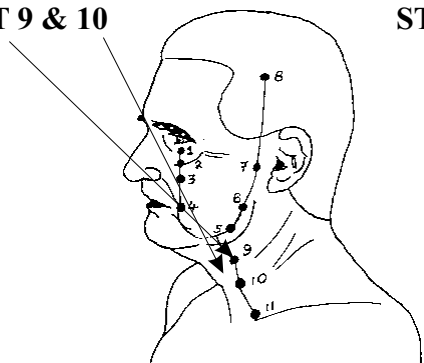
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training, this point when struck in this manner will drain Qi from the attacker's body, thus causing him to become weak.

Your left hand is yin. Your right palm (yang) will also strike a split second later (almost negligible), to the left side of his neck. **(Photo No. 31)**. Notice that your right palm is held so that the fingers are relaxed but not apart. This is a 'percussive' palm and it sends adverse Qi into the whole neck area thus causing death or knock out depending upon how hard you struck. You will be striking to points like ST 9 And 10 which are very dangerous dim-mak points. See **(Figure 4)** for ST 9 and ST 10, (Stomach Points).

The next is to reverse this exercise using his left arm. So your partner could hold up both arms from the beginning so that you can change from side to side without stopping. So you will not change your stance as these exercise have to be performed on right and left with either foot forward. Your right palm (yin) will attack to his left 'Neigwan' while your left palm (yang) will attack to the right side of his neck. Remember though that it MUST be the waist that

ST 9 & 10



STOMACH

Figure number 4

causes the hands to move and not just the fact that you are moving your arms from side to side. Also remember for safety, when you increase your speed, not to strike your partner as there could be dire consequences!

Notice that because of the body movement, the direction of the Neigwan strike is down the inside of his inner arm towards his fingers. This is the correct direction for this 'set up'

strike as you wish to drain Qi. Later you will also be striking to Neigwan in the opposite direction because there will be a different final strike that requires Qi to be added to the point! So you can see that there is not only one direction for the dim-mak strikes as many will tell you but there can be up to four different strike directions depending upon what the attacker is doing to you. Notice that I did not say "depending upon what YOU wish to do to him". This would indicate that you are not doing the very important Internal Gung-Fu classic saying of 'change yourself to what is happening to you'. You must always allow what is happening to you to dictate what you do to him automatically. Only in this way will your technique turn into reflex action.

Once you have this down, you can change your step. So if your right foot was forward to begin, you will take it back, then bring your left foot forward. This is a 'change step'. Do not jump to change both feet at the same time! This will become very fast as you progress. However, you must change step independently of what your hands are doing. So if you find that you are stopping your hand frequency as you step, or that you are slowing down your hands etc., this is incorrect. You must be able to change your stepping at any time at any pace without it affecting what your palms are doing.

When you are confident that you can change sides automatically without thinking, and that you are using the correct yin and yang palms because of what you are doing to him and not just because you learnt it that way, you can go on to the next section of this exercise.

The next part of this exercise carries on from the first part and will happen on both sides after each side has finished. So from the end of for instance the left side of this exercise when your right palm is yang and has struck the left side of his neck, bring your right palm past his neck as



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this is what would normally happen if you were actually striking him. So your both hands are now on his right side of his neck. Now, turning your waist to your right, change the state of each palm making your right palm yin shaped while the left palm is now yang shaped. The back of your right palm has struck into the right side of his neck while your left palm has now violently slid down the inside of his right forearm to set up the neck strike. You have now added Qi to his ST 9 point, which is what you want to do in order to enhance the strike to ST 9. **(Photo No. 32)**. Now you must repeat the exact same method on the other side by attacking to his left arm with your right palm (yin) and to the right side of his neck with your left palm (yang). Then bring your left palm back (yin) to attack to his ST 9 point on the left side of his neck while your right palm (yang) slides down the inside of his left forearm.

You must also perform this whole exercise while changing steps automatically independently of what your palms are doing.

Bagwazhang 'L' Stepping

Bagwazhang is regarded by many, including me to have the fastest footwork of any martial art. We get this not only from the "Bagwa Walking" but also from some peculiar Bagwa training methods involving the feet. I have many self teaching video titles on Bagwazhang and will eventually get around to publishing my Bagwazhang book. So here I present one of these wonderful footwork-training methods from Bagwazhang.

You must walk, making an 'L' with your feet. You must place your steps down, heel to toe each time in any combinations, there is no set pattern just as long as you get an equal amount of 'inner' and 'outer' steps. An outer step is when you have for instance your left heel at a 90 degree angle with your right toes and pointing to your left.

(Photo No. 33). An inner step is when, from the last step, you could place your right foot down, heel to toe at 90 degrees also pointing to your left. **(Photo No. 34)**. If you keep going like this, you would walk in a counterclockwise circle, so at some time you would make an inner turn with your left foot to get you going in the opposite direction. Get this walking moving quite quickly until you are able to step automatically in any direction using the inner and outer 'L' steps.

Your feet are there to hold you up, so it is important to have excellent footwork to maintain the advantageous position at all times in self-defense.

Small San-Sau

Small San-Sau is one of the tests that one must take in the Erle Montague system as opposed to the WTBA's grading system. I regard this exercise as one of the most important training methods as it teaches, timing, balance and co-ordination, where to strike, how to strike, the direction of dim-mak strikes and the power to use. It must be stressed however, that although each technique could be used as a self-defense method, you must only ever treat the small San-Sau as a training method, never taking away or adding to it. It was designed by persons of martial genius to teach us something and to change it in any way is to take away from what it has to teach you. Later, in the fighting section, I will present for the first time ever, the very deadly applications that come from this training method, called "the Mother Applications".

There are a number of areas that people, especially from the karate area get wrong, so these must be looked at. For to get only one area incorrect is to get the whole incorrect.

Firstly, most people cannot understand the "swivel, change step". I can remember having to perform this particular step hundreds of times before I was allowed to go on. Firstly though you must learn how to do the "swivel step".

The Swivel Step

Stand with both feet parallel about shoulder's width apart. Turn your upper body so that you will swivel on your HEELS to your left so that your toes are 45 degrees to your left and the weight is placed upon your right heel. **(Photo No. 35)**. The important thing here is to make your feet swivel by moving your body, not your feet. Move your body centrifugally and your feet will move by themselves to the left. The heels must NOT move. Most people will swivel on the toes rather than on the heels, this is incorrect as we are looking for power and not for evasion.



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Now, swivel again, this time to your right on your heels changing your weight to your left heel. (Photo No. 36).

The Swivel Change Step

From the position as in photo 36, without moving any weight off the left foot, take a step forward with your left foot! Yes, you can do this easily as there is some power left in your right leg, it is not fully straightened to begin with. You sort of bounce forward powering off with your right leg. In doing it this way rather than changing weight to the other leg, your whole body must perform a fa-jing movement. Fa-jing is the 'motor' of dim-mak. Your waist must turn firstly left, then right then back to the left to central again. This will happen in a split second though. (Photo No. 37). Notice the distance between the feet has not changed as you have stepped straight forward, rather than to the left or right.

Now, you must do the swivel change step to get to do it with the right foot forward. In Small San-Sau, you are always doing the 'swivel step' regardless of whether you are stepping or not. There are only two times in the whole set when you take a normal 'change step' where we simply take the front foot back equal to the rear foot and then take the other foot forward. So as you bring your left foot back equal to the right foot, you must still swivel on your right heel only to your left. The swivel must be happening as your left foot is moving back, in the air. (Photo No. 37) into (Photo No. 38). Notice also that your left foot only comes back so that the heel does not move any further back than your right heel. Now you can bounce step your right foot forward just as you did with your left foot. You keep repeating this method of stepping swiveling each time on each heel alternately. This is the 'swiveling change step'.

The Sound Of One Hand Clapping

In the 'Erle Montague System', the very first prerequisite to be graded is to be able to do four attacking methods. When you perform these fa-jing movements, there must be heard a cracking sound as the fist or palm whips forward. This is true fa-jing or what I call 'the sound of one hand'. Punching is obviously an important part of one's martial arts training. However, I have had very highly ranked people come to Australia to train with me and none have been able to punch! Sure they can generate power by pulling their fist or palm right back, but when asked to strike for instance the hard hand held mitt from a distance of only one inch or with their fingers already touching the mitt, they cannot do this. The reason is that they do not have fa-jing.

There are only three punches and one palm technique that must be learnt before one can go on in my system and they are all inherent in small San-Sau. A sound must be heard when the hand or fist whips forward by the action of the body and not by the action of the arm only. They are: Penetration Palm, Taiji Snap Punch, Taiji Back Fist and Taiji Penetration Fist. On each of these, the movement that causes the fist or palm to be thrust forward must be so violent or 'fa-jing' that a sound is heard just like the cracking of a whip. Within each fist or palm, there are a number of other attacking methods but these are only off-spring of the main four. So to learn the main four, you learn about every kind of attacking method. It is beyond the scope of this book to teach how to gain the sound of one hand as it really needs to be taught personally or in the least by video as you must see the total body movement and photos just cannot show this. However, I can show you the finished movements in photo form. At the end of each movement, the hand or fist whips together or the wrist cracks upward causing the sound. The fist in never



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held as a fist! The palm is always open to begin and end, the fist is only a fist upon impact. The thumb is always held in the peculiar Taiji fist configuration. **(Photo No. 39)**. This is said to bring yin and yang right into the fist as the thumb is held tightly (yang) while the lower fingers are held loosely, (yin). Once you can punch in this manner (it does take some time especially if you are used to the more normal hard style fist where the thumb is wrapped tightly around the fingers), you will notice an increase in your punching power.

The Taiji Snap Punch. **(Photo No. 40)**. The Taiji Back Fist. **(Photo No. 41)**. The Taiji Penetration Punch. **(Photo No. 42)**.

The Penetration palm is the first attacking movement we make in Small San-Sau, so I will show that when I begin showing the form. I have taught all four of the above attacking methods on my tape, MTG 172, *Internal Gung-Fu, Volume Six*.

The Small San-Sau Form

This form follows the movements of the Taijiquan form up to the posture known as 'Single Whip'.

I will show the exercise in its two-person manner as you will understand how to do the solo exercise by doing it in this way. However, I will show the first few movements both in solo and in partner form to get you started. It is an easy task to simply remove your partner from the exercise in order to learn it solo.

'Arn' Left, Right & Left.

Stand with both feet parallel, shoulders relaxed at your sides. Swivel on both heels to your left moving the weight onto your right foot. As you do this, your left arm will

move with a centrifugal motion, swinging out to your left in a 'yin shape'. Your right palm will also move. However, the motion for this movement is not centrifugal, but rather it is pushed outward. Both of the movements for the two arms is correct for the type of body movement and side of the body that is moving. Notice the position of both palms at this point. Remember that this is not the finished movement. It is an interim photo of the movement half way there. **(Photo No. 43)**.

See how the left wrist is in my centerline while my right palm is pumped outward to where my center was pointing. The right palm now makes the sound of one hand as it snaps over to strike with its knife-edge as your weight and movement finishes. Notice the position of my right palm. It is slanted upward slightly. The left palm also snaps into position by snapping outward upon impact. **(Photo No. 44)**.

The eyes also play an important role in Gung-fu. A rule is, that the nose follows where the coccyx points. However, the eyes do the looking for you. As your 'attacker' is in front of you, your eyes therefore should also be looking slightly to the front out of the corner of the eyes.

I will now show you what you are doing with your partner. Your partner is only a punching bag in small San-Sau bar one time when he does something other than just throw punches. We begin with the most common type of street attack, the hook or round punch. Your partner stands opposite you. He must be able to reach you with his palm to the side of your face. This gives you the correct timing. He swings his right palm or fist, hooking it towards the left side of your face. You swivel exactly the same way that you have just done in the solo method to slam his left inner forearm at 'Neigwan' while your left palm is pushed outward to slam into ST 9 on the right side of his neck. **(Photo No. 45)**. This is a 'death point strike'! It is very



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dangerous, so do not strike your partner at any time anywhere even close to this point. Pull your strike just short of the target. Never for instance, strike to the chest for realism of the strike because what you learn in small San-Sau will stay with you sub-consciously forever. If you are ever attacked, where you strike to in small San-Sau is where you will strike to in reality. The difference in reality, is that your Qi (energy) Adrenaline and yang Qi will be so high that the strike that you are used to pulling just short will now go right through the attacker's neck! Remember, the more yang Qi, the more the movement also increases. Physical and energy are linked and what your Qi does, so too does your movement. As soon as you have completed your 'defense' against his hook punch, drop both arms to your sides. This is so that you are in a more normal standing position when attacked and are able to use greater centrifugal force against his attacks. This only happens with the first three defenses though.

Your partner now throws a left hook to the right side of your face. You again swivel, this time 90 degrees on your heels to your right slamming his left 'Neigwan' with your

right palm while striking into his left ST 9 point with your left knife edge. No need for a photo here as is it the exact opposite of what you have just done.

He again throws a right hook and you respond in exactly the same way by swivelling to your left on your heels slamming his right 'Neigwan' with your left palm and his right ST 9 with your left palm.

'Block To The Right'

Your partner now throws a low hook punch aimed at your right lower rib area. You have not lowered your hands to your side as you did for the upper hook punch. In defense, you swivel to your right on both heels just as before. Your left arm does a downward arc moving with the centrifugal force of the swivel movement to your right. Your left forearm slams his left forearm while your right hammer palm drops straight down with great force onto the top of his left forearm. You must be sure that you do not attempt to go out and get his arm though as you will allow his attack through. All you do is to strike your own right palm down on top of your own left forearm at around CO 10. **(Figure No. 1). (Photo No. 46) & (Photo No. 47).** 46 shows how the palm touches your own arm while 47 shows the application. Notice again that the eyes are looking out of the left corners while the head is pointing to the NE.

ST 5

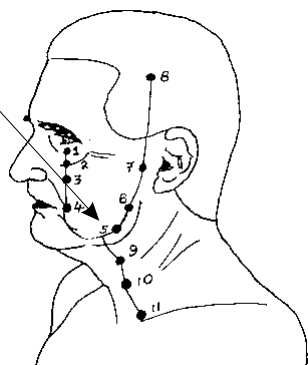


Figure number 5

'P'eng'

This is one of the 'one hand clapping' movements. You must perform this application so explosively that the sound of your left palm closing must be heard. There is a 'left, right, left shake of your waist and you will make contact on the turn to the right.



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Taking his left wrist with your right palm, bounce forward with your left foot turning your waist violently to your left which will cause your left back-fist to be thrown out into the left side of his face to the mind point just near the jaw or to ST 5 point which is an equally good knock out point. (Figure No. 5). Your right palm, using the same fa-jing generated power, jerks his left arm downwards violently. Be careful in

training as this move alone can cause knock out done correctly by the action of the neck chinking the brain stem. This also has the effect of turning his body slightly

so that the left side of his face is easily accessible. (Photo No. 48). The power for this and all back fists comes from the backward movement and not from the forward movement. The turning to the right is so explosive that your loose wrist is dragged back, thus thrusting out your fist in a snapping type of motion, just like a whip.

'Block Left'

Your partner now throws another low hook to your right rib area. You step back with your left foot while swiveling on your right heel to your left. Your right forearm slams his arm as your left palm slams down on top of his forearm in exactly the same manner that you have just done only in reverse. (Photo No. 49). Remember that the eyes are looking out of the corners to the North although your body is pointing to the N.W. NB: In both of these 'blocks' be sure that you strike your Own arm, do not go out to strike his arm as you will miss his attack, it will slip right through the opening caused because you went out to get it!

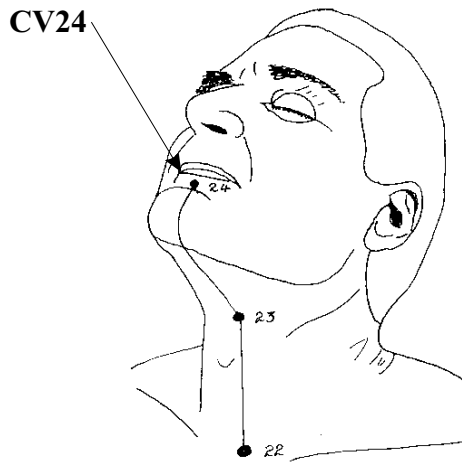


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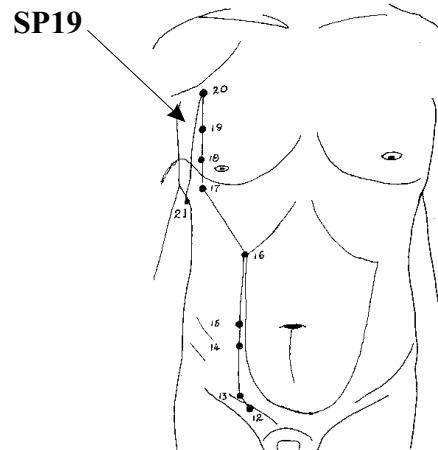


Figure number 7



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‘Double P’eng’

You again ‘bounce step’ forward with your right foot turning your waist firstly to the right, then back to the left and then to center. Your right palm attacks to the indentation between his bottom lip and his chin at a point called CV 24. (Conceptor Vessel Point No. 24). (Figure No. 6). This is a vertical back-fist using the whipping action of the waist for its power. The left

palm also has something to do in the way of a ‘set up’ strike along the inside of his left arm and ending up at a point called SP 19, (Spleen Point No. 19), (Figure No. 7). This strike by virtue of the fact that the left palm is closer to him to begin with will strike slightly before the back-fist. It must be just as violent as the back-fist as it is meant to rub the meridians on the inside of his right forearm backwards along the arm, thus adding Qi to the CV 24 point which is what we want to happen in this instance. (Photo No. 50).

Lu

Lu, or ‘roll back’ also has dim-mak strikes. From the previous position, again swivel on your left heel bringing your right foot back. Swivel to your right to the N.E. This is in retaliation to your partner’s right low hook. Your left palm slams down onto a point called CO 12 (Colon Point No. 12). (Figure No. 1). (Photo No. 51). Your left palm continues down his arm to end up crossing your own right

wrist as shown. (Photo No. 52). The right arm is there to stop his attack slipping under your arm to strike you.

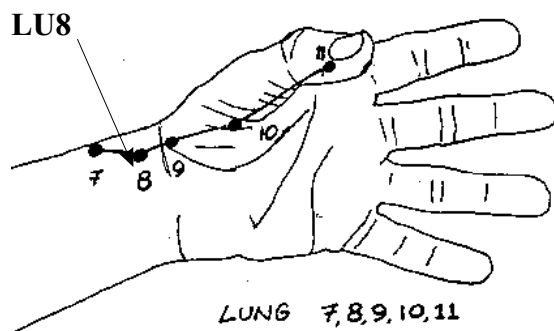


Figure number 8

Lu: Left

The ending posture here is the opposite of the last one. However, it has a different application. As you begin to swivel over to your left on your both heels, you load your

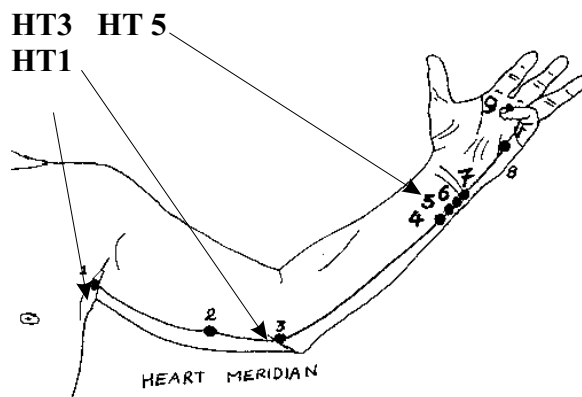


Figure number 9

both arms exactly as they are with the right palm pointing down and the left pointing up. **(Photo No. 53)**. This is in retaliation to his left low hook. As you arrive to your left, you shoot your both palms outward to attack his right wrist. This is a very powerful set up point strike and can even drop him given the correct points. You are aiming at Neigwan, and heart and lung points on his wrist. LU 8 & HT 5. **(Figures 8 & 9)** respectively. These points are very good Qi drainage points and are often used when grabbing the wrists to drain before a strike. **(Photo No. 54)**.

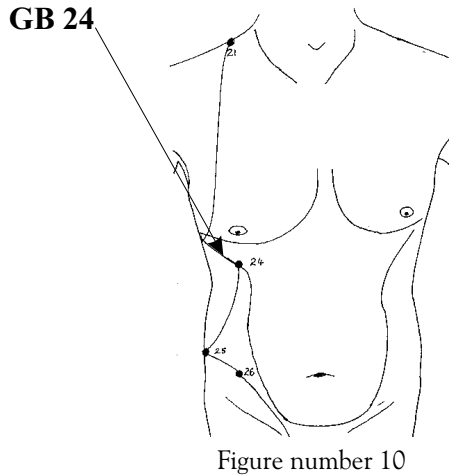


Figure number 10

Chee

This is an extremely powerful strike as it uses the power of both arms and chest. From the last posture, bounce forward with your right foot turning your waist to the N while striking him just under the nipple at GB 24 point. **(Figure 10)**. **(Photo No. 55)**.

Arn: Arn has

three techniques.

Swivel on your left heel to your right bringing your right foot back. Your right palm hooks his left straight at Neigwan while your left palm strikes to HT 3 point. (Heart Point No. 3). **(Figure No. 9)** **(Photo No. 56)**. This with the next attacking method only takes a split second! Change step forward with your left foot as your left palm flicks over to strike him into CV 23,



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(Conceptor Vessel Point No. 23). **(Figure No. 12)**. **(Photo No. 57)**.

Now you do this same technique another two times. Against his right straight, you swivel on your right heel to your left as you bring your left foot back and hook his left wrist at Neigwan with your left palm and strike to his HT 3

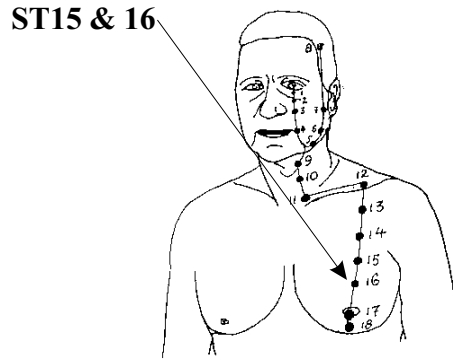


Figure number 11

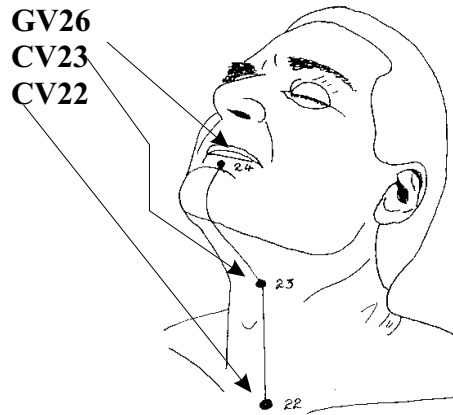


Figure number 12

point with your right palm. **(Photo No. 58)**. Bounce quickly forward with your right foot and attack to his CV 23 point again with your right fist. Note: As the fist makes contact because of the configuration as you turn it from up to down, it will have an upward effect on the point. This is the correct direction for this strike. **(Photo No. 59)**.

Again in retaliation to his left straight, you swivel on your left heel and bring your right foot back as you hook his left Neigwan with your right palm and strike his HT 3 with your left exactly the same way that you did before. **(Photo number 60)**. Step forward with your left foot and strike his CV 23 with your left fist. **(Photo No. 61)**.



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Arn 2

From the previous posture, again swivel on your right heel bringing your left foot back. As you do this in retaliation to his right straight, hook his right Neigwan again with your left palm and strike into his CV 22 point, (Conceptor Vessel No. 22), (**Figure No. 12**), (**Photo No. 62**). This is a very dangerous point so it should never be struck even lightly in practice! Use the one knuckle punch for this strike.

Now, swivel on both heels over to your right as your left palm violently flicks his right arm over to your right to be grabbed by your right palm. (**Photo No. 63**). Your thumb now digs into his HT 5 point on his wrist thus draining his Qi and lifting his arm thus opening his rib area. (**Photo No. 64**). Step forward with your left foot and using the loading of your waist, strike his rib area with your left back-palm. (**Photo No. 65**).

He again attacks with a straight left, this time it is slightly different in the stepping. Rather than bringing your foot back as you sit back, you simply sit back and hook his left Neigwan with your right palm. (**Photo No. 66**). Now, as you flick his arm over to be grabbed by your left palm, you bring your left foot back and swivel to your left, again taking his arm up high and attacking to HT 5. (**Photo No. 67**). Step forward with your right foot and again attack using the power of your waist turning to your right to his rib area. (**Photo No. 68**).

Arn 3

As your partner now goes to choke you with both hands, you bring your right foot back to the left. This is not a swivel change step. Opening up both of your palms inside of his both arms thus pulling him forward using his forward motion, your body will have turned to your right slightly thus loading your head! As he is being pulled forward you turn your body violently to your left and strike him in the temple with the left side of your forehead.



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Note: Never strike anyone using the centerline of your head! **(Photo No. 69).**



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From the previous posture, step forward with your left foot and slam both sides of his pectoral muscles in as spiral manner with both of your palms. The right palm should twist clockwise while the left is the reciprocal. You are striking death points of ST 15 and 16, (Stomach Points 15 & 16). **(Figure 11).** **(Photo No. 70).**

Fishes in Eight

From the last posture, your partner now has something to do other than just throwing punches. As you attack him with 'Arm' his left arm will 'P'eng' upward to block your arms upward. **(Photo No. 71).** He now tries to attack your left armpit at HT 1, (Heart point No. 1) **(Figure No. 9).**

In defense of this, bring your left foot back swivelling to your left as your right palm strikes down onto your own

upper forearm thus defeating his attack. **(Photo No. 72).** Immediately, you hook your right palm around his right



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wrist or forearm and swivelling violently to your right on your heels throw his arm over to your right. **(Photo No. 73).** Bounce step forward with your left foot as your waist turns to your left thus adding the power for a knife edge strike to his temple area. **(Photo No. 74).**

Fishes in Eight (Right)

Your partner now attacks with his left fist to your right armpit (HT 1). This time the stepping is slightly different. You sit back first, striking your left palm down onto your upper right forearm thus avoiding his attack. **(Photo No. 75).** Now, as you bring your left foot back and swivel to your left, you use that power gained from the movement to violently throw his left arm over to your left. **(Photo No. 76).** Again bounce forward with your left foot

attacking his left temple with your right knife edge strike. (Photo No. 77).



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Single Whip (The Hook)

We have a number of different applications for single whip. From the previous posture, your partner attacks low



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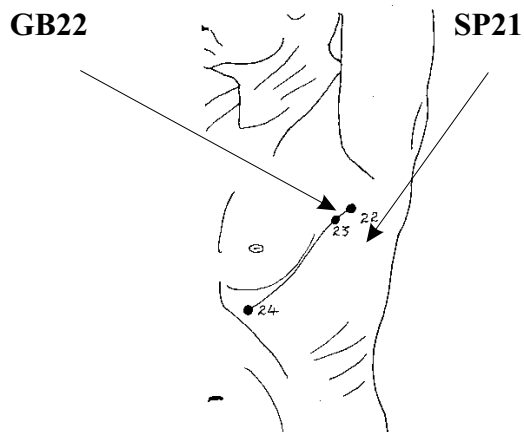


Figure number 14

with his right hook to your rib area. Sit back on your left foot and slam his forearm at CO 10 using the hooked palm shape. (Photo No. 78). When held correctly, this palm is a formidable weapon. It inflicts much pain on the area thus draining Qi. Now, as you swivel and bring your right foot back to your right, you violently thrust his right arm over to your right. Bouncing forward with your left foot, the knuckles of your right hooked palm strike violently downward below his armpit covering an area of about six inches striking at such points as GB 22 and SP 21, both very important Qi drainage points. (Figure No. 14).

Note that because of the way this strike is used you will not damage your wrist. If for instance the direction of this strike was straight in and not aimed downward, you would damage your wrist. But because of the way in which we do this strike there is absolutely no danger of this and it is a



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very powerful strike. (Photo No. 79).

Single Whip (The Hook)

As he throws a right straight to your head, slam his right



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Single Whip (The Hook)

Your partner now attacks with a left straight to your head. Your right 'hook' slams into his left 'Neigwan' as you sit back onto your right foot. (Photo No. 80). You must now very quickly hook your right hook over the top of his left wrist. (Photo No. 81). Swivel to your left bringing your left foot back as you do this and thrust his left arm violently over to your left. Now bounce forward with your right foot attacking to his SI 11 point. (Small Intestine point No. 11) in the center of his scapular. (Figure No. 15). (Photo No. 82). This will cause great local pain as well as energy drainage causing weakness in his upper body.

wrist upward with your right hook bringing your right foot back to your left. This is not a swivel step. (Photo No. 83). Wrap your right hook around his wrist as your left palm moves (loads) up and out to your left to be over his right elbow. Your left foot has also taken a step forward. You must also move your body slightly in towards the attacker so that he has no chance of escaping. And also so that you can use your belly as part of this technique to trap his wrist. (Photo No. 84). Close everything up, so that his wrist is locked into position against your belly. His fingers should be as in (Photo No. 85). Your left hand has turned upward and is breaking his elbow as you put pressure onto it using your body. (Photo No. 86).



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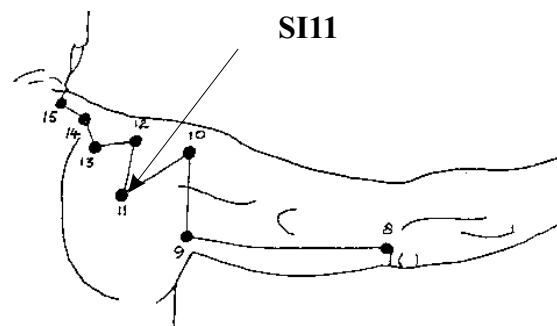


Figure number 15

The above method is one of the most difficult but if you can get it, all of your other techniques will be enhanced as it is teaching you how to move your body in accordance with what the opponent is doing to you. If you just can't get it, or he keeps escaping, then you are only using your arms and hands and not making use of the whole body in the technique. You should be able to either break his

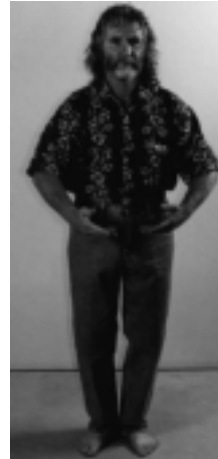
elbow or his wrist depending upon the way you turn your waist.



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Single Whip (Palm)

Another straight left to your head. You again, slam his left wrist upward with your right hook just as before. Again, hook your right hook over the top of his wrist and swivelling to your left as you bring your left foot back, thrust his arm again over to your left. This time however, take a right step forward and attack with your right palm as your left arm straightens out to the rear holding the typical single whip hook. Attack to his 'power band' just at the outer edge of his left scapular. This has the effect of destroying the upper body power. **(Photo No. 87).**

Single Whip (Palm)

This time, it is slightly different. Against his right straight to your head, sit back and slam his right Neigwan point with your left palm. Be careful in training as this strike can cause real damage to his energy system as it is so powerful! **(Photo No. 88).** Immediately without stopping, hook your right fingers over his wrist and bringing your right foot back, swivel over to your right thrusting his arm violently to your right. Notice that your left palm is loaded ready for the strike. **(Photo No. 89).** Bounce forward with your left foot and attack to his left scapular with your left palm as your right hook is thrust out to your rear. This is important as it gives you great power with only one hand by stopping the 'yang' Qi from coming back via your right arm as it is locked (tense) and therefore blocks the Qi. This causes the Qi to be routed through your right foot thus causing what is called the macro-cosmic orbit of Qi which is much more powerful. **(Photo No. 90).**

Single Whip (Palm)

Now you perform that exact same method only on the opposite side. So he attacks with a left straight, you sit

back onto your right foot and slam his left Neigwan with your left palm. Hook your left palm over the top of his left wrist and bringing your left foot back, swivel to your left violently throwing his left arm over to your left. Your right palm now attacks to his scapular as your left palm is thrust out to your rear with the hand held in the hook position. **(Photo No. 91).**

Finish

From the last single whip posture, sit back onto your left foot bringing both of your palms down in front of you facing upward. **(Photo No. 92).** Raise both palms out to your sides as you inhale and lift your right foot to bring it back equal to your left. Bring both feet together 90 degrees apart as your palms continue that circle and push down to in front of you. **(Photo No. 93).**

There are literally hundreds of training methods in the internal Gung-fu. Here in this chapter, I have presented some of those that you will get great benefit from in your fighting ability as well as your daily life.

CHAPTER TWO

Fighting Methods



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In this chapter, I will present some of the greatest fighting methods ever invented. They are deadly and effective and teach you about body movement, timing, balance and co-ordination. They teach you how to conserve your own energy in a fighting situation and to finish the fight with only one or two methods.

You will notice that each of these fighting methods has within it, many singular deadly methods which can be used by themselves, or combined with others from each of these first five fighting methods. They have been designed so that if you only ever learn these five methods, they are all you will ever need. The reason is that the people of genius who invented them, worked out what methods you would have to learn to represent every conceivable fighting situation. So, although you may not for instance use a back spinning kick, the body movement is learned for such a kick. These five methods have within them every situation that you would be likely to encounter.

They will seem strange at first as most of them come from the internal martial art of Bagwazhang. Bagwazhang is one of the most difficult for Westerners to understand simply because Bagwa makes use of purely natural and flowing body movement which the average Western mind has never been taught to use, or rather we have been taught that we must move differently to how we moved when we were small children. Why is it that when someone takes up a martial art, they think that because they are doing something that is different, that they must turn it into something that is totally unnatural? We have to be seen to be doing a martial art. So we move differently to what our body wants us to. And in doing so, we lose all that is spontaneous and illogical. Nature is illogical, so we too should move in an illogical manner and we should defend ourselves in an illogical manner. Fighting happens

illogically and you cannot fight someone who is illogical with logical movements.

So, these five methods teach us to move naturally and flowingly, to move illogically and to adjust our body and method of defense to that which our opponent is doing to us. The five methods are collectively called ‘Bagwazhang Snake Hands’.

SNAKE HANDS

Method No. 1

You stand with your left foot forward holding your hands in the typical Bagwa manner, (Photo No. 94). Your partner throws a right straight to your head. It is important that you have the correct distancing so that your partner can make contact with you, or he should step in to strike you. It is very important here that you do not react with only movements from your arms! You must use your waist to cause the movement to happen with the hands staying in your center at all times.

You turn your waist to your right as you take a half step to your left diagonally and forward. Begin to move your weight slightly forward causing your left palm to slam his right CO 10 point. As this is happening, your right palm is moving up underneath your left palm in a kind of rainbow shape. I.e. the trajectory that your palms will make is like a rainbow shape. (Photo No. 95).

As your left palm controls his right arm, your right fingers will poke into his eyes. You should also drag your right foot up to make a shoulder width stance. (Photo No. 96).



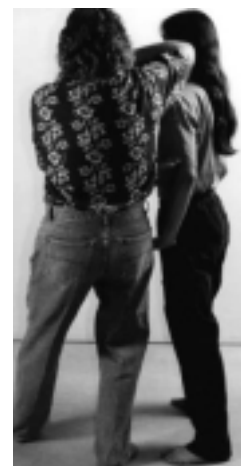
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All of the above should have happened on a count of 'one'. Your waist should also have turned back to your left thus giving you the waist power for the eye strike. The whole movement is so explosive that the waist has only done a right then left fa-jing shake.

Warning! In training be very careful with this method as you will be surprised at how quickly and how powerfully your fingers will be in his eyes. Next, you will have re-loaded to your right because of the re-bounce from the previous move so that you can now attack instantly with your right elbow into his GB 3 point. This is an extremely dangerous movement! (Photo No. 96A).

Turning your left foot to your right, then swivelling on both heels so that you will end up facing in the same direction as your attacker, use the power of that movement to thrust your left palm out across his neck as your right palm controls his left wrist to cause his elbow to break. You have struck at his ST 9 points on his neck. (Photo No. 97). In the above method there are many components of

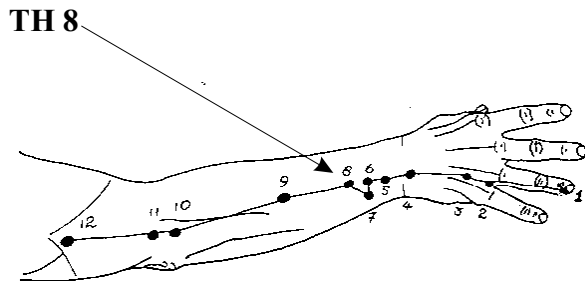


Figure number 16

self-defense. The whole technique teaches you much about body mechanics. If there is any part that you cannot quite get the power for, or the smoothness for then you are doing something wrong and must work at it until it is natural.

