

# INTERNAL WUSHU ARTS NEWSLETTER

## MASTER TCHOUNG'S BOOK

A.T.DALE - P.O. Box 77040 - Seattle WA 98177 - (206)283-0055

Shr-fu's book will be completed in June/July. He plans to have it published this fall. His book will contain most of his system. 1. Short Forms 1-6, 2. Tuishou 3. Sanshou

What I'm looking forward to is his insight and the writings included in the book. One chapter is on all the various Jin in Tai Chi. There is no book in English with this information in it. This book should be a gold mine of information.

### INTERNAL WUSHU ARTS CLASSES:

#### Seattle

##### Evenings:

Yang Style Tai Chi - Tues 7-9

Chen Style Tai Chi - Wed 7-8

Pa Kua Chang - Thurs 7-9

at: PNA 6532 Phinney Ave N.

##### Mornings:

Yang Style Tai Chi - Wed 9-10:30

Pa Kua Chang - Thur 9:30-11:00

Sanshou (advanced) - Sat 10-12

at: Discovery Park

Fee: \$45 monthly - one style  
+\$5 additional styles

#### Mt. Vernon:

Yang Tai Chi - Sun 12-1:30

Advanced - Mon 6-7pm

Private lessons \$30/hr

#### Affiliate Clubs:

##### University District:

Gene Burnett - 547-7293

Cedar Acosta - 726-9355

#### Vashon Island:

Deborah Goldhaft - 463-3601

#### Tacoma:

Betty Jones - 564-8121

Dave Harris - 782-1170

PNA 6532 Phinney Ave N.

(applications specialist)

### SUMMER RETREAT

August 8-14th, Kootenay Lake Tai Chi, Canada B.C., \$315 US includes lodging, meals and instruction. Registration forms in my file box. Sign up ASAP.

### WORKSHOP SCHEDULE

LONG FORM 1-6, April 24th, 1-3pm, \$10, postures, sections and transitions.

April 18th, \$5-\$10, Mt. Vernon, Basic meditation methods using visualizations

May 23rd, \$5-\$10, Mt. Vernon, Energy meditation methods

June 19 & 20th, 9:30-7pm, Mt. Vernon, Chi cultivation in the internal arts for health, power and applications.

### TAOIST STUDIES INSTITUTE

April 24-25th, Seattle, Taoist Walking Chi Kung, Harrison: 784-5632.

Healing Lecture Series: Fridays, 7-9pm, call 633-2419 for more information.

Contact the school to be included on their mail list if you're interested.

### ZHANG JIE CLASSES

Zhang Jie is teaching Pa Kua, Wu Tang Tai Chi, Chi Kung and Tui Na at the NW School of Internal Arts. For more information: 526-8387

### AIKIDO DEMONSTRATION

April 25th, 2-2:30, Emerald City Aikido, 604-19th Ave E., 323-2322. Special guest: Mary Heiny 5 dan. Mary is one of the highest ranking women in Aikido.



### TUSEN TAKKI!

I really appreciate the gift for my 25th anniversary celebration. It was definitely a surprise. It's hard to believe that I've been at this for 25 years. I remember when I was proud of having studied for 5 years, now at 25 years it doesn't seem like that much. I look at Master Tchowng having spent his entire life in the art, in comparison, I haven't even scratched the surface.

### ADVANCED WORKSHOP

April 9th, 7pm, \$5/\$10

This is a continuation of the last workshop on sections 1-6. We will work half the time on the inner levels of the solo form then on the Tuishou.

*"If others don't move,  
I don't move.  
If others move slightly,  
I am already there."*

Tai Chi 13 Postures  
Wu Yu-hsiang

## ANSWERS

WHEN WAS I FIRST INTERESTED IN THE MARTIAL ARTS? WHY DID I START? I can't remember not being interested in wushu. The attraction toward the martial arts and oriental philosophy has always been there, very odd for a Norwegian. When I lived in New York, 1962-1967, I wasn't able to take classes but I read every book available on the martial arts and related philosophy systems. Even at that age, the philosophy just made sense to me, from that point this has always been my direction.

