

INTERNAL WUSHU ARTS NEWSLETTER

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WORDS TO KNOW

LI - strength
TUI - pushing
KUNG - work
SUNG - relax/sink
DAN BIEN - Single Whip
SHOU - hands
TI SHOU - Lift hands
SAN SHOU - Separate
Hands(applications)
TUI SHOU - Pushing Hands

YOU MISSED A GOOD ONE!

A few of us went to the Tree Chi Kung workshop given by Zhang Jie. It

was great (except for the temperature). Most of the workshop was in class learning about the theory of Chi Kung, Taoist perspective of the Universe, basic techniques of utilizing a tree's chi. We spent an hour at Greenlake practicing and getting neat results from the techniques. There is a future article brewing.

DECEMBER SCHEDULE

Saturday DEC 5th is in the park. The only fee change in December is for students only coming on Thursdays. The fee for Pa Kua this month is \$23.00

WORKSHOPS FOR '93

I'm in the process of arranging the 1993 workshop schedule. If you would like to see a certain topic covered let me know. This summer I will be teaching at the Kootenay Tai Chi Summer Retreat for a week. We plan on car pooling over, save your money, a week of intensive Tai Chi and Pa Kua will definitely deepen the quality of your art. I will hand out the brochures as soon as I get them.

LOOKING TO 1993

Yang Tai Chi Chuan:

After section 6, Tuishou. Advanced members will learn the knife long form then proceed to section 7 after testing 1-6 and Tuishou. Section 9 will be taught after testing section 7&8.

Chen Tai Chi Chuan:

Chen Sword, Partner Sword

Pa Kua Chang:

Linking 8 mother forms, Tuishou, 24 palms

ALCHEMY OF PRACTICE

When you see Master Tchoung he doesn't look close to being in his 80's. Watching him move makes him seem younger than he looks and touching him gives a greater sense of power and strength. On one of our visits he lectured on the need to relax down to every cell in our bodies, not just softening the muscles.

Each time we practice correctly we; exercise, stretch and strengthen every muscle, tendon, ligament, organ and pore we have. Our practice is to be relaxed and smooth, controlling everything from our center, keeping everything in balance. Each mindful practice releases more tension and takes us deeper into each muscle. This releases the stiff strength we cling to. The tension and awkward strength must melt away so the chi can fill the muscles and flow freely. Tension and stiffness are like a cup filled with ice cubes, this cup can't hold a full cup of water since the ice cubes take up quite a bit of space. As the tension melts within our bodies there is more room for the chi to enter. Chi gives us true strength, power and health. As our muscles become softer and relaxed we become like a sponge absorbing chi. A sponge can't absorb an ice cube.

As you practice you begin to feel a certain weight to your body. You may hear beginners say your arms seem like heavy weights. It's often written in old classics that as you advance your arms should seem heavier and your body more solid. Master Tchoung definitely has this sense of heaviness and a solid feeling.

About every 7 years our bodies are completely rebuilt, all cells are replaced. If we train daily in relaxation and letting go of tension, then each cell should have the ability to absorb more chi. After 7 years of practice we should then have a stronger 'chi' body. The stronger your chi the healthier and stronger you are. With this in mind it makes sense why Master Tchoung is so strong and powerful, even in his 80's. After a lifetime of continually strengthening

every cell in his body with chi, getting rid of the blockages and weaknesses he is growing stronger with old age instead of weaker.

Some Taoists seek the 'Golden Pill' or 'Golden Elixir' the method to immortality. In some sects they do believe there is a 'pill' that can be taken. In the other branches that Chi Kung and the Internal Arts were developed from they believe that immortality can be achieved by seeking a healthy life. Exercise, meditation and proper foods, all based upon nourishing the chi. There are three sources of chi that keep us alive: Original chi we received from birth, chi through food we eat, and chi from the air.

Being lucky to be around Master Tchoung it doesn't seem so far fetched. Seeing him get better and better, stronger and maintaining his vitality as he has gotten older makes me want to practice more.

I - CHI - LI

The mind leads, the chi follows, strength results

The classics contain all the requirements for correct practice. Our first step is to relax, the second is to be mindful, focus your mind on each movement. Then practice daily!

IN WITH THE GOOD, OUT WITH THE BAD:

For various reasons in different parts of all cultures there seems to be some equivalent of FA-JIN. FA-JIN: FA to let go, release, JIN energy focused, trained power.

In learning the old Pa Kua Chi Kung and recently studying Taoist Kun Lin Chi Kung many things have come together for me. The interesting thing is that if you look into most cultures you'll find a version of FA-JIN from religious to dance methods, martial to health, visual to ceremonial.

In the Internal Arts when we talk about FA-JIN it's always related to issuing power, either in a strike or push. When FA JIN is done correctly it's issued like a sneeze, it builds slowly then explodes. This can be anywhere on the body from your arms, legs, body, shoulders, a shout or a thought. In the solo forms we FA JIN with the kicks, punches, and body movements. In order to be safe when working with a partner, we only FA-JIN in pushes to avoid injuring our partners. This is the only type of FA-JIN that is usually taught in the NEI JIA.

In certain Chi Kung methods FA-JIN is done to release and get rid of bad or sick CHI. This is the same as western culture "In with the good air, out with the bad". Sometimes this is called BAI BING or to expel toxins. The movements are similar to striking but you only change the visualization to expelling the bad chi instead of issuing energy to strike your opponent. In Aikido Misogi there is an internal FA-JIN to center and ground you if you are upset.

In Shinto they use FA-JIN movements as a purification in order to rid the area of bad spirits. A KI-AI, a shout in Japanese martial arts, functions the same as FA-JIN. In Tai Chi we sometimes use a silent or low KI-AI when we FA-JIN.

A students a couple of years ago showed me videos of African tribal dance and Persian Dancing that has FA-JIN as part of the dancing. In the African folk dances they use them to chase away evil spirits. I was once taught a meditation technique using FA-JIN to help empty the mind or get rid of bad ideas or thoughts. They are also used to center the mind.

A modern version of FA JIN is perhaps when you may have to work out your anger to blow off steam. Doing what ever sport to work off the tension or anger with a good sweat. I knew a few people who would use their Karate katas to get rid of bad moods when they practiced .

Whether to shake away illness, good or bad energy, empty the mind, focus the mind, purify the

area or chase away evil spirits the physical techniques are extremely similar if not the same.

Advanced students have the sensitivity to feel how powerful the change in concentration and though matters in practice. The differences in the various forms and chi kung can change like night and day depending upon where your focus is. Whether you inhale or exhale on a certain movement, if you visualize the chi sinking, circulating, gathering, floating or moving out, all these have extremely different feelings and produce different results in your practice. Though the movements may look the same a different approach produces different results. The same holds true perhaps with the FA JIN techniques.

Advanced students know there is a certain 'energy build up' in an area that you practice in over a period of time. On a basic level there is a feeling of being at home, being comfortable in this space, a feeling like this is a good practice area. Some areas you know you need to avoid. Though we may not be able to see the bad spirits, we may just feel uncomfortable in a certain area. Doing the FA-JIN with the attitude of throwing out the bad energy may change the energy 'feeling' on a deep level. Just as doing the movements and thinking of getting rid of the bad chi or illness definitely has a strong change on our psychology in helping us physically heal and get over an illness. It then makes sense we can do the same thing on a level we aren't capable to see or understand yet.