Method No. 2

This method begins like the last method but is a little more complicated and you will realize why Bagwazhang is often called 'The Art of Over-kill'.

Begin in the same manner as in No. 1 by slamming his right straight attack with your left palm as your right one is coming up underneath it. However, this time, rather than bringing the right fingers straight through to his eyes, you must violently slam your right palm down onto his TH 8 point, mid forearm. (Triple Heater Point No. 8) (Figure No. 16). This should be a slapping motion generated again by the waist. As your waist turns back to your left, your right palm bounces off his forearm and strikes his right temple (GB 3, Gall bladder point No. 3). You must extend your right PC 8 point (Pericardium Point No. 8, or Laugung) by stretching your palm upon impact. Laugung is the point where the Qi is said to emanate from. (Photo No. 98).

Notice that the left palm is controlling his right arm just below his elbow. Now, with a powerful and quick left, right left shake of your waist, your left palm hooks over his forearm and using that waist power, violently throws his arm over to your left thus exposing the left side of his face. Your right palm is also thrown out to your left ready to strike his left GB 3 point using the back of your palm. This is the posture in Taijiquan known as "Stork Spreads Wings". (Photo No. 99). This is a death point strike so be careful.



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Continuing, we have another move from Taijiquan called “Sleeve Dancing Like Plum Blossoms”. You jump. Your left foot is lifted first of all and brought back to where your right foot was. As it is beginning to come down, your right foot is lifted up and is placed down on a plane where your left foot was. So the timing is ‘one Two .. Three’ where the left foot is two and the right foot is three beats. As your right foot touches the ground and your weight is shifted to it as it touches, using the power of the movement, your right elbow attacks to his GB 12 point. (Gall bladder point No. 12) **(Figure No. 17)**. This is an extremely dangerous point and you gain so much power and motion from this technique that you have to be very careful in training not to come anywhere near your partner with this strike! **(Photo No. 100)**.

Method No. 3

This method is relatively shorter, however, it teaches much more than the movement suggests. This one teaches co-ordination of hand and foot and how to move your hands independently of what the feet are doing.

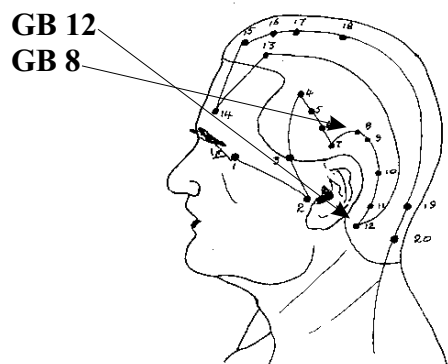


Figure number 17

With your left foot forward, your partner throws a left straight to your head. You ‘cross step’ with your left foot and simultaneously block his attack with your left palm which then slips upward to strike into his eyes. **(Photo No. 101)**. Swivel on the ball of your left foot bringing your right foot right around to kick into the back of his left leg just below the knee as your right palm attacks to the left side of his neck to SI 16 (Small Intestine Point No. 16) **(Figure No. 18.) (Photo No. 102)**. Your left leg continues with that momentum to place down to the front. You now spin around using the typical Bagwa outside turn on both heels to face in the opposite direction. **(Photo No. 103)**.

Method No. 4

Your partner attacks with perhaps a two handed attack to your head. Both palms immediately rise to protect automatically. This is one of those ways that we are able to turn a yin defensive mode into a yang offensive mode. **(Photo No. 104)**. Your right fingers now jab into his eyes followed quickly by the fingers of your left palm also into his eyes. **(Photo No. 105)**. Using the power of your waist in fa-jing mode, that momentum continues with your

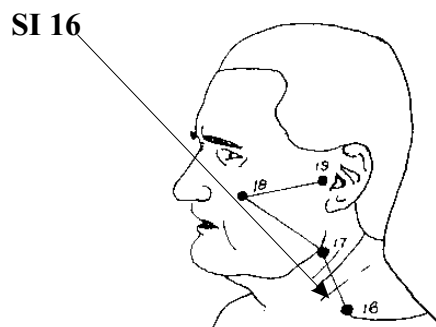


Figure number 18



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waist turning back to your left thrusting your right knife-edge into his GV 26 point. Figure No. 12. This causes great nervous damage to the whole system. **(Photo No. 106)**. However, we do not stop there, as the momentum continues with the waist turning back to your right thrusting your left knife-edge into his CV 24 point. Figure No. 12. **(Photo No. 107)**. Continuing, your right elbow which was loaded with the last movement, attacks using a left waist turn to his ST 9 point. **(Photo No. 108)**.

To finish, your waist now explodes back to your right as both palms attack to the side of his head and neck. The right palm to GB 3 (temple) while the left is to ST 9 and 10. **(Photo No. 109)**.

It must be stressed that although the above method has many movements, the whole thing only takes around one second to execute! This is because of fa-jing.

This method involves nerve strikes as well as dim-mak strikes. He attacks with a right straight. Your left palm strikes his arm at upper forearm thus defeating his attack. You must move your body by taking a left step to your left and forward as you do this. Your left palm continues, slipping up to the side of his jaw at ST 5 point, which is a classic knock out point. **(Photo No. 110)**. Step to your right across your right foot with your left foot as your left palm cuts down across his biceps thus causing a nerve strike which will take out his whole arm. **(Photo No. 111)**. Your right foot now moves to the front as your left hand cuts his arm out to your left thus turning him as your right snake fingers attack to his eyes. **(Photo No. 112)**. Using the rebound from the last fa-jing movement, your right palm strikes to his GV 26 point with its knife-edge. This is called 'snake turns its head'. **(Photo No. 113)**. This also happens in one second.

Method No. 5



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The Mother Applications from Taijiquan

In this next section, I will take you through the most deadly dim-mak methods ever invented and presented here for the first time ever. The deadly 'mother applications' from Small San-Sau.

Remember the training method of Small San-Sau presented in Chapter One? OK, these methods follow that routine. However, you must never put the mother applications with the small san-sau, keep them separate. There applications happen after each of the Small San-Sau techniques has finished but you do them separately to S.S.S. So for instance, after the first technique from Small San-Sau where you have blocked his right hook punch and have struck into his neck at ST 9, you will now perform 3 deadly methods as the first of the 'mother applications'. Each of the mother applications has three parts that happen one after the other in a matter of one second or two.



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Method No. 1

Begin with your partner's right hook punch. Just as in the Small San-Sau, swivel on your heels and slam his right Neigwan point with your left palm as your right knife edge strikes in to ST 9 on his right side. (Photo No. 114). This first strike is not part of the mother application. I am only including it here to show how it comes out of the Small San-Sau.

The rebound from this strike will cause your right arm to load ready for a very deadly elbow strike to his CV 22 point. (Photo No. 115). Your right palm will load because of the elbow action. As your waist turns back to your right, your right knife-edge palm will again strike this time into SI 16. (Photo No. 116). Wrap your right palm and forearm around his neck and move your body in to him thus turning his head sideways. Your left hand moves his right arm upwards thus increasing the pressure on his neck. (Photo No. 117). At this point you could easily lean backwards to break his neck. Now your left knife-edge applies pressure to the other side of his neck to form a 'V' shape from his Adam's apple out on both sides. All you have to do now is to apply pressure to the both sides of his neck to cause him to black out by stopping the blood flow to his brain. In training, you must be very careful with this method. Should you wish to see if you are doing it correctly, just apply a little pressure and ask your partner to tap your thigh when he feels a 'rush' to the head! You should not take it any further than this. (Photo No. 118). Be sure that your left palm is locked in under his chin so that he cannot escape.

From the initial right palm strike, you should be able to perform the whole routine in less than one second. But be very careful when trying to do it at speed! In fact, I would advise that you do not do it at speed until you are very sure

that you can control the built up energy that comes with all of these methods!



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Method No. 2

From now on, I will only include the 'Mother application' and only say where it continues from in the small San-Sau. This application continues on from 'P'eng' Photo No. 48 in Chapter one.

Using the re-bounce from the back-fist, your left palm will load. Using the power of your waist in fa-jing mode, and using the back of your palm, whip your back-palm into his neurological shutdown points on the side of his face taking in part of his jaw and part of his neck. **(Photo No. 119)**. A neurological shutdown is a human-only phenomenon that happens when parts of the face and neck are slapped violently in a whipping motion. There are three N.S. areas of the body. No. 1 is the area that we are using in this technique, the jaw and part of the neck. If you

place your palm onto the side of the face so that your ring finger lies just under the jaw line, then you have it. The second N.S. area is that area that takes in part of the upper part of the eye bone, the eye and the lower part of the eye including the upper cheekbone. The third N.S. area is the back of the neck with palm cupped to either side.



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A N.S. happens when the brain does not know what is happening to the system as it thinks that something



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dire has happened and shuts the nervous system down temporarily until it works out what has happened. So the body falls down.

Now turn your palm over so that the palm side is on his neck and snake your left palm around the back of his neck pulling it forward as your right 'tiger paw' fist strikes into CV 22 point. The longest finger knuckle strikes into the point. This is an extreme death point strike! **(Photo No. 120)**.

The third part of No. 2 involves much the same as the ending of No. 1 only this time instead of just squeezing the both sides of the neck, you strike with your right palm. So your left palm now snakes all the way around his neck locking your left palm under his chin so that he cannot escape. Your right knife edge will now strike across his carotid sinus or ST 9 point. **(Photo No. 121)**. Again, this whole technique has taken only one or two seconds.

Method No. 3

From Photo No. 50 in the last chapter, 'Double P'eng' turn your body to your left. This is important rather than only moving your arm to the left. As you do this, your left palm will control his right wrist with your palm facing away from you. This is important to prevent his arm from slipping out of the next lock. The back of your right palm will almost at the same time, slam down onto just above the crease of the inside of his elbow to LU 5 point. (Lung Point No. 5) which is a classic qi drainage point strike and consequently a knock out strike. You have so much power with this strike, that you will probably cause a knock out from his brain stem kinking. **(Photo No. 122)**.

This method is difficult and it is meant to be. If you can sort of get this one working fairly smoothly and quickly

then all of the techniques that come from this method will work even better.



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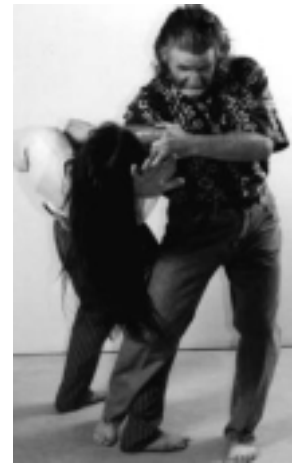
Turn your right palm over and bend your palm across the inside of his elbow which was bent from the power of the last strike. Now, using fa-jing, violently jerk his elbow towards you as your left palm pushes his wrist away from you, thus breaking his shoulder or in the least dislocating it. **(Photo No. 123)**. Be really Careful with this method as you can cause damage really easily as it does not take much pressure to dislocate the shoulder.

Now you have to manoeuvre your own body around his right arm as you slide your right palm under his right elbow. This trains you in moving your body and not only your arms to suite the situation. As you do this, you should take a left step forward to position yourself forward for the next couple of movements. **(Photo No. 124)**.

Now, snake your right palm up under his right arm to strike him at ST 9 with your right knife-edge as your left



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palm comes over the top to cover his elbow. **(Photo No. 125)**. Your right foot has also taken a step forward to be behind his right knee with the back of your right knee touching the side of his right knee. Notice also that your right heel is off the ground. **(Photo No. 126)**.

Your right palm now slams down onto ST 12 Point. (Stomach Point No. 12). In Dim-Mak, this strike takes the will to fight away, apart from breaking his clavicle. As this happens, your right knee will straighten thus throwing his right leg upward to take him down. **(Photo No. 127)**. You swing him around so that he will land 90 degrees from his initial position with your right fingers poking into his eyes, your right knee drops onto gall bladder points just above his groin and your left palm is still controlling his right wrist. **(Photo No. 128)**.

Again, this whole technique should only take a couple of seconds. Try to get it done as smoothly as possible with your partner helping you so that he is not hurt.

Method No. 4.

From the posture in the Small San-Sau called "Chee" or 'Squeeze', (Go back to Photo No. 55 in the previous chapter), use that power from the rebound to load your right elbow to your right keeping in mind that this next whole method only takes a split second to execute. Now attack with you right elbow to the point on the attacker's left side called, GB 24 (Gallbladder point No.



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24). It will be struck straight in. **(Photo No. 129)** Using the momentum and rebound from that last strike, your left one knuckle punch will now attack to another death point called CV 14 which is instant death all by itself! **(Photo No. 130).**

A Warning:

I am in contact with many medical associations around the world and as new medical stuff is discovered, I then look into what dim-mak has to say about it and correlate it all with reference to dim-mak.

For years people from all walks of life and in varying states of fitness and health have been dropping dead from for instance receiving some kind of strike to the heart and this has baffled the medical scientific community for years as many of these recipients have had no health problems, but still die from what is often a light tap to the heart! The reason from dim-mak has always been that quite often the recipient has been struck at exactly 12 noon when the heart meridian and heart muscle were activated with Qi. This is especially true for the point called CV 14. This is the time for the heart to be activated between 11 a.m. and 1 p.m. However, there were cases when people also died instantly from a whack in the chest at other times in the day. Medical experts were mystified as these strikes should not normally stop the heart beating.

So now we have the following from the **“New England Journal of Medicine**, Vol 338, No. 25 June 1998.

“Mathew Messing, 16 was playing ice hockey in Quincy, MA one evening in 1995 when an opponent intercepted him with a routine bump to the chest. He collapsed on the ice and died instantly. The incident along with nearly 70 others reported in recent years, had baffled doctors. In each case, they found no injury to the heart and no previous heart condition in the victims. Now the

explanation for the rare daeths, which go by the medical name of commotio cordis (concussion of the heart), may have been found. Dr. Gregory Curfman and others suggest that the deaths result from an unusual conjunction of events. When the heart is beating, there is a fleeting moment about one hundredth of a second when the electrical rhythm is resetting, so to speak, just before the beat. During that moment, if a moderate blow is directed to exactly the spot on the chest above the heart, (CV 17, CV 14 or ST 15 and 16), the electrical rhythm breaks and the heart stops beating, fibrillating ineffectively. If the blow is too strong or too weak, or the timing is a few milliseconds off, death is averted!”

Continuing:

Using the momentum and power from the last attack to CV 14, your right elbow will again load using that rebound to the right and strike up into the death point called LIV 14 in an angled direction 45 degrees upward and across his body. **(Photo No. 131).** Each of the above points is a death point in itself, however, when put together in the combination above, you would have to be really serious about using it!

Method No. 5.

From the posture called ‘Arn’ (See Photo No. 61 in the previous chapter), we now use what is called the ‘vibrating palm, or fist’. Still using the one knuckle punch from the previous method and using the rebound momentum from that method, your left one knuckle punch will now lower to strike into CV 22 (pit of the neck). It would be impossible to teach the vibrating palm in a book however, so I will only explain what is happening. In an instant, your whole palm vibrates at a high frequency striking three times into CV 22 thus upsetting the whole energy rhythm of the body. Do not try to punch three times as this will not work, it must be only a

vibration of the palm and looks like only one strike. **(Photo No. 132).** The next move uses what is called the ‘Ox-tongue’ palm or ‘percussion palm’ from Bagwa. The right hand is cupped with all fingers including the thumb close together and concave. Using the momentum gained from the previous method, the right cupped palm will now strike into the left side of his neck. Notice that the palm fits nicely into the whole side



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of the neck. This in itself will cause great Qi disruption and even death as it takes out the whole Qi system of the body as well as the nervous system, the brain shuts down because it does not know what is happening. This is in fact how many of those evangelists do their pushing over thing at rallies. Notice that they will often grab the side of the neck just before they slap the 'middle eye' point on the forehead! **(Photo No. 133)**. This movement must be performed a split second before the next one which will be to the forehead, just the same way that the evangelists do it. Using the shaking of your waist to gain the momentum from the last strike, your left palm now slaps into the forehead just between the eyebrows. You must however, expand your palm so that the centre of the palm is extended outward. This extends the point in your palm known as 'Laungung" or PC 8 which is said to be the point in the palm where the Qi emanates from. **(Photo No. 134)**. The above combination will cause great energy disruption to the whole body, so much so that death is either instant or will happen soon.

Method No. 6.

This is also part of the series called 'Arn' and begins where we left off the small San-Sau at Photo No. 62. Your right one knuckle punch has just struck to CV 22.

Using the momentum from that last movement, your right back-palm will strike violently up under his chin and neck thus forcing his head back and causing great physical disruption. **(Photo No. 135)**. Using that same momentum, instantly slam your right palm down onto his ST 12 point. This point when struck in this way takes the will to fight away and also breaks the clavicle. **(Photo No. 136)**. Your right palm immediately grabs around the back of his neck and wrenches his head and neck forward thus causing the brain stem to kink which will cause a knock out. **(Photo No. 137)**. As he neck is coming forward, your right elbow which has been loaded because of the previous movement, will now strike into his CV 22 point. **(Photo No. 138)**.



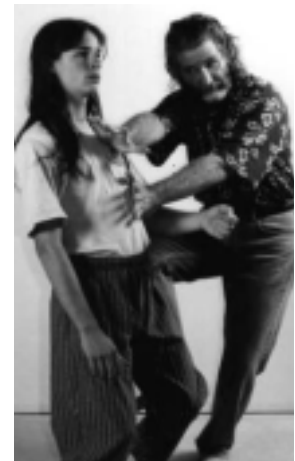
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Method No. 7

This is still part of the posture called 'Arn' and begins from where we left off the Small San-sau at Photo No. 68. You have struck to his ribs using the back of your right palm. Immediately after striking with your right palm, you will step with your right foot to slightly behind the attacker and using the tremendous power generated by the last movement, slam him into his lower abdomen with your left palm. **Photo No. 139**). To Liv 13 or GB 24.

Now, take a small step with your right foot forward so that you are further behind the attacker and swivelling on your both heels to gain great power, strike him into the Kidney region with your right palm. **(Photo No. 140)**. You further adjust your left foot so that you can execute the next movement of striking with both palms. Your right palm

will strike to ST 15 and 16 while your left will strike to GB 24 and your right foot will attack to KD 10 behind his knee. **(Photo No. 141)**. **(KD 10 is Figure No. 19)**. This series of movements is traditionally called the 'Water' attack as each movement attacks to kidneys causing renal failure and death.

Method No. 8.

This is also part of the 'Arn' posture from Small San-Sau and begins from the double strike to the chest, Photo No. 70.

The vagus nerve is that nerve whose responsibility it is to control the heart rate by slowing it down or stopping it. This is how we are able to cause knock outs easily by striking to ST 9 which is right over the top of the carotid sinus which sends signals via the vagus nerve to the cardio-inhibitory centre in the brain which in turn sends signals to the heart via the vagus nerve. The point where the vagus nerve is easiest to get at is in a line from behind the ear down to ST 11 point in the 'Clavicle Notch' right at the neck end of the collar bone.

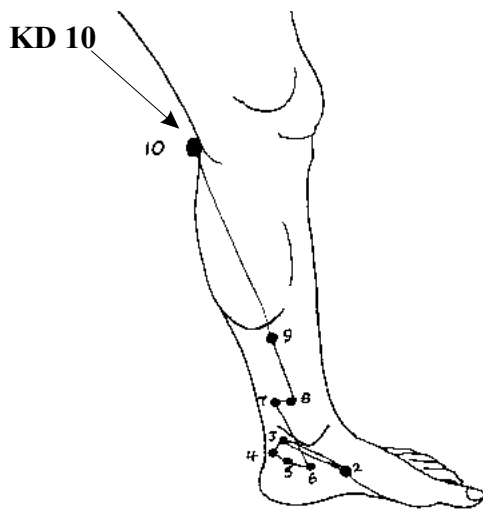


Figure number 19

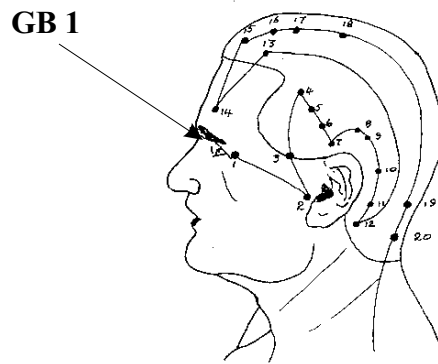


Figure number 20



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So now, your both palms will slice down in turn along that line of the vagus nerve thus causing the heart to lose its rhythm causing death! Your right palm will strike first followed by the left. (Photos 142 and 143).

The momentum of this movement will now be used in the next movement which involves using the 'Single Whip' hook, the back of which is thrust into both ST 9 points. (Photo No. 144). The right hook will strike slightly before the left. This will not only attack ST 9 but also ST 10 and many other neck points.

As soon as your right palm has attacked his left eye, it comes back to attack his right eye corner and eye. (Photo No. 146). Again pulling his head in the opposite direction to that which the hand is traveling in.

Continuing, you now wrench his head forward as your spear fingers of your right palm attack to CV 22. (Photo No. 147). This is one of the more serious methods!

TH 12

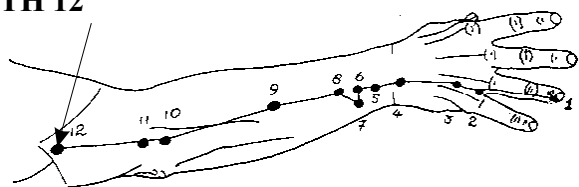


Figure number 21

Method No. 10

From the posture in the Small San-sau (Single Whip, the Hook) Photo No. 79.

Your right wrist will load so that it can strike up into the back of his upper arm into Triple Warmer points thus lifting his arm. (Photo No. 148). Using the momentum from that movement, your left one knuckle punch (palm facing up) will attack violently into HT 1 point. (Photo No. 149). You right palm now grabs his right wrist and pulls it violently toward you as your left palm attacks to TH 12 point at the back of his upper arm in the horseshoe of the triceps thus breaking his arm and damaging the

Method No. 9.

This method follows on from the Small San-sau from Photo No. 74, 'Fishes in Eight'.

Your left palm (or right if doing it on the other side which is true for all of the Mother applications, you of course do them all of both sides), will now grab his hair (or head if he does not have any hair) firstly violently jerking his head towards you then immediately away from you this again kinking the brain stem as the fingers of your right palm will violently scrape across his eyes firstly attacking to GB 1 point at the corner of his eye. Your fingers have moved in opposition to the movement of his head. (Photo No. 145). (Figure No. 20 for GB 1). This move alone will cause total confusion in his brain let alone the blindness.

GB 20

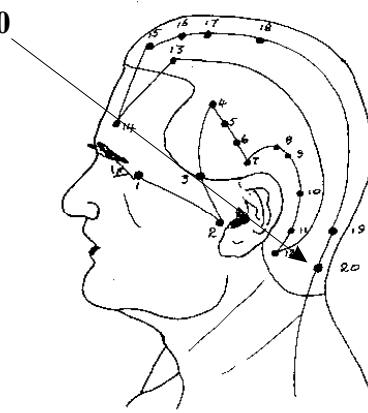


Figure number 22



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whole energy system of the body. (Photo No. 150). (TH 12 is figure No. 21).

Now, as you step firstly with your left foot then with the right foot, your left palm will swing his right arm over and down thus bringing his head down so that your right elbow can now slam down into GB 20. (Photo No. 151). (GB 20 is Figure No. 22).



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Method No. 11.

Begins from the arm lock from the Small San-Sau Photo No. 86.

From the previous move of the lock, step in with your left foot and attack with both palms, the right strikes in to his third eye point while your left will strike to the side of his face to ST 5, thus causing death or knock out. (Photo No. 152).

Grab both of he ears with both hands and violently jerk him down onto your right knee into his neck or face. (Photo No. 153).

Place your right foot down as your right elbow which has been loaded from the previous movement, strikes upward (from the front of his head to the rear) into or GV 20 point.



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(Photo No. 154). (GV 20 point is Figure No. 23).

Method No. 12.

From the 'Single Whip' posture, Photo No. 87.

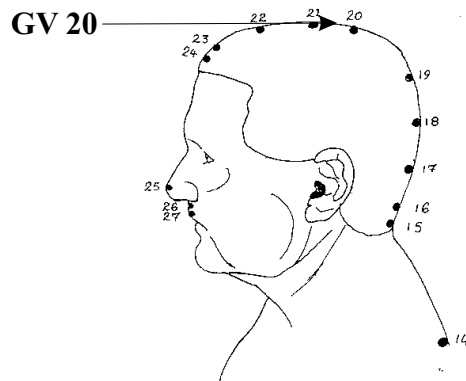


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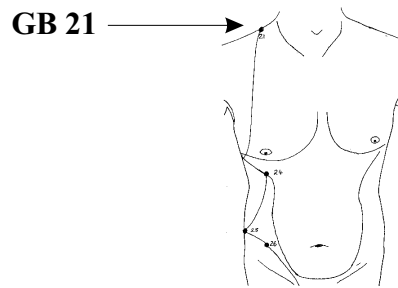


Figure number 24

Your left palm will grab his left wrist pulling it toward you as your right forearm slams down onto his left TH 12 point. (Photo No. 155). His right foot would be forward.



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Your right knife edge palm will now strike into the side of his neck using the momentum of the previous movement. You could use the deadly point called SI (Small Intestine) 16. **(Photo No. 156).**

Your right palm now slams down onto GB 21 on top of his trapezium muscle as your right foot kicks into the back of his knee. **(Photo No. 157).** (GB 21 is Figure No. 24).

As he falls, your right knife-edge palm will strike into SI 16 again. **(Photo No. 158).**

Healing Methods

Please note that the information included in chapter 3 on **Medical Taijiquan** and each chapter in the book is **for information purposes only**. It is not intended to teach people how to become a “Taijiquan Doctor,” nor it is meant that you are able to set up any kind of healing practice using the enclosed methods.

NB/. The Medical area of healing others using Taijiquan is covered in great detail in Erle Montaigne’s three video titles, “Medical Taijiquan” *MTG104, 105 and 121*.

There are two different ways that we use the Internal Martial Arts for healing. The first method is to simply do the art in order to gain the great self-healing benefits. Taijiquan is the supreme ‘self-healing’ art in that it has been invented and reinvented by generations of genius that knew about the healing properties and about the energy flows around the body.

Every move we make must use ‘Qi’ or electricity and it is Qi that heals and renews our cells. Our cells are held together by electricity. In order to make any movement, the ‘Qi’ must be present and flow to the required appendage that is making the movement. For instance, if we wish to close a door, Qi flows to the arm and palm from the Tiantien under control of the brain. However, Qi, like blood must have a pathway along which to pass. Blood has blood vessels while Qi has acupuncture meridians. These meridians can reach any part of the body supplying life-giving Qi to every organ in the body. So when we make a movement, the Qi flows along the correct pathways to get to the portion of the body that is making the movement. Along the way however, it travels through a particular meridian, for instance, the Heart Meridian, thus healing the heart. So we can use movement to cause the Qi to not only flow along the correct pathways, but also to be activated within these pathways.

When I say ‘flow’, I must clarify this. The Qi that continually flows around the body in a 24-hour period is never stagnant unless there is a problem within the body or organs. Normally it flows in just the same way that the blood flows. However, at every two-hour period, the Qi is ‘activated’ along a different meridian every two hours. Activation is caused by the meridian automatically increasing in electrical resistance so that a greater EMF (voltage) is produced over the meridian, hence the ‘activation’. So between the hours of for instance 3:00 a.m. and 5:00 a.m. the Lung Meridian is ‘activated’ causing us to want to come alive out of the ‘Yin’ period (night) and into the ‘Yang’ period, (morning). One of the best times to practice your Taijiquan is in fact between these hours.

So we have a continual flow. However, there is a holding place for an abundance of Qi that we are able to access at any time. It is called the ‘Tiantien’ about 3 inches below the navel in the center of the body. So we can also have a ‘flow’ of Qi from this area to other areas of the body. This flow must pass through the correct pathway in order to do its work. And this is where Taijiquan comes in. The generations of genius who invented Taijiquan knew about this so they set about to invent a series of movements that would send the Qi through all of the meridians and be activated in those meridians in accordance with the normal activation of Qi in a 24-hour period. They put together a series of postures that they knew would call upon Qi to be sent from the Tiantien to all parts of the body and organs via the acupuncture meridians. So when you practice your Taijiquan form, each posture will be working on a particular meridian and therefore upon a particular organ.

The chart that follows will show what each of the Taijiquan postures does in terms of self-healing. I must also add here that it is important to perform an Original Taijiquan form, not one of the newer shortened versions as these have had the most important moves and postures left out! So your Qi is trying to move in an unnatural manner when these forms are performed. Yang Cheng-fu, the father of modern Taijiquan said that to change his form any more than he changed his Father’s form would lead to disaster! Many however have changed his form even more until nowadays we have a watered down version of his once great form. It is said that Yang Cheng-fu’s form (the all slow moving form as opposed to the more energetic “Old Yang Style”), was the most that the form could be changed retaining its original integrity.

HEALING: This section deals with the Taiji healing and what it means. It’s not just a matter of doing the form and hoping for the best! And it is also not just a matter of doing the postures and knowing what each posture is meant for. There are also secondary postures to use along with the major postures when the opposite condition applies, for instance if we are using a heart posture for a heart ailment which is yin in aspect, then we would use this posture only if we were treating a yang state i.e., too much yang, too much of a sexual urge or pre ejaculation etc. If however we were treating a state that required less Yin, in the case of not enough libido etc., then we would also use the small intestine Qigong which is yang.

| ORGAN | POSTURE | STATE | CONDITION |
|-------------------------------|---|--------------|--|
| COLON | Use Grasping Bird's Tail up to push. Repeat ten times. | YANG | If treating a yin disease such as diarrhea use this Qigong only. |
| COLON | Use the Qigong for the Lungs, i.e.; fishes in eight. Go into it ten times and hold as Qigong for one minute. | YIN | Use this as well as the above if the state is Yang such as constipation. |
| LUNGS | Fishes in eight | YIN | Use by itself if a Yang condition like inflammation etc. But OK for all lung ailments. |
| LUNGS | Grasp Bird's tail as above. | YANG | Use if liquid on lungs etc. Along with the above as an adjunct to it. |
| STOMACH | Tan Pien, Digestion as static Qigong, or Wave Hands to balance the energy. | YANG | Use by itself for all stomach ailments or in particular if too little stomach activity e.g.; too yin. |
| STOMACH/SPLEEN | Horse's Mane with Wave hands. | YIN | Use with the main one of Tan Pien if too yang activity in the stomach. Heartburn etc. |
| LIVER/GALL BLADDER | Lift Hands as static Qigong | YIN | Use by itself for all liver ailments but in particular if too angry, red face etc. i.e.; too yang. |
| LIVER | Step Back And repulse Monkey. | YANG | Use with the above if a yin condition exists, dull and listless etc. |
| Central Nervous System | Shoulder press, go into it from pull back and hold for 5 minutes, then go into stork spreads wings and hold for five minutes. | | This Qigong is one by itself and also acts upon the cerebrum making it more alert, good for exams etc. |
| HEART | Brush Knee Twist Step. Moving Qigong. | YIN | Use for all heart states, but in particular if too much fire in heart, can't sleep etc. For pre-ejaculation. |
| HEART/SMALL INTES-TINE | Fan Through Back | YANG | If too much sleep, not enough sexual urge etc. |
| | | | |

| ORGAN | POSTURE | STATE | CONDITION |
|--|---|--------------|---|
| DIGESTION GENERAL | Play Guitar; go into this from Brush Knee & twist Step. Hold for 5 minutes and repeat five times. | | |
| GLANDS GENERAL | Step Forward, Parry And Punch, from BKTS, to punch, hold at end for 3 minutes, repeat five times. | | |
| GENERAL GASTRIC TROUBLES | Repeat from push, to apparent close up and hold at end for one minute and repeat ten times. | | |
| GENERAL REJUVENATION OF THE INTERNAL ORGANS | Use Embrace Tiger, Return To Mountains, go into it from cross hands, repeat ten times. | | |
| GENERAL GASTRO INTESTINAL | Wave Hands Like Clouds. Repeat as many times as you like. But usually ten X four steps. | | |
| WEIGHT LOSS | From Old Yang Style use fist under elbow. As many times as you like. Also use Lotus Kick. | | |
| WEIGHT GAIN | Use fist under elbow from Yang Cheng-Fu Form and hold as Qigong for five minutes each side. | | |
| GALL BLADDER | Step Back And Repulse Monkey, Yang Cheng Fu. | YANG | If too yin, not enough bile etc, not working too well. If you have bad lower back pain especially in the mornings. Repeat five times X five. But also use for overall Gall Bladder. |
| GALL BLADDER/LIVER | Lift Hands from 'flying' into it and hold for five minutes on both sides. | YIN | Use if too much bile or too yang activity. Use it with the above. |
| LUNGS/SPLEEN | IN GENERAL | | Use Stroking The Horse's Mane; be sure to swivel on the heels. Repeat five times holding the finishing posture for three minutes. |

| ORGAN | POSTURE | STATE | CONDITION |
|-----------------------------------|--|--|--|
| SEXUAL PROBLEMS | NEEDLE AT SEA BOT-TOM. This one is also use to increase the life force to the spine especially when used with LOTUS KICK YANG CHENG-FU STYLE. | Go into this one from BKTS and hold for one minute then slowly come up and repeat on the other side. | |
| SEXUAL PROBLEMS | QIGONG with the palms in the 'Father Position' also in the 'Over the Crown position'. Do all four positions in 3 circle standing Qigong using this hand. | YIN | For increasing the ability to have an erection and hold it there. |
| SEXUAL PROBLEMS | MEN: Perform the number 9 Qi Disruptive Kata/Form before any of the others in the morning in particular. Follow this with number 1, then number 6. | YIN | For increasing the ability to have an erection and hold it there. |
| SEXUAL PROBLEMS | WOMEN: Perform the number 7 Qi Disruptive Kata/Form followed by number 6, then number 1. | YANG | To increase the libido and the ability to sustain orgasm. It won't happen overnight, but it will happen! |
| SMALL INTESTINE | Fan Through Back Hold the Static Qigong for five minutes. | YANG | Use by itself for overall but in particular if too little activity in small intestine i.e.; too yin. |
| SMALL INTESTINE/ HEART | Brush Knee Twist Step | YIN | Use with the above if too much small intestine activity, i.e.; too yang. |
| TO REMOVE EXCESS FAT | Turn Around And Chop With Fist, Yang Cheng-Fu Style. | | |
| STOMACH | Wave Hands Like Clouds | YANG | If not enough activity, but overall good Qigong for stomach. |
| STOMACH | Horse's Mane, use with the above | YIN | Use with Wave Hands if too yang in Stomach. |
| SPLEEN | High Pat On Horse, use as static Qigong, hold for five minutes on each side. Or use Horse's Mane as moving Qigong. | YIN | Use if too much Yang in spleen. |

Healing Methods

| ORGAN | POSTURE | STATE | CONDITION |
|--------------------------|--|---|--|
| SPLEEN/STOMACH | Wave Hands In Clouds | YANG | Use with the above if too little spleen activity, i.e.; too yin. |
| LUNGS AND COLON | Pulling The Bow, plus Lift hands to heaven, that whole section that involves those two. Repeat 5 times. | | General Overall toning of both these areas |
| PERSON TOO YANG | Separation Of Right And Left Leg in Yang Cheng-fu Style. | YIN | |
| PERSON TOO YIN | Separation Of Left And Right Old Yang Style. | YANG | |
| REJUVENATION | Use the Sitting Like A Duck Posture; go into it from standing if possible, no good for older people who are arthritic etc Hold for three minutes on each side. | | |
| KIDNEYS | Spin around and kick. Yang Cheng-fu. | YIN | Too fearful |
| KIDNEYS/BLADDER | Use with the above. Mailed Fist, Old Yang as well as Tiantien Pushing bit from Old Yang, Bit from end of Old Yang when take fist over face and around bending backwards etc. | YANG | Takes Fear Away. |
| BLADDER | Mailed Fist and Tiantien pushing, and bit at end as above. Fist around head. | YANG | Controls sorrow. |
| BLADDER | Spin around and kick | YIN | Use with the above to balance emotions. |
| KIDNEYS | Overall, Snake Creeps Down. | | Repeat and hold three times on each side for 3 minutes if possible, less if not. |
| STOMACH | Overall, use Golden Cock Stands On One Leg | Use as static Qigong for 3 minutes on each leg. | |
| BLOOD CIRCULATION | General | Step Forward to Seven Stars | Hold As static Qigong for 3 minutes on each leg X 3 times. |

| ORGAN | POSTURE | STATE | CONDITION |
|--|---|-------|-----------|
| JOINTS | Use moving tan-Pien from fishes into it and hold for 3 minutes on each leg. | | |
| SPINAL COLUMN | Use lift hands as moving and static to make the spinal column elastic and maintain a youthful appearance. | | |
| STOMACH | General, Hold BKTS as static on each side for five minutes X 3. | | |
| <p><u>YIN ORGANS:</u> Liver Heart Spleen Lungs Kidneys</p> <p>These yin organs store energy for use later.</p> | <p><u>YANG ORGANS:</u> Gall Bladder Small Intestine. Stomach Large Intestine Bladder</p> <p>These Yang organs ACTIVATE energy, i.e.; they cause the energy from the storage organs to do something.</p> | | |
| TRIPLE WARMER | We use the 3 warmer Qigong exercise. This organ generally not known about in Western medicine is used to regulate the other organs and the amount of yin and yang energy. This is why we usually start with this one. | | |
| GATE OF LIFE ORGAN | Again usually unknown in West. It produces semen in males and is the uterus in females. It regulates the regenerative energy and is therefore in control of happiness. We use the 'opening of the gates Qigong for this one.' | | |

Medical Healing

A warning comes here. This information is only included for **information purposes**. I do not advocate that untrained people begin to try to heal people using these methods. You must have been training in Taijiquan (real Taijiquan) for at least fifteen years! However, those people already qualified in another therapy such as acupuncture or massage will have a head start. The author cannot be held responsible for those who would use this information in an incorrect manner causing damage.