After moving to Seattle in 1967 luck would have it there was a Karate/Judo club on the way to School. It took quite an effort to get my traditional Norwegian parents to say it was OK for me to start classes. They foolishly thought I'd out-grow it. Shortly afterward I became the dojo rat, spending most of my free time there. This lasted from 1968-1971. When I wasn't taking classes I was helping the teachers and their family with the shopping, cleaning, etc. At this time I was studying Karate, Judo, Aikido.

According to Master Yang, Chen-fu you need to have three things in order to succeed: perseverance, a good teacher, and the inclination/talent. This last point he doesn't consider very important, in fact, he says if you have talent you'll lose interest in your practice get bored and quit. Perseverance is the most important. If you don't practice, study and research what you've been taught your art doesn't develop. Even with a poor teacher, if you have a passion for the art you will practice and study, using your mind to seek the truth of the art. A good teacher is the second ingredient.

If you read some of the translations from Chinese the word good sometimes is translated as famous. Keeping in mind that no-one is perfect, we have this fantasy of the perfect teacher or master. Something out of a novel, some humble, quiet, deadly, kind, wise, weak-looking individual. At different times in your studies you'll need teachers skilled in various aspects of the art. One teacher may give you great insight into the philosophy and ideas of the art, another may show you how to practice or train, another may be the best example of the execution of the form, or may be lousy at the forms but excellent in the applications.....

*Tai Chi  
comes from  
Wuji  
and is the mother of  
Yin and Yang.*

*In motion it separates;  
in stillness they fuse.*

*It is not excessive or deficient;  
accordingly when it bends,  
it then straightens.*

*When the opponent is hard  
I am soft,  
this is called yielding.*

*Although the changes are  
numerous,  
the principle that prevades them  
is only one.*

Tai Chi Chuan Lun  
Wang Tsung-yueh

I owe everything to my first Aikido teacher, Master Bernie Lau. Sensei Lau is the one person who influenced me by his conduct, discipline and kind heart. He taught me how to train, how to practice and discipline myself. Though he taught this in class, the best lessons were to be around him. He taught by example. His sincerity and passion for the art spoke through his manner and life. Lau Sensei gave me a foundation that would support everything, a solid base structure for success. The first two years we trained basics, basics, basics. He would take the class to Golden Gardens park to do breathing and mediation exercises in the winter with just T-shirts on. You either focus and concentrate or you'd freeze!

This foundation enabled me to appreciate and hit the ground running when I met my next teachers: Dave Harris, Y. Hirata and Master Tchoung. Around this time I began co-teaching Aikido at the UW (1972-73). Dave gave me my first

introduction to the Chinese Internal Arts. His light touch was amazing. Then as now once he has his hands on you it's a no-win situation. Every movement made, whether in defense or attack is always the wrong move. I'd be wrapped up like a Christmas package. Dave introduced me to the subtlety of Tai Chi, Pa Kua, and Aiki jitsu. He also has the ability of showing the sameness of all the arts. I was very fortunate to be at Dave's a few times Mr. Yeung would come and teach. It was neat seeing Mr. Yeung do to Dave what Dave did to the rest of us. Mr. Yeung is one of the most skilled martial artists I've ever seen. Aside from being an inspiration as a martial artist, Dave and Geri have always been the best of friends for me.

Everyone should have someone who opens your tunnel vision. The minute I thought I saw truth, or moved in an opinionated direction Dave would always, subtly, bring up something to open my eyes. What Dave has done is drive home the thought, there's always another approach. All situations are a valuable teaching and learning opportunity.

Meeting Master Tchoung was mind-blowing. Though not a saint he comes closest to demonstrating all I read about the internal arts. He radiates Tai Chi and the principles of the Tao. The most wonderful gift Sifu gives is his emphasis on: USE YOUR MIND! Is it useful? Can you apply it? Why is this movement done this way?

Sifu showed any movement from the form, Lao Tsu, Chuang Tsu and show it's application not only in self-defense situation but also in daily life situations. Sifu was another one that taught step by step. If we didn't pass a test on section one we didn't move on. If Tuishou wasn't good we didn't get to the sword or Sanshou. Each brick in the foundation had to be level and in the correct place.