This area is for me the most exciting part of Taijiquan healing as it involves learning how to heal others using the postures of Taijiquan. People always ask me why they must learn the martial applications when all they want to do is to heal! The reason is that Taijiquan has a unique way of using its own postures in the healing area. This area is the most guarded area of Taijiquan and has only ever been taught to a handful of people including this lucky person. If you learn the martial applications of each posture, then you virtually know how to heal others using Taijiquan. In just the same way that we use exactly the same Qi (energy), in the martial and in the healing area, so too do we use exactly the same postures to heal. So once you have learnt the main martial applications for each of the Taijiquan postures, you can apply them in exactly the same way to heal certain organs or disease states. Of course you do not knock someone's head off when trying to heal them, however, you do use exactly the same techniques only using a different internal power, the 'healing power' or 'positive Qi'.

It all comes down to what is in your mind at the time. So if you have to defend yourself against external physical attack, then your mind would be putting in 'adverse Qi' or negative Qi. If you are trying to heal someone, then your mind is putting in 'healing Qi' or 'positive Qi'.

Medical healing is an advanced method of healing and should only be used after many years of practicing Taijiquan. However, there is Taijiquan and there is TAIJIQUAN! And you must have gone through all of the martial training to begin with as this is where we learn also how to heal using Qi or energy. Just using the following postures in the manner that I describe will do nothing to your patient if you have not risen to a high level in your own training where your movements have become 'internal' or that you have risen to what is known as 'small circle' or 'small frame'. Sadly, not many instructors have even heard about this advanced level.

Just Being There

I was once told by one of my teachers that a healer should have healed from the time the patient walks from the door over to where the healer is standing. And another told me that the greatest healing process simply involved 'touch'. The human hands are miraculous weapons in self-defense as well as in healing and to simply touch someone should be to heal them. Belief plays a very important part in healing, so if you are skeptical at all about this area, then leave it alone! You must believe in yourself and your inherent abilities to heal. A 'healer' does nothing special, just being there is all a healer has to do. Notice how great you feel when you leave your Taijiquan class (or rather, you should). This is not because of the movements that you have been learning because to 'learn' Taijiquan, is not to 'do it'. So there must be something else happening in the class. And there is. The energy or Qi emanating from your teacher is enough to make you feel good and happy. Often however, when a really negative person comes to a class, the teacher is physically drained of his or her own Qi and must regenerate using Qigong, especially when that particular person is coming back!

Once you have this healing ability, you can then use the Taijiquan postures on a patient to heal them. You might know what is wrong with them because they have told you. Or you may have to diagnose the situation by yourself. This is not a matter of knowing medical terminology and having a 'doctor's degree in medicine, it means that you have the ability to know which part of the body is out of balance. Where there is too much yin Qi or too little Yang Qi etc. In this way you can diagnose the state of the person's Qi. Another method is to simply have the patient stand in a Qigong posture making sure that the posture is absolutely correct. Wait some minutes as see if for instance one hand drops below the other, or if one finger begins to twitch or vibrate. You can run your palms not touching the skin but as close to, over the patient's forearms and you will feel heat building up or cold. This is an indication of too much Yang (heat) or too much Yin (cold).

Adding or Subtracting Qi

The way we either put in Qi or take it out is as follows. Firstly, you must have found where there is an imbalance. You might have found a 'hot spot' on the forearm for instance at a point called CO 10 (colon point No. 10). You do not have to have knowledge of acupuncture or the points, however, it does help. I suggest that you purchase my Encyclopedia of Dim-Mak. So if there is a hot spot you will need to take out Qi as there is an imbalance of too much Yang Qi, there might even be some redness around the spot.



Photo number 159

It goes like this. When you exhale, provided your body is in a state of ‘sung’ (the closest English Language word is to relax, however, this is not really correct). ‘Sung’ is the state we are in while practicing Qigong for instance. I like to explain it as ‘moving without knowing’ that you are moving. There will be a positive flow of Qi from your right palm to your left. However, this is only provided that your right palm is relatively Yang to your Relatively Yin left palm. So in order to do this, you must have a small amount of ‘internal tension’ in your right palm while your left is totally ‘Sung’. Internal tension is not physically tense, nor is it totally relaxed, the muscles are relaxed and feel soft, but you know that there is something alive inside of your palm. Usually simply placing the mind on the palm will do this for you.

So as you wish to extract Yang Qi from this point, you place your right palm on top of the affected point (in this case CO 10). The indication could be for instance constipation, or if the point is ‘cold’ it could mean diarrhea. You place your left palm under the point. More importantly, your ‘Laugung’ points (PC 8) should be placed over the CO 10 point. **(Photo No. 159)**. Once you begin this balancing, you will also notice that your palms will become very blotchy with a small red circle at the Laugung points. You inhale and as you exhale, you make your Left palm Yang and your Right palm will be Yin. All the time, sinking your energy down to your ‘Tantien’ point 3 inches below your navel. When you inhale again, you will have to reverse the polarity of your palms so that the Left will be Yin while the Right will be Yang. This will cause a negative continual flow of Qi from your left palm to your right. If you were to leave your palms, for instance the right one Yang and the left Yin, you would cause an alternating current through the point. But you want to take Qi out of the point, so you must have a negative continuous flow.

When you exhale, and your right palm is Yang, the Qi will have a positive flow, so you are putting Qi into the point. If

you were to now inhale and leave your palms as they were, you would cause a negative flow from left to right palms. So you want to in this case, have a negative flow from your left palm to your right. So upon exhalation you will have your left palm internally Yang while your right will be internally Yin. When you inhale you change the Right palm to Yang and the left to Yin. This will ensure a continuous negative Qi flow thereby taking the excessive Yang Qi out of the point, therefore balancing the amount of Yin and Yang Qi at that point.

If you want to add Qi to that point because you have discovered a ‘cold spot’, the reverse happens. When you exhale, you will make your right palm Yang and the left will be Yin. Upon inhalation, your right palm will be Yin while your left is Yang. This will ensure a positive flow of Qi from right to left palms through the point, thus putting in Yang Qi to balance out the too much Yin Qi at that point.

Medical Taijiquan: Using the Taijiquan Postures for Healing Others

It would be far beyond the scope of this book to include every medical application for every posture. So I will include the main postures and their Medical healing methods. This will be sufficient for the potential “Taijiquan doctor” as many of the postures do the same things thus making some of them redundant.

If you know the basic martial application of each posture then you already know how to use each posture for healing others. Such is the greatness of Taijiquan and the genius who invented it. Learning Taijiquan as a fighting art, is an easy way to learn it in the medical sense. This is why I have always said that you must learn Taijiquan as it was originally intended, as a fighting art.

I will include a photo of each basic posture, however, to show the whole form, how to do the postures and how to get into each is beyond the scope of this book. I suggest that if you do not know about Taijiquan and even if you think you do, get my basic video tape, MTG1 to learn it in great detail. There are so many tiny movements in Taijiquan that are simply not taught now. And it is those tiny movements that make Taijiquan the great healing and self-defense art that it is, or rather should be.



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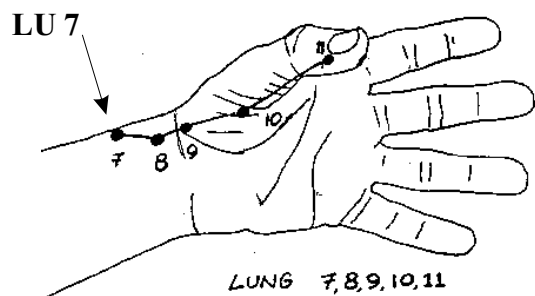


Figure number 25

P'eng: (Photo No. 160)

Martial Application: See (Photo No. 161)

It's martial application is a back fist to the side of the face with a Qi draining jerking of the wrist. The corners of the eyes down to the upper cheekbone is the area that indicates **childhood abuse**. So this posture can be used to help with the locked up trauma cause by this condition.

This area of the face also represents the heart. Look at most heart operation patients and you will see that the area of the cheeks is slightly puffy or swollen.

However, each posture has an 'internal' or psychological healing application as well as a physical application. In this case (P'eng) we can treat '**Chronic Fatigue Syndrome**' or lack of energy etc.



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Healing Application: When we use P'eng in the martial sense, we firstly use a very draining striking/block to the heart and lung meridian on the inner wrist area, then we take the wrist and attack to the 'mind point' on the side of the jaw with the back fist. So now to heal someone of the above disease states, we do the same thing only using much less power, or rather not 'much less power', but *different* power. We use healing power. So we take the patient's arm and strike it very gently exactly as we would if we were blocking as in the posture known as "Block Right or Left". Notice that my left palm will touch the Heart Meridian while my right palm will touch the Lung Meridian. (**Photo No. 162**). The power you use here is just enough for the patient to know that he or she has been 'touched', or that a slight shock will be felt. It should not be too soft or too heavy.

The Lung Meridian must have Yin Qi coming into it while the Heart Meridian has Yang Qi. We achieve this by loading our palms before the strike with the opposite Qi. So just before the strike, my left palm would be Yang shaped, thus be loaded with Yin Qi, while my right palm would be Yin shaped, thus loaded with Yang Qi. (**Photo No. 163**). So, provided that you ARE a healer, when you release these two energies, they will go into the patient's appropriate meridians. NB// you must be standing when you do any of these applications so as to gain 'Ground Qi'. The patient can be seated or standing. **Note** that I am kneeling in some of the photos for technical reasons only.

Next, we jerk the patient's wrist softly using our right palm (or left if on the other arm). The points that we jerk against are HT 5 and LU 7 on the inside of the wrist on opposite sides. However, because there are many heart and lung points in this area, you are bound to get more than only those points, but these two are the main ones to affect. (**Figure No. 25**) for Lung 7 point. (**Photo No. 164**). This must not be only a pull on the wrist, you must jerk it



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slightly so that the points are sort of tapped, like as if you have two small hammers and you are tapping both points down towards the fingers.

Next, you rub the patient's jaw, back over the cheekbone and away from the head using the back of your left palm. **(Photo No. 165)**. You must breathe out slowly when you perform this and sink your Qi into the ground. The whole routine must be continuous and only take a matter of two or three seconds.

You perform this healing method three times on one side one after the other, then reverse it and do it three times on the other side.

LU 7 is the 'Lo' point of the Lung Meridian. A 'Lo' point is the *connecting point of the meridian*. Lu 7 communicates with the Colon Meridian via a connecting meridian that runs from Lu 7 to CO 1 on the tip of the index finger. The spiritual aspect of the large intestine

(Colon) is to get rid of the old rubbish, like old hidden and damaging emotions etc. The Heart 7 point is also the 'Lo' point for the Heart Meridian and it communicates with the Small Intestine Meridian. The emotion of the Small Intestine is 'separation of pure from impure', so here again we see the reason why we use these two points in the healing of such emotional problems.

Double P'eng: (Photo No. 166)

Martial Application: See **(Photo No. 167)**. This posture works to attack to CV 24 and SP 19. Your left palm will slide up the inside of his right (or left) forearm to attack to the crease of the shoulder while your right fist will attack to the dip of the chin.

This application will help in the treatment of **adolescent trauma** in the internal or mental area. It is also good to



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‘calm the Shen’ or *spirit*. So it is really good for meditation. It also works in gaining a **better flow of Qi**. Consequently it is good for clearing Qi blockages.

The area of the face to look into to find this type of trauma is the area of the face from the sides of the nostrils down in an arc to the lower jaw.

Healing Application: You begin as for the last posture by lightly bumping his inner wrist with your both palms to the same Lung and Heart points. Now, your left palm will slide up the inside of his right arm (in this case). (**Photo No. 168**). Notice that unlike the martial application, I have to hold his arm to stop it moving away so that I can get a little pressure onto the inside of his arm. Your palm will slide right up the inside of his inner arm until it reaches SP 19 just in the crease of his shoulder. You could also take your other palm when you get to SP 19 and support his back so that you can get medium pressure into this point. Now, take your right index finger or thumb and apply enough pressure to cause the patient to ‘feel something’ up into his eye area, into CV 24 just above the chin and before the bottom lip. The direction of this pressure should be downward to cause his jaw to drop a little. (**Photo No. 169**). You do this three times on each side.

Roll Back into Chee: (Photos 170 & 171)

Martial Application: see (**Photo Nos. 172 and 173**). You slam his inner forearm down using the back of your left palm and the palm side of your right palm. Your palms will make contact at the following. Right palm into his biceps in the middle. Left palm into the center of the crease of his elbow. Then both palms will slide down the inside of his forearm with the left ending up at “Neigwan” while the right ends up at LU 5. Your palms will join and

release their respective Qi into the point called LIV 14 just under the pectoral in line with the nipple. This is a deadly strike!

This posture treats both physical and mental trauma that happened in adulthood. The area of the face to look for is the whole forehead and down into the top of the nose. It helps to release both physical and mental blockages. This area of the head is to do with the Heart and Liver and Small Intestine. So you can see the obvious connection to trauma.

Healing Application: You might have the patient sitting on a chair that has arms so that his forearm can be leaning on the arms of the chair to give you some leverage. You strike gently both of the areas mentioned above with both palms. It depends on the size of the patient as to the pressure used. Just enough to cause a slight shock. But to be on the safe side, the first ones should be fairly light! The patient will let you know if he or she can take any more pressure. (**Photo No. 174**). Now, allow your both palms to simply slide down as they are, the whole length of the inner forearm and right out past the fingers.

This next part should be used with caution! Both palms now release their respective energies into LIV 14 point. The only difference is that you do not strike the point, but rather apply light pressure inwards. See the application photo for this, only the patient will be seated. You do this three times on both sides.

Press: (Photo No. 175)

Martial Application: (Photo No. 176). You firstly strike to both of your opponent’s Neigwan points on the inside of his wrist area. Then you strike to his pectoral area.



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This posture helps to heal anything to do with the eyebrow area and into the nose like sinus or eye problems etc. The internal area is that of the heart, like emotional stuff, traumatic break ups etc.

Healing Application: You gently tap both of the patient's Neigwan points. Your left palm will strike slightly before the right, pulling the points back toward you as shown in (Photo No. 177). Your palms must begin in a Yang shape and end up when you tap the Neigwan points in a Yin shape in order to release Yin Qi into these points.

Next, you will give a slight press into the patient's ST 15 and 16 points on the pectorals by twisting the left palm counter-clockwise and the right palm clockwise. This should move the patient slightly backwards. Remember, the size of the patient dictates the pressure you use here! Next, you will gently rub, almost not touching, around the both pectorals at the outer edge down to LIV 14 points under the pectorals and wipe forward with both palms away from the patient. (Photo No. 178). You do this three times, only you do not need to do the 'set up' onto each Neigwan point again, only do that the first time.

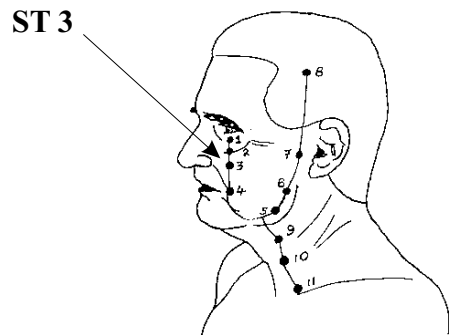


Figure number 26

Sit Back Ready: (Photo No. 179)

Martial Application: As your opponent attacks with a right (or left) straight, you should slam his Neigwan point with a direction that is back up his inner forearm with your left palm and poke into his eyes or ST 3 points with your right palm and fingers. (Photo No. 180).

The medical side of this posture physically will help with all stomach ailments as well as helping with the mental area of being too timid. I have seen quite timid people turn into raving extroverts using this method!

Healing Application: Hold the patient's arm with your right palm so that you can exert some slight pressure onto his arm and using the outside of your left palm, (the knife edge), rub causing the arm to go slightly flatter, back up the inner forearm from Neigwan or perhaps a little towards the wrist from Neigwan, back up his inner arm by about two inches. (Photo No. 181). Now, take your left palm and supporting the back of his head, poke your right hand ring and longest finger up into his ST 3 points just under his cheekbones. (Figure No. 26) (Photo No. 182).

The pressure you use depends upon what the patient tells you. If they really feel something, then it's enough or too much, if they feel nothing then you must increase the pressure. You'll usually get a little rise up onto his toes when the pressure is enough. If tears well up in the eyes, then you have used too much pressure! You do this three times on each side doing his right arm first 3 times, then go to the left arm.

Fishes in Eight: (Photo No. 183 & 184).



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184

Warning: This application is extremely dangerous even at the healing level! Do not attempt it on anyone! I include it here for the purpose of the information and because it is included in the traditional Taijiquan healing method.

Martial Application: From the previous posture, (Photo number 180), you grab his right wrist placing your right elbow into his neck and drag him around to your left placing great pressure onto his neck at ST 9. (Photo No. 185). Then if another person strikes you with his right fist or it could be the same person, your left palm slams his right forearm as your right palm attacks to his neck at ST 10 or SI 16. (Photo No. 186).

Healing Application: Strike gently the inside of his right forearm at Neigwan so that his arm will move away and so that he feels a slight shock. You use your left knife-edge for this. The direction must be down his arm toward his fingers. Now your left palm will grab his heart and lung points on the inside of his wrist and do a little jerk onto his wrist. Next, your right elbow will now do a tiny poke into

ST 9 point as your left hand will again do a little jerk onto his wrist area. I advise people **not to do this application** even in the healing area as it is just too dangerous! (Photo No. 187).

Next, take your left palm and rub upward onto the outside of the patient's right forearm then again press into the opposite ST 9 point with your right knife-edge. Again using only a very slight pressure! (Photo No. 188). These methods are used in the fighting art to kill!

This application works on the heart and related areas. It will also help in healing emotional scars. For TRAINED acupuncturists, not those who have done a 3 week course! And for those acupuncturists who have been studying Taijiquan for many years, this would be the first application to perform before for instance sticking needles or using other pressure such as to the tip of the small fingers.



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Single Whip: (Photo No. 189)

Martial Application:

There are a number of different applications inherent in 'Single Whip'. Some from the beginning posture when we hook the right palm and some when we finish the posture with the left palm strike. The name 'Single Whip' or 'tan-pien' refers not to the final palm strike as most

people think, but rather to the first posture when we hook the palm. The reason for this mis-information is that not many ever see this posture performed at its fa-jing level. When you see this posture done correctly in a fighting manner, you see that the right palm works exactly like the tip of a whip cracking. You slam the attacker's right low attack down onto CO 10 & LU 5 (Lung 5 Point). (Photo No. 190). Your right hook now violently jerks his arm

over to your right as the knuckles of this palm now attack the area under his right arm down to about 6 inches. The first strike to LU 5 sets up the final strike to points like GB 22 and SP 21. (Photo No. 191).

Healing Application:

We take the healing application from the above martial method. This method brings a more balanced Qi flow to the upper body thus fixing any energy blockages. It also balances out someone who is too extrovert.

You hold his right arm (or left) and do a light strike down onto CO 10 and LU 5. The method of striking will cover these two points as they are in the same area. (Photo No. 192). Now, rub up the outside of his arm using some pressure along his 'Triple Heater' meridian. The pressure you use should dent his arm slightly. (Photo No. 193).



194

GB 42

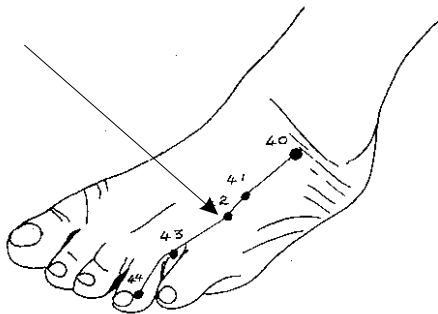


Figure number 27

The small finger knuckle is used to rub up the arm and to indent the TH meridian. Next, your index finger and longest finger knuckles will scrape down the side of his body for about 6 inches under his arm in the center of his body covering GB 22 and SP 21. (Photo No. 194). You perform this three times on the one side then do it again on the other side of his body.

SP 21 is a very important point in the body for the control of upper body energy both in acupuncture and in fighting using dim-mak.



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198

Lift Hands (Photo No. 195)

Martial Application: This posture has many applications, the main basic one being: To his left straight punch, my left palm slams the inside of his left wrist at 'Neigwan'. As I do this I drag my left palm downward towards his fingers thus upsetting his Qi flow. My right palm simultaneously slams onto the outside of his left arm just above the elbow and slides slightly upward to also upset his Qi flow. My right foot will attack either to his knee or to the point on his instep called GB 42 (Gallbladder point No. 42). (Figure No. 27) (Photo No. 196).

Healing Application: This posture is used to improve the communication between 'Yin & Yang' in order to create a stronger immune system. It is also used to calm the spirit in someone who is very Yang, red face, angry etc.

I gently take the patient's left arm (or right), and slide my left palm down the inside of his forearm from his elbow down to the wrist crease using mild pressure as my right palm slides up the outside of his left forearm from the elbow to his shoulder. My right heel will step gently and press into GB 42 point. You do the palm moves just before the heel move. You do it three times on one side then again on the other arm.

Stork Spreads Wings. (Photo No. 197).

Martial Application: From the posture known as 'Should Press', your right forearm cuts up into the point called HT 1 (Heart point No. 1). As you do this, you jerk his left wrist violently causing a Qi drainage. Your right palm will circle around sliding a little down the inside of his upper arm, then back up into the point called GB 22. (Gallbladder point No. 22), just under the arm. Your left



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foot will attack to his knee as you do this. **(Photo No. 198).**

Healing Application: This posture heals the central nervous system at the 'self healing level'. At the Medical level, it balances up the upper body, especially in males. This is a physical thing whereby the upper body is physically balanced out with the rest of the body.

You grab the patient's left wrist with your left palm and shake it a little, not too much as you do not wish to drain too much energy as this can (in the martial sense), stop the heart from beating! Now, you do a little shock up into HT 1 point with your right palm. **(Photo No. 199).** Your right palm will now scrape down the inside of his upper arm down to his elbow, then back up to the point called GB 22 and scrape upward to just above his pectoral. **(Photo No. 200).** Three times on both sides.

Brush Knee Twist Step: (Photo No. 201).

Martial Application: You slam his left forearm down with your right palm onto 'Neigwan' as your left palm strikes into his neck at ST 9. This is the 'Holding The ball' part of this posture. Then lock your right palm under his left arm to lock his arm in a sort of 'long arm bar' lock as your knee strikes into his SP 19 point near his shoulder to cause his opposite leg to be weakened. **(Photo No. 202).** You then push him away using your right palm.

Healing: This posture at a self-healing level helps the heart. At a medical level, it will help with anything to do with the lungs, like asthma or bronchitis etc. It also helps with anything to do with the emotions like being too emotional etc.

To do this, you do not strike to the neck at all! You begin by striking gently down onto Neigwan on his left wrist with the back of your right palm. Your left palm will grab his triceps muscle and massage it (squeeze it). **(Photo No. 203).** Your right palm will now be placed onto his scapular so that you have a sort of 'figure 4 lock' and you just gently lever his arm upward so that you feel resistance. Do not do this too hard of course as you could damage his shoulder and arm! **(Photo No. 204).** You should finish with a little shake of his body using that same lock, not too much though. Do the whole thing 3 times on both sides.

Step Up Parry & Punch: (Photo No. 205).

Martial Application: He attacks with a right low attack. Your left palm slams down onto the Neigwan point on his right inner wrist as your right one knuckle punch attacks to the inside of his upper arm. Your right fist continues that circle upward and then down into SP 17 and carries on down across his whole abdomen diagonally. The left palm strikes to GB 24. **(Photo No. 206).** He might try to block that left attack so your left palm would parry his block and then your right fist would attack to CV 14 point on his chest.

Healing: We only use the first part of 'Step Up parry & Punch', we do not actually finish off the punch part. This posture will help with too much 'Fire in the heart'. Mouth ulcers, talking continuously, gum problems cold sores etc., anger. So we need to calm down this fire using this posture.

You begin with a little tap using the back of your left palm onto his right Neigwan point moving toward you. Your right fist will now scrape down the inside of his left inner arm beginning at HT 3 point and continuing down his



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inner arm on the ulnar side of his forearm right down to his wrist. **(Photo No. 207)**. The right fist will continue upward and apply pressure in from his right side at SP 17 and continue down diagonally across his abdomen. It's a little different to the martial in that we wipe down to the Tiantien then wipe it out and away. **(Photo No. 208)**. Your left palm will now apply mild pressure inward to GB 24,

enough to force the abdomen inward slightly. Do not use too much pressure on this point! You will also have to have the patient sitting with his back supported or use your other palm to support his back as you do this. **(Photo No. 209)**. Perform this three times on both sides. Water melon and Lotus root are also good for treating this condition.

Apparent Close Up: (Photo No. 210).

Martial Application: he strikes at you with his left hand. Your right palm will slam his left Neigwan thus draining his Qi. Your left knife edge palm will attack to his ST 9 point on his left side of the neck. **(Photo No. 211)**. You then turn your body and drag him around putting pressure onto his neck. He might try to attack you with his right fist, so you slam his right Neigwan with your left palm, grabbing his right wrist. Then you grab his left wrist also at Neigwan and lock his wrists as both of your arms move downward thus bringing him to the ground. **(Photo No. 212)**. You must lower your body violently as you do this to apply the greatest amount of pressure. Your both hands continue,



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LIV 13

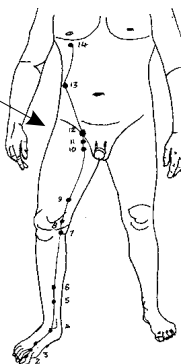


Figure number 28

KD 7

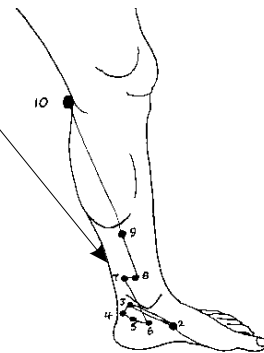


Figure number 29



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crossing with right under left thus crossing both of his arms and locking them further. **(Photo No. 213).**

Healing: We begin the healing application from where we grab both of his wrists. You grab both wrists and give both a little jerk towards you onto the wrist band. You then cross both of your hands right under left and simply lift a little placing small pressure onto his shoulders lifting them up.

(Photo No. 214). This application is good for helping someone to regain power to the whole body, it activates the 'Seat of Power'. The little lift is then done three times each time you do this. Do the whole routine three times.

As you are using both arms of the patient, there is no need to do this on both sides.



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Carry Tiger: (Photo No. 215).

Martial Application: Someone attacks from the rear to the side. You turn around and strike his right arm for instance with your right palm as your right

foot attacks to his lower leg. **(Photo No. 216).** Your left fingers will strike to SI 16 while your right fingers will strike into LIV 13 point. **(Figure 28 LIV 13) (Photo No. 217).**

Healing: The self healing area of this posture works to rejuvenate the whole body. So if someone is recuperating from some illness this posture should be done five times on each side morning and dusk.



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The medical application is good in helping with all emotional disorders. You take the patient's right arm and tap it with your right palm just above the wrist flexure and slice it upward along his outer forearm. You will have to support his arm with your own arm or perhaps have it placed onto the arm of a chair etc. Your right heel will rub down onto KD 7 point on the ankle. **(Figure 29 KD 7), (Photo No. 218).** Your left fingers will now push GENTLY into SI 16 point on his neck followed by a gentle push into LIV 13 point. See the Martial Application photo.

Do this five times on each side. The order of the points is: TH 8 (up the outer forearm), KD 7, SI 16 and lastly LIV 13.

Fist Under Elbow: (Photo No. 219).

Martial Application: He attacks with a left straight. Your right hammer fist will slam down onto his TH 8 point on

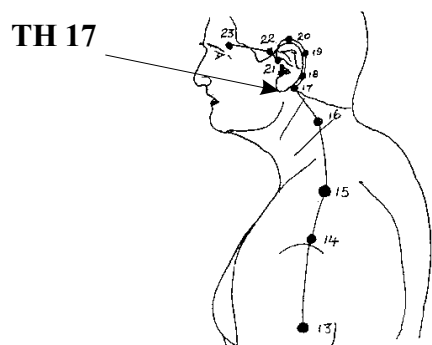


Figure number 30

his outer forearm. The fist will strike a little above the point then slide down the arm toward the fingers. Your left palm will strike in to a bunch of points beginning at ST 11 (a heart starter or stopper point depending upon which state the person is in to begin with) and ending at TH 17 (a death point). (Figure 30, TH 17) (Photo No. 220).

Healing: The self healing area of this posture is to gain weight when held as a static posture for five minutes on each side. The Medical Application is to balance the whole triple Heater (San-Jiao) meridian which really means to balance the whole body's yin and yang energy. When the Qi is out of balance, it can manifest in many different ways. The patient can be emotionally unstable, do unsocial acts, or have many different disease states involving the immune system.

Support the patient's left arm and strike gently down onto his TH 8 point with your right fist using the last two knuckles. This is done GENTLY! (Photo No. 221). Your left palm will now rub gently as this posture could cause a knock out even when done lightly! From ST 11 up through TH 17 and out past his neck. (Photo No. 222).



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You will find a large muscle running along the side of the neck which is called the Sternocleidomastoid muscle. You place the knife edge of your palm forward of this muscle in the hollow. Do this three times on each side.

WARNING: Be careful when even touching the ST 9 point as a small number of people have 'hypersensitive carotid sinus' where they can even knock themselves out turning their head suddenly!

Repulse Monkey (Photo No. 223)

Martial Application: To a low hook type of attack, you would slam his Neigwan point on the inside of his wrist with the back of your left (or right) palm drawing it towards you as your right palm strikes in a downward manner covering points, CV 17 to CV 14 on the middle of the chest. (Figure 31 for the points) (Photo No. 224).



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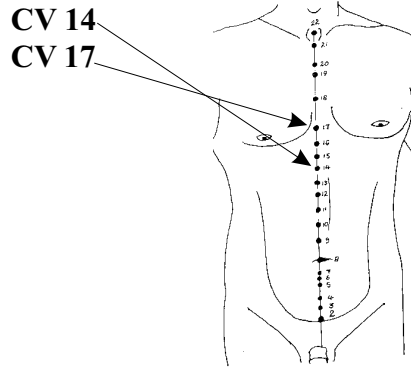


Figure number 31

Healing Application: This application will help with shock and hysteria. Another good point however for treating shock is GV 27 just above the upper lip. You press in and upward about $\frac{3}{4}$ the way between the lip and the beginning of the nose.

When you perform this posture yourself it will help to balance the Qi in your body in particular, the Liver.

For the medical area, the patient will be sitting with his or her arm supported. You strike the Neigwan point downward using light pressure with the back of your palm. Often this will be sufficient to bring the person out of shock. Your right palm will apply enough pressure to cause his or her chest to concave a little, not too much, as it slides down from CV 17 to CV 14. **(Photo No. 225)**. Do this three times on each side.

Part Horse's Mane (Photo No. 226).

Martial Application: He might attack with for instance a left lower type of strike. You would block (and strike) that arm onto his Colon and Small Intestine meridians on



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either side of his forearm using both of your palms as shown in **(Photo No. 227)**. Now with a jerk of his wrist to drain his Qi at HT 6 & 7, you step behind his left leg and strike upward into his HT 1 point with your forearm and also into his ST 9 point with your right palm using the thumb side edge. **(Photo No. 228)**.

Healing application: The selfhealing applications of this posture involve anything to do with the Spleen, like prolapse of organs, veins, digestive problems and problems with muscle tissue. The **Medical** application helps with balancing out the body's yin and yang especially too much upper body yang. You do exactly as for the martial application, only much lighter of course. Tap his Small Intestine and Colon points using both of your palms. Your right palm will now slide upward rubbing the inside of his upper arm while your left palm will slide down and rub the outside of his forearm. **(Photo No. 229)**. You continue until your left palm will grab his wrist and jerk it gently while your right palm and forearm



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will gently push in to the HT 1 and ST 9 points. Keep it gentle with the ST 9 point in particular. Three times on the one side, then three on the other.

Needle at Sea Bottom (Old Yang Style Method) (Photo No. 230).

Martial Application: Someone perhaps has grabbed your wrist. You literally grab his wrist and hold it onto your wrist, lifting your palm around his wrist. Then lock his wrist and jerk it downward violently. **(Photo No. 231).**

Healing Application: In the self healing area (simply doing the posture as a Qigong going into it from Brush Knee And Twist Step posture) and holding the posture for three seconds then performing it again times three on each side. This will help with all sexual problems. It also helps to restore the life force of the spine. Or as the Chinese say, it brings the Qi back in to the spine. It is said that when a person's 'Spine Qi' has been depleted, he or she is close to death.

In the **Medical** area, this application will help with colon related problems and with insomnia. You take the patient's wrist onto yours and hold it with your other palm. **(Photo No. 232).** Then your palm will cut up around his wrist and you apply light pressure and shake his wrist three times. **(Photo No. 233).** You shake his wrist the three times without starting from the beginning each time. The patient must feel some stretch in the wrist but not to the point of pain. Do this on both arms three times.



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Fan Through back (Photo No. 234).

Martial Application: We take this either as a stand-alone application or in conjunction with the previous posture. **(Photo number 231)** The attacker would probably try to move backward away from you pulling his wrist away, so you simply follow, sticking to and not letting go, locking his wrist and lifting it to expose his vital heart point, HT 1 under his arm, and poke this point with your finger tips. **(Photo No. 235).** You would also place pressure onto his HT 5 point on his wrist to drain his Qi.

Healing Application: The self healing application of this posture is to help with someone with a low sex drive. Or someone who wants to for instance, sleep all day etc. You must begin from the last posture of "Needle at Sea Bottom" and go into "Fan Through Back" and hold the final posture for five minutes and do it three times on both sides, so it is a rather long Qigong. It works upon the Kidney Qi.

The **Medical** application deals with things either physical or emotional to do with the heart. In particular it deals with areas to do with the "Shen" or the Spirit. Someone can have a feeling of their head being detached from the rest of the body. Someone whose head is 'up in the clouds' or who has no grounding. You simply do exactly the same as in the Martial application only lighter. Take the patient's wrist and squeezing his HT 5 (you will also get a number of heart points in the area) point and lightly twisting it outward, poke gently up into his HT 1 point using the index and longest finger.



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Turn Around and Chop with Fist (Photo No. 236) (Photo No. 237).

Martial Application: We take it from the Fan Through Back posture. Someone attacks from the side. My left palm will slam his right forearm as my right fist crosses underneath. **(Photo No. 238)**. My left palm locks his wrist as my right fist applies pressure to his wrist to force him down. **(Photo No. 239)**. Your right palm will now open and rotate to grab his wrist as your left palm attacks to the side of his head just behind his ear. **(Photo No. 240)**.

Healing Application: In the self healing area, this posture helps to remove excess fat. The whole routine beginning from “Fan Through Back” is repeated ten times very slowly on each side. The **Medical** area of this posture works up on the ‘Sanjiao’ or ‘Triple Heater’ meridian and balances the yin and yang Qi out in that meridian. In particular it helps with digestion and elimination. The most important area is the twist on the wrist and the poke

into TH 17 behind the ear. Take his right arm and slap it down toward his fingers with your left palm. **(Photo No. 241)**. You will get a bunch of Triple Heater points doing this. You should hear the sound of the slap. Grab his wrist with your left palm as your right palm comes underneath to lock his wrist. **(Photo No. 242)**. Twist the wrist so that the patient feels some pressure on the ulnar side of the forearm along the heart meridian. Then take the wrist with your right palm and twist it gently as your left fingers now poke gently into TH 17 point just behind the ear. This point is an extreme death point when struck quite hard in the correct direction, but can be used also by doormen to control people. I sometimes do a demonstration where I tell people that I can control them using one finger and this is the point that I use. **(Photo No. 243)**. Do this three times on both sides. The patient might have cause to cough but this is normal.



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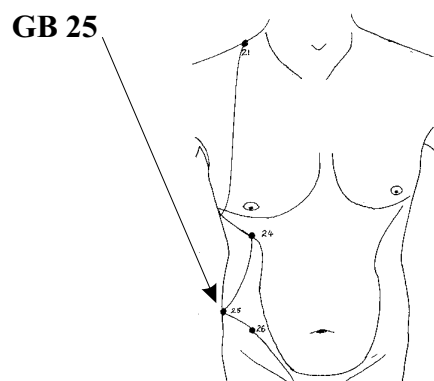


Figure number 32

Wave Hands Like Clouds (Photos No. 244 & 245).

Please note that it is beyond the scope of this book to cover exactly how to perform each posture as that should be covered in books solely teaching the Taijiquan form.

Martial Application: Someone attacks with a right straight. You turn and slam his TH 13 point with your left palm as your right palm attacks to GB 25 just above the hip bone. (Photo No. 246) (Figure No. 32 for GB 25). GB 25 is one of the points also on the 'extra' meridian called the 'Girdle Meridian'. Next, my left palm slides down his right arm forcing it down as my right forearm strikes up into HT 1 point. (Photo No. 247). You are now in a position to pull him away to your right ready for another attack from the right hand corner. Your right palm would also strike into Small Intestine points around his scapular and this is important for the medical area as the SI meridian is responsible for separation of pure from impure in the body, hence the healing application.

Healing Application: This posture when used as a self healing application, when done as a solo Qigong, affects everything to do with the stomach. However, I must stress that not many people, even so-called masters, perform this group of postures correctly. The most important area is when you lift each foot for the steps to the left. Especially when you lift the right foot when you have a double width step to the left, you must lift the whole foot, heel and toe off the ground in one. You must not help yourself by lifting the heel for instance first. Doing it this way will work upon the stomach meridian and physical area. It is a difficult move and should be difficult, it will never become easy no matter how long you train.

The **Medical** application works to improve the communication between 'inner and outer', or re-uniting 'Heaven and Earth', like when a patient is totally scattered. When doing form, Wave Hands Like Clouds is one of the only postures (Repulse Monkey is the only other) that you are able to change the number of times you do each step. So you might like to increase the steps to five or leave them at three or you could even do the whole routine in a circle if you are trying to fix some stomach problem. I will add here however, that when performing this group of postures, special attention must be paid to the waist and hips. The hips always face the North while the waist (everything above the sacrum) turns to each corner. Most people teach this by turning both waist and hips to either corner but this is incorrect. Hold the



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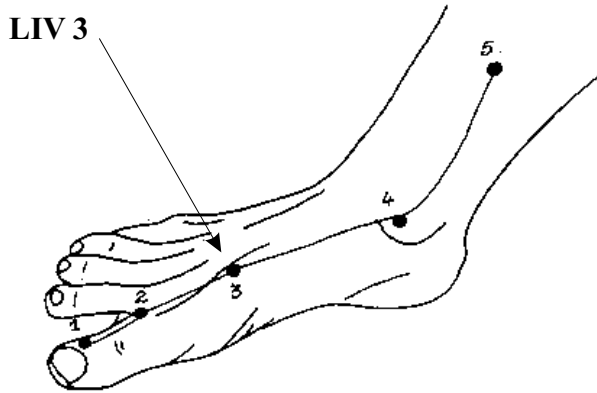


Figure number 33

patient's right arm with your right as your left palm strikes gently into GB 13. **(Photo No. 248)**. Your right palm can now leave the holding to strike or rather push gently down into the top of the hip bone at GB 25. Have the patient hold



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his arm a little rigid so that you have something to push against as you force his arm down by stroking the outside of his arm as your right palm strokes up the side of his body finishing at HT 1 point while the thumb side of that palm reaches around to push into ST 11 point. **(Photo No. 249)**. Do this three times on either side. Often someone will be scattered perhaps in a class so you would find reason to demonstrate the martial application but softly and this I have found works wonders to settle that particular student/patient without them even knowing what you have done.

High Pat on Horse (Photo No. 250).

Martial Application: An attacker attacks with perhaps a straight right fist to your head. Your left palm will deflect this attack and jab into his eyes. **(Photo No. 251)**. This would probably cause him to go with the flow and re-attack you with his right fist in a low hook to which you reply by slamming his Neigwan with your left palm as your right knife-edge palm attacks to his ST 9 point on his neck.

Your left foot will kick into his groin. **(Photo No. 252)**. Note that in the medical part we use the left toe to press down into LIV 3 point on his foot. **(Figure 33 for Liver Point No. 3)**.

Healing Application: The self healing area of this posture deals with anything to do with the Spleen like digestion and elimination, lack of energy etc. You must go into this posture from the posture of Single Whip going



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through the posture known as “Lift Hands to Heaven”, then hold “High Pat on Horse” for three minutes on either side. The **Medical Application** of this posture deals with insomnia. Hold the patient’s right wrist with your right hand to steady it as your left palm slides and applies pressure to Neigwan and rubs up the inside of his forearm to his elbow. (Photo No. 253). Allow his arm to roll down underneath your left palm and support it with your Right palm as your left palm now rubs down his inner forearm in the opposite direction. (Photo No. 254). Your right palm now will rub gently down from ST 9 point down the Vagus nerve to ST 11 point just at the ‘Clavicle notch’ on the neck end of the collar bone. (Photo No. 255). As you do this your left big toe can press into LIV 3 point. Do this 3 times on either side.

Draw the Bow (Photo No. 256).

Martial Application: He attacks with perhaps a right straight attack. Your left palm will slam his forearm as your right palm is coming up underneath it. (Photo No. 257). You will also step to your left to avoid the strike and



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to gain the necessary power for the final deadly strike. Your right palm will now attack to a very deadly point called GB 8 (Gall bladder point No. 8). (Figure No. 17) (Photo No. 258).

Healing Application: This posture at a self healing level heals things to do with the lungs, it opens the lungs and gives what is called ‘Lung Power’. The lungs are part of your power

source, this is obvious and this posture when performed as a Qigong helps with this power source. You do this 10 times on both sides each morning going into it from High Pat on Horse. The **Medical Application** deals with giving up habits like smoking and drug addiction etc. It will not stop the craving but alleviate the symptoms of going off some dependent drug. In this case the martial application is only there to help you to remember what points to activate as the medical has little to do in application with the martial. So you would take his right forearm and slap gently down his forearm outside over TH 8 point. (Figure No. 16). Now you take both of your index fingers and longest fingers and rub using mild pressure in circles going up and back toward you like a train going backwards, around the GB 8 point. (Photo No. 259). Do eleven circles about one inch in diameter.

Punch To Knee (Photo No. 260).

This posture is called thus for no reason other than one COULD be punching to a knee. But why? The real application of this posture is a forearm strike to the point called TH 12 on the triceps muscle. But to call it “Strike to Triple Heater 12” would not mean much, hence its rather silly name of Punch to Knee. No-one would ever punch to anyone’s knee.

Martial Application: There is an attack from the attacker’s left hand low. With your right foot forward or even taking it from the previous posture of “Left Heel Kick”, you would block his attack with your left palm, stepping forward with your left foot. You would grab his left wrist with your left palm (it does a little arc to do this, and you also do this during form practice), then your right forearm slams his TH 12 point with great power. (Photo No. 261).



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Healing Application:

This posture at a self healing level heals things like ‘retention of urine’ (it makes you pee). And somnolence (being weary, not wishing to do anything, tired etc.). However, you must not perform this posture the way that most people perform it using a non-vertical back. In the original ‘Treatise on Taijiquan’ it states no less than 10 times on the first two pages that the backbone must be vertical, not bent. And for years I never knew why this posture worked in such a way until I traveled to China to train at the Wudang Village and found this old treatise with its reference to the vertical backbone. So I returned and changed my whole way of doing the form to include those postures that I used to perform with a slanting backbone, like “Needle At Sea Bottom” “Punch To Knee” etc., so that they were now done with a vertical backbone. This made the whole form much more difficult (which it should be) and enabled me to then see and feel why this posture worked in such a way.

The **Medical** application is to help with sugar intolerance diseases like Diabetes, mainly due to its working on TH 12 point. Tap the outside of the patient’s forearm and slide it down towards the wrist with your left palm. Take the wrist with your left palm and squeeze it gently as your right thumb knuckle, (you could also use your finger or anything with which to poke into TH 12 point) and poke up and into TH12 point (just where the triceps make a horseshoe) almost to the point of pain, and hold this for 7 seconds. Do this three times on each side. **(Photo No. 262).**

Hit Tiger Left and Right (Photo No. 263)

Martial Application: Someone has attacked with a left strike. You would use one of the postures like, “Fishes In Eight” to strike into his neck. **(Photo No. 264).** From here we go into the “Hitting Tiger” posture. Hook the right palm around his left arm locking it. **(Photo No. 265).** Then swing him around lowering your left fist to strike him in the head. **(Photo No. 266).** If the person moved away, you would see the posture.



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Healing Application: The self healing area improves one’s idea of oneself, creates more confidence, opens the chest and lungs and creates more physical power. You should hold this posture for five times on each side for ten seconds. The **Medical Application** will help to improve the patient’s general perception of life and others around them. It will enable someone for instance who is brought up in a small country town to understand better, life outside of that town etc. It will also help with Epilepsy and frozen shoulder. It improves the communication of the three heaters. We only do the posture and not the first part of striking to the neck. Have the patient place his left (or

right) palm onto your shoulder. Now, exactly the same way as in the martial application, you lock your right arm under his left arm making sure that the patient holds his arm up and does not allow it to drop as you are doing this softly, and then three times, gently lift his shoulder using that leverage. **Be careful** when doing this as it is easy to damage a shoulder! **(Photo No. 267)**. To treat the Epilepsy part, you would bring your left fist and gently pull back toward you over the point called GB 3 (temple). Do this **GENTLY!** **(Photo No. 268)**. Do this three times on each side.

This brings me to the end of this chapter. There are other postures of course, like “Snake Creeps Down” which deals with balancing the Qi and “Fair Lady Works Shuttles” which works upon the self healing area of ‘grounding’ when done correctly, “Slant Flying” which also is a balancing posture. These treatments are covered in other postures included above so there is no need to include them here.

I cannot stress this point too greatly, that you must not think that just because you have learnt a few healing methods using Taijiquan that you are immediately a Taiji Doctor!

There are a number of reasons for this. Firstly, there are many people who have been practicing Taijiquan for many years, but who have never even been taught the more advanced levels of Taijiquan. There are five levels of advancement dealing with purely physical movement improvements right through to Qi development. So it is very important to have learnt an original style of Taijiquan, but to have also learnt it correctly! You cannot learn Taijiquan correctly having learnt any of the modern shortened forms, these are only a way of gentle exercise with no real meaning. And you cannot learn Taijiquan in under five years, then some more!



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Unlocking the Power Within

(You Have the Power, Use it)

Look within and you will find what you are looking for. We humans are animals too. We have however, through increased sophistication in all things physical, lost the hidden abilities of the other animals on this planet. Our ancestors speak to us, they are within us in our cells. All information since the beginning of time has been passed down to us as a new person is born. We have lost the ability to access this information because we rely upon our conscious brain too much. Often we will experience advice through dreams or by hearing the words of God, or by other means. However, quite often this advice will come from our ancestors from our very cells. Call it intuition, or instinct, it does not matter, we receive advice from within ourselves and when we do not listen to this advice things happen to make us listen!

We only have to look at the animal kingdom to see the truth. Take the elephant for instance. How does an elephant know where to go to when danger like severe drought affects the life of the herd? The elephant may never have had reason to travel the often thousands of miles to where the water is in times of drought, but the leader or the herd takes her family to exactly where her ancestors have told her to go. How does she know this? The information is in her cells. It is passed on from generation to generation until it is needed. All animals have this ability, or hidden information and they are able to tap into it sub-consciously at any time. In fact, much more information than just being able to find one's way back home.

So how does an elephant know how to tap into this source of information? The answer is, that it does not! It does not consciously say to itself, "Ok, now where is that information", it is always there because the elephant is not looking for it. The animal is always empty of being. We humans are full of being, forever trying to find out why! In doing this we lock up the inner information causing us to rely solely upon conscious means of survival. We humans like to play the game of being a guru or an enlightened person etc. But the animal does not even know about such things, it just IS. Animals never ask why, they just do what they have to. We, on the other hand, always ask why, and always rebel at the things that we are supposed to do.

We animals also have use of this ancient information for use in times of trouble and we can access this by simply listening by not listening! By becoming empty, we are able to listen to what is being said to us. And isn't that what Taijiquan and Qigong are all about? Becoming empty so that the inner information can come forth and speak to us. Our ancestors are able to speak to us from within our very cells, but first of all we must be rid of conscious thought through some kind of meditation.

We have a body and a mind and a spirit. These things must be in harmony. So when we practice for instance sitting meditation, we are only using one part. So it is my belief that we must meditate the mind, body and soul. To do this we must perform some kind of gentle exercise while meditating. This also causes many chemical and electrical changes to take place within the body that cause the inner information to be accessible. Why is it that many writers, poets, artists gain their most valuable information when going on a long walk in the forest or country? Because they are not only emptying their minds, they are also exercising their body as they do this.

Moreover, this is the reason that Taijiquan is the ideal exercise for emptying the mind in order to re-fill it with useful information. However, your Taiji and Qigong practice must be performed in a serene setting such as that walk in the country etc. I know of some people who practice Taijiquan in front of the television because they get bored with not doing anything! This is the worst practice as you are practicing an exercise that helps to empty the mind while taking in the rubbish that comes from the TV! You must be in an atmosphere where there are only natural sounds and natural beauty, you must get away from city noises and sights in order to access your inner information. This may not be practical for most people who live in cities and have to work in cities, however, you do not have to do it this way all the time. If you only get away once per week to practice, this will be sufficient to access your ancestral information. Then, the ideas will come flowing into your conscious mind for use later. I always carry a small tape recorder and speak into it as the ideas begin to flow. The reason, is that this information is often not meant to be spoken about or written about, it is only for you from your own ancestors, so if you have some explosively good ideas, once they have been utilized by your sub-conscious, and then they go only into your conscious mind, the translation may not be so great at the end of your exercise! But if you have some kind of record of what it was that you were thinking about at the time, and more importantly the things that you were experiencing at that time, it will jog your sub-conscious to give up the real meaning at some later stage to your conscious mind.

Sun Luc-tang, the famous Bagwazhang Master once wrote a book called "The Esoteric Of The Martial Arts". The only trouble was that no-one could understand it! Not even Chinese scholars could work out what Sun was trying to say.

The 'internal martial arts' are those that make use of an intrinsic energy called *Qi*, or internal energy rather than brute physical strength. There are three main 'internal martial arts'. *Taijiquan* (**T'ai chi ch'uan**), meaning

supreme ultimate fist or boxing, Bagwazhang (Pa-Kua Chang), meaning eight diagram palm, and H'sin-I Ch'uan, meaning mind, body boxing.

Most people will only ever know about the martial arts presented in the silly martial arts films where a man who looks strangely like a God, kicks his feet high in the air and beats up on all the baddies! This is only film and is not real martial arts. Film directors could not use a real martial artist in those films because it would not be very exciting, no kicking, no fancy techniques, only a finger jab here or a thumb stuck into someone's throat etc. Film martial arts has done more to harm the real martial arts than any other medium, and most only ever show the bad side of the martial arts, not the spiritual side. Or when it is tried to be shown, it just does not work out because those doing the acting have absolutely no idea of what it is they are supposed to be showing! Actors cannot play real martial artists, nor can champion karate men. And those who **have** found *the way*, would never allow themselves to be so derided by playing in any type of film, no matter how good the initial intentions.

The Monastery Within

One does not have to live in a monastery and carry heavy loads of water up and down the mountain for twenty years, and clean the toilets each morning, sitting in a strange position with a monk slapping you on the shoulders with a stick in order to gain the *internal power*. We all have our own monastery within, and we can go there anytime we like. You do not need a teacher, although it helps in the beginning to have a guide to show you the movements. You are your own teacher in your own monastery, you have all that is needed right there inside of yourself. In fact every human being on this planet has within each cell, every bit of information that has ever been discovered. Getting at it is the hard bit.

Choose what you wish to be, or what it is you want, pay the price, whatever that may be, wait, and it will be yours, this is the law of nature. If you pay for something, you **must** get it. But be warned, you must firstly know what *paying* and *owing* means. This too is the law of nature. Or that of *yin & yang*.

When one first begins training in one of these internal martial arts, we are only able to make use of purely physical power, that derived from the muscles and sinews. As our training continues over many years, we begin to feel a greater power which we usually put down to

physical training. But something else is happening as we become more and more adept at our training. After some years we begin to use a small percentage of what is known as 'internal power', that inexplicable power that comes when we really need it. Some people will show this power, perhaps striking a punching bag and the resulting strike will be very powerful, but this is not real internal power. Internal power cannot be summoned up at any time for show, it comes automatically when needed the most, perhaps in a life threatening situation etc. Internal power cannot be used against inanimate objects, unless there is a great or life threatening need. Internal power can be used against 'energy systems' such as those that flow internally in the human body, in a healing way and in a martial arts way. But, again, only when absolutely necessary. We make use of the 'returning Qi' in order to send Qi (energy) back into the body that is attacking us, and this can only ever be used against a *live* energy system. Many martial artists make use of *tricks* to show their prowess in the power stakes by striking at portions of the human body that would be vulnerable anyway from anyone. They simply know where these points are located. A stick will do just as much damage to these points as a punch as there is no internal Qi needed.

Some athletes will experience some small part of this internal power when they strive to jump, or run or swim that extra bit faster or higher or longer and against all odds, they manage to do it. Some extra power seems to come from within to help them, something that many will never again experience. We in the martial arts try to gain and more importantly, control this internal power, to turn it on and off at will when necessary. But it cannot be used to show off or to demonstrate to others, it will only come when it is absolutely necessary. The sub-conscious part of our brain does not know what showing off means, there is no reason to do this! It's a bit like when we have perhaps a lumberjack (of the old physical school) and a body builder. The body builder is doing all kinds of exercise using weights, becomes really bulky but does not have the power of the lumberjack. Why? It's because the subconscious brain has no reason to make the body strong when one pumps iron, there is no reason to do this! But there **is** a reason to chop wood, so the brain causes the body to become very strong in all the right places. There is absolutely no reason to look like Mr Universe! No natural *work* would ever cause our body to look like that! When we try to use internal power for show, or in a demonstration, (and let's face it, demonstration is just another way of saying, showing off), the brain does not know *why*. And although the resulting power is great, it only comes from years of training the body to be physically perfect and aligned, so that *physics* is the real hero here.

Sometimes, internal power is naturally there in a lucky few, such as in Jesus Christ and his other incarnations of Buddha or Krishna etc.

*Remember this thought: If you **do** strive to become a God, and get there or even close, you will die! You will no longer have a reason for being a human being.*

We mere mortals must train of course, and this training usually consists of that which we do in any of the three main *internal martial arts*, but it can be attained through other means. The internal martial arts are only an easier way to attain the internal power. So, when we absolutely need to summon internal power as in the few documented cases where a young person has lifted great weights off their mother or father in order to save their lives etc., it is there automatically. This example is of course at the extreme end of the use of internal power. There is a linear line of *need* however. This can be anywhere from something very basic like being attacked suddenly by a new student (usually the young and foolish ones!), or to the other end where the life of a loved one, or anyone or oneself is threatened.

As our internal training progresses, we begin to use a higher percentage of internal power and less of physical power. But this power is still only used to do physical work, such as for self defense etc.

There is a much more powerful internal Qi or energy, that is available to everyone, not just the martial artist, and using the information in this book, you will be able to tap into this great resource to enhance your own life and destiny.

The internal martial arts are only an easier pathway to discover this hidden power, once discovered, we no longer even need the martial arts for what most of us initially began training, for self defense. Real *internal power* has nothing to do with hitting things or lifting great weights, or fighting other people and beating them. With real power, we no longer need physical power, although it is still there of course. We are able to defeat would be attackers without lifting a hand. This can mean attackers who would do you harm in any number of ways from the purely physical attack through the verbal slanging attack to the *mind attack*, or the controlling of energy attack. So we see here that “To Turn The Other Cheek” has a far greater reaching meaning than just the purely physical thing of actually turning the other cheek to a physical attack! It is my belief that Jesus did not mean us to actually turn the other cheek, when for instance, we see someone being beaten up! Or if our own lives are in danger. What he meant was, that we should use the internal power to solve that situation before it begins. Even Jesus let fly in

the Temple didn't he. The Taoists look at this as “to do nothing”, and Krishna looks at this as to “Think, Fast & Wait”, all the same things. We are able to use the internal martial arts, and I stress *the internal martial arts*, to have a much better understanding of God, Jesus, Krishna, Lao-tze and Buddha, and what they taught. As a Christian person, this is my excuse (and I'm sticking to it) for being a martial artist. I have been attacked in the media many times by so called *Christian* people, simply for being a martial artist. And I have always ‘turned the other cheek’ which is more than I can say for them. People like Jesus taught us to live and let live, accept all people no matter what they do.

We find out that there is a much bigger picture, one that will enhance our lives and show us *why we are here*. Some call this the power of God, others call it Universal power, and many a genius has talked about the illusive other 90 percent of the brain that we never use. It is my belief and experience that the ‘power’ comes from other sources, from around the body but very close to it, and attached to it. In TCM (Traditional Chinese Medicine), this is called the ‘Shen’, or spirit. And this is the power that we are able to tap into, to change our physical circumstances, stop others from attacking us, cause others to do what you wish them to do, just as long as it is positive and good and the resulting *wave* of energy caused by the use of this power will not cause any stress to others, only positive changes.

The will not come straight away after a few weeks of interest, you must keep at it. Slowly, you will notice little things changing, it might be something that you wanted to happen, that will happen. At first you will write it off as coincidence, but as more and more of these things happen you will learn to believe in yourself and in the power that you are gaining over your circumstances. The amount of power that you generate will depend upon how you train and what you do in your daily life. And herein lies the difficult bit. Sometimes you will have to change habits that have built up over many years, habits that you do not even know you have. But as you change and learn, *God* will being to speak to you, or rather you will hear, and you will learn what to do and what not to do.

Teaching Teachers

There comes a time when so much information has built up in one's brain that it has to be put out so that others can gain from this information. Information that has come in small pieces of a puzzle in the form of ideas whose time has come, flashes from Heaven and innovation from

teaching for so long. This information comes from the heart and mind and soul of the master, and covers pure information and knowledge gained over many years of experience. Sometimes this experience is difficult to transmit to others and when written down onto paper, is often incomprehensible.

The reason for this is that the author is trying to put down into physical form, things that aren't physical, those ideas and experience that are only learnt from experience and which are held in the brain in the form of feelings. To express these 'feelings' physically, communicating them to others so that they will gain from them is a daunting task. And I now know how Sun Luc-tang must have felt when trying to write his work on his own 'feelings'. It's exactly like when a Traditional Chinese artist creates a beautiful painting. He or she will not create that work while physically looking at the subject. They will gaze for some hours even months a few hours at a time and take in what they see. Then when it is time, they will go away and paint that scene from the mind. In this way, the 'feelings' and emotions that they have experience while viewing the subject are put down onto paper, an abstract view of a physical thing is created. This work of art is then rolled up and put away, it is not framed and shown at a gallery for sale. Years later, the artist will unroll the painting and all of the emotions and joy and sorrow, feelings he or she was feeling at that time will come back through the painting.

Often, the master will have fleeting moments of brilliance, of innovation when he finally works out some way of transmitting the essence of what he is trying to teach to a student. WHAT he is teaching is like the paper on which the painting is drawn. The 'feelings', expression, experience of this are put away into his sub-conscious mind to grow. Then some years later, he will be teaching that same physical movement to another special student, and the 'painting' will unroll disclosing all of that experience that was locked away in that special part of his brain. And he will again be able to show that special person the same things in physical form.

This is what I have to try to transmit to the student and more importantly, to try and put down onto paper for future generations.

This book is the culmination of years of ideas, flashes and experience, put together like a Chinese painting in the hope that others who are 'ready to receive' will take that painting, look at it, and have all of that information and knowledge flow from the pages directly into the mind.

I will begin by giving my own ideas on how to teach a teacher how to teach. In this way, I am unrolling much of my own 'stored' experience that has come from teaching.

I do not mean that I will be teaching the physical movements of form etc., as these are the very basics that can be taught by almost anyone with any small intelligence. I mean the INTERNAL part of one's training. Training that goes way beyond the martial arts, even way beyond the healing arts, it goes into the reason for being, and why we are alive, our communication with God and relationship to God, it goes into life itself, and the relationship of life to Tao.

"Communication" is life. It is the very foundation upon which life is based. Without communication, there can be no life. It is the way that the very cells we are made of communicate, the way the trees and birds communicate, the way the sun and moon communicate with the earth. Much of this book will be to do with real communication which in many instances will require no physical communication such as speech or body movement. We firstly learn to communicate with each other at this level, then we automatically communicate with God, even though our physical brain may have no idea of this.

Teaching:

The most difficult part of one's Taijiquan training from a teaching point of view is how to teach someone the "internal" part of Taijiquan. The internal area cannot be seen, it can only be experienced and felt by the teacher. So how does one transmit this information when there is really no physical way of showing it?

The physical movements can be taught by showing and correcting. Over a period of time, the movements of the student become more circular and with repeated corrections, the student will begin to resemble someone who is practicing Taijiquan and not just a series of movements. But the "internal" part must also be "taught" if the student is to rise to any level of expertise. Someone can do the physical movements for years, but if he does not understand what is expected from these movements, then he or she will forever be searching and waiting for something to happen.

Often, a "teacher" of Taijiquan will be quite versed in the physical movements of the form and could have that special knack of transmitting these movements to students. But there will come a time when these students will want something more than just physical movements and sadly, many teachers aren't capable of giving this knowledge because they simply have not experienced this

level themselves, and/or are not capable of teaching this level.

In order for the teacher to transmit the “internal” levels of Taijiquan, he or she must have experienced this level. He must be able to express in some tangible way, the feelings that he or she will feel while practicing all by himself, without the gaze of students or a video camera etc. Seemingly simple things like the most basic concepts of “Yin and Yang”, when one tries to transmit this concept become an almost insurmountable task. A feeling that one has of “Yin and Yang” while practicing, must now be put into a language that the advanced student will know and recognize. Feelings that seem to have no words good enough to express, must now be expressed vocally and physically. Usually, it is a combination of both of these that will get the “feelings” across. Often, a teacher well versed in language and communication skills will even find difficulty in transmitting some concepts and experiences that come from within. In these cases, often the only way to express such inner experiences is by physical movement, or by physically manipulating the student’s body so that they will also feel what you are feeling.

This is where the “Internal Learning Qi” movements from Taijiquan come in. When a concept, or some “internal work” is unable to be taught in words or metaphors, the teacher must know two “secret” areas of Taijiquan. These are, “Internal Learning Qi” movements that come directly from the way we perform certain movements from the form, and from the ten “keys”.

Often, a teacher will simply “do” Taijiquan in front of an advanced student. The student will only think that teacher is showing him how it is done. But there is a much deeper meaning for this showing. The teacher will perform only a set of movements that contain one or more of the “Internal Learning Qi” sets. He will not say anything, only do it, sometimes a number of times. In these instances, the advanced student who is ready to receive the “internal” will feel something completely different to what he or she normally feels when the teacher performs these movements. He may have seen the teacher perform the movements many times before, but now it is different. The difference is that the “essence” of Taiji is being taken in. The student will feel something but not know what it is or how to express it, he or she will ask other students who may have witnessed this special occasion, but they will only have seen the same movements that they have seen many times before, as they are not yet ready to “receive”.

The only difference that the student will now notice, is that when they practice their Taijiquan form again, it will be different, and will continue to grow and become

different from then onwards. Things that they only read about, and knew about intellectually, now come to life, and they will actually experience internally, what they already knew at the intellectual level.

This is “true teaching” on the part of the teacher. A communication level that goes beyond physical expression. This is communicating at the highest level, or the level of “Qi”.

Think about what you say to people in your everyday life. How many of those words or concepts are really necessary? The questions you ask daily, or the answers you force onto other people around you, how much of this did you already know, or how much did your recipient already know about? Once you understand that we all communicate at a much higher level than speech, it will amaze you how much you can actually get away without saying. This is especially prominent when two people are with each other each day for many hours, as in the case of a man and wife or parents and children, a family. There is a continual mixing of thought and ideas between people. This can even get to the stage in a very close family for instance, where each or a number of members of the family will instinctively know what they other will need or is about to express verbally.

This higher level of communication is the same when a teacher has students who have been around for some time and who have been learning from him continually at a personal level. Often, the teacher will say nothing as the level of Qi communication is high enough to transmit the internal essence of Taijiquan.

The advanced communication skills of the teacher allow he or she to not have to actually “teach” while in class. He might hold a class and simply “do”. This “doing” will be enough alone to transmit the internal Taijiquan for that particular day. Others, who might have come for the lesson and who perhaps are not at a sufficiently high level themselves, will think that the class is in some way inferior to other more “teaching” classes. These students usually end up asking for more and more physical movement, as they just aren’t capable of getting what they want internally, so they try to make up for it physically. Sad part is, that these students will go away from a weekend workshop for instance with a whole lot of physical information that will only last a short time. They have only heated up a small, thin piece of wire that will heat up quickly, but will also dissipate that heat quickly. Others who are able to communicate at the higher level and who are ready to do this, will slowly heat up a much larger piece of wire taking much more heat that will last much longer until they come back for more “heat”. Whereas those who in too much too soon, will lose their

“heat” very quickly and have nothing to work with for a long period until their next lesson. A story I like to tell that will perhaps make the above a little clearer is as follows.

A famous Indian Guru was visiting a small town where he had a large following. He had been to this town several times before and had a number of devotees there. He was due to hold a seminar on the “inner meaning of life”. This seminar was very well attended. After waiting for several hours, those attending saw the Guru walk out onto the stage with a paper bag. He sat down and placed the paper bag over his head. Most people shuffled around in their seats and after a number of hours, most left the hall demanding their money back. Only two people remained in the hall. Their faces were serene and glowing. The Guru removed the paper bag from his head, smiled at them and left.

So little given, and so little learnt by most of the students attending. These were those who expected the Guru to give much in the way of verbal teaching, something that they could take away and show others what they had learnt. The two who remained however, were at a level where they took in slowly a great amount of internal learning and kept it. They now had the meaning of life.

It’s exactly the same with Taijiquan. Many advanced students will come to me with questions, begin to ask their question and stop, then smile and walk away. The answer was within themselves. All they needed from me was confirmation, which came in the form of nothing physical, just “Qi”, an internal communication that is understood far better by those who are ready to receive than those who aren’t. Those who aren’t, should not begin a teaching career, unless all they wish to do is to perhaps teach a little physical exercise.

It takes perhaps five years or more just to get the physical movements of Taijiquan to a level where one is able to at least show someone else those movements and not show them incorrectly. Some of that five years will have to be spent doing personal tuition with the master. This happens when a good student who wishes to pursue a teaching career has expressed a wish to begin teaching on their own and who has displayed at least some of the characteristics of a good teacher. Here, I do not mean the student who is allowed to teach in a controlled class situation under supervision. This must happen with all students who stick with a Taijiquan teacher for at least three years. It is a way to giving that little kick along, that confidence to teach. This will show the student where he or she is going wrong and what little they really know. I mean the student who is chosen by the teacher to become a teacher.

Characteristics Of A Good Student Destined For Instructorship.

Most instructors begin choosing an instructor from their students from the wrong end, which to most people would be the obvious end, the physical end. They pick the student who has excelled in form first of all, and then go from there. Many instructors, including myself have made this mistake and usually pay for it later on. They might chose a student who is a natural at the martial arts, or who has natural movement ability, then, after many years of arduous training and input from the instructor, the student turns out to have only those skills and no others and can never progress beyond purely physical movement. So, the instructor has to begin again to nurture someone else. If we are lucky, we might get it right third or fourth time around! However, if we did the choosing correctly from the beginning, we would forego these mistakes. I have come to these decisions in my own choosing of potential instructors, only after many years of trial and error. And I have come to the point where I am able to chose instructors who will go the whole way, virtually from first meeting, by sticking to a few simple rules. I judge people from the other end as the martial skills and movement skills can be ‘taught’. The “internal” necessary skills cannot be taught, they are already there at birth.

Choosing A Teacher From Scratch:

There is a great difference between choosing a teacher from a student who has never before done the martial arts and someone who has already been perhaps teaching another martial art such as karate or another style of Taijiquan. From scratch, the master begins with a clean slate and is able to mould the student/teacher into what he wants from the very beginning. This is the ideal. However, sometimes one sees the ‘signs’ in a student who is already a teacher and must teach that student differently and even use different rulers when choosing that type of teacher from a group of students.

The following assumes that the potential teacher comes from the first group, that of never having learnt another martial art.

The student must have “calm” eyes.

The eyes are the mirror of the soul. Even if someone is quite erratic on the outside, the internal being can be judged by the eyes. You do not have to actually look at the eyes as would an Iridologist for instance. The eyes emit, and this ‘frequency’ can be picked up immediately by someone who is adept at ‘seeing with the body’. It is obviously quite difficult to put down in words what one feels upon meeting someone who has calm eyes, but in typical fashion, I will try.

The eyes have a ‘sinking’ feel about them, like as if water is flowing downwards into the body. This sinking will communicate with those who come into contact with them and also cause that person to be calm. How many times have you heard something like: “I felt calm just being there beside him or her”. This is the feeling of calm eyes. A good teacher is able to either lift or lower the atmosphere of a class, the class can be quite jumpy, or the Qi of the whole group can be quite unbalanced with people talking over there while others train by themselves over there etc. As soon as the instructor comes into the class, the atmosphere is focused and balanced. And it has nothing to do with authority, it has to do with communication at a higher level with the group as a whole. I have often told this story to get this point across. I will be taking a class in a group session of form, we will all be totally locked, as if our energies are locked together and we are moving as a whole and not just individuals. So many times, one person will break from the group with a stumble or a hiccup, and the whole group will also break and become unbalanced including myself. This is because we were moving as a group and not individually, our communication was perfect, our Qi was locked. “Calm Eyes” are the prerequisite for this communication skill.

Communication Skill

Once the master has discovered the potential instructor in his students, he will then embark on a long distance ‘testing’ of these students. This will involve certain long distance communication tests where the master will try to have the student do something or think about something. Then when they meet physically, the student will often begin talking about exactly what the master had communicated. When this happens, the master knows that he or she has found a potential instructor. Other tests involve the “Internal Learning Qi” movements. These are

not usually spoken about and never will the instructor actually tell the class when these movements are being performed. He will just do them and see what the result is in his students. Always, it will be the “chosen” students who will immediately become focused internally and take in what is being given. The other students will not know anything different. The master will know immediately if these students have taken what was given by their inherent communication skills.

So how do you know it’s you? You will know by the attention you are receiving both with physical movement correction and internal communication. The master will also ‘care’ what you are learning, and how you are learning and will show every opportunity to correct you, often to the point where you think that you are being picked on!

Natural Healing Skills:

This is probably the most important area. It is the area that will balance the martial arts area, and indeed is an important part of the martial arts in general.

Healing skills can be learnt as in someone learning acupuncture skills or massage skills etc. But to become a truly great healer, using those learnt skills, one must most importantly possess ‘given natural healing skills’. These skills are not too hard to find, as every human being has some of these natural skills. Only someone whose natural magnetism has been ‘sucked inwards’ by perhaps drug, and/or alcohol use or some mental illness will not possess some or all of these skills. Many, unfortunately never know that they have healing skills, and even fewer ever get to use them properly.

The master, will automatically know who in the class has the greatest possibility of learning how to use these skills and will nurture them in the student.

In all classes of martial arts or healing, there will always be those who need help. These people are naturally drawn to classes because they **need** to be there. They can be a pain in the bum at times, but you must remember that they are drawn to you for a reason. People in need of help will always sub-consciously search out the person with the most natural healing abilities. And it is these people who will probably also make great teachers. So this is also a way that the master has of knowing who these people are, when they see them counseling and helping others who need help, even though they sometimes complain bitterly.