Another great thing was he'd say, "Tai Chi is wonderful." never, "I can do this," or "look at my technique." Sifu's class was sharing the wonders of Tai Chi and the internal arts.

The only other person I've seen at this high level was Master Gao-fu. Another example of the Tao and the high ideals of Tai Chi Chuan. Master Gao's unique talent and skill is in teaching the inner chi, the inner most levels of the art. She is so gifted in this high level of teaching and passing on an understanding of the art. I've never seen anyone able to come close to this. Both Gao-fu and Master Koichi Tohei (Aikido) have a unique ability to give you a 'taste' of the higher levels of the art. They are able to give you the skill and feeling for a while so you know what you are shooting for. Tohei was able to make me move and neutralize attacks like magic, I'm still waiting for this feeling to return. Master Gao was able to let me feel the Chan Suu Chin deeply and permit it to be the power for my movements.

Masters Tohei, Tchoung and Gao-fu all have a charisma that teaches and effect all who come in contact with them, in or out of class. By being themselves, they set an example and create a good feeling when in their presence. A nice example for all of us.

There are many other instructors but these are the heavy weights. When I think about some of these teachers certain words come to mind.

WORDS OF WISDOM:

Lau Sensei: Everyone deserves respect, even an inch worm and half an inch of spirit. Train!

Dave: Everything has multiple functions, keep yourself open to them.

Tchoung: Natural, soft, relaxed, easy, Use you mind, study & practice.

Gao-fu: Teach it all, too much has been lost due to secrecy and greed.

Tohei: Fighting generates fighting, kindness generates kindness, if you practice relaxation you will react relaxed in daily life, practice resistance you will resist, practice tension you will tense, practice fighting and you will fight.

Saotome (Aikido): You can't control others, you can only move and control yourself. The more you try to do 'this' or 'that' to your partner the more they control you.

Don Angier (Aikijitsu): Thank God there's more than one flavor of ice cream, there's something for all of us.

It sure doesn't seem like 25 years. We all practice and aim at "it" the level of skill where everything should come together and be easy. Well, I'm still waiting. When I look at my teachers as the years go by they seem to get farther ahead. As I move forward one inch they move forward a yard, it's amazing, inspiring, and sometimes depressing (only slightly). Just seeing how Sifu has refined his skill since I first started is mind boggling.

Even though our purpose for studying and commitments vary we're in the Internal Arts, we're all in the same boat, one family. This is our basic connection. An underlying seeking for something, perhaps health, perhaps self-discovery, our source. Within our study we are fortunate to meet advanced guides along the way. Though they may help us with instruction, the most significant part is having contact with them. These masters are very noticeable so we over look the less noticeable, our company along the way. As we share learning at our own level, the sharing, observing gives us invaluable help with our own studies. In Norwegian the word to teach is the same word for learning. Thanks for being my teachers!

## **FIGHTER, POET, MARTIAL ARTIST, SCHOLAR, ATHLETE, TEACHER**

part four

### **THE MARTIAL ARTIST**

There are many aspects to the martial artist. In my definition of the martial artist I see the practitioner first as a seeker; intrigued with the efficiency and power of movement in application. I also see them seeking to develop, train and sharpen life's equipment: the body, mind, and spirit. Though many people study these arts for fighting and self-defense, I see the martial artist going beyond the mere results of the applications. It's that there is an interest in the process and flow of the applications. Not just beating someone up, or knowing how to defend themselves. It's the love of training, the joy of uniting mind and body in a systematic method.

The martial artist finds that the art leads them to discover their Tao. It helps bring the mind and body in unity, therefore coming closer with ones' center and essence. The training, the forms, and sparring all teaches valuable lessons about ourselves. The training helps develop and push our will and determination. Our mind, spirit and chi are all like a muscle; if they aren't trained they become weak. Practicing the various forms makes us exercises our self-discipline and concentration. The partner work pushes us farther in our ability to stay alert and open to the current situation.

The partner work, either applications, sparring, or forms bring up deep emotions to deal with. We begin to examine ourselves under a magnifying glass. We need to learn how to protect our center, not just against the physical attack. On a deep level we protect against being manipulated by our partners' movements, attitude

and appearance. Understanding how movements can the effect and can control our own movements, mind and center.