The Student Must Be A "Baby" Or A "Toddler"

The potential teacher must be a baby. You know how wonderful it is to have children, when you can teach them anything and they will follow you trusting in your every movement or decision, never complaining, or talking back, or questioning etc. I have had this beautiful experience with my children, especially my little girl at age four who has just begun her Taijiquan training. She is like a sponge, taking in every movement, training even a small move time and time again until she has it correct, never complaining, never wanting more than she can take, never wanting to speed on with more moves. My teenage boy and my ten year old are also still like this when it comes to their Taiji training. But with anything else, well, it's talk back time! Like all teenagers, they are at a time of questioning everything, everything other than their Taijiquan because they have grown up with it and with myself as their teacher. But when a master is teaching students who are like normal teenagers, questioning everything, pretending that they already knew something when they didn't, or wishing to speed on to the next move because they are bored, it's not a nice teaching experience. These people (who are like teenagers) will never make good teachers, so the master will overlook them in preference for the 'baby' student.

Imagination, A Willingness To Believe And To Have An Open Mind About Anything:

This quality is one of the most important, as the potential teacher will never understand the 'internal' if they are not imaginative or willing to believe in things that aren't quite physical. The first steps in understanding the 'internal', or 'Qi', or natural phenomenon, (I call things that most people would call 'supernatural, natural) comes with an imagination and a need to understand things other than the purely tangible. The teacher needs to **want** to understand things that are out of his or her human limitations.

We grow up with what we think is quite normal, trees, grass, animals, human beings, water, air, fire are all 'normal' things to us because they are there! But as the teacher grows and matures, these 'normal' things take on a wondrous aspect of almost incomprehensible proportions. We look, and wonder at a blade of grass and it is almost painful that we do not know about this thing. How? Why? The master has to ask questions that are too large for our feeble human brains to answer, so we have to ask elsewhere, is it God? Or is it our guide in life? Or is it

the pure Qi (energy) of that blade of grass to whom we put these unanswerable questions?

This is the dilemma of the master, we no longer see things as normal, and the only way to take all of this in and to not have it affect our daily working lives, is to be one with it, to accept it as being us, we are also not normal, we are wondrous. And all we have to do is nothing.

The Qi that surrounds us is there for our protection, and when we have these times of painful wonder, when we see things that are far too great for our minds to understand, we have to imagine that Qi, or energy, surrounding the feeble human body, protecting it from the 'all great' that enters the mind at the top of the head in the form of 'flashes'. Even then, the 'flash' will stun us for some time afterwards, as flashes are only meant for the inner mind (person). But because of our training, and the gained ability to take some of what is outer and fix it to some of what is inner, our human conscious brain sometimes, by mistake, also sees a minuscule portion of the 'flash', and it rocks us to the very core. Because in that fleeting split second, we see infinity. And thank God that it is only for a split second, as our brain would probably explode, or create an S.H.C. (Spontaneous Human Combustion). Actually, this phenomenon has recently been disproved scientifically. We now know that a body that is clothed and which is ignited, burns slowly over a number of hours causing the 'wick effect' in that the body becomes the inside of a wick and the fat in the body burns extremely hot on the inside but not on the outside. Hence the strange occurrence with many burnt bodies when the surrounding furniture has not been severely burnt etc.

Chang Yiu-chun (my main teacher), would turn away when I would ask about these things. He knew that there was no possible way that he could tell me physically about such things, and if he did, I probably would never find it for myself, as I would always be looking! But I now know that if someone is meant to be, he or she will be, no matter what obstacles are placed before.

One of my nice stories: Nowadays, I have come to realize that there **is** someone or thing, helping me to understand. Things that before, I would put down to coincidence, now I know is coming from "God" trying to tell me something. But God is not trying to tell me something purely physical, but rather, God is using that purely physical thing, to tell me about God! The following story is only one of hundreds that I have documented over the years, things that could not have been purely coincidence. We had a leak in our swimming pool. It's not a great, huge pool, but quite necessary in our summer time as we live in the sub-tropics. I had this feeling that I should **not** call an expert to fix the leak. But, against all my own better

judgement, I phoned an expert to come and fix the pool. He did not come! So, I figured that I was being 'spoken to' and that I could fix the pool myself. I set about the laborious and filthy task of digging up the pool pipes to find out where the leak was. No luck, Although I could see a trickle of water, it could have been coming from anywhere. After many hours of digging and being covered in clay, I gave up and called another 'expert'. I knew that this too was the wrong thing to do, but at that time, the only thing. The expert came and could not help at all, he told me what I already knew and left!

Left with the thought of not having the cooling pool for the summer, I grabbed my two boys and we begun work again. This time we came to the pipes where I had an inkling that the water was coming from but they were covered in a huge amount of cement! This caused me to have to hammer away with a mattock for what was only a few minutes, but which seemed like hours. Well, the inevitable happened and I punctured the whole pipe causing a torrent of water to burst out of the pipe. I had completely stuffed it I thought and walked away in disgust resigning ourselves to a very hot summer.

But something was bothering me still. That little voice that I have become so used to was telling me something again. Instantly, I had the solution. Plug up the inlet hole from the filter inside the pool so that water could not leak out, and simply do some plumbing so that the pipe that was broken, now came up over the wall of the pool and into the water! The pool is now completely fixed. The 'voice' told me right from the beginning that I could fix it. Had I not smashed the pipe with the mattock, I would never have discovered how to fix the pool, I would have still been trying to get inside a concrete block to fix a leak that I was told (by the expert) could not be there! It was no accident that I smashed the pipe. We all need confirmation of our belief in whatever. My own beliefs are very strong, but because I am a frail human being, I too need bolstering sometimes. I was not being told how to fix the pool! But rather, that someone was trying to communicate with me. "God" cannot write us a letter to let us know that God is there, so in my case it is usually via something like the above. Imagine that you are trying to help someone and you cannot be seen by that person. You cannot touch that person, all you are able to do to help is to cause ideas to come into that person's conscious mind or to control the way that mind controls the body. This is how "God" tells us things, to let us know that God is there.

I now know that if for instance, I am having great difficulty in achieving something, then I should not try, as it is the wrong thing to do at that time. So many times I have thought that I needed some item of technology for the business, and I will have great difficulty in gaining this

item. Perhaps the phone is simply busy, or it is not in stock, or they will lose my order, or some other inexplicable occurrence! But if I persist, and when it comes, I find out 100% of the time, that I did not need it at all and I have wasted my money. Or I will simply feel 'off' on a particular day, things just aren't going right, until I do what it is that I am supposed to do. Perhaps write some more of my latest book that I have been neglecting, or perhaps play some music with my children, once done, things go well again and I am happy inwardly.

The thing that I find most strange is the way I write things. I will begin, and my fingers will just type away furiously, leaving out all punctuation and with many spelling mistakes which I have to go back and fix up. Then when I am finished writing, perhaps a whole book, I will have to read it myself to find out what I have written, and the most strange part is that often I am intrigued with what I have written, and I learn so much from it! It's as if I am not consciously writing something and have to go back and re-read it. This only happens when I get into a writing 'frenzy' where the words just spew forth onto the page almost automatically. It does not happen of course with the purely 'how to' parts of my books.

We all have something that we **must** do, and as our 'God' has not many physical ways of communicating with us, like right out of a television set etc., then God must let us know in other ways, like causing us to become ill to tell us that we should not be eating the things that we are eating, or doing the things that we are doing to our body etc. Or like just causing us to feel rotten in order that we discover for ourselves what it is that we should be doing. At these times, it is my experience and advice to you, that you do nothing, think and wait, until the idea comes of what it is you should be doing. And it will come, it has to as this is the law of God or Nature. No matter how insignificant you may feel, everyone has **something** to do. There's a little note magnetically set onto God's refrigerator, that has your name on it, and something for you to do. And until you find that something, you will never feel happy or good about yourself. And it's such a wonderful feeling just feeling good and content with your lot.

The end and beginning of a new millennium is the time for innovation and discovery.

God talks to us at this time and all that is needed is a medium through which to communicate. You have to discover what that medium is. Sometimes, God talks to us through a medium and we THINK that that medium is the main subject, when all the time it was only being used as a medium to tell us about something much greater!

Martial Arts is only a part of the way that we are able to get the messages. Once this is understood, we can then go beyond the martial arts, only using it as stepping stone.

The potential teacher must also learn to listen to that voice, and to recognize when we are being told something. The 'normal' student will write these coincidences off as being just that! But the teacher will learn from these happenings, which will keep happening until you **do** learn!

Diet

The teacher must know about diet. And here, I do not mean that we simply eat healthy food. Diet goes much deeper than just eating. What we take into our body is the most important area of one's teacher training. If you, as the teacher do not know about this area then you should not be teaching, as this is the area where we learn about "the power" and how to gain it.

"The power" is not simply being strong, it is the ability to change one's direction and circumstances for the better. It is the ability to cause others to do what you wish them to do. It is the ability to cause everything around you to manifest what it is you need. It is the ability to heal others and to transmit that healing knowledge to others.

Such a simple thing that most of us take for granted but which is so important. The way to the "power" is so simple that most people will never get it! They will see it as being too simple, something that they have done all of their lives could not possible have any bearing upon power. But it does, and I have proven this time and time again. If only all of my students would heed this, they would all become "powerful" humans.

Chang Yiu-chun told me that if I wished to get "the power", I should look at the most basic things of life, as these things are the most powerful. I did not understand what he meant for many years and only understood after his death. It's logical, the things that give us life will also give us the power. We are given the means to gain this power at birth. God gives us all of the things that we need to nurture the internal power. Sad part is, most people are at their most powerful at birth, and from then onwards become weaker until they die.

There are two paths presented before us, most ancient writings will tell us this. We usually take the easiest path, especially nowadays with little or no spiritual guidance. We take the greatest gifts from God and make them unimportant, overindulging in just about everything we in the West do. So the miraculous becomes the mundane and the mundane becomes important. One of the most

disgusting things to me now, is watching someone hard at work on the computer, eating a sandwich as if it is not there. Subconsciously and without stopping typing, one hand will grab the half eaten sandwich and stuff it into the mouth then put the remainder back. We all do it, but when you think logically about this, we should be thanking God for this blessing, this miracle that we are eating. The very things that try to keep us alive have become mundane and we just expect them to be there when we want them. How much Qi does it take to make an apple? Five billion times more than it takes to make a computer or a television.

Not eating is even more important than eating. In recent experiments in the USA with rats, it was found that those that eat less, live much longer than those that eat every day. To fast, is to become closer to God. Fasting not only gives us physical power, but also spiritual power. "To gain, we must first lose". There is nothing truer than this statement. This is the law of nature, or of yin and yang. You cannot have night without day, or you cannot have up without down, no-one will disagree with this. So it is also true that we cannot have gain without loss. The fast is our way of "losing". You want something to happen, do nothing! Not even eating, and things will happen for you. You want nothing to happen, then use force and keep trying to make things happen and nothing will happen, you will slowly come to a standstill because your mind and body will be constipated, the factory has been overworked without the time taken to get rid of the waste products, so nothing new can come in at the other end. So too it happens with human beings. We eat, work, eat, play, eat. Keep eating, almost non-stop. We only stop eating in order to sleep and that sleep is disturbed by the digestion of food. We use a huge amount of Qi (energy) to digest food so there is precious little for the mind and body to re-charge during sleep. Slowly, the body becomes clogged, which in turn causes the mind to become clogged, a continual taking in of food and processing it, then shunting the waste out. But the intake of food becomes more than the waste and the body grinds to a standstill. Those seemingly 'lucky' breaks that happened when you were younger, stop, you begin to blame everyone and everything else for your 'misfortune' when all the time it is you! You have to get the shit out! This is basic to any factory. So the body needs a break from eating and working.

Food For Spirit

At this point I will insert a shortened version of my little book, "Food For Spirit", which I wrote many years ago but which is still relevant today. This book is rather radical and I do state in the book that one should take it easy and only gradually take on what I say.

The idea that the food that we eat is able to change our lives and even influence the physical circumstances in which we live is quite difficult to understand. In order to understand this we must know a little about the internal energy workings of the body.

To do any kind of work, we need energy. This work can be purely physical like chopping wood, eating or digestion. Or it can be mental activity like conscious thought. It can also be sub-conscious thought activity. The later is the most difficult for the western mind to understand because we are obviously unaware of it's existence, and anything that we western people can't see or feel in some way, we usually don't believe until we experience it physically.

The 'internal' or sub-conscious work, is the energy that shapes our lives around the mold that we have made for ourselves. You might wish to be a millionaire consciously, but internally you must be where you are at that point in time, in order to fulfil an internal need, probably a learning need or an experience that needs to be felt. Some people are placed into, or rather, place themselves subconsciously into certain circumstances in order to work out a certain weakness that they may have. For instance, a person who has some sort of sexual weakness, more so than normal, will usually find him/herself confronted with sexual situations. Or a person who has some weakness for alcohol will find himself confronted with alcohol. Until we learn to know why we have placed ourselves into these circumstances, we will not be able to work them out, and so the circumstance remains.

One of the greatest weaknesses in modern man is his need for food, and lots of it. We have come to a state where we are so dependent upon food for security, that we no longer know what it means to really need food for it's specific purpose. Whenever things become a little hectic, or we feel a little bit down, there is always the restaurant to turn to. This has the effect of satisfying our over-worked taste buds giving them a 'hit'. This hit is necessary though, because we have eaten so much rich and spicy food that our taste buds have become dulled to real tastes. Unfortunately, rich and spicy food is not good for us, and is totally unnecessary, so we have the awful situation where we cannot trust our own senses to tell us when to

eat. Our tongue tells us that we want rich food, but we need it like we need a finger in the eye. This is where the whole 'habit' of eating gets right out of hand and we now find that 3/4 of the western Population have some sort of food related disease, heart, liver, kidney or colon troubles etc.

The best way to get back to more normal tasting is to simply give your tongue a rest. The only way to do this is to fast.

Fasting is an excellent way to teach the whole body and mind to appreciate normal food again. Food that has not had additives pumped into it, or so covered with spices that the normal taste of the food is covered up.

It's not easy to fast, in fact it's very difficult, not from a body point of view but from a mind point. We use food to give us something to look forward to, after a hard working day. This crutch is necessary because we are bored with just coming home etc. So it is the giving up of this crutch that is the most difficult thing to manage. The effort to give up our 'security' (food), becomes difficult if we have been used to eating lots of 'junk food.'

The big problem with fasting, is that as the poisons are slowly taken out, this poison must still pass through the kidneys and liver, in order to be passed out. As it is passed out we crave for the food that gave us this poison in the first place, and so many people just cannot stand the mind strain. So go back to bad eating habits without giving the fast a chance to work.

I, personally prefer to go straight onto a fast, as it is this immediate 'shock' that forces me to stay on it. Once over the pain of the first day it becomes a challenge, and we feel good just sticking to it. However, if you think that it's too much to go straight onto a fast, the lead up diet is advised.

The Lead Up Diet

For two or three days eat only fruit and drink only water. You will find that this will be also quite difficult, you will have a bad headache and perhaps some joint pains. The reason for this is because fruit is the best cleanser, and causes much of the built up toxins to go through the system and be eliminated. It is this toxin that causes the aches, and even nausea, not the fruit.

The lead up diet will be enough to give you the incentive to take a full fast taking only water over a four day period.

If you feel weak while on the lead up diet, try taking some potassium broth each evening.

Potassium Broth

Simply take potato peelings with plenty of flesh still left on, some carrot tops, some whole beetroot and anything else that you happen to have lying around. Be sure that what you use is not man-made, ie, it has grown.

Place everything into a pot (not aluminum) and stew until you have made a broth. Do not add spices or salt etc. Just drink it as it is and this will alleviate your problems for a while.

The Short Fast

You are now ready to start your short fast of four days. It is best to start after your evening meal marking on the calendar when you will start eating again. You must also have access to purified water via one of the many commercial water purifiers, or use rain water. There are some excellent small water purifiers nowadays which just slip over your tap and take everything out, including the fluoride, leaving you with something akin to rainwater. Tap water cannot be trusted, with such things as rat poison! (fluoride) and chlorine placed into our water supplies without our being able to say or do anything about it. Many countries have now stopped fluoridation because of the adverse side effects on the teeth, (the teeth in children go blotchy and brittle and fall out, with nothing that can be done once it has taken over. This is because, although we need a small amount of Fluoride, which occurs naturally, we get too much of it. Some doctors and even some dentists advise that parents give their small children non-fluoride toothpaste). Australia and some States of America still persist in poisoning us with this rat poison. But that's another political story, back to the fast. You have found yourself some pure water and so you're ready. Here is a rough example of what to expect, although everyone has his/her own experience.

On the first day you will feel a little tired, and apart from the obvious hunger. you may feel agitated and tense. Be aware of this and try not to be too hard to live with. You will probably have a headache and feel cold when evening comes around.

If you are able to get through that day, the next morning should be a little better, you will just feel good, but this will only be temporary until you start to move around. Movement increases the elimination effect and some more poison will be taken out, which will cause you to feel rotten again. If you cannot stand the headache, take a teaspoon of honey added to a glass of warm clean water with a squeeze of lemon juice. This should take care of the headache and will probably taste like manna from heaven.

For the next three days you will be up and down, feeling great one day and terrible the next, this is the effect of elimination. If you can stick it out, you will reap the benefits ten fold and all the pain and anguish will have been worth it.

Food To Eat After A Fast

A short fast will not harm you, it's what you eat after the fast that is important, and which can kill you!

Food can either be alkaline or acid in property. This does not mean when it is in its primary state, but when it is burnt in the stomach during digestion. The ash that is produced is either acid or alkaline.

In order to stay healthy we must keep our body slightly on the alkaline side, too much acid over long periods and we die.

Acids attract alkaline and alkaline attract acids. The toxins that we are trying to eliminate are of an acid nature, so we should eat slightly alkaline producing foods so that the acid, (mucus) will bond to this ash and be eliminated. If we eat acid forming foods, they will only produce more mucus, which will have to be stored in your fat cells. The only thing that will get rid of it is to fast, or to have your fat cells surgically removed!

When coming out of a fast, especially a longer one, (10 to 15 days) you should be extra careful of what you eat, especially highly alkaline foods. The reason, is that if you have too much poison stored in your fat cells (from years of bad eating) and you eat a very high 'positive' or alkaline food, then you will eliminate too much poison all at once, and some people have been known to die. The fast is usually blamed for this and we see headlines like: "Man Dies From Fad Diet". But, really, he died from what he ate after the fast, and because he had eaten bad foods all of his life.

The safe foods to eat are things like bananas, apples, stone fruit, potassium broth and even a few dates or raisins. Steer clear of olives, grapes, figs and all foods that have a great laxative effect except dates or raisins. If you know that your system is not too dirty then eat these foods, as you might need a greater elimination effect, this also holds for those who go on regular fasts.

The first day after a fast should be spent doing mild exercise like T'ai chi or yoga and eating only fruit of the kind already mentioned. Do not eat citrus fruit on the first day after a fast. I do not advise the so called 'juice fast'. This is not a fast, as nourishment is being taken and the juice is too harsh on the system, this is why people usually 'break out' when doing a juice fast, the liver and kidneys just can't handle the amount of poison being eliminated, so the skin, (our back up organ) takes over.

Distilled water is a personal preference. I do not like distilled water, but others swear by it, so try it for yourself, it certainly will not 'leach your bones' of minerals as some have claimed.

After some trial and error you will begin to know what is right for your system, and the fast will become easier, especially as more and more poison is eliminated. However, only go on a fast if you really want to, don't be forced into it by others or by your own fears, you must really want to become healthy. A good idea is to write down your feelings just before you go on a fast. Write down why you are doing it and what your motivation is etc. Then as the fast progresses and you feel like giving up, re-read your own thoughts so that you will feel like sticking to it.

Once the fast is over and you want to get back to more normal eating habits, you will want to know what to eat in order to keep your system clean. I will cover all of this in a later chapter but remember, your system is not clean just because of one small fast, it takes a while.

Why Fast

There are two reasons to go on a fast. The first, and most obvious one is to clean up the internal physical body, and get rid of much of the poisons that have been stored in the fat cells. Also as already mentioned, we use it to teach our tongue about real taste again. It's amazing how a fast will tone up all of your senses; smell, hearing, taste, touch and seeing all become more aware. This is especially true of

smell. If you have been eating a lot of dairy products, your nose is literally clogged up with mucus.

Mucus

There are two types of mucus, one is a slime that the body produces consisting of body salts, cells and mucin. It's job is to ensnare any foreign particles and also lubricate. The other kind comes from outside the body and this is the mucus that is dangerous. It causes the mucus membrane to overwork and add much more mucus to the body, which should produce about 100 ml., per day. Dairy products are the cause of too much mucus. As the fast progresses, our mucus membrane starts to work again, and we begin to smell things again. This also happens with the other senses. More on dairy products later.

Another viable reason for fasting is to lose weight. This only works of course if you stick to the correct food after the fast and do not go back onto the eating habits that made you overweight in the first place.

Internal Energy

The second reason for fasting deals with the spirit. I have already touched upon this briefly. This is a more intangible reason for fasting, in that it deals with your spirit, or 'internal energy.' One quote that has stuck in my mind for many years comes from a book called "", in which the central character says, that in order to make things happen, all one should do is to 'think, fast and wait.' Nothing is truer than this, I have experienced this phenomenon myself many times. When you are 'stuck in the mud', or you are facing all closed doors, all you need do is just be quiet and wait, without any physical thought. Suddenly, a door will open and your circumstances will change. To enhance this effect you should fast.

Warning: Diabetics should not fast unless their condition is really under control. The blood sugar level should have an average mmol. Reading of around 6.4 or under. Fasting will badly affect your health if you have not got your BSL under control! If you are a diabetic and are not sure, then do not fast!

Ch'i (Qi)

There is a simple explanation as to why the 'Think, Wait and Fast' concept works. This also pertains to prayer and meditation. There is a very powerful energy that we are able to make use of.

This energy is referred to in Chinese as Tao (Dao). It is an universal energy that anyone is able to tap. Everything on this earth, and other earths has this energy within, call it God, call it Ch'i (Qi), (internal energy), call it Ki, or call it Prahna, it is all the same. This energy is responsible for providing the power for all of our physical, mental and spiritual needs.

We all know about the physical and mental needs, but in order to gain spiritual power, or Qi power, we need to be able to direct this internal energy to do certain other work. This energy is capable of changing our lives for the better, or for the worse, depending on what your sub-conscious needs are.

There comes a time when all of us come to a brick wall, and no amount of pounding will break through. We seem to be closed in on all sides. There is only one way to break through this wall, and that is by using your internal energy to 'make things happen.' I will say at this point that when you do come to a wall, this is a sign that you now want to move on, to your next lessons.

The Ch'i is used for every physical and mental mode of work and in order to direct this energy, so that our circumstances are changed, or to give us new ideas for certain things, we must be able to direct it away from the physical bodily functions that use much of this energy, and direct it to the mind. How many times have you just wished that a certain thing would happen, and in some way it does. Or you might think about something happening for a long time, and sure enough it does. It might take some time, but with enough thought, it eventually manifests, even if you simply have to work very hard to save up the money for a certain object, it has still manifested. There is nothing under heaven that you cannot change or have happen, provided that it is what you really want.

The Three Areas Of Qi Usage

There are three areas of greatest use of Ch'i. The greatest user of Ch'i is the propagation of life, (sex). The second is

digestion and associated usage. The third is physical movement, (exercise or internal physical bodily organ functions). If we are to direct the Ch'i to the area of the mind then we must forego much of the three main areas of greatest use, so that we have enough Ch'i to perform the task of 'breaking walls' and 'opening doors.'

Meditation is one area, where-by we forego most physical and mental activity, but there still remains digestion, the second largest user of Ch'i. So obviously the fast, and subsequent correct eating is the only way to direct this great amount of Ch'i into the subconscious mind for condition changing.

After the fast we must eat correctly, in order to keep digestion to a minimum, using a minimal amount of Ch'i, so that our thoughts will always be working for us to a certain degree. I will also be covering this later.

SEX

The largest user of Ch'i is sex, or as most people incorrectly call it, 'making love.' Sexual habits come under that same category as food addiction. We have become far too dependent upon sex as a crutch (excuse the pun), to enhance our so called boring lives. Many men that I know can't even go to sleep without their nightly poke. So in the same way that food becomes bland with over use, so too does sex. We then require bigger and better 'sexual hits' and start using external 'marital aids' to heighten the sexual delight. Sex then becomes a totally unnatural act, where love can no longer be present. The sexual organs become so used to the normal feeling of ejaculation, that additives must be found to increase this normal function. All of the ancient (and modern) decadent empires came down to this level, and so collapsed. Present day society is coming very close to this decline, but hopefully (and the signs are there), many people are now realizing a new higher path, and this should help to balance out this decline. As the 'collective intelligence increases along this path, we will see a turning point of this decline.

Collective Intelligence

Collective intelligence is a phenomenon sometimes called 'the one hundredth monkey principle.' I have taken

note of this principle in my own classes. If two or three people stay away from a class, or rather have the 'idea' of staying away, about 50% will stay away. If three or more extra students decide to come to a class, other than their normal class, this class will be so full that people can hardly move. There seems to be some sort of 'collective intelligence' where-by everyone's mind is joined sub-consciously.

The one hundredth monkey idea came from a group of monkeys on an island belonging to Japan. Every day the keeper would bring the monkeys sweet potatoes. A young female monkey decided that she would take her potato down to the water to wash it before eating it. Slowly, members of her family took up the habit and a few outsiders also, but not the main group. After some time, one by one, more and more monkeys brought their potatoes down to the water. Until one day, suddenly the whole group brought their potatoes down to the water to wash them. The incredible thing was though, that on the same day, even the monkeys on two other islands who had no contact with this group, also decided to take their potatoes down to the water. All that was needed was one more monkey to take up the practice, and in doing so became, 'the hundredth monkey', causing the collective intelligence to have enough power to persuade all of the monkeys to take it up.

It may not have been exactly one hundred monkeys, this number is only for the sake of having a number. This principle has been written about in a book called "THE HUNDREDDTH MONKEY" where the author likens the monkeys' to ours, where nuclear disarmament is concerned. Some people say "Oh I can't make any difference", but that person might just be the 'hundredth' person to cause the 'whole' to also think about nuclear disarmament. With this in mind, if more of us have good thoughts etc., then eventually the tide of decline will be turned.

Sexual Fasting

In order to make the greatest use of our given Ch'i or internal energy, and to take our sexual habits back to being normal again, we must also go on a 'sex fast.' No, don't burn the book right now, it's not as difficult as you think. All you have to do is to give it up for three or four days, and then see how your normal sex will be enhanced naturally. Your sex 'taste buds' will spring back to life and give you renewed feelings towards your partner. Eventually you will be able to only have sex twice or at the most thrice per week. Younger people are able to do it more often, because they have more yang energy. As we

grow older our energy is depleted, if we 'do it' too much. Our 'driving Qi' naturally changes as we grow older (and wiser), so that our sexual Qi is used in different ways, such as the arts, or higher level thinking.

It can be seen from all of this that you will have more Ch'i for the physical action of elimination, as well as for the spiritual workings of the mind. Most people just feel a little closer to 'God' when they fast. The American Indian 'fast for manhood' involved the young brave going onto his part of the mountain with only a blanket and some water. There he would sit and fast for four days, and always on the fourth day he would be visited by an animal or bird, or a reptile etc. This animal would then be his special animal for life and he would take on that name. When he died he would expect to return as that animal.

My own experience of this is one Christmas I decided to do this four day fast. On the last evening about one hour before mid-night, I had not been visited by any animals and was becoming despondent with it all when this huge fruit bat flew into the mango tree in our back yard. One one bat and he just stared at me with his piercing red eyes for the whole hour and then flew off at a little after mid-night.

Rules

- 1/. If not sure of your internal condition, start with a lead up diet of fruit for two or three days.
- 2/. Start with a short fast of no more than four days. Less if it becomes too difficult.
- 3/. Be careful of what you eat after the fast, only take mildly laxative fruits such as apple, pear, banana etc.
- 4/. After the fast, try to leave out breakfast as a general rule, this will prolong the elimination effect from the night before until lunch time the next day. This should be an easy habit to get into.
- 5/. Try to perform mildly active exercise such as walking, Taiji or swimming. Do plenty of reading and have your quiet times alone just doing nothing.

- 6/. The most important thing to remember is not to go back into your normal eating habits, chose a more natural diet.

Once you have finished your fast you will now want to know what to eat to enhance the cleansing effect of the fast allowing you to keep your sub-conscious mind on your goal, so that your internal energy will be able to make it happen. The food that you eat now will be of the greatest importance.

Firstly, you must learn to eat the right amount of food for your level of work. To do this, you must ask yourself if you are really hungry, or just wanting to satisfy your taste buds. If you are really hungry, or think you are, eat an apple or some other piece of fruit, this will stop the hungry feeling. If the apple tastes like manna from heaven, then you are off to a good start. If however you feel like some Kentucky Fried Chicken, then you aren't doing too well. This means that you aren't really hungry, and that your tongue is telling you lies again. If you are really hungry, the most simple foods will look, smell and taste like nothing else on earth.

In order to allow your tongue to tell you when you are really hungry, you must only eat at certain times, and never in between those times. Give up breakfast, this is a really important part of your new regime and a very difficult thing to do. Most people only need breakfast because it's an early morning hit to start the day. Most affluent Westerners do not need breakfast at all, and it is quite safe to wait until lunch to have your first meal. This will also cause that first meal to taste wonderful, no matter how simple it is. Just an avocado sandwich, with no butter, just a little tahini will taste great if you really need it.

The food you eat must fulfil three functions. It is the fuel that we need to create heat energy. It provides the raw materials for building and repairing of the tissues. The regulating substances that control the complex functions of the body.

The food that you eat must be the raw material that the body needs to convert into substances that satisfy these functions.

Food must be easily oxidized by your body to produce energy for external muscular activity as well as internal workings as previously mentioned. Food is also the fuel for heating of the body and building new tissues. When you sleep, you still use energy, this is called the 'basal metabolism', and certain functions that are in use, whether you are asleep or awake, come under this category. Breathing, heart beat, communication functions of the nervous system, filtering activity of the kidneys and

peristaltic movements of the digestive tract, are all basal metabolism energy demands.

The basal metabolic rate (B.M.R.) is at it's highest during the early months of life. Women have a slightly lower B.M.R. than men. The emotions effect both endocrine and muscle tension, and this also affects the B.M.R. A higher protein intake increases the B.M.R. and a fasting lowers it.

The food that you eat should be able to be converted into the correct fuel with the least possible energy spent for the highest possible nutritional value. So it stands to reason that if you eat food that is easily digested, and which contains the greatest amount of nutrients with the least amount of poison, then you're on the way to good health and a long life. You will also have more Ch'i for the important job mentioned earlier of direction of the sub-conscious energy to change your circumstances, or to cause something to happen.

What To Eat

I will not tell you exactly what to eat, as I believe that every person must find their own way. Keep in mind that food is by far the most important factor for gaining good health, it is easily controlled, and contrary to some common belief, the soil has not been leached of all nutrients. The food that you eat will not only affect your physical well-being, but also your mental and spiritual life. Food can lift you to great heights, or lower you to the pits. There is nothing truer than; "you are what you eat." If you eat cakes, biscuits, lollies, chocolate etc, then you virtually become one big cream puff, or if you eat great amounts of animal protein then you will become as the animals that you have eaten. Just have a logical think for a moment, would you eat something that came from the inside of a cow! I have already covered the findings of two prominent C.S.I.R.O (Commonwealth Scientific and Industrial research Organization) scientists with regard to milk earlier. It's about time that we humans began to understand that we are not meant to eat what a calf eats, we are different. I took my small son out into the country and showed him a cow. I then asked if he would like to eat it, he thought that I was quite mad, then I took him to a butcher's shop, showed him the meat, and told him that it was a dead cow. My son has never eaten meat and now it is most unlikely that he ever will, and he is stronger than any other 2 year old. (This part of the book was written eight years ago, Ben is now ten). That was back then, he is now 16, (1999).

Milk is too rich for us and contains proteins that our metabolism just cannot handle. Milk is so full of mucus that we literally become clogged up inside. It causes constipation and many other more serious diseases, although how more serious can you get than constipation. I have only to experiment with milk products to see how damaging they are to humans. If, after a long fast or a period of just eating fruit, I drink only a small amount of milk, my nose becomes so blocked up that I cannot use it, and I am continually spitting mucus. Cheese is known for its cysts, mainly on the back. (Especially in the case of bodybuilders etc, where high protein in being taken). This protein must be put somewhere and so it is stored in the form of cysts. Cheese is also the cause of chronic constipation, which disappears after the cheese has been eliminated. The cysts take a little longer but they do go after the cheese has been stopped.

Human Milk Is For Babies Only

Even mother's milk is only suitable for babies until they are about two years old. Until this age the baby produces, a substance that is able to break down the milk protein into its sugars for digestion. When the baby is ready to give up the milk, it will stop producing, this happens at around two. From then onward mother's milk is not able to be digested, along with any other milk. Why then do we tell our children that copious amounts of milk products are so good for us. We are literally causing our children to have terrible illnesses in older age. One of the most addictive substances is protein, this is really evident when we try to kick the habit. One friend of mine who is a vegetarian, had to go to hospital for a minor operation. She told the hospital staff that she was vegetarian so they only gave her vegetable products. After the third day she was craving for a sausage. Later we discovered that she used to cook beautiful baked vegetarian dinners, and then cover them in a gravy made from one of those instant gravy packets, which of course contains animal stock. So when she had to eat only vegetables, she was actually going into 'cold turkey' from the protein. Now my friend has given up all animal protein and is healthier and stronger than she has ever been.

Cow's Milk Is Not Really Milk

Cow's milk causes all kinds of diseases, especially in older age. The findings of the scientists mentioned earlier, were that children who took large amounts of milk

products, had great amounts of red blood cells in their feces. Normal milk is bad enough, but when this substance is heated (pasteurized) it actually changes state, and the molecules become something other than milk. It looks, tastes and smells like milk but it really isn't. Cow's milk is now an indigestible substance. My advice is to **GIVE UP ALL MILK PRODUCTS.**

Animal Products

Nothing is more detrimental, other than taking cyanide or some other obvious poison, than eating meat products. Once again I would like you to just stop and have a logical think for a minute. Who in their right mind would eat a dead animal! We as humans generally regard animals as being on a lower plane than us, and many regard them to be dirty. Why then do we eat them! We actually put dead animals into our mouths, which then go inside of us.

Meat Is For Dogs

Dogs and other carnivorous animal, have a smaller intestinal tract than we do, and therefore the meat is digested in a much shorter time. This gives not much time for the meat to putrefy

in the intestines, there-by not allowing too much poison into the animal's system. Humans however have quite a large intestinal tract. In two or three hours the meat has putrefied and our kidneys and liver are working overtime to try and take out the poisons. This is what causes the somewhat, foul odour that often is associated with heavy meat and dairy eaters. I will admit however that the body is capable of eliminating most of this poison, if it is only taken once in a while, but why subject your body to it anyway.

Only natural' products (I will call milk a natural product only because it is not made by man) have enough vitamins and nutrients that will help to protect us from the man made additives, such as artificial color made from coal tar, artificial preservatives and added sugar etc. But when a food is broken down into its various component parts by refinement or some form of extraction such as is the case with cow's milk, some losses in nutritional value are inevitable. Many trace elements such as molybdenum, magnesium, copper, cobalt and chromium stay with the

cream and butter, while manganese and zinc stay with the milk. I was in China recently and found that their cow's milk had globules of cream floating on the top. We do not have this in the west as all of our commercial milk is now homogenized. This process involves the cream being combined with the butter and then the whole lot is put back into the milk. This 'new milk' is not really milk, the molecule has once again been changed and in the process, much of the vitamins are lost. In addition to this, we have bacteria such as coliform which is not all killed by pasteurization, and which comes from fecal matter on the flanks of the cow and from the teats and udder. The so called control of this bacteria, the coliform bacteria count, is taken at the processing plant and not at the point of sale. So this bacteria multiplies at an alarming rate during the time that it takes to get the milk from the factory to the shops and into your stomach.

Margarine

If you think that you will escape your inevitable illness by eating margarine instead of butter, then think again. Vegetable oils are rich in polyunsaturated lipids which help to keep our arteries supple, are subjected to molecular modification by pressure and high temperatures. This causes the oil to have that 'butter look' and will stay firm at room temperature. This process destroys most of the oil's vitamin content. The oil then has hydrogen pumped through it in the presence of a metal catalyst such as nickel, which makes the oil hard. The product of this is a foul smelling black grease, which then has to be bleached and deodorized into a white fat. This fat must then be colored with artificial coloring and flavor, this is what we call margarine. Vitamins A, D, K and E are destroyed in this process and what we are left with from a helpful, usually good food, is a cholesterol forming artery hardening product, something that the margarine manufacturers claim that their margarine helps to combat.

Many manufacturers of processed foods are now trying to replace the vitamins lost in the process by adding artificial vitamins to the finished product, this applies to all processed foods. What nutritional scientists now believe, is that there are many unknown vitamins that have yet to be discovered, and which are essential for body building and repair. These vitamins are combined with the ones that we already know of to make the originally natural food well balanced. So when the producers of processed foods add artificial vitamins to the product, they are leaving the artificial food deficient. For instance, cadmium and zinc are always found together in food. If

the zinc is taken out of the food then the cadmium comes in to take it's place, and too much cadmium is detrimental to our health. Whole flour has a natural balance of these two elements, but when the flour is processed into white flour we lose this balance, and the flour actually becomes indigestible.

I have already put forward my reasons for not eating meat, so here are some more if you aren't already put off it.

Most people just don't know how the cattle and sheep that they eat are killed, and do not want to know about the terrible ordeal that these poor animals go through in the three or four months prior to their death. If a household pet were to be treated in this way the R.S.P.C.A. (Royal Society For The Prevention Of Cruelty To Animals) or equivalent animal protection society would be outraged.

These animals aren't just grazing peacefully on the open plain one day, and the next day they are killed quickly, as most people would like to believe. We have all seen the over crowded cattle trucks which take these one year old animals, not directly to the slaughter house, but to a feeding lot which is situated near the slaughter house in nose shot of the terrible smell of death.

On arrival at the feeding lot, the animals are herded into tanks filled with pesticides, then they are put into pens of about ½ hectare., (one acre) where they are fed nothing but low protein grains. To cause the animals to eat 24 hours a day, they are subjected to arc lights which confuse them into believing that it is daylight. The animals are now able to be slaughtered about two months earlier than they were 20 years ago. On top of this, the cattle often have pellets of diethylstilbestrol (female hormone) shot into their ears to make them grow fatter for less food. In order to stop the sex drive, another hormone called melengestrol is fed to them to stop this urge so that fat is not lost. Tranquillizers are also fed to cattle as the crowded conditions cause them to become a little agitated.

Other drugs given to cattle before slaughtering, to combat a number of malfunctions caused by this maltreatment are; Oxytetracycline an anti-biotic to prevent liver abscess. Streptomycin, a stronger anti-biotic which controls diarrhoea.

If this isn't enough, on the way to the slaughter house the cattle are given one last drug, papaya enzymes which break down the muscle fibre to make the meat tender. Trouble is, that this drug works too well, and the meat starts to 'tenderize', while the cow is still alive. Often, the animals are slaughtered after being stunned by electricity,

and are then slaughtered while their hearts are still beating.

I won't go into the similar treatment of other animals, but if the humane angle isn't enough, think of all of the drugs and hormones that you have no control over when you eat this meat. There is no law to **make** manufacturers label their products so that you know exactly what drugs have been put into the meat.

There are many horrific tales about how animals are bred and slaughtered, and if you are interested in reading about this aspect I suggest that you read some of the many good books available. One such book is called "Poisons In Your Body" by, G and S Null. I will also suggest that you find out what the Chinese do to Brown Bears! It's horrific, causing any well adjusted person weep.

Giving Up Animal Products

The biggest problem associated with your giving up of animal products is your own addiction to the high protein that this sort of diet provides. If you give your body a lot of outside protein, your system will become used to this and so it will tend to stop making it's own primary protein from the raw products. This outside protein then becomes like a drug upon which the body is dependent.

The problem is the interim time between when you give up eating animal products and when your body starts to produce its own protein again from the vegetable matter. This will take a varying time depending on what you were eating before, and how addicted you have become. If you just can't stand the strain, and you feel weak, have some soya compound drink, as this will replace the second rate protein found in meat products with primary protein from vegetable matter until you are able to start producing your own. We need to take in via what we eat, 6 essential fatty acids every day. These, our body cannot manufacture. We can get all of these by taking one tablespoon of flax-seed oil each morning. You can get this in capsule form as well. However, you have to be careful with flax-seed oil as it goes rancid very quickly. So it have to be kept in a dark bottle and in a cooler. Natural doctors are now treating many diseases with flax-seed oil and flax seed whole nowadays. I prefer to eat the whole flax seed. If you grind it up in a coffee grinder (1/4 cup of raw seed), this will give you all of your six essential for the day. And if you simply take the whole seed, perhaps on cereal, this will fix any problems with your colon. So I usually take the crushed

seed and then also sprinkle some whole seed on my porridge.

You have to be careful when eating soy products like tofu. Soy is high in estrogen and although this is great for women, it is not too good for men to take too much!

Most people are so used to eating meat for their main meal that they just don't know what to eat to replace it. Their meals don't feel like real meals anymore. It's amazing how quickly you will be able to become used to not eating meat with your meals. There are many varied and tasty meals that will take the place of the meat. I will include some recipes at the end of this chapter.

The main thing to remember in giving up anything that has become a habit, is to do it gradually. Just replace your meat slowly with some vegetable products at each meal and then start to leave out the meat on every second day until you are able to give it up completely. This way your system is not subjected to too much of a shock.

Food For Spirit

Food for the spirit includes many things. Food, air, thought, energy, exercise and love are all parts of the correct food for the spirit. I will start with the things that we eat, a subject covered to a certain degree earlier.

Only eat the amount of food needed for the three main areas, namely; cell regeneration, cell repair and instant and long term energy for physical needs. You should feel as if you could eat some more after a meal. If you feel as if you could not eat another thing, then you have eaten far too much.

Only eat the natural foods for humans. These should be as least tampered with as possible. The more that food is processed, the more it becomes something other than food.

Be sure that your food has no additives such as monosodium glutamate etc.

Nowadays we are able to buy canned foods that have written on the can, "NO PRESERVATIVES, ARTIFICIAL COLORING OR ADDED SUGAR." The coloring and the sugar deletion is OK because they are not really needed. However, the "NO PRESERVATIVES" is a problem because the food must be preserved in some way. Usually food is preserved by pasteurization and instant

sealing of the can or carton so that no more bacteria is able to enter. Pasteurization involves heating the food until no bacteria is able to survive, then the lid is put on and the food is preserved in an airtight container until it is opened. With respect to fruit juices, fruit and all vegetables, this pasteurization removes most of the goodness of the food as well. Eat only fresh vegetables, and if this is impossible then at least buy only frozen goods.

There is a new form of preservation which is being tried out in the US and I should imagine other parts of the world. (At this time of re-writing my earlier book, "Food For Spirit", Australia has adopted this way of preserving food, Irradiation). Scientists are now bombarding the food with cobalt rays which kills everything, including the food. The manufacturers are not at liberty to disclose this method of preservation as the law only requires that they have written on the label any physical additive which is still in the food. As the cobalt is only passed through the food, it is not actually an additive. JUICE YOUR OWN FRUIT.

Many people believe that when they buy fresh fruit and vegetables they are leached of goodness, or they have had pesticides sprayed onto them etc. The pesticide spraying sometimes cannot be helped, without going to great expense and travel to find an organic grower, and it's not as bad as some would have us believe. Sometimes we cause our food to have a far greater adverse effect upon us simply by negative thinking. Fruit and vegetables are natural sieves and only a minute amount of the pesticide actually goes into the food. This amount is usually able to be eliminated by the system. Usually a good wash will remove much of this pesticide and always peel the fruit. Most of the pesticide is held in the skin of the fruit so that the food will not be contaminated.

The earth has not been leached of all nutrients. Some people do grow 'organic food', although ALL food must be organic. These more natural growers are few and far between, and their products are usually quite expensive. If you are able to find a normal fruit and vegetable market which has a percentage of its product grown on its own farm or by someone local, then that's about as good as you will find. Steer clear of fruit that has been imported from far of lands, this fruit is usually covered in oil based wax and is colored so that each piece 'looks' like a masterpiece of natural workmanship. However, this food has relatively no goodness, so try to stick to locally grown food. Keep a good positive mind and just do the best that can be done in this modern society, and you will be off to a great start. Even the best of organic food can turn to poison if you have a poor mind attitude.

Try to eat a larger amount of fruit before your meals, wait for about 15 minutes before starting your main meal. This has the effect of satisfying your initial craving for food by supplying your stomach with the necessary sugars for energy and for the building and repair process This way you will not feel like eating too much. Bananas are an ideal food for man, as all fruit is. You can never eat too much fruit, provided that you stick to all of the other rules of good eating. Never mix fruit and grains, as this tends to ferment, causes wind and confuses the stomach mind. This of course means that you should not eat things like muesli, because it usually has fruit and grains together. Never eat bread with your meals for the same reason.

Bananas are actually not fruit, but rather the largest herb! Bananas are not good for diabetics. **Diabetics** should not eat any tropical fruit, they should stick with cold climate fruits such as apples, pears, plums (not too many), berries, cherries, peaches, nectarines etc.

Drinking And Eating

Many of the 'lower back pain syndrome' sufferers have this affliction because they drink with their meals. In many cases it has nothing at all to do with a structural fault and all the posturepedic beds in the world won't help. The Chinese T.C.M. (Traditional Chinese Medicine) doctors call this 'dampness' in the lower heater.

EXPLANATION: We have three heating spaces in the body, or areas that do work. These are; LOWER HEATER, (elimination) MIDDLE HEATER, (digestion etc.) UPPER, (respiratory, mind). If you drink and eat with, especially your evening meal, your food simply becomes too damp and just sits there in your lower intestinal tract as you sleep. This dampness is not good for the lower back and so the pain. Also, your stomach has a much harder job in digestion if the digestive juices are being diluted with liquid, so too much energy is wasted on digestion. Many of my student/patients have been cured of their lower back pain simply by not drinking for at least ½ an hour before and after a meal. Of course your lower back pain could be structural, and in this case you should seek out a good osteopath.

Grains are an excellent source of carbohydrates and vitamins, as well as primary proteins. Not many people however, know that fruit is the best source of complex carbohydrates. Care should be taken with grains as many types have just as many bad properties as they have good ones. Rice for instance is a food rich in nutritional value, but it also contains much mucus and is a good

woodworking glue. If you eat rice, take it sparingly. The body is capable of eliminating the mucus from a little rice, but over-do it, and you are in trouble. I do not eat rice at all and prefer to take wheat instead. Wheat has a higher food value with less of the mucus and more fibre. To prepare wheat, care should be taken, as it is more sensitive to heat and will lose much of its goodness if cooked in the same way that rice is cooked.

Preparation

To prepare wheat, place some organic wheat into a non aluminum pot and keep the water temperature so that you are able to hold a finger in the water for only a short time. Leave this overnight and in the morning the wheat will be full and cracked open ready to eat. Throw on some honey and you have a most powerful breakfast cereal. For **diabetics**, the ONLY sweetener should be '**Stevia Bertoni**', commonly known as '**Stevia**'. Honey is out, sugar is out and especially those artificial sweeteners such as aspartame! There is growing evidence that aspartame causes some people to develop brain tumors. And in my own experimentation, I receive a nice frontal lobe headache when I take such chemicals!

Stevia is a natural small flowering herb native to Paraguay and widely grown in Brasil. It is often 100 times sweeter than sugar of the same amount, it does not cause your blood sugar level to rise and it actually helps to protect your teeth against decay! Stevia is even being used for instance in Japan as the sweetener in Diet Coke! And many toothpaste companies are now using Stevia as the sweetening agent in their products. It is usually readily available in the West from health food stores in the form of a while powder or a liquid, or you can purchase the dry leaves and crush them yourself. However, the liquid, I find is the better tasting.

WONDER FOODS AUSTRALIA

A company in Australia packages many **Stevia Products** and at a very reasonable price, unlike many other manufacturers in other countries who's product is well out of range for we mere mortals where price is concerned! The company in Australia is "**Wonder Foods**" and they can be contacted in Australia on a free number, **1800 888689** or from overseas at, **+61 7 3261 8988**. Some time in the future I am hoping that all sweetening agents will be of this type. Wonder Foods manufacture the liquid

Stevia, and packages the granule Stevia and the dry leaf. Contact them and tell them Erle Montaigne sent you.

Buckwheat

Buckwheat has become very popular lately and is an excellent source of primary protein and vitamins. It has much the same properties as wheat, although technically it is not a grain, it is a seed, and as such has almost no mucus. Buckwheat is quite 'yang' and care should be taken to ensure that people who are already very yang, do not eat too much of this food. People with 'yang' metabolism should eat more 'yin' foods such as fruit, while people who are 'yin' should eat more 'yang' foods such as buckwheat.

Grains

Oats are for horses, However, oats do contain a high amount of GLA (gamma-linolenic acid) which contributes to prostaglandin synthesis and regulation. Another great source of GLA is Evening Primrose Oil and Borage. Oats are good for **diabetics** as it strengthens the Spleen/Pancreas and regulates the Qi, it removes cholesterol from the digestive tract. It is very high in silicene which is also great for diabetics. Barley is also very good for diabetics as it also strengthens the Spleen/Pancreas. Rye is quite high in nutritional value. Although rye does sometimes affect certain people adversely. It is also good for diabetics as it also strengthens the Spleen/Pancreas and helps the liver. You also have to be certain that you aren't allergic to 'gluten'! We all of us are in some small way (others in large ways) allergic to 'gluten' which is found in most grains other than rice. Wheat is a wonderful food, however, it does contain the highest amount of gluten and for this reason it is unfortunate! It is one of the only foods in Chinese thought that will nourish the 'heart/mind'. It tonifies the kidneys as well.

It is my belief that we were not meant to eat grains as we would break our teeth trying to eat them without first at least soaking them. So I personally try to eat only very few grains. Perhaps a small amount of oat porridge with some flax seed in the mornings.

Seeds

Seeds are usually an excellent source of food for man, especially if they are firstly sprouted. Millet seed can be made into an excellent porridge, sunflower seeds can be eaten as they are, husked. Apple seeds are a source of pectin which some authorities regard as a cancer retardant, as is the same with grape seeds. Chew the whole grape, seeds and all. Take a look around your friendly health food store and try some new and interesting seeds, but if you start to whistle then stop! When eating apples, try eating the seeds as well. They are a little bitter to taste, however, apples are the only food that you could live on forever provided that you eat the seeds as well.

If you feel quite (speedy, agitated etc), then the food that you are eating is too yang. If you feel listless, you just don't want to do anything, then your food is probably too yin. There are other reasons for these conditions of course, but see about your food first, and you may stop a heavy doctor's bill.

Legumes

Beans contain too much mucus, I personally do not take any legumes, even soya beans are not good unless they are fresh ie., with plenty of liquid still in them. Try to sprout them before you eat legumes, although this can prove to be difficult with some of them.

Nuts

Peanuts are not nuts and should not be eaten, they, along with rhubarb, are two of the most harmful foods for man. All other real nuts, the kind that grow on trees, are generally good for you, although some nuts very rich, and should be taken in moderation, almonds fall into this group. Coconut is also a nut and is an excellent food, especially the milk from the coconut. Never roast nuts, especially in tamari or salt. Tamari is a sauce made from fermenting the soya bean and then adding copious amounts of salt, (soy sauce). It is considered to be quite carcinogenic, (cancer forming.). Only walnuts are the only nut that will not give you constipation. And remember that peanuts are not nuts. Nuts grow on trees.

Nuts should be eaten raw and can be mixed with fruit. They can also be crushed and used as the base of a nut roast. I will follow with a recipe for nut roast, although I

believe that food preparation should be an individual thing, where the creator should only have a rough guide to work with. If it doesn't work out this time, try again and even if it doesn't work as it should, it will still be edible, even if it doesn't look the best. My recipes are not very exact, so just experiment.

Nut Loaf

I prefer to use almond flour for the base of this recipe but any real nut will do. In fact, if you try different combinations each time, you'll come up with some interesting tastes.

Take some nut flour, about 1.5 cups, about 1 cup of wholemeal wheat flour (this is not really necessary, it just holds everything together a little better). Cut up some onions, tomato, garlic, capsicum and just about any other vegetable that you have in the kitchen, and any that you have in the bedroom or bathroom as well. If you use potato, puree it first. You will need some herbs, basil, thyme etc. And only use 'Pontiac' potatoes, the red ones as these are the lowest on the glycemic index. Meaning that food that are lower on this scale take longer to digest and therefore do not cause a steep rise in blood sugar level, especially important for diabetics. Apricots are particularly low on this scale. Potatoes are simple carbohydrates and diabetics in particular should be eating complex carbohydrates.

The mixing of the ingredients is the most difficult part, just mix it all together until a firm sort of consistency is reached. If you are unable to reach this state, add either some water or some more flour as the case may be. Yes, the water goes in before you start to mix!

Once the desired consistency has been reached, about one heaped tablespoon full of the mixture into the shapes of little animals, wombats, ducks, tadpoles, skunks (always tasty) etc., or you could put the whole lot into a loaf tin and cook it in the oven. I won't give any cooking times, just look in occasionally and see for yourself, you'll just get to know the correct time and temperature, although the temperature is not too crucial. When it is done, slice it into pieces and serve it with a few steamed chats, some fresh peas, only very lightly cooked, if at all, or anything else that tickles your fancy.

Nut Patties

Take some nut flour, some potato, some corn, some onion and some herbs. Cook the potato, steamed and mashed, throw it all together and mix to the now known firm consistency. Roll into small balls, like rissoles, and place them onto a flat cooking thing with about one eighth of an inch of cold pressed olive oil. Do not use these blended el-cheapo oils from the super market. Cook the patties on both sides until they are brown and hard, then place them into a hot oven for a while. Serve with anything that you like, salad is nice with a few olives and perhaps some garlic bread.

Cold pressed vegetable oil is good for you when it is not heated! So although I have said to use Olive oil in cooking, this is the only oil that when heated will not cause cancer! However, it is now known that all oil when heated greatly as in frying has a detrimental affect. Butter on the other hand does not have this adverse affect when heated. So it is a toss up between dying of cancer and dying of heart disease!

The most important thing to remember is to experiment. Eventually, after many trials and errors you will just know exactly how much to use, and how long to cook at what temperature.

These recipes are only meant as a general guide. You are able to virtually do anything with them just as long as you use good food. Do not use salt or pepper, just allow the natural flavor of the mixture to work for you. Herbs are fine but don't overdo it.

Some Other Vegetable Recipes

Pumpkin Soup

Steam an amount of pumpkin which has had the skin taken off and puree this using a blender. Add some garlic, herbs and some water, then cook as for cooking soup. You might like to add some other vegetables but it is quite nice on its own.

Tomato Soup

Take some onions, (minced), some garlic, (crushed) some olive oil (1 tbs) and of course some tomatoes. Saute the onions and garlic with the olive oil until translucent, then add the puree tomatoes with a teaspoon of honey and simmer for about 30 minutes. Serve it with parsley or some other green thing on top.

Potassium Soup

Take some onions, some garlic, some potatoes, some beetroot, (fresh) some celery, some tomatoes and some cooked chickpeas.

Chop the potatoes and saute them with the onions, garlic and celery for about five minutes. Add some herbs and leave for a further two minutes, then add the rest of the ingredients and cook for another ten minutes. Add some water if necessary.

You may use any vegetables you like just keep adding to the mixture until it tastes OK.

Irish Eggs (NB: Potatoes are not good for diabetics!)

Unfortunately this one calls for eggs, but there is no other way around it. Take some mashed potato and mix with some raw eggs. The potato should not be hot, as the eggs will cook too soon. Add some herbs, onions and garlic, roll the balls in some wholemeal breadcrumbs and cook in about 1/4 inch of oil until golden brown. Or you might like to deep fry them in a good cold pressed cooking oil.

Tempura

The rules for tempura are few. Simply make a wholemeal batter using flour, water, some herbs and if you really must, an egg. Mix it until it has a not too runny consistency. Dip any vegetable into the batter and drop into a deep oil fryer until cooked. Some excellent vegetables for this are. Cauliflower, mushrooms, onions,

potato, broccoli. I have even used rose flowers and daisies which are all good.

Keep in mind that these recipes are only used to help you to get over the feeling that you haven't eaten anything substantial. An all raw diet is the best for body and spirit.

A Medical Assessment Of Taijiquan (T'ai Chi)

The following is a transcript of excerpts from a report compiled by Professor Qu Mianyu of China. Forming an important part of the treatment often prescribed in hospitals and sanatoriums, Taijiquan has proved its efficacy in treating chronic diseases such as high blood pressure, neurasthenia and pulmonary tuberculosis.

The effects of Taijiquan have much to do with its characteristic features;

- 1/. The exercise requires a high degree of concentration, with a free mind.
- 2/. The movements are slow and uninterrupted like a flowing river.
- 3/. Breathing is natural, sometimes involving abdominal respiration and is performed in rhythmic harmony with body movements.

The high degree of concentration required in Taijiquan also benefits the function of the central nervous system. Training the mind and the body at the same time, these exercises stimulate the cerebral cortex, causing excitation in certain regions and protective inhibition in others. This enables the cerebrum to rest, and relieves the cerebral cortex of the pathological excitation caused by ailments, thus helping to cure certain nervous and mental diseases.

Continuing Prof. Qu's report: . . . The results of recently completed testing and examination of Taijiquan practitioners is of particular interest to medical and sport personnel. In this project healthy subjects aged between 50 & 89 were divided into two groups and given a battery of tests. Group A contained 32 people who practised Taijiquan regularly, while group B (the control group) was composed of 56 individuals who did not engage in Taijiquan training. In general, those in group A were

found to have stronger physiques characterized by more efficiently functioning cardiovascular, respiratory, osseous and metabolic systems.

Other Findings

In regard to cardiovascular efficiency, the two groups underwent a functional test of stepping up and down a 40cm. high step 15 times within a minute. All but one person in the A group could bear this workload with normal type responses in blood pressure and pulse. In the control group, capability of bearing this workload decreased, and abnormal responses (such as type of step reaction and dystonia reaction) increased with age. The difference was also evident in electrocardiograms. (Prof. Qu then gives these scientific findings but would bear meaning only to medical practitioners).

These findings suggest that regular practice of Taijiquan results in an increased supply of blood to the coronary arteries, more forceful heart contractions and improved hemodynamic processes. Moreover, Taijiquan may enhance the regulatory function of the central nervous system, improve the coordination of the various organs in the human body, increase the tension of the vagus nerves, ensure adequate supplies of blood and oxygen to the tissues of the various organs and facilitate substance metabolism. All of which contribute to a lower rate of incidence of hypertension and arteriosclerosis. The average blood pressure for group A was 134/80.8 while in group B it was 154/82.7 mmHg. The rate of incidence of arteriosclerosis was 39.5 and 46.4 respectively.

Regular practice of Taijiquan can increase the elasticity of the lung tissues, the respiratory magnitude of the chest (which helps to retard the ossification of the rib cartilages), ventilatory capacity of the lungs and improves the exchange of oxygen and carbon dioxide. Experiments showed group A to be superior in both the respiratory discrepancy of the chest and vital capacity. The greater vital capacity results from a stronger diaphragm and muscles of the thoracic walls, greater lung tissue elasticity and a lower rate of ossification of rib cartilages. For those whose breathing is severely limited by ossification of rib cartilages, abdominal respiration accompanying Taijiquan exercises will help ventilation of the lungs, and through rhythmic change of abdominal pressure, speed up blood flow and gas exchange in the alveoli pulmonum. This explains why, when completing the functional test, group A subjects breathed more easily and recovered more quickly than those in the control group.

Taijiquan can also strengthen the bones, muscles and joints. For instance, the spine. Since many Taijiquan movements hinge on the waist and involve a great deal of lumbar movements, systematic exercise can be beneficial to the form and structure of the lumbar vertebral and indeed the spinal column as a whole. Researchers noted that only 25.8 % of the subjects in group A suffered from spinal column deformities, whereas in the control group the percentage was 47.2. Furthermore, fewer group A subjects were victims of common, age related hunchback deformities. Individuals in this group had more flexible spines as evidenced by the fact that 77.4% were able to touch their toes, as against 16.6 in the control group. X-ray examination indicated that the rate of incidence of senile osteoporosis was 36.6% for group A and 63.8 for the control group. Senile osteoporosis, which leads to deformity and inflexibility of joints, is a degenerative affliction mainly caused by inactivity of the osteoblasts, resulting in their inability to produce sufficient matrices so that more bone is resorbed than formed. It may also be caused by such factors as reduced blood supply to bones owing to arteriosclerosis and poor absorption of calcium and potassium from food due to a lack of hydrochloric acid in the gastric juices. In so far as Taijiquan can prevent or lessen such disorders, its role in retarding the aging process is noteworthy .

Limited data were uncovered relative to the effects of Taijiquan exercises on substance metabolism in the human body. However, judging from the difference between the two groups of oldsters in skeletal changes and in the incidence of arteriosclerosis, the beneficial effects of exercise appear to be significant as far as the metabolism of fats, proteins and calcium and potassium salts is concerned. In recent years, several researchers in other countries have studied the role of physical exercise in delaying senescence. Cholesterol levels have dropped substantially for those engaged in regular exercise. Experiments conducted on elderly people afflicted with arteriosclerosis reveal that after five or six months training there has been an increase of albumin and a decrease of globulin and cholesterol in their blood, while symptoms of arteriosclerosis have greatly diminished.

Professor Qu concluded that a regular program of Taijiquan exercises can be beneficial to one's physical well-being.

There have been many other experiments done in other countries with regard to Taijiquan and these are well documented. For my own experience, I have seen one student of mine who was a diabetic placed onto tablets instead of two daily injections of insulin. I have seen chronic ulcers heal up after the doctors had given up, and I have personally treated R.S.I (repetitive strain injury) and seen it healed due to the practise of Taijiquan. I have also seen students whole attitude towards life strengthen

almost overnight. It is a truly amazing exercise especially when combined with the correct diet and breathing exercises. The younger you are the better Taijiquan will work to keep you young and healthy, it is not only an old person's exercise, it is for everyone.

The New Teacher: Continued

The Physical Things:

The new teacher must of course know how to do Taijiquan or whatever internal martial art he or she is to teach to others. So it is important that your teacher must also know about the physical movements. And there are a number of things to look for when searching out a new teacher or a first one. If you are searching out a 'first instructor', then it is a little harder to know what to look for.

Most people when looking for an instructor will pick the first one who advertises in the local newspaper and go along to lessons. Knowing nothing yourself, it is of course difficult to know if this teacher is teaching the correct movements. You will usually look in awe at the instructor. We all did this, and usually end up with a different instructor and perhaps we will go through many instructors before finding the right one. We all will find the correct instructor for us though, we will be drawn to this person and somehow will eventually find he or she through trial and error. Usually, we look back at our first choices and know that, although they were good for us back then, they really didn't know much at all. So I will try to give you some things to look for.

1/. Look at the instructor's 'way', his manner. I once heard a very highly ranked karate master tell his students, that it was the teacher who did **not** look like a karate person who is the real master. So if the teacher is done up to the nines in an outfit that was worn back in the last century, has badges all over his uniform and has a look of aloofness about him, it is my advice to walk out then and there. If the instructor is a normal human being, friendly, speaking softly so that you are able to understand him, with a calm low tone to his voice, his eyes are calm and bright, then this is the first test. Walk in. See how he interacts with his other students, does he treat them like friends or like children? Does he expect them to bow at every turn or just the once when they meet? The teacher must have respect, but he must also give it, even to the beginner student. He must realize that although he is the instructor and obviously knows more than the student about the martial arts, the beginning student also has something to offer.

The student will know something about something that the instructor does not know about. And the instructor must know this. Does the instructor expect you to call him by some arrogant name, like 'Sifu' or 'Master'? Arrogance is the worst characteristic of a teacher. It is my advice to also walk out if you are expected to call your instructor by these arrogant names. The teacher has not risen to a high level if he or she is still arrogant.

2/. Look at the instructor's movement. Does he 'float'. This means that when you look at his body as a whole when doing his movements, is his energy up in his chest or down low in his lower abdomen. Is his chest stuck out like a cock crowing in the morning or is it low like a lowly person, just being. A person cannot teach you anything if they are 'floating'. Their energy (Qi) must be sunk low, only this way can the body also be relaxed. You should 'feel' something when a master instructor simply moves his or her hand, the movement should be coming from his centre and not just from the hand.

3/. You should feel good after a lesson or even just being around the instructor. It is the job of a master instructor to heal his students automatically internally just through being in contact with him. He has a magnetism that surrounds his body and heals everyone it touches. If you walk out of the lesson with a positive mind, happy and relaxed, then this is a good sign.

4/. Learn to look for what looks good in an instructor. Learn to distinguish between purely physical movement looking good, and internally looking good. For instance, an instructor may have big thigh muscles enabling him to lower his body greatly, which only gives the **appearance** of looking good. Another instructor may not go down so low, and may only move very little but still looks very good over all. This is because he has internal Qi. This is good. If an instructor does not have 'the internal' himself, how is he able to give it to you?

Your Own Physical Things

I have many books and video tapes published that teach the physical movements of Taijiquan, Bagwazhang and Qigong, but there are some physical attributes that will help you to gain the 'power' in your daily life.

1/. The Shoulders: The shoulders will tell you if you are relaxed or tense. Most western tension will manifest in the shoulders so you must learn to look for this. Look into a mirror and see your shoulders. Are they in any way held up? Are they in any way, held back, like a soldier? Raise your shoulders high, then completely drop them (relax

those muscles holding them up), feel the tension by holding them up so that you know what it feels like. Many people have had tense shoulders for so long that it becomes natural to them and do not know what relaxed shoulders feel like. The shoulders should look rounded in a downwards direction and also in a from back to front direction. In other words, the chest should be slightly concave.

2/. You may give your conscious brain a rest from thinking. Usually, this is done while we sleep, but most westerners also 'think' during sleep. So some form of mind relaxation is called for during the day or in the morning or evening. Something like the Chinese practice of *Qigong* is the ideal tool for the purpose. It's a sort of working meditation, unlike the yoga type of meditation.

3/. Ground yourself. At a simplistic level, this can involve taking off your shoes and walking on the grass, feeling what is underneath your feet. Doing this brings your mind intent down to your feet, and thus helps to 'sink the Qi'. This is necessary to get in contact with 'Mother Earth' again. Electrical inhibiting soles on shoes cause us to become detached from the earth and our Qi flow from the earth is impeded causing much disease and imbalances of Qi within our body. These imbalances can lead to serious illness over a period.

4/. Keep your backbone vertical and straight and look straight ahead, never look down. This will allow for a smooth flow of Qi in the backbone. In all of the Chinese classics, we are told to look straight ahead. I.e. keep the gaze parallel to the ground, not down onto the ground. This will cause a feeling of well-being and equalizes our feelings about ourselves with other people. I have treated patient's insecurity by simply having them 'keep their head up'. The old saying of 'hold your head up high' is very true. And sometimes it is the beginning of a complete change in attitude towards oneself.

5/. Keep a small space under your arms. This is called 'opening the kua'. This is also a way of 'holding your head up' as it gives you a positive attitude towards yourself. And, without going into this too deeply, is a way of stopping damaging influences from affecting your own Qi.

6/. Feel your wrists and palms, are they tight, or immovable? When you are in bed at night, hold your elbows at a 90 degree angle with the elbow resting on the edge of the bed and your hand held vertically. Now, slowly move your palm backwards so that the palm will naturally fall backwards as gravity pulls it. See if you are controlling your palm in any way. Most people find this difficult to simply let go of all tension in the palm. Your palms must be loose. All physical tension causes Qi blockages. In the martial arts we have loose wrists so that

they are ready to act at any time. This in turn causes a positive, relaxed attitude.

7/. A Loose waist. The waist is one of the hardest areas to get loosened, especially if you are overweight. But it is crucial to your basic well being and eventual using of your natural 'power'. This is also crucial to the martial arts. You must learn to distinguish between your hips and your waist. Feel that big flat bone at the base of your backbone just on top of the coccyx. This is the sacrum. That which is above the sacrum is the waist while that which is below and including, is the hip. You must be able to turn your waist (shoulders) without turning your hips. Hold your hips to the front while you turn your shoulders to the right, then to the left, your hips should not move. Have someone physically turn your waist while holding your hips to the front. The person should feel some tension while trying to do this. Y should not be helping with the turning. You will find this simple exercise quite difficult at first. When your partner lets go of your shoulders, they should spring back to the front, to and fro until centering again to the front in line with the hips. Tell your partner to jump out of the way when he or she lets go of your shoulders as they may be struck by your swinging arms.

The next information comes from the Erle Montague Research Centre and was handed out to those attending the WTBA's annual training camp, *Camp 96* in September of 1996.

Understanding comes from Experience. And experience comes from **doing**.

One can only experience the different levels of Taijiquan when one has practiced for long enough. I once had a student ask me how many times I practiced the Taijiquan form each day. So I told him that I used to practice at least four times per day but now it is more like only once or twice. His next question was, would he get to my level in half the time if he practiced double the amount of times per day that I practiced. The answer is of course, no.

One must practice of course and without doing the forms, you will get no where fast. But it is not so much the amount of times you do the form as this, in the beginning is really to hone your physical skills, which is an important prerequisite for understanding the 'internal'. It is really the amount of years you have been practicing **correctly** that is the most important thing. Once you have the correct physical skills, Taijiquan will teach you no matter how many times you do the form each day. And it will only let out that amount of information to you when you need it and are able to understand it at that particular time. It's like a fail safe mechanism, all of the information is there right in front of your face, every bit of it, but you will not see it until you are ready to see it. And if you **look** for it, you will never see it. And if you do not practice the

form at least once per day, you will also never see it as this is the only way that "God" has to teach us what is meant to be learnt through the form.

Sometimes there comes a time when the Taiji form must not be done. This time period can be anything from three days up to months but not years. It's like a computer backing up information, you cannot do any more work until the previous information is backed up, and this is the waiting time. For some unknown reason, one morning there will be this urge to practice, and when you do, a new understanding will take place, the next chunk of information will go into your conscious brain and you will understand a little bit more about life. Should you go against these urges, things will go wrong, you will feel out of sorts and you will become irritable etc., until you do the form again to go to the next level. Having done the form, again after this waiting period and having taken in the next level, you will again feel calm, relaxed and at ease with yourself, you can again 'smell the roses'.

The 'secrets' are all there for all to discover, do not **look** for them as they will never manifest, just 'feel' what it is that you have to do. Look for meanings in everything you do. In our everyday life, obstacles are placed before us to cause us to react and to learn. If we complain and get angry, taking it out on our loved ones etc., we will never learn what it is that is trying to be given. All you have to do is to do your Taijiquan form and you will learn. Everything that is told to us in the "classics" is a secret of Taijiquan. But it means nothing if you just read it and think you understand it, it must be earned and learned. When a 'classic' is taken in at one of the times for learning, it will be like the heavens have opened up and spoken to you, like a light from above, and you will marvel at what you have just learnt. Simple things that you thought you knew, take on a totally different meaning and seem to expand into huge proportions of meaning.

It is the job of the 'master instructor' to find ways of communicating these meanings to the student, so that they will become easier to understand once the learning begins. "MOVE THE CENTRE" is one classic saying that I now believe is the most important area of one's training. Or "THE MOVEMENT COMES FROM THE CENTRE". Once you understand this, and have experienced it, you Taijiquan will never be the same again. You will finally have found the way with everything you ever read about Taijiquan finally coming to fruition.

There is a catch though. To move the centre, correctly, you must firstly have mastered all of the other physical areas of movement as the *centre moving* is the highest level of movement. So I will try and communicate to you my

experience of this highest level of movement so that when it comes, it will really come.

Think of your centre as being your lower backbone in the beginning. As you progress, your centre will be the whole backbone. "The Movement Comes From The Centre". All of your movement **must** originate from the backbone! See how much your body moves when you simply turn your backbone. Only an eighth of an inch will cause your hands to move some inches, provided that your hands and arm, shoulders are all in *sung*. (*The closest one word translation of 'sung' is to relax, but this is not absolutely correct. More correctly, "we move without feeling the movement"*).

When we firstly learn Taijiquan our brain puts each movement into either an upper body movement (hands, shoulders, elbows etc..) or a lower body movement, (feet, legs hips etc.) We are taught to put our hand somewhere, and that's how it stays in our mind until we learn about 'moving the centre'. In order to understand this concept we must get right away from individual body part movement. You must perform each posture from the Taijiquan form (no matter what style you do, but the "Old Yang Style" of Yang lends itself to this area better than all others) looking at where the movement for the hands is coming from. This cannot be done if you are controlling the movements so that they are all slow and constant as in the Yang Cheng-fu form for instance. So this form and others like it must be modified for quicker or slower movements throughout the form. But these quicker or slower movements must not be done just for the sake of doing faster movements, they must be done purely to cause the hands to move from the centre and not from the shoulders or hands themselves. So if you are doing a movement like "Slant Flying", loosen your arms (they should already be loosened) and make the arms move into the posture by moving your backbone only. You of course must hold the arms and hands in the posture for a brief time in order to get into the next movement, but the 'getting into' movements must only come from the centre. It's as if you are throwing your arms and hands into the posture. Only in this way will you ever understand fully, *fa-jing*, as this is where *fa-jing* comes from, from the centre.