The martial artist uses the arts to work on themselves to refine the body, sharpening the mind, and strengthening the spirit. Each form has a certain beauty to it. Different forms create different feelings as you practice. There is a satisfaction in getting the form correct and clean. This process is a meditation and develops a certain quality to the forms. The partner work deepens this centering when we can flow with an attack and surf it. Taking a direct force, maintaining our center and strength, not letting it harm us. I see the applications like a skier going down a mountain, they must stay balanced and flow with whatever happens. In the martial arts our body is the equipment, our partners are the snow and mountain. The joy of a smooth application has a strengthening effect on the mind, spirit, and center.

Martial artists have a drive to learn it all. To follow the path the arts take to gain an understanding of the art. This path is a path to understanding ourselves and is never ending.

### **TUNG JIN**

Our last visit with Master Tchoung was the best. We spent most of the time working on Tuishou, pushing hands. In order to for us to get the most out of our visits, Shr-fu worked with us on the advanced levels of Tuishou and applications. These are things only he can transmit and teach. I'm not even close to this level of skill or understanding.

There are three levels of advancement described in Tuishou: 1. Listening energy (Ting Jin). 2. Understanding energy (Tung Jin). 3. Clarity/naturalness

Tung Jin is the level of understanding how to neutralize and issue energy and power. Understanding when your partner is about to issue force to you, how to neutralize it, how to receive it, how to return it. It is also understanding how to focus, ground and issue your own energy. This is a very high level of awareness and training.

Shr-fu had us push him. He returned the push as we were pushing. It was like trying to push a wall with roller skates on. Every time we pushed, we moved back! He didn't use Hwa jin, neutralizing jin, before returning the push. It was all one movement from our own push. VERY FRUSTRATING. There was no feeling of our force being manipulated. It was as if we were pushing ourselves.

Feeling this jin, this power and skill is invaluable. We may not understand it now, or have any idea what's going on. The exposure to Shr-fu and experiencing this power will give us a direction as we practice. As we continue to practice a sub-program is running, seeking to find this feeling and experience. When our body is

loose and strong, our mind is alert and sensitive we come closer to regaining this feeling and understanding it. This takes years of mindful practice and training.

The solo forms are our alphabet; the Tuishou is reading and writing. It's the Tuishou where we learn to use what we have. How does it apply to daily life situations? Shr-fu's attitude is that if you don't know Tuishou you don't know Tai Chi Chuan. Tuishou leads us to deeper levels of understanding. The more partners you practice with the greater your insights and advancement.

### **PA KUA ZHANG FROM WUJI**

Wuji is the beginning, chaos. It's before the beginning of all things. Wuji is represented by an empty circle. In current western culture a circle (zero) represents nothing, loss. In oriental culture and very early western civilization it signifies completeness. All encompassing. In the internal arts we have a saying, "In emptiness anything is possible."

The very beginning of the Tai Chi form we seek to empty and understand Wuji. Everything in Pa Kua must contain a sense of wuji. We begin walking the wuji circle. Calming the mind, emptying thoughts seeking stillness, seeking wuji; our root. Don't think! Don't plan the next movement, just circle and seek emptiness.

From the wuji emerges Tai Chi. At first this is a static state in which Yin and Yang are combined to form a whole. From here movement begins forming the two forces the Liang I. Only when they interact and flow as one is there life. If you tense your body completely from head to toe you can't move. You're frozen solid. The same is true if you go completely limp; no movement is possible. After walking the Wuji circle we divide it in two representing the Tai Chi, the static Yin and Yang. This is our figure eight shooting palm changes. The one has become two.

The Tai Chi symbol represents the state of interaction of Yin and Yang. This interaction is life: creation/destruction, day/night, warm/cold... There is a flow, a continuous movement. The Tai Chi diagram contains all possibilities and combinations.

As we continue our practice of Pa Kua beginning from the wuji and progressing onward we continually seek to maintain the wuji internally. Our body moves through the many changes of the Tai Chi yet internally from the Tiantien we try to keep the sense of the wuji. Just like the eye of a tornado, the outside moves violently going through many changes but the center is calm and still. Seek the wuji, not only in your practice but in all activities.