People often ask me how I am able to perform the Yang Lu-ch'an form with the 'shakes' as if they are coming automatically. It is because I am simply doing exactly what I have described above, moving the arms and hands from the centre. The movements do not have to be *fa-jing* to begin with, they can be done at a slower pace in order to experience moving from the centre. The whole Yang Lu-ch'an form, when done at this pace, learning to move from the centre should only take around fifteen minutes to perform. But once done, your whole body will feel energized, the backbone will feel strong and your whole

outlook will be brighter and more positive. In fact, this article has come as a direct consequence of practicing Yang Lu-ch'an's form from the centre. I usually find some area of release for the tremendous amount of Qi that is generated by this form, and today's was to write this article. It's like an explosion of positive Qi energizes your whole body into action when you do the form in this way.

So you have to look at every tiny movement and make it come from the centre only, this will give your hands a rubber doll type of action that will not look like 'traditional' Taijiquan at all, it will not look 'pretty'. When I first saw Chang Yiu-chun performing Taijiquan, I thought that it looked quite sloppy, as if he were a rag doll. My own Taijiquan at that time was controlled, beautiful, low, but was not Taijiquan. I have since seen only a handful of other Masters performing Taijiquan in this way and because it does not look pretty, they do not have many students. One master I saw in a park in Beijing had no students at all, but his Taijiquan was just superb, he called his style "waving boxing", which can be translated as "Loose Boxing" or "Hao ch'uan".

Upon every movement from the centre which will end in a small shake, you must also 'sink' the Qi to the ground. Keep the backbone vertical at all times, and allow the Qi to sink straight down the backbone, through the legs and into the ground, exhaling as you do this.

Even if it's only a finger movement, try to get it to happen by what the centre is doing and not just because you have caused the correct muscles to contract to cause the movement. Allow your fingers and palms to be so relaxed that any slight movement from the centre will cause a great movement at the finger tips.

The health and martial areas of Taijiquan will be greatly enhanced performing Taiji from the centre. You will feel your backbone cracking into place as you perform, your elbows will crack, your shoulders will also, hips and waist will fall into place, setting you up nicely for the day's work. In fact everything that you have read about Taijiquan and probably the reason that you took it up in the first place will now be fully realized doing Taijiquan from the centre. A simply 'classic saying' that holds so much.

I will be making a video tape on the above subject as well as including the above in my next book, "You Have The Power, Use It". Research into what we already know, will continue here on "Horse's Head" and I will try to communicate the enlightenments as they happen.

How To Know: And What To Feel:

It's difficult to put down into words what one feels inside, one's experience and understanding of a certain thing. I have for years been trying and experimenting with ways to give to my own students, that which I have experienced.

When one practices Taijiquan, you cannot actually think about what it is you are feeling as this would stop the flow and feeling that you were feeling! So there had to be a way of my doing the form and still knowing what it was that I was experiencing. We go into a sort of 'alpha' state when we perform Taijiquan, that area not quite asleep but not quite awake. So I experienced with different levels of energy and found that I could still perform the Taijiquan form correctly and also keep a conscious mind upon what it was that I was experiencing, by keeping my consciousness just a tad above that alpha state.

To this end, years ago, I had a friend place electrodes all around my head and attach me to a bio-feedback machine which would let me know exactly what state my brain was in while practicing Taijiquan. I could then learn to lift the consciousness a bit so that I could be totally aware of what I was feeling. The following is what I have been able to come up with.

1/. You will feel totally relaxed or in a state of 'sung', and will each change of yin and yang within the body. Not only those changes that happen physically when you simply know that your front leg has the weight on it and the rear leg does not, but a much deeper understanding of the feeling of yin and yang. As you move, you will feel each side of your body changing from yin to yang then back again, you will feel your two palms changing from yin to yang and back again, one being yin while the other is yang and visa-versa. Even the different parts of your brain will feel changes from yin to yang. It feels like a sort of wave moving all over your body as you move, from up to down and front to back, from side to side and down to up.

You must not mistake this feeling of yin and yang for what you already know about yin and yang from reading about it etc. It will be a totally different feeling, like your whole inside is full of moving honey? Well that's my explanation and I'm sticking to it!

2/. There will be very little physical movement. Remember, that when you practice alone, you only have yourself to impress, no one is watching, so you do not have to 'show' that you are doing Taijiquan. Once you 'get into the cog' of Taijiquan, the movements will really become small and you will simply not wish to do big

postures with a lot of movement. You will be forced to do smaller movements.

When we first begin training in Taijiquan, the physical movements are all that we are concerned with. So those movements and postures are done quite large because there is not much connection to the internal movement of Qi. As your training increases, there will be a greater connection between external movement and internal movement of Qi. As the movement of Qi is very small, this causes our external movement to become also small. So at the highest level, there is very little external movement at all.

3/. Your wrists in particular will feel quite electric. As if there is some current flowing through the wrists and palms. This 'flow' which will probably be felt as some kind of tingling sensation, will linger for some time after you cease practicing.

4/. Your body should feel heavy because you are not using any extraneous muscles to hold your body up, only those which are necessary. This is usually a new feeling to most people because we usually hold more muscles than are necessary. When those muscles become relaxed, we feel more weight upon our backbone, so we feel heavy.

5/. Your palms will feel like they are glowing, or filled up like a balloon. This is because of the increased blood and Qi that is sent to the palms. Your palms will look red and perhaps blotchy with blood.

6/. After practice, you will not be able to make sudden movements, or rather you will not wish to. Your Qi and body movements are in harmony, you will feel like you are walking under water for some minutes after practice.

7/. You will feel a great hunger for food. Do not eat for at least one hour after practice. The longer you leave it, the more benefit you gain, as that Qi that is usually used for digestion, is used within the body to heal and energize. The moment you begin eating, that energizing will cease until the food is digested. Do not have sex after training, although you will feel like this, especially if you are young! Sex is the largest user of Qi and can be damaging if performed after training. Sex without love is a base way to release Qi.

8/. Your whole body feels like it is breathing, not just your lungs, but your legs, toes, fingers, face all feel like they are breathing. I guess this gets down to the area of energizing, as that feels like the body is breathing.

9/. The body feels like it is 'locked', like under water. It's like every joint is in its correct place, locked there, so that if you move only one part of your body, the whole body must move.

10/. You feel as if you are floating but heavy, this is the sensation of feeling true yin and yang. From the base of your skull right down to your coccyx, you will feel like it is floating and sinking at the same time. This causes your eyes to use 'eagle vision' or peripheral vision.

11/. You feel like it is not actually you doing the form, it's like someone else has entered your body and is doing the form along with you, causing your limbs to move in the correct way automatically. Perhaps someone is inside of you? I don't know, or perhaps it is just the Qi flowing perfectly that causes your body to move automatically. I need to research this area more. I have always had dreams where the same old Chinese gentleman is there teaching me things. I wake and try it all out and it's usually very good so I keep it and teach it to my students. Maybe it's just myself telling me things or perhaps it could actually be a guide or some angel telling me things.

12/. A warm feeling covers the whole body while and after practice, even though it might be bitterly cold, you do not feel it. Some quite well respected masters have the idea that one should lock the Qi inside by having clothing that is pulled in at the wrists and ankles! It is my own belief that this is rubbish, if anything you should allow your Qi to flow around your body on the outside as well as the inside. So the least amount of clothing the better and the least restrictive, the better, Let the air get on your skin, but do not allow the wind to blow on your skin. We can do Taijiquan in any weather bar wind. A slight cooling breeze in fine, snow is fine, rain and sun (not too much direct sun though). But keep out of the wind as it tends to scatter the Qi and your form will not feel good to do anyway.

Breaking The "Food/Sex" Habit.

Balance:

You cannot use your full potential or power if you are in a state of imbalance. In a total state of balance, we are the most powerful that we will ever be, there is no more than this, we cannot be superman. We can however, be the most powerful that we can possibly be, by being in a state of balance.

By 'power' I do not mean the young man who is pumping iron and dropping steroids and eating hi-protein 'food'. These poor unfortunates think that they are strong, when all the while there are very weak and totally out of balance. They wear their little singlet in the street to show off their 'beautiful' bodies and strut around shopping

malls etc. Same for some of the martial arts fraternity, they also pump iron and do all the same things that body builders do when it has absolutely nothing at all to do with either the martial arts or being strong! They could be that way for up to twenty years if they are lucky, but then that beautiful body will turn on them and it's a quick exit from then onwards because they are totally out of balance. A real martial artist, one who is a 'warrior' in the true sense, only needs a small amount of physical power to defend himself and his family, those who are not real warriors, need to turn to big muscles for their power.

'Power' means that you have a far greater internal power, a power that will be able to change the course of events, or to change the very situation in which you live. The 'power' will give you the ability to be the very best that you can possibly be, and more importantly, to be able to follow the line that you were given at birth by God. When we are in a state of imbalance, we are unable to follow that line, so we flounder in a sea of physical things, never able to enter the correct doors, making great errors of judgement and being sad for the most part of our lives. The greatest thing for every human being is to simply BE what we were meant to be. Once you find that path, and begin to walk along it, you will be able to see and hear what God meant for you to do, and it's a wonderful feeling that all begins with balance.

Your brain is an enormously powerful thing, but sadly, we most of us only ever use the physical part of that wonderful computer. We try to make things happen by thinking about them or by working out ways to make things happen in our lives. This never works because you are not using your true potential, the most powerful part of your brain is being locked by physical things and thought, and imbalance. Once your body and mind come to a state of balance, you have to do nothing at all physically, your powerful internal mind will do it all for you. It will cause the correct things to happen, to open up doors for you, to place you in the right place at the right time etc.

We all know that if we do not give our machinery a rest, or give the car an oil and grease change/tune up etc., that it gets out of balance and does not run correctly and eventually stops. It's exactly the same with our body.

When we are young we have so much 'yang' Qi or energy, that we do not notice little imbalances building up and we wonder why it is that we become ill in older age. Most people accept the fact that just because we are older, we will have more health problems. There is absolutely no reason for ill health in old age if we do the right things when we are young. We can also right the wrong that we do when we are young by following simple procedures each week to re-balance the body and mind.

Even when we are young and full of vigor and yang energy, we still need to re-balance the body every week to allow for a healthy mind and body. The problem is that we do not notice the imbalances when we are young because we are so ‘yang’. Try telling a thirteen year old child that he or she is out of balance! They do need re-balancing every week. Sadly though most people will never know what it is like to be healthy. The reason is that most people accept what they feel like now as being the ruler for ‘healthy’. They never know what it feels like, so they do not have a ruler by which to judge what is ‘healthy’. Once you have felt ‘real health’, you can never go back to a state of imbalance again.

Reasons For Imbalance

If something goes wrong in a factory, and we just ignore it and keep right on producing, that ‘imbalance’ will grow and grow until eventually the factory will stop. You have not given the factory time to ‘get the shit out’ and you have kept putting manufacturing material in at the other end, until there is a great build up of waste material in the middle. This is imbalance.

The body is exactly the same. If we keep on putting stuff, and too much of it in at one end and never give time for the ‘factory’ (body) to get the waste material out at the other end, then there will be an eventual build up of this waste material which will eventually stop the factory through imbalance.

The food you eat and how much of it you eat will cause great imbalances in the body. You must remember, food is there for us for two reasons. To provide nourishment for growth and to heal the body. Food is not there for our enjoyment! The real reason we have taste buds is to cause us to want to eat the right foods. Unfortunately, modern times have seen manufacturers making ‘so called food’ that emulates the taste of natural foods, taste only! But the goodness that was in the natural foods that these artificial foods emulate, is not there, and the ‘new’ man-made food is completely out of balance. Natural food, like fruit, is completely balanced, or a grain of wheat is also balanced, having all that we humans need for nourishment and healing.

So our taste buds get ‘a taste’ for this new easy food, and the body/mind is literally fooled into believing that it is this food that we are meant to eat. And it’s the same with modern Taijiquan. Modern Taijiquan is like canned food that has most of the goodness taken out in the processing. We get used to this watered down version of Taijiquan and begin to think that it is doing us some good! The sad part

is, that the mind also knows that this ‘new food’ does not have the balanced ingredients necessary for life and so causes us to eat more and more to try and get what we need. The brain is confused now because of this, and so a state of imbalance ensues.

Look around you, one half of the world is dying from starvation caused through imbalance while the other half is dying from obesity also through imbalance! And when charitable organizations eventually get to those who need building up, they are fed unbalanced foods like protein biscuits and dairy products!

For those people, and I mean most of those in the west, who are out of balance from continuous eating of rubbish food, there is a simple remedy that is extremely difficult to execute. Difficult, because your taste buds are now controlling your lives. If you realize this, and say “NO MORE”, you will begin to have the power over your taste buds and begin to live again. You will also begin to realize the immense power that you have from within, the power to change your life and that of others even.

Close Down The Factory

Thirty six hours is all that is needed each week to clean out the factory and begin anew. Even if you have never allowed time for your factory to clean itself out, and you are in poor health, the 36 hour fast will suffice over a period of some years to get you back to perfect health. You will also notice some side benefits. You will notice that things seem to be going right now. Little things that you wanted to happen will begin to happen, you have invested in loss. You have given your internal mind time to use its power to help you.

Most great religions used some form of fasting, some more or less than others. People being people, the religious leaders of the time, knew that if they told the people that it would make them healthy to fast for one day even, that those people would not wish to do this. So they told them that it was of religious significance and they were fasting for God. So fasting became a religious thing where the people thought that they would be punished by God or go to hell if they did not fast. Everyone was healthy. The Egyptians fasted the 36 hour fast and were one of the strongest races. My family, now fasts on the Sabbath (Saturday). From Friday evening until Sunday morning we do not eat. Not for any religious reason, but because Saturday is the ideal day. However, if we are visiting friends on the Saturday, or there is some other reason for not wishing to fast on that day, we do it on another day. It’s not the exact day that you fast, just as long

as you fast once per week. Even our children fast in a sort of way. Our eldest son fasts with my wife and myself for 36 hours while our younger two children eat only fruit for the time. Young children do not need as much cleaning out as adults and fruit is the best cleanser of all.

The 36 hour fast allows your body to get back into balance. An even amount of yin and yang energy (Qi) is important for good health and power. It will also cause your emotional life to become balanced, you will be able to see things more clearly, see your troubles for what they are and not for what your mind has made them into.

Your mind is also freed while you fast for 36 hours. For instance, if you are a songwriter or poet or artist, you will find more inspiration while fasting because you are not wasting Qi on digestion. That power that you would normally use for digesting food, is now being used by your mind to cause you to receive the inspiration to do the things that you were meant to do.

Your reason for fasting is very important. For instance, if you are on hunger strike for some political reason, you will never gain the power, as you are angry about something. This anger and reason for fasting weighs out any power that you could have gained because you have a reason for doing this fast. So any loss you gain is lost, paid off by the reason you are fasting, by complaining or being angry etc.

Mental Balance And Its Importance

Mental balance means the things you think about and more importantly, talk to others about. We know that for every 'yin', there must be a 'yang'. Or that for every up, there must be a down etc. Everything on this earth comes in pairs and is in a state of balance. Night balances out with day, while hot balances out with cold etc. This is the basic law of nature. We can never get away from this fact, we are born yang, then as we grow older we become more and more yin until we die, this is a fact. This is balance. So it goes without saying that for every thought and for every talk, there must be a balancing factor. A little Chinese story. Back in ancient China and even today, Chinese people will talk the opposite to what is really happening in order balance out their lives or the lives of their children. For instance, if a couple have a perfectly healthy baby, they will moan and groan about its unhealthy appearance and its bad looks etc. This was originally to fool the Gods into believing that they really did have that kind of child so that the child would be blessed with good things from the Gods! I do not believe in that kind of superstition, as they tried to fool God into giving them something that

they did not deserve. They tried to cause an imbalance by telling lies!

I only tell this story to relate the fact of loss and gain. It is only the straight and strong trees that are cut down, the old withered and twisted trees are left to live healthy long lives. This, again is balance. The tree is withered, twisted and not wanted, but it lives long, whereas the healthy straight tree is cut down. It's the same with what we think and talk about. If, for instance, we cause a false imbalance by bragging about something that has not perhaps happened yet, like bragging about a job that we are "sure to get", or that we already have when we have not, then this is an imbalance. So, the job is lost, because you bragged about it. I have seen it so many times, when some young person brags about his new car, about how good it is and "it will never break down". Sure enough that car will break down within one week! This is re-balancing. Some of you will know the joys of finally paying off your own home. Do not 'brag' about it to anyone, do not even about it unless you are asked as this causes an imbalance between reality and what is in your mind. The reality is that you probably still have many other bills to pay off, but what you have said, puts you into imbalance by really bragging that you have lots of money when you do not. Something will go wrong at work, you might even be fired in order to re-balance. This sends you to the other end of the scale to where you were at when you paid off your house!

So our lives go up and down like this on a sine wave, from extreme negative to extreme positive. Great when you are at the extreme positive, but not so when you have to re-balance with an extreme negative! The ideal, is to have as less as possible of either extreme. Which means that if something really good happens to you, do not be overly happy or excited, do not tell everyone that you have for instance won the lottery, this is bragging. If someone actually asks you if you have won the lottery, sure, you cannot tell lies to them, but do not become excited about telling them, just tell them the facts. You must never brag to people that you never get a cold! Sure as eggs, the next week, you are coughing and spluttering with the worst cold you have had in years! Or that you never become ill! You will surely re-balance with an illness.

And do not become complacent where bragging is concerned. It can happen anytime when you least expect it. For instance, I once knew a man who was a successful businessman, but who would always talk about his business rivals when they, for instance, became ill. He would talk to others about so and so, pretending to be just making conversation about how this person was seriously ill etc. Now this may seem perfectly innocent, but this person's motive for making this conversation was purely bragging that he was not ill! Sure enough he is now in hospital with a serious illness himself.

You must be on guard at all times against talking and mind imbalances, think about everything you say. Just say to yourself, “is what I am about to say important, or is it just gossip?” “Am I saying this for self gain, or am I really trying to help someone?”

That is the first lesson I teach my children, to never brag! I should know, as a youngster, I was one of the worst. But this does not mean that you should not feel good about your own achievements, just feel good to yourself! Be happy within yourself because of your achievements, let others brag about you and what you have done, but do not allow it to affect you. The golden rule is this. Never believe what others say about you. Only believe what you alone know to be the truth about yourself. In my role as a martial arts instructor, this has been my greatest lesson in life. To not believe what my students think about me. Always know from whence you have come and only believe what you know. And also, that a great person only ever gets there by riding on the shoulders of giants, who themselves never knew that they were giants.

It’s really easy to break the food habit. By fasting the 36 hour fast each week, you will actually look forward to that 36 hours of non-eating. Your taste buds will begin to get back to normal again and normal food, that which we were given by God to eat, will again taste like it did when we were first born, like manner from heaven. A simple apple will cause your taste buds to spring to life again. You will no longer rely upon your over active taste buds to tell you when and what to eat, you will be guided by hunger!

Breaking the sex habit?

Balance is the natural law of nature, this is true in everything we think, speak and do. It also holds true for the amount of sex we do when we are younger.

Sex is the greatest user of Qi, it has to be as this is supposed to be when we make babies. There is only one reason to have sex, to procreate, that’s it, not for pleasure. The pleasure is there of course to make us ‘do it’! And what great pleasure it is, in fact the three greatest pleasures on earth are; sex, food and (rock and roll), being balanced and leading a balanced life, which of course includes real happiness and doing beautiful things like making music and painting and writing and loving each other. So having sex is one of the most important functions of the human race, it was made that way by God. The unfortunate thing is that, in typical human fashion, we simply over did it, as we did with eating.

Sex and love? Nah, there is absolutely no correlation, sex is there to simply cause us to be attracted to each other to make babies. Love is there to bond people together,

families together and people in general together. You can love someone with out having sex, and you can have sex without loving someone. But the drive that makes us want to do it, is purely the expression of life itself and this can be a negative thing, as in the case of rape, or a positive thing as in the case of a loving couple making babies. We make excuses for having sex don’t we. We read psychologist’s reports about how important it is for couples to have sex to bond, and as an expression of their love for each other. What a load of old cobblers! We have sex because it feels good. It was meant to feel good. Sex is for making babies and that one thing is the most bonding thing of all. You do not need any more bonding after you have babies, there is this little person that stands between two people like a pin holding them together. Sad part is that many people who only have sex for the sake of it, out of love, do not really want that bond, and negative things happen when a baby appears.

When we are young, the driving force of our whole life is sex, this is what brings people together to later form bonds of real love. Everyone at first mistakes that sexual urge for love, we are just too young to understand. That burning, and incomprehensible urge is just too strong for our naive minds. This is where real teaching from parent to children is so important and which is, sadly nowadays lacking. We send our children off to some total stranger to be taught (at school), when the most important teaching comes from you, the parent. But, that’s another story and another book, which I am currently writing. (“Grow Your Own, Teach Your Own”).

Because of this 20th century lack of parental guidance, children nowadays, and indeed in my younger years, get into the act of sex far too young, and do it far too often. They waste their precious, young and yang jing, and age quicker than normal.

The balancing part is when we simply do it too much, wasting our precious jing in early age. To re-balance, we have taken away the urge to have sex. Men will have problems ‘getting it up’, while women will simply lose that wonderful urgency of waking up in the morning and attacking their partner. And once that spark has gone, life is not too bright, because it is that spark that lights everything up for us. Without that spark, we cannot do anything special, our lives become boring, full of only physical things, like getting up and going to work. I know of many people whose only interest in life is to go to work! That’s sad. They have lost the spark of life. When you have the spark of life, you go to work to earn a living, not to live. You come home and then you live, going on walks with your children and partner, laying on the grass in the evenings with each other looking at the stars and not the television. Playing children’s games with the children, ... and liking it!

So what you do when you are young in the way of sex, you will pay for when you grow older. This is balance.

Modern society has lost the natural ability to know and feel when it is the correct time to have sex. Our 'sexual taste buds' are so over-worked, that sensitivity to each other is just about zero. You get used to doing it each evening at a certain time and it becomes a chore. Many people have to have bigger and better sex hits, so they resort to sexual aids etc, or other kinky habits which can only do damage to a relationship causing a total break-down of the much needed respect that two people have for each other. Without mutual respect, there can be no relationship.

To get that natural sensitivity back, you must go on a sex fast. In just the same way that food fasting repairs your natural ability to KNOW when it is time to eat, and not rely solely upon your taste buds, so too does sex fasting repair that natural ability to know when it is time for sex, not relying upon our penis or clitoris to tell us. The rule is, that when you have to make an effort to have sex, do not.

You've all had those magical moments, early in the morning or In the middle of the night when you both wake up and automatically roll together and join in love, and it's the most wonderful sex that you have ever had. I hope you have, otherwise you will not understand any of this! It just seems to happen. The old penis seems to be sucked in there by a very powerful vacuum, an unstoppable force that drags you together almost as you sleep, and you wake up doing it! Well, that's the correct time for sex. The most unfortunate thing is, that because sex is for baby making, the correct time for sex is when those little eggs are just ripe, so most people do not do it at those times! It's the powerful force of life that causes us to know when the time is right. And you know and I know that the very best sex, is when the eggs are ripe.

So how do you NOT have babies if you do it when the time is right? Control is the answer. And I am not bragging here! Just stating facts. If I were bragging, there would be another child on the way very soon! I speak from experience here, but am very glad now, that I DID brag back then, otherwise we would not have our most wonderful children. But, if you do not wish to have children, and you finally get the control necessary to stop those little eggs joining, never brag about it, do not even mention it to anyone, you will have a re-balance occur, sure as eggs, (excuse the pun)!

That great amount of jing (that life force that keeps us alive) can be put to other activities other than procreation. Like music, or painting or other internal creative actions. You simply take the greatest creative Qi (energy), that is used for making people, and use it for different creations.

There is no easy way around it, you simply have to go cold turkey, give it up for one month until the next 'cycle' comes around, then try to feel when it is correct to make love, and not just have sex. Your life will be truly transformed and your relationship will also be truly transformed from something that was perhaps only a glowing ember, to a raging fire. Of course it is only natural that both parties must wish to do this. Because of the 'male ego', which is very fragile, you must be careful not to hurt it thus causing anger to develop. I guess it would help if the male of the partnership were to firstly realize that he has a much more fragile ego than the woman, and that he must learn to control it. There lies the beauty of learning an internal martial art, one learns that we no longer need ego, we learn that we can defend ourselves from anything, physical, verbal and energy attacks. So the ego is no longer bruised when we are spurned sexually. Why is it that we males always think that there is something wrong with our maleness when our partner does not wish to do it? Well the answer of course is purely ego and the male thing of wanting to brag and show off, thus proving man-hood. It's a shame that most of us realize all of this when it's almost too late! So, give it up and get a new life.

God leaves things around for us to find.

If you never look for the things you need, you will never find them. Animals have a way of finding the things they need. This is a sub-conscious thing to do with the Reptile Brain or 'Survival Brain'. We humans have no need of such things so we have forgotten how to 'look'. We make use of so many physical aids, like communication aids, telephones, television and radio etc., that we have forgotten how to communicate. If we want something, we buy it if we are able. However, there are many other things that we humans as need, but which cannot be bought. These things are left lying around for us to find and all we have to do to find them is to learn how to look. Every living thing on this earth lives in channels and each new thing that is born is given a number of channels through which to travel. We are also given false channels and usually young people choose the false channels, floundering in some area of life that is not suited to them until they grow older and finally (hopefully) find their correct channel. Upon discovering that channel, it is as if they are re-born over a period of years until eventually they are not the same person. They might look the same only older, but their inner being has changed so much that inwardly that person has for all intents been reborn. This is the meaning of being re-born, simply discovering your channel in life and following it. One reason for not discovering the correct channel in the beginning is that perhaps (this is my idea and I'm sticking with it), we are simply not mature enough to handle the truth when

younger. So although we could go through the correct channel, almost always, young people choose the easiest channel. Some never find their real channel as they might for instance become quite wealthy with the channel they have chosen like for instance becoming a rich and famous young rock music star. They are happy with being rich and being able to buy anything they can, but always somewhere in their mind they are searching for that channel and will never be really happy until they discover the way.

Prayer is one way to discover this channel or door. And it does not matter whether you believe in any God or not, prayer can simply mean speaking inwardly to yourself and working things out. However, the best way is to become aware that everything that you are confronted with means something. God places in your path in life the necessary tools that you will need. These tools could be things that have been there all of your life, things that you take for granted but have never really looked into. Or they can be things that you have never seen before because you were too busy looking in the other direction or never seeing the wood for the trees. It is my belief through experience that we get into awful troubles when we are continually disregarding the things that God puts before us. God has only one way of showing us stuff, through experience. And if we do not recognize something that we should, the 'experiences' become more and more until we finally see. This could be in the way of a disease caused through not doing the correct thing. Or it could be a love life from Hell, from never treating our loved ones correctly or from never seeing that 'right' person who might be standing in front of us. Ask me about this! Every horrible thing that happens to us in life can be alleviated by simply seeing the things that are put in our pathway. Even though it might be the most mundane thing or the simplest, LOOK at it in a way that you have never looked before.

Tension is the killer human trait of 'seeing'. In fact, tension is the most common form of disease in the Western world. At present (1998) we have in Australia out of a total population of only around 18 million, 7.1 million adults taking Prozac! Drugs such as these might help with depression, but they numb your inner mind so that once on them you will never discover your inner self!

You must take up something that will alleviate tension. And the king of all exercises for this purpose is Taijiquan (Tai Chi).

Balance

It is the law of nature that everything must be balanced sometime in your life. So if when you are young you eat too much, have too much sex, treat others badly etc., this will all be paid back to you in some way when you are older. Perhaps in a disease like diabetes from all of the above, or obesity, or heart disease etc. So it is very important that we teach our children well when they are young in order for them to live healthy and happy adult lives. Bragging when you are young is a way of saying that you have actually done it or have what you are bragging about. Usually, bragging involves some form of exaggeration and it is this exaggeration that causes us to be imbalanced. If we say that we can do something or have done something when we haven't, then this 'lie' must be balanced out later in life.

A way to make up for those things that we did when we were young, is to 'invest in loss'. Fasting for instance is one way of investing in loss to pay back something. Or sex fasting is another way. Give up something in order to pay your debts. Or there is another way, one that I have had great experience with. That of being treated wrongly by others. For instance, you might run a business and someone literally rips you off for thousands of dollars. If you do nothing about this, you have paid a big debt, one that no longer has to be paid. And depending upon how awful you were in your youth or when you were a burgeoning businessman, more or less rip-offs will happen. However, if you do something about it, like suing someone, then your own debt will not be paid off. Thankfully, I have less and less people ripping myself and our business off simply because I did nothing about it, didn't even feel angry, just happy in the knowledge that I am paying my debts to God.

Baguazhang is an excellent way to re-balance the body as it relies heavily upon the twisting of the waist as opposed to the hips. This is why Bagua is one of the best methods I know to balance both the body and the mind.

**Getting in Touch with Your Reptile
Brain**

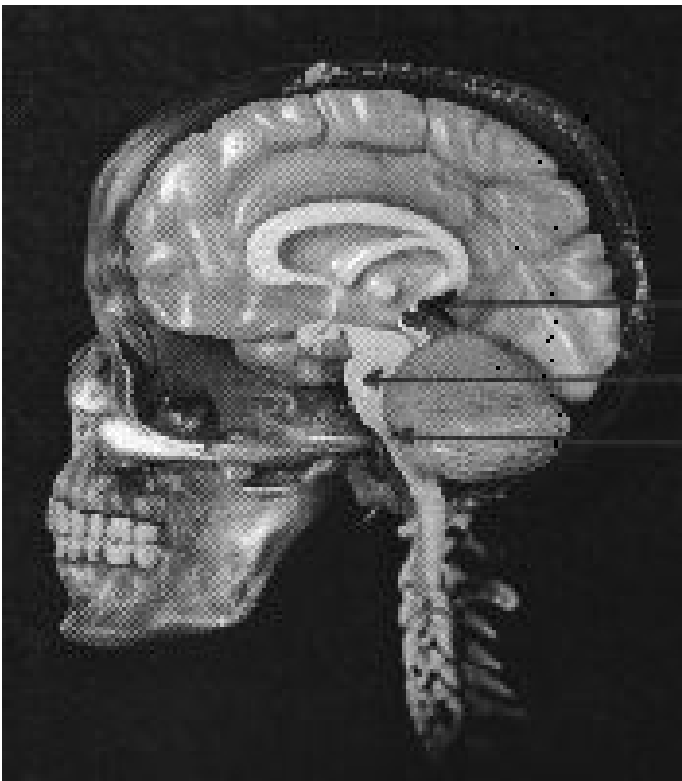
When I introduced the concept of the Reptile Brain to the martial arts community many years ago, many were enthralled, many were skeptical. Once upon a time, the mention of the ‘reptile brain’ would bring tumultuous laughter from most of the scientific community. Nowadays however, it is a different matter with this area of the brain now being recognized by the wider scientific community. It even has an area of the whole brain allocated to it. The reptile brain is actually the ‘brain stem’ that area of the base of the skull that holds so much significance to us in the internal martial arts.

The brainstem (**Diagram No. 1**) is the portion of the brain comprising the medulla oblongata, the pons, and the mesencephalon (midbrain). It performs motor, sensory and reflex functions and contains the corticospinal and the reticulospinal tracts. The 12 pairs of cranial nerves from the brain arise mostly from the brainstem.

To break it down into its individual components we also see that they are widely used in sensory stuff.

cerebrum, the cerebellum, and the medulla oblongata. By serving as this liaison between the different parts of the brain, the pons is able to facilitate coordination between the functions of the two sides of the body as well as those of the face and jaw. The origins of the fifth through eighth cervical nerves are associated with the pons.

The medulla oblongata is the lowest part of the brainstem and serves as the site of connection between the brain and the spinal cord. Located just above the foramen magnum in the skull and in front of the cerebellum, the medulla oblongata contains a number of nerve centers, which are responsible for controlling involuntary processes such as the heartbeat, breathing, and body temperature regulation. It is only about an inch (2 ½ centimeters) wide and comprises less than one percent of the weight of the central nervous system. In spite of its small size, though, it is integral in the transmission of nerve impulses between the spinal cord and the



MIDBRAIN: PINEAL

PONS

MEDULLA OBLONGATA

The Three Parts of the Reptile Brain

Diagram number one

The pons is located in the brainstem, vertically between the midbrain and the medulla oblongata, and sagittally between the cerebellum and the pituitary gland. It is responsible for serving as a bridge (“pons” means “bridge”) between the

higher brain. Many of the nerve fibers that pass through the medulla oblongata cross over, so that many impulses from the right side of the brain control functions on the left side of the body and vice-versa. Thus, any injury or disease in this area **is often fatal**.

The Mesencephalon is one of the three parts of the brain stem. It is mostly made up of white matter with some gray matter. A red nucleus is in the mesencephalon. It contains the ends of nerve fibers from the other parts of the brain. Deep inside the mesencephalon are nuclei of several skull nerves. The mesencephalon also contains nerve nuclei for certain hearing and seeing reflexes. Also called **midbrain**.

The function of the **pineal body**, or gland, within the midbrain is not fully understood. It is generally believed to be a vestigial (no longer used) sensory organ, which is incompletely developed, in the modern anatomy. The term "pineal" means "pine cone shaped."

A note on the above. It is this the opinion of this humble dabbler in medical science that we are able to get back the original function of the Pineal gland, like communication at a much higher level than just speech and communicating with the earth such as dolphins, whales and seal are able to do. We can do this by practicing Qigong and the internal martial arts. Back when science didn't help at all, the ancient Chinese would simply say that when we do Qigong, we get back to normal, or what we should have been had we not been so reliant upon speech, travel, radio waves and television in modern times. Obviously, when a part of the body is not used, it becomes useless, like a leg muscle that has to be re-trained after a long illness of inactivity. We use our Pineal gland very rarely and on the odd occasion that it does work, we are amazed and call it coincidence or E.S.P. etc. These things should happen all the time but we have little use for real communication skills because it's so easy to pick up a phone or to watch the news on the TV. Qigong helps our Pineal to work again by getting in touch with the 'ground' and 'ground Qi'. This is the reason that in all internal martial arts, we are told to do nothing! This does not mean that we do not move or look or hear, but it means that our conscious brain rests while we practice thus giving our so-called extra-sensory organs a chance to reestablish themselves within our framework. However, it is not that easy of course as it takes much training before we are able to perform movements that are alien to us at a sub-conscious level. Hence the saying that it takes years before one advances in his or her Taijiquan training. It only takes a short time to learn the basic movements of Taijiquan. However, they are only that, movement! We must take these movements to a much higher level, a sub-conscious level so that they become like everyday things, like breathing or our heartbeat, they must be THAT automatic.

The reptile brain is that brain, part of the 'Triune Brain' that we use for survival; it is our oldest brain with the

'Paleomammalian Brain' (known as the "Limbic System" since 1952) being next and the youngest brain is called the 'Neomammalian Brain'. All reptiles have the Reptile Brain, all mammals have the Paleomammalian Brain plus the Reptile Brain but it is only the higher Mammals such as humans that have all three brains.

Paul D Maclean in his exemplary work on the "Triune Brain" says of the Reptile Brain:

"The remaining brainstem and spinal cord constitute a neural chassis that provides most of the neural machinery required for self-preservation and the preservation of the species".

The three brains however, should not be thought of as standing alone and having three separate functions. Although they do have different areas that they control, they also work in total harmony with each other. As each brain was developed, it was added to rather than discarding the older brain in preference for the newer one. So the newer brains enhanced the older brains rather than replaced them. The Reptile brain is that brain that we use when we are first born; it is our survival brain. We cannot learn with it we can only survive with it. Experiments with animals where their Paleomammalian Brains have been removed, (decerebration), have shown that with only the Reptile brain, they will still have motor functions but cease to be themselves, they will only stand or sit in one spot until they die! If forced to eat, they will live however, or if stroked, they will move around. But all learnt stuff is lost. As we grow to about age 4, (some children develop quicker than others however), our artistic part of our Limbic system (Paleomammalian Brain) kicks in and we begin to discover things and to learn about how things work etc. This part of the triune brain is used for play and children learn from play. It is very difficult to teach children of this age about math's and science, reading and writing etc. To do so is to their later detriment, they lose something! The Paleomammalian (Old Mammalian or Limbic System) Brain sees 3 main differences to the Reptile brain. Nursing in conjunction with maternal care, audiovocal communication for keeping in contact with offspring and play. Both boys and girls between the ages of around 4 (it can be earlier) and 7 develop a maternal or paternal instinct, playing with dolls or cuddly animals, putting them to sleep, feeding them in play etc. Play can also be regarded as the way to learn about artistic stuff. Emotional behavior is also evident in the Paleomammalian Brain.

At the age of around 7, the logical part of our brain kicks in (Neomammalian) and we then begin to learn about things like reading, mathematics etc.

In his great work, **Paul D Maclean** tells us:

“Compared with the limbic cortex, the neo cortex is like an expanding numerator, ballooning out progressively in evolution and reaching its greatest proportions in the human brain”.

The Neomammalian brain seems to be primarily concerned with the ‘external world’. It has developed highly in the area of problem solving (math’s and science etc.) learning and detailed memory.

This is all now scientifically known so it is anyone’s guess why we try to teach our children at ages 4, 5 and 6 (or younger), mathematics and reading and writing! Children before the age of 7 try to use their artistic side of their brain to do the work of the logical side because we force them to do this by sending them to schools that insist on teaching logical things before the brain is ready. It’s like trying to tighten a nut using the wrong kind of spanner, it can be done, but what happens to the nut? It gets burred and eventually is made useless causing us to have to cut the nut off! And that’s what happens to a child’s artistic side when we force them to do logical stuff too early, they lose their artistic abilities. Schools such as the Steiner system try to address this by not teaching logical stuff like mathematics and reading before the age of 7 but rather concentrate on what the brain of that age does best, playing and as such, the child reaches adulthood a much more balanced person with art and logical stuff equally balanced. It is my view that if you are able to, do not even send your child to school before the age of 7 and better still not at all! Children will teach themselves by playing if given the correct tools. To quote myself from an earlier book, “Children just learn”. That is what they do and by forcing them to ‘learn’ stuff that they cannot, then we will hinder their real learning about life. It’s great to be a great scientist, but not if it to the detriment of the child’s/adult’s life!

Everything that we learn from age 2 to age 7 is what we will know. It doesn’t take much; perhaps we give our small child a toy piano who then bangs away on it. That child has now learnt how to play piano! Once the child gets to around 7, the Neomammalian brain takes over and then he or she can learn the technical abilities of playing piano. However, if that child did not have any contact with any kind of music up until the age of 7, then they would never learn to play piano. Sure a person can learn the technicalities of where to put the fingers and what notes mean what fingers etc., but they will never advance beyond the technically perfect stage. The pianist who learns in this way is able to use the Neomammalian brain to learn to play piano, however, there will be no ‘soul’ in the music, no art, it will be all technical. Same for all the arts, give a child a pencil and some paintbrushes, some paint and some paper and their Paleomammalian brain has learnt how to draw and paint. When they get older, it is

a relatively easy task to teach that person how to really paint and perhaps become great at art.

When a child learns in this way, through play, once the Neomammalian brain kicks in, it is a matter of then learning the technical aspects of their chosen field. Once this has been established, the brain adjusts itself by producing more of the required cells for that particular required field of study. So, if we were able to, it is my thought that we would see a totally different brain, cell wise in for instance the brain of Einstein and that of Mozart because their brains have developed themselves in different directions and needing different cells.

So the more ‘play’ things that a child can have at an early stage, the better he or she will be equipped in later life to take on a number of fields and excel greatly at one or even two. Logical things like math’s can also be a game whereby the Paleomammalian brain is able to learn, just as long as it is a game of counting for instance. But math’s for math’s sake has no reason for being! Writing for the sake of writing also has no reason for being. However, science is all around children, everything they do is science, they discover stuff and that is science.

The Reptile brain is where all of our ancient memory is stored, things like past lives, who we were and who we are, what we did and what happened to us, it’s all there for us to tap into if we wish to. Why would we want to do this? It is many people’s belief that stuff that happened to us in previous lives shows up on our current physical body. Like a birthmark that could possibly be linked back to when a previous incarnation was flogged for stealing a loaf of bread? So if we can get in touch with that memory that is causing the birthmark, then this is the first step in releasing the anguish caused by that ancient memory. The birthmark will not go away of course (many however believe that even this will disappear), however, the pain caused to our sub-conscious mind will be taken away from our knowing why. And any modern physical or emotional damage is usually easily fixed by allowing the patient to see why they are in such a mental state.

When a child is born it has to rely solely upon instinct and sensory stuff and reflexes. The child has no way of learning what is right or wrong. So it is little help to slap a child or chastise it in any way until it’s next brain comes into play so that it is able to learn. When a child is slapped while still in the reptile brain mode, its only recourse is to go into survival mode (reptile brain mode) and as it cannot fight back, only cries! So how stupid is it to slap a child or to shake it to teach it a lesson when it has no way of learning!

Science now tells us that the reptile brain is that part that is in charge of these things. A child for instance knows nothing about the fact that if it fell off a table it would hurt

itself, but if this happens, it will make an attempt to grab or in many cases it will not venture past the edge of the table. Why, because the reptile brain is looking after it.

Normally, there is no need to access the reptile brain in normal life. However, in order to learn properly the internal martial arts we must have access to this brain. It causes us to stand out from the so-called hard styles, as there is no mention of the reptile brain in any hard style that I know of. Hard styles are 'hard', they cause someone to be continually on the lookout for danger, and this is because hard styles are purely physical with little or no internal aspect. In the internal arts, we are taught that we are normal people, artists, writers, poets, schoolteachers, mechanics, mild mannered reporters etc. And we do not have to be tense and aware of an attack at any time! If an attack does happen our reptile brain kicks in and we are into survival mode becoming a raging animal fighting for our lives, with our physical conscious brain totally unaware of what is happening. We have of course done the training to cause our body to react with the correct movements but these have been done so much that they are now reflex actions that work independently from the conscious brain.

So an internal stylist does not LOOK like a martial artist because he or she does not have to! We can be totally happy in knowing that that instinctive survival mode will kick in at the right time taking care of business and not allowing our artistic brain to be affected by this confrontation. To this end, the internal martial arts of Taijiquan, Bagwazhang and Xing-I Ch'uan have all been developed to cause the body to move in a self-defense manner automatically and reflexively.

Western science now accepts that we have a reptile brain, so much so that the rule in judging whether or not someone is clinically dead is to find out if the reptile brain is still functioning by sending out electrical waves. If it is not, then the person is dead!

Babies cannot be children and children cannot be adults because of the development and use of the different brains from birth. Babies cannot talk, they cannot talk physically because their larynx is in the wrong place! Once the 'Limbic' system or Old Mammalian brain kicks in, the larynx drops allowing babies to begin to speak at around 13 to 15 months or thereabout. It's amazing isn't it. And they tell us that all of this has evolved! Give me a break, the human body is just so amazing that it defies even thinking about. In fact, I often get a little depressed to discover that we are really only a machine put together by some awesome thing, God. Like the 'balance mechanism' deep within the ear. Wow, this really give me the shivers when I think about it. Three circles filled with liquid that

tell us where our balance is by the action of this liquid rolling over tiny hairs that then transmit the information to the brain! A feat of engineering that only now we are beginning to understand. One circle is vertical and turned 90 degrees another vertical circle with a lateral circle in the middle which can then tell us exactly to within one degree how steep something is for instance and how our balance will cope with this. We have this particular ability from birth and works from the Reptile Brain for survival. A baby will not crawl down a hill that is too steep. Why? It does not know scientifically that the hill is steep but relies solely upon reflex actions from the Reptile Brain to tell the body not to go down that steep hill. But if the hill is not that steep, the baby will crawl or even turn backwards to go down the hill.

Humans along with Chimpanzees and the whale family are among the very few animals that are able to recognize themselves in a mirror. But a baby only gets this ability once the Limbic system kicks in. Animals cannot cheat and lie but humans will do this as the final brain, the Mammalian brain begins to work, this is the down-side of being a human. We are told that it is those children who are the most intelligent who will lie the most. However, it is my belief from experiments of my own that this all depends upon the child's parents and the way the parents relate to that child. If the child is brought up in an atmosphere where there is no fear, then that child will tell the truth no matter what. Because there is nothing to fear in telling the truth! However, if a child is constantly chastised for breaking things or doing something 'wrong' then it will have reason to lie!

Qigong & The Reptile Brain

The region of the reptile brain (brainstem) is one of the most important areas for Qigong and Dim-mak. In Qigong it is used to help us to go into the reptile brain where we are in survival or reflex mode allowing the body to heal itself or to help us to heal others. There is a good ruler as to whether or not you are doing your Qigong correctly and it has to do with the Reptile Brain. When we are taught the basic standing Qigong, we usually begin by getting used to all of the new physical things that we are faced with and are feeling. Like the shakes that accompany the stances. Once over this area and we are faced with a mild vibration which is quite pleasant, we feel the Qi 'lifting up' the back and being activated at the points known as GB 20 (gallbladder points No. 20) just below the base of the skull. We feel something lifting up and ending at these points, like a sensation. Everyone's



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sensation is different so it is difficult for me to tell you what to feel, better for you to feel it yourself. But be warned, you **MUST** do Qigong correctly and that means that every tiny peripheral is in its correct place, the weight is placed exactly in the correct place, the head is held correctly, the breathing is being performed exactly and so on. I recently heard from a chap who had been doing so-called Qigong with some 'master'. He complained that he felt ill after every session and his mind was scattered afterwards. So I sent him my Basic Qigong tape so that he could see exactly what he was doing wrong. He discovered that just about everything he was doing was wrong and thus having a detrimental effect rather than a healing effect! The worst thing that most people do when learning Qigong is to place the weight over the balls of their feet right onto Kidney One point. This is the most damaging thing that one can do as it causes 'adverse cyclic Qi' to be generated which can damage the reptile brain! Not many 'masters' realize that KD 1 point is **NOT** the activation point for KD 1 but rather that it is the area of the heels that activates KD 1 point on the foot, the energy input point for ground Qi. So when we place weight onto KD 1 point, it actually stops the Qi from entering into the body. However, if the ground Qi did not enter the body we would die so it must come in somehow. So, it builds up to such a degree that it comes through in violent bursts, which reach right up, into the reptile brain damaging it! This is the reason that many people experience violent shakes and body movement while standing in a basic Qigong stance. Many 'masters' say that this is powerful, but they are wrong. The weight must be placed upon the heels thus leaving KD 1 point free of all tension and allowing a moderate and balanced flow of Qi to enter the body gradually, thus enhancing the reptile brain.

We are always told to 'sink the Qi'. But why? The reason is that only in this way does the Qi turn into 'jing', a more purified and evaporated type of Qi which is then able to flow to all parts of the body, condenses and settles into the

marrow as fat enabling our body to produce more 'T' cells for our immune system. In 'sinking' we allow the 'activation points' for the Reptile Brain to work, activating the Reptile Brain. The very instant that you begin to discover 'sinking' or as the Chinese call it, 'Sung', you will feel the reptile brain come into play. For a short time, you feel invincible but do not worry that will go away, leaving you with a feeling of well-being because in this condition, your body is free to do what it has to without external tension and the Reptile Brain is free to help you to survive. Survival does not only mean survival against physical attack, but also against disease and pathogenic attack. Tension is one of the greatest things that affects the well being of the Reptile Brain so Qigong is able to help the Reptile Brain do its subconscious work unhindered by tension. All of your glands will be able to do their allotted work. Your Thymus gland, which is in charge of balancing the Qi, will not shrivel up as it does in most people at age around 15. The Thymus gland is more susceptible to stress than any other gland. When we are younger and have not much adult stresses placed upon us, this gland is large and healthy, a tuber shape reaching down from CV 22. So when we begin to get rid of stress, this gland comes back again to control our flow of Qi again. By becoming aware of the Reptile Brain we also activate and assist the Pineal gland, which is also responsible for our perception of nature and the things around us and our place on the planet. So it is not unusual for this gland to increase in size. There are some animals whose size of this gland is half the size of their total brain at birth enabling them to be totally aware of their environment from day one and be in total survival mode.

So while many people do Qigong simply to become more relaxed, they do not know that this 'simple' exercise is one of the most beneficial that anyone can do to enhance the Reptile Brain, hence enhancing the workings of the whole body. See **(Photo No. 269)** for the basic 3 circle standing Qigong stance.

Dim-Mak & The Reptile Brain

In the Dim-Mak area we strike more to the brainstem than to any other area other than to the front of the neck and the front of the neck is simply another way of getting to the reptile brain area. Deadly points such as GB 20, GB 12, GV 15 and 16 are all in the area of the reptile brain. When the reptile brain is kinked by either jerking the head forward violently **(Photo No. 270)** or by striking it, the person's conscious brain shuts down causing knock out as the other two brains cannot function if the reptile brain is not working properly. I once tapped a person lightly onto the reptile brain area in workshop conditions and he was



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on the ground so quickly that I never again did that kind of strike, it was so effective! The reptile brain area is easily accessed when for instance in a grappling situation when we have closed with the attacker and are able to get one hand around the back of his neck, just a slight tap just under the skull is enough to put him down. The direction of this strike must be slightly upward into the skull using perhaps a reverse knife-edge strike. **(Photo No. 271)** Another way is to use the Taijiquan method of “Arm Left or Right” **(Photo No. 272)**. We take an attack from the front for instance from the attacker’s right fist, slam it with our left palm as the right palm is sneaking up underneath our left, **(Photo No. 273)**, an strike in from behind with the right knife-edge palm as we step slightly to the left. **(Photo No. 274)**. Or for a more deadly attack to the Reptile Brain, you could use a Bagwazhang method of over-kill thus: An attack comes in using both hands as in the attack of a grappler. Your both palms slam his both arms outward and glance off into either side of his neck. **(Photo No. 275)**. Your both palms immediately hook around the back of his neck and jerk forward violently,

thus thinking the brain stem causing death in this instance! **(Photo No. 276)**. This method is taught during the “Mighty Bagwa Wooden Man” training from the seventh method. **(Photo No. 277)**.

We also use the Reptile Brain to assist us in fighting, or rather survival when attacked. Animals such as dogs who have the ‘Old Mammalian Brain’ only have to go back one brain in order to survive. Look at a dog when it is threatened. It firstly raises its back (all animals do this to get into the Reptile Brain mode), this is the ‘putting the car into neutral with the engine running’ mode, ready for the fight. At this stage it is still possible to call the dog (if it is obedient) and have it come back. However, if the fight is on and the dog must survive against another dog for instance, it is very difficult to stop the fight once the Reptile Brain mode has kicked in. Just try breaking up a couple of Pit Bulls! You have to almost kill them in order to break them out of Reptile Brain. At this point, the dog is no longer a dog but a reptile, void of anything else other than survival, you cannot teach it anything, nor can you



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call it. Try teaching a snake something, it is impossible because it does not have a learning brain. It relies solely upon survival brain. Sure a pet lizard will crawl up onto your shoulder, but only because you have food for him and he knows that in order to survive this is what he must do. However, you can teach a dog or a cow or a horse while it is in its normal brain mode.

Humans are too sophisticated and the Reptile Brain is just too far back for us naturally to go into the Reptile Brain, so we must re-learn how to do this.

Sinking is one way, and the learning of a real internal martial art is another way. But sinking is also in the internal martial arts. Rounding the back, (“lifting the back” as in the classic from Taijiquan) is also a physical way to do this. However, just raising or rounding the back will not do it for you, it must be a combination of everything, sinking, breathing, allowing each vertebra to settle on top of the next. Doing this we have access to a very powerful energy called “Spine Qi”. When we look at each vertebra, we notice that each is like a small capacitor capable of holding electricity. When we join the vertebra of the whole backbone together by ‘sinking’ we access this immense power. To do this, I tell my students to imagine that their backbone is like a chain in a plastic tube. When the chain is held at each end it is straight and tense allowing the tube to be moved up and down along the chain. However, if you then release each end of the chain, it has nowhere to go because of the tube and so each link falls onto the one underneath it. This is the way the vertebra of the backbone should be allowed to drop while doing Qigong or while going into the Reptile Brain mode.

Once into the Reptile Brain things seem to go in slow motion. So if for instance when I am demonstrating Reptile Brain mode in workshop, I warn people not to move too quickly when I am in this mode as it could cause my brain to react to survive! Like a crocodile or snake. I am known in my area as the ‘Snake Man’ because I work with snakes saving them from people’s lofts and washing machines, on top of cupboards etc. So I know much about reptiles. The snake does not look at you, it just waits motionless. However, it sees your every move using its ‘eagle or snake vision’, it feels your every move. No need to move however as you are not as yet a threat, so it just waits there. There comes a time however when you are just too close and without thinking (because a snake does not ‘think’, but reacts), strikes at you. Not his fault, your stupid fault for coming too close! He does not think about what technique he will use as he has no way of learning ‘techniques’, he just attacks for survival. Once done, he goes back to basking in the sun not even aware of what he has done.

So when someone is in Reptile Brain mode, you see with the eyes of a snake. Every tiny movement you see by not

looking at it, not focusing upon anything in particular. It’s amazing how much you can see when in the Reptile Brain, and it is quite nice being there. Even if a group of people is surrounding you, everything seems to be in slow motion with plenty of time to defend yourself against this group as each one in turn comes too close.

Taijiquan at its ‘Small Frame’ level automatically teaches how to go into Reptile Brain mode, it is part and parcel of learning Taijiquan or Bagwazhang or Xing-I Ch’uan at their highest levels of ‘Small Frame’. But sadly, not many ever get to or have a teacher who knows about or has ever even seen Small Frame as it takes many years to get to this level and there is no easy way other than to practice.

A Physical Method of Accessing the Reptile Brain

There is another method that comes from Internal Martial Arts healing and it involves a ‘Healer’ helping you to realize your Reptile Brain.

The points that the Healer will use are GV 15, 16 and 17. Or GB 19 and 20. A healer however, is not some person who chants, or makes weird noises and is ‘seen’ to be a Healer, but rather a person who is simply in tune with nature and his or her own body and is able to transmit energy. Using ring, longest and index fingers of the right hand and standing on the left side of the patient’s body, the Healer places these fingers onto the GV 15, 16 and 17 points respectively. However, as the Reptile Brain is accessed easier from the side, the GB 19 and 20 points can be used. When using the GB points, you should use the index finger onto GB 19 and the longest fingertip onto GB 20. The ‘Laugung’ or PC 8 point of the left palm (the point on the palm that the longest finger touches when you make a fist) is placed over the ‘Third Eye’ (**Photo No. 278**). You could also place your left Laugung over the area of the Pineal Gland which is also responsible for the production of Melatonin which is a hormone secreted when we wish to go to sleep. So this method can be used in cases of not being able to sleep. The Pineal gland or ‘Pineal Body’ is found under the points called GB 10 or 9, back from the top of the ear. Very light pressure is placed onto the fingers and only a touch with the Laugung point. This position is held for up to fifteen minutes until a feeling of well-being is felt by the patient. If the patient is lying down when you do this he or she could fall off to sleep. After about 5 minutes you (the Healer) will notice a slight vibration firstly in the right palm and then about one minute later in the left palm, this is when activity begins with the Reptile Brain. At this point, you are able to simply leave your palms as they are, or move the left palm to a point on the patient’s body where there is perhaps



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something wrong to affect a healing or you could move it to a point where there is for instance a birthmark to affect memory from the Reptile Brain. Warning: However, using this ancient memory method, could be dangerous as you are opening up ancient memories of past lives or from childhood bad experiences that have long since been stored away! So use great caution when using this method.

The Danger Signs

As I have warned, you must not do the above method if you are not trained in such matters! However, I know that to tell a 'child' not to do something is to invite he or she to do it! Please do not perform the above method. The danger signs are for professionals such as psychotherapists and doctors.

1/. **The eyes** could begin to widen and go glazed. At this point you should stop the treatment and do the "Qi Balancing" method as described below.

Place your palms with thumb, forefinger and longest finger touching, over the crown of the patient's head. (**Photo No. 279**). You must relax and not think about anything. You in fact, must be accessing your own Reptile Brain by doing Qigong yourself as you do this. Hold this position for at least ten seconds. Now, part your fingers and 'draw' a tear shape around the patient's face, (**Photo No. 280**). End the tear shape at the point on the patient's chest called CV 14 (Conceptor Vessel Point No. 14) near the sternum. As you do this, allow your last three fingers to join. (**Photo No. 281**). Now perform the same routine a 'positive' number of times. Positive numbers in Chinese



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things are 9 or 36. When you move your palms back up to the crown (GV 20), you must not move your palms back over the same line that you moved them down on! Move your palms right out to the sides keeping well away from the face. Your palms when coming down will come as near to the skin as possible without actually touching the skin. After about the 3rd time, you notice that they eyes are now back to normal, ... hopefully! You

must be very careful with people who are prone to mental activity other than that which is perceived as being 'normal'.

2/. **The second 2/. danger sign:** If you get to here, you must really be serious about this and be prepared for the consequences! The patient's head will rock backwards with eyes closing.

It must be said that it is possible to take people back or to access ancient memory without the danger signs ever happening and this normally happens in perfectly well adjusted people. You want the recession to occur gradually over even a period of days or weeks, with only the MEMORY of the event being remembered you DO NOT want the patient to BECOME their former incarnation! Our conscious memory has been blocked for a reason and normally should not be accessed. However, in certain cases it is beneficial to access ancient memory in order to heal ancient scars that are having an effect upon the modern body and mind.

3/. If you get to this point then you are mad yourself! It is very irresponsible for anyone to ever get to even point 1 let alone this 3rd point. The body begins to convulse; it is trying to not only go back to a previous existence mentally but also physically! And this can be fatal! However, there have been cases where for instance one patient who was almost blind regressed and could see perfectly! This was done however under hypnosis.

Reptile Brain Ancient Memory or 'Cell' Ancient Memory.

There are two areas of the body where ancient memory is held. The Reptile Brain holds memory of us in previous lives while the sperm or ovum holds memory of time. Some even believe that this memory is held in every cell in the body, others believe that it is only held in the brain cells because the brain cells are those that are never renewed. However, because of recent discoveries it is my belief that it is held in the sex cells. Recent discoveries showed that contrary to common belief, the sperm cells for instance were updated with knowledge every day! So when we sleep, the brain (our hard drive) is backed up into these cells so that every experience is stored forever and then passed on to the next generation. Hence the Chinese saying that the best possible parents are those where the father is as old as he can be and the mother is as young as she can be. The theory is that children receive their ancient memory and therefore experience of life from their father while they receive their power and strength from the mother. A young mother has very strong “Kidney Jing” while an older mother is not able to pass on much “Kidney Jing”. And a young father does not have much life experience to pass on.

Everything that has ever happened is held in these cells and is passed on when a new being is born. However, it is my knowledge that this memory cannot be accessed, although I have tried and tried. It is now my view that to access this knowledge would cause the conscious brain to die as this knowledge is just too great! We can however have very brief, (milliseconds) experiences of this memory that come in the form of ‘flashes’. Flashes are a phenomenon that come when one gets into the internal arts such as Taijiquan and Qigong. They are difficult to explain because our conscious mind was never meant to view this information. It is my belief that often some minute part of this ancient memory becomes damaged and has to be replaced. It comes from the Universe, or God. And it must come into the body via the main ‘Qi Input’ point, the crown. We have seven Qi input points in the body, which are all activated at some time during the practice of our Taijiquan form. However, the form MUST be done absolutely correctly in order for this to happen, no shortened forms for instance, will cause flashes!

It has been my own experience that when these flashes happen, our conscious mind gets a minute glimpse of what IS! And what HAS BEEN. It’s awesome and when it happens to me, I just stand for some minutes afterwards trying to think on it, but this is impossible so the feeling slowly goes. But when it happens, it’s like the Universe opens up. It’s inexplicable, and large! Too large for our puny brain to comprehend.

Ways to Access the Reptile Brain for Healing and Martial Arts.

When the internal martial arts were invented by generations of genius, they did not know about scientific stuff like ‘brainstems’ or medulla oblongata etc. However, they did know that performing certain ‘self-Qigongs’ that a person could become a great healer or a great fighter. They knew that the back of the neck and up into the skull held great significance so they invented exercises that would allow someone to access what we now know as the Reptile Brain. Every organ in the body including the three parts of the brain need blood and Qi to survive and the more of this it has and the better quality of these things, the better it will work. Hence the old Chinese saying of “you must raise (the Qi up) the back”. We are told that when we do this in Qigong and Taijiquan we must ‘feel the Qi’ at the points known as GB 20, (Gallbladder points No. 20) just below the base of the skull on either side. GB 20 points are those points that are closest to the Reptile Brain and these points are the major points of revival from knock out! When we are knocked out, our memory is blocked out, so when we activate GB 20 by pressing in and upward into the skull, we are actually causing our memory to come back thus reviving the patient! If the person has been so traumatized that he is dead and cannot be revived using CPR then we can access the ‘Cell Memory’ for a split second by cutting or striking into KD 1 point on the base of the foot violently. This releases life force Jing held in the kidneys. To revive someone by doing the GB 20 method is like having a hard disk crash and having to do a restore from your backup. Using the KD 1 method is like having to re-format the hard drive and load all of your programs again!

Drumming:

Drumming is a way of getting in touch with your Reptile Brain by yourself. These two methods have been around for hundreds of years and have been used as healing aids in China. This is a relatively simple way of unlocking the power of your Reptile Brain with none of the dangers of the methods described above.



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Method No. 1:

Place both of your palms over your ears as in **(Photo No. 282)**. Notice that the fingers of each palm touch the Gallbladder points that access the Reptile Brain. Pressing gently with your palm over your ears, you begin drumming with all of your fingers over the GB meridian in that area. You will hear the sound of the ‘drumming’ in your head because your palms are over your ears. You must breathe gently but deeply as you do this. You may sit or stand in a 3 circle Qigong position. You are also able to move the fingers so that they are on either side of your backbone to use the ‘straight in’ access points. You ‘drum’ a positive number of times, either 9 or 36.

Method No. 2:

Link your fingers and place both of your palms again over the back of your head. Your thumbs will be touching creating a spring effect as you push your thumbs together with some force. Load your thumbs up, and then bring them down like a trigger being released onto the back of the base of your skull. **(Photo No. 283)**. Do this a positive number of times, either 9 or 36.

The ‘Keys’ in the Internal Martial Arts.

I have spoken about the ‘Keys’ in several articles. There are nine keys that a teacher must give to a student in order for he or she to advance to higher levels. These keys are never talked about nor does the instructor tell the student when they are being given. Each key is different and will often involve some physical contact like a stroke or a grab of the arm or other points. Sometimes it will involve some words, however, each time, the effect is dramatic. A few days later, things begin to happen in that person’s training and life in general that will be for great benefit. For instance, at one of my annual camps, a chap, one of many from overseas, told me that he and his wife had been trying for years to have a baby with no luck. They had tried everything. During training, I noticed that this chap was advancing quite well and so decided that he should have the first ‘key’. The first key involves unlocking the Reptile Brain a little so that he could have some of the immense healing power from the brain. It simply involved grabbing the back of his neck with both hands from both sides and working it a little. Now, I had to find some reason to do this and did so when I executed one of the Qi disruptive methods on him to show that with just a wave of the hand, energy could be drained from his body. Then, as he was obviously weakened by this experience, I used a re-balancing method of grabbing the back of the neck! The outcome was that when he arrived back in his own country, things began to change, he told me that weird things were happening to his training, nice things and best of all his wife was now pregnant!

Other Ways to Reach Your Reptile Brain

All three ‘brains’ are interconnected and to a degree all depend upon each other in the daily workings of the body that they are in charge of. So we are able to use this feature to gain access to the most powerful Reptile Brain or ‘survival brain’ by using our conscious brain. We can in fact use our conscious brain to control to certain degrees certain normally, sub-conscious or motor functions like heartbeat and blood pressure. I am able to control my own blood pressure and heart beat so that often when I visit my doctor, he does not quite know what is going on! You only have to concentrate upon the palm of your hand to see that you are able to bring more blood and hence ‘Qi’ into the palm. Why does this happen, because the conscious part of our brain is linked to the sub-conscious and visa-versa.

So we are also able to activate our Reptile Brain by simply placing our conscious mind onto the area of the Reptile Brain. It helps greatly of course if you know what the Reptile Brain or Brainstem looks like and where it lives in your skull. In fact it is not possible to perform this action if you do not know these things. In recent experiments, I was



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able to increase my power and aggressiveness so greatly using this method that I have stopped for fear of hurting one of my experimentees!

You must have of course gone through the initial training of Qigong and/or Taijiquan before you will be able to do this properly and herein lies the rub. In learning in this way, you also become more aware of who you are and of the 'goodness' in side of you so

any wish to ever hurt anyone consciously is gone. However, when the time comes to defend yourself and family, heaven help anyone who attacks someone who is able to go into the Reptile Brain.

If you are in a situation where it looks likely that you should be attacked, firstly you must drop your tongue down to your lower palate. Pull your chin in gently and exhale. As you do this, it will provide you with a physical expression and feeling of your Reptile Brain area allowing your mind to concentrate upon the area. Your eyes become cool and calm as does your whole body, however, looks are deceptive as your body is 'in neutral' with the motor running ready to by put into gear at the slightest move to attack. You will feel your arms go really relaxed or as the Chinese call it 'sung' where even the slightest body movement will cause a great movement of the arms with tremendous power. You cannot talk well while in Reptile Brain mode you cannot focus, you can use only peripheral vision or as we call it, "eagle vision". You no longer have to think about techniques; you will only react to what is being done to you with the correct method of defense/offence.

The above method of course can never be used in tournament situation because your life is not threatened and therefore does not call for 'survival mode'. Reptile Brain can only ever be used for survival that's what it's for. A snake will never attack for the sake of attacking, it always has a reason, either that a human came too close and therefore threatened it, or that someone was trying to pick it up to show off! Or someone stepped on it accidentally. But no reptile will ever attack you if it does not mean survival either for food or for defense.

Carrying on with the above method: You now advance this method by doing much the same thing as the healing method of physically linking your Reptile Brain with an

affected part of your body only now you do it with your mind. As you concentrate upon the shape and area of your brainstem, you will try to imagine an internal link to an attacking portion of your body such as your palms or fingers. You should feel your fingers or palms begin to tingle as the Qi rushes to the area ready for action. Now, having done the correct internal martial arts training, all that is left is for the attacker to attack you. Immediately your palms or fingers will attack relentlessly until the danger is over and you have survived. There must be absolutely no tension in your body and especially in your mind intent attacking portions. And isn't that exactly what for instance, Taijiquan has to say. Everything that I have been talking about above is exactly what we are meant to do while practicing Taijiquan! Sadly, not many know of this.

The Ears and Backbone

What do all animals do when threatened? Every animal will round its backbone. Sharks do this, even chickens do this with the cat being the epitome of the 'C' back when ready to attack. Rounding the backbone slightly, allows our Reptile Brain to take over from our conscious mind and puts us in to survival mode. See **(Photo No. 284)** for the 'C' back posture. As your backbone is curved, there is a feeling just under your skull in the area of your brainstem or Reptile Brain, you eyes become a little glazed and you are ready. However, there is another method that is always used in conjunction with the 'C' back and that is that the ears of all animals when threatened, are flattened out and are lowered. The horse is the typical example of this. Humans of course have lost the method of moving the ears, however, the internal muscles still work in joining the Reptile Brain to the rest of the body in just the same way that it does when an animal flattens its ears. When an animal's ears are lowered and flattened, this is an automatic reaction to being threatened and it is a physical way of accessing the Reptile Brain. To move your ears internally so that the Reptile Brain is accessed takes some practice. Some people I know, can do this naturally, however, for most, it takes practice. Pull your chin in slightly and stretch your mouth slightly as if smiling without opening your mouth. Your ears will move ever so slightly backward and you will feel that Reptile Brain feeling at the base of your skull. But isn't that what we are told to do in Taijiquan practice. We are told to pull the chin in slightly and to have a slight smile on our face when practicing. This was always to access the animal within and not some kind of nice meditation!

The sign that you are accessing the Reptile Brain, is that that feeling at the back of your skull will rise up and over the top of your head and end up at the 'third eye' point in between your eyebrows. This is when your eyes will glaze a little and it will seem as if everything is in slow motion. At first you will only be accessing a small portion of your survival brain but with practice you will be able to go into the Reptile Brain automatically when the situation arises.

It is the Paleomammalian brain that will kick in when you are healing. The Reptile Brain is for survival while it is the Old Mammalian or Limbic system that is used for higher levels of healing. Our protective instincts come from this area of the brain. But this too is for the most part a subconscious action and I have always said that healing should not be a clinical physical thing but rather a sub-conscious healing. So if you are an acupuncturist for instance, do not wear rubber gloves as I see so many wearing nowadays as this will block your own Qi (electricity) preventing you from performing a 'higher healing'. The higher masseur for instance does not think about where he or she is placing the hands or what organs they are healing, they allow their sub-conscious Paleomammalian brain to take over to guide their hands to the correct areas that need to be healed!

The Neomammalian brain of course is used in healing, but this is for when things like bone fractures are present and need physical intervention, some diseases at advanced stages also fall into this category when it has just gone too far for natural methods. Doctors use this brain for their type of healing. My saying is "Dire Means for Dire Straits". So if you have taken 10 years to get into the poor state of health and your organs need to be 'fixed' right now using surgery for instance, then you must do it. It has taken many years in some instances for someone to get to where they are and natural methods will reverse the situation usually at half the pace of how you got there and in many cases people just haven't the time!

you might be able to use it to form your own philosophy of life. Do not follow my words, or philosophy find your own by only using mine as a guide. Everyone's philosophy is his or her own and cannot be used by others until they are able to form their own way of living. Remember where you came from, that way you can never think that you are anything else other than simply someone.

In Conclusion:

The information given in this book is not only martial arts, it is a way of living. And that's what the Internal martial Arts are about. It will probably be impossible to follow all of the information given in this book. However, if you only 'get' one tenth of it, then the rest should simply fall into place.

I have tried to give you an over-view of my own philosophy of life and living and or dying in the hope that

Other Works by Erle Montaigne

Currently, Erle Montaigne has 220 video titles covering everything you would ever want to know about the Internal Martial/Healing Arts.

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- Dim-Mak's 12 Most Deadly Katas. (Points of No return).

These are the 12 katas or forms that were taught to beginners of the deadly point striking art of Dim-Mak. They sort of got you ready for what was to follow. However, they are some of the most deadly brief fighting methods ever invented.

- Ultimate Dim-Mak. (How to Fight a Grappler & Win).

Here Erle Montaigne takes you through how to fight against some of the most deadly fighters, the grapplers using your own martial system and not having to re-learn how to grapple from the beginning. Make your own punch and kick art work against a grappler using fa-jing and sudden violence.

- Power Taiji. (By Erle Montaigne & Mike Babin).

The Taijiquan book of Yang Cheng-fu form teaches you not only the form but also the deadly applications from each posture.

- Baguazhang. (Fighting Secrets of the Eight Trigram Palms.)

Never before published information about this wonderful but deadly fighting art. The circular form is taught as well as the little known "Linear" or Fighting Form. This Linear form is one of the most deadly fighting katas and longest of any martial system. It teaches you how to use the Circular form for self-defense. Also included are the Classic sayings from all of the Old Masters.

- The Erle Montaigne Encyclopaedia of Dim-Mak, with Wally Simpson. (The Main meridians)

This two volume set has now become the benchmark in Dim-Mak publications. There is little else that can be said about Dim-Mak. Point locations, Antidotes, Healing Applications, Fighting Applications, how to use the points. In this volume Erle and Wally cover the 12 main meridians covering every acupuncture/dim-mak point in the body.

- The Erle Montaigne Encyclopaedia of Dim-Mak, Volume Two (The Extra meridians) Also with Wally Simpson.

The little talked about "Extra Meridians" is covered in this volume. Often these 8 meridians will contain the most deadly combinations. Covered in this volume are combinations of points making for the most deadly striking methods ever invented.

INTERNAL GUNG-FU VOLUME TWO

ERLE MONTAIGUE

In the 2nd volume of the Internal Gung-fu series, Erle Montaigne includes, Practical Training Methods, Practical Fighting Methods and Practical Healing Methods. In the healing chapter Erle has included the little known “Medical Taijiquan” presented here for the first time ever, whereby the practitioner is able to use his or her Taijiquan postures to heal certain disease states in others. He also includes a comprehensive section on self-healing.

The chapter called “Unlocking The Power Within” is presented here for the first time ever. It deals with the way that we use our Internal Qi (energy) to help us in our daily lives, even to the point of changing the circumstances that we find ourselves in.

The chapter, “Training Methods” presents many of the excellent training methods from Taijiquan and Bagwazhang and Qigong that will help you to learn how to turn your martial art, what-ever it may be, into a full self-defense system and combine this with the chapter called “Accessing Your Reptile Brain” and you will have a most remarkable self-defense system.

All that is presented in this book can be easily laid over the top of any martial arts system, hard or soft. Much of the information presented in this book has never before been published.

This is Erle Montaigne’s finest work to date.