

INTERNAL WUSHU ARTS NEWSLETTER

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

CHI KUNG WORKSHOP

Sat - Oct 16th, 2-5pm I will be doing a workshop for Crossroads Learning Center on the 8 movements of Pa Kua Chi Kung. This is a chi kung method to gather and store chi. If you're interested contact Crossroads at: 325-8790

SKAGIT GROUP

I will be gone Oct 24th.

JO SESSION

Oct 16, 9-10:30 for members knowing partner jo form.

TUISHOU WORKSHOP

Mike will be doing a workshop on Chen style tuishou and I Chuan tuishou, contact me for additional information.

YANG BEGINNING GROUP

The Yang Tai Chi session will be open to beginners until Oct 12th. The next beginning session will start in January/February.

OUR DEMONSTRATION

All but a hand full of members missed a great performance. We had our yearly club demonstration, it went great. Performers were: Victor, Francine, Mandy, Cedar, Phoeng, Felicia and me. The

demonstration lasted 1 hr and everyone's form was in top shape. The one time I forgot to bring the video camera was the time I really want to have the performances on video.

CHEN 48 BOOKLET

Martin Mellish has a booklet available for \$12 on the movements of the Chen short form. To purchase a copy contact Martin at: 328-3414

VIDEO NIGHT

Friday, October 15, 7-9. Video night is for club members interested in watching various clips of martial arts masters. You are expected to bring

either munchies or pop. It will be at my apartment in Magnolia.

FALL PRACTICE

As we move inside in the next few months the lack of space shouldn't hamper our own practice sessions. You may not have enough room to practice section one but there's always room for the chi kung or Zhan Zhuang.



LET YOUR TRAINING SHOW, DON'T SHOW YOUR TRAINING

A BRIEF EXPLANATION

As far as I remember this is the first time I've felt I need to explain an article in a newsletter (I'm sure many of you wish I've done so several times!). Anyway, understanding perspective is very important. It shades our understanding and our outlook. This is neither good nor bad, it just *is*. We want TRUTH, we want the only way as if there can be no other. If this was the case then everything would be so very easy, We wouldn't have to think, listen, or try to understand, just follow. We'd be like cattle just following a direction we've been told, this also presumes we're all completely alike.

Which Tai Chi is better? Which art is better? Which Chi Kung is better? Which teacher is best? As a beginner how can you tell if an instructor is any good or if the instructor is a fake? Unfortunately, as a beginner you can't really tell. As with most things intuition plays a great key. Trust yourself, don't completely believe what you hear until you understand it is really true for yourself.

All systems have their strong points and each may serve a slightly different purpose, so you need to understand them from the root they spring from. When you hear an instructor say, "That's no good." You must determine whether they're saying it's definitely no good, or it's no good within the context of the lesson you are learning, or within the context of the art you are learning. What's not good for fighting tactics may be beneficial for meditation.

When I first saw Master Tchoung Ta Tchen I knew he was 'real'. He displayed through his actions and words what I had read was 'real' Tai Chi Chuan. Though there were many around at that time who claimed to be real, there was no question in my mind, Tchoung definitely was.

There was no doubt in my mind. In Yang style I've never seen anyone better, even after 25 years. Though this is true for me, others may not find it so for them. As with styles, there are many different flavors of teachers out there. If you don't like strawberry then look for a flavor you do like, it's OK.

Chi Kung Master, Mr. Yueng, I hold in the same category. I've never seen or felt anyone better or more skilled. I look at these masters and think, Yes, I would like to achieve their level of skill. This is one question I ask myself when I see a new teacher. Other questions are: can I learn from them? are they kind? If so, then I study and follow the guidelines prescribed for me by my teachers once I'm accepted as a student. Though the effort is mine, the path and direction is given by these masters since this is the method which they've achieved their skill, health, whatever.

The only reason I began to study Chen style Tai Chi was because Master Gao had a certain something, a level of skill and mastery I wanted to achieve. Chen Tai Chi was the method she used to teach.

In the chi kung article I've quoted Mr. Yeung and Mr. Park. I've quoted much from Mr. Park because some of the ideas are very important basics, but I've also quoted some which are different from the various systems I've been taught. Exposure is important, though confusing at times, because what may not work in one circumstance may work in another. What's good for me may not be appropriate for another.

Though everything comes from the same root, there are many branches. Some branches are on the north side, others south, some inside the tree, others at the outer edge. All are just the many expressions of the root.

Our visit, as usual, was fantastic and very instructive. This time we were very lucky, since shr fu isn't teaching on Saturdays any more, we were able to have a private class in his home.

A GOOD TEACHER

"A shr fu must help the students understand, feel what's correct, and show them why it's correct," he said. Then he demonstrated with everyone the proper softness and emptiness required in Tuishou. NO POWER!! Only softness and movement is required in good tuishou. The minute you use strength, or try to 'control' your partner's movement you're in trouble, it back fires. As the pressure comes toward you, lead it into emptiness. He would then demonstrate it and have us try to do the same to him. He was able to help most of us find that 'empty' spot. *THIS IS IMPORTANT* not only the technique but as a teacher helping a student 'find' and 'taste' this. After we were able to get this (or close to it), he'd then neutralize our counter to show there was still more levels.

The shr fu has a responsibility to nurture the students growth. Unlike master Yang Pan Hou who had very hard energy and power, hurting his students. Whenever he would fa jin he'd hurt his students.

LONG ENERGY

"*BE VERY CAREFUL* when practicing Tuishou and application," he warned us. When you begin to learn pushing you use long energy in order to learn and understand the timing, focus and body mechanics. The long energy permits you to practice over and over again safely. If you use the short energy, fa jin you can severely hurt your partner, do permanent damage or create a lingering problem. You both must be strong and healthy, this comes after a long investment in the solo forms. Your chi must be at a level to offer some protection as your partner works on fa jin.

STRENGTH IS SELF DEFEATING

If your partner is soft and centered, the second you begin to use strength, even the tiniest, you have to deal with the results. It's immediately turned back to you. Whenever I tried to counter, or tried to manipulate the force coming toward me, I'd push myself away by 'trying' to do something about it. He wouldn't push, it was my action that pushed me away. At the slightest excess force I'd roll backward as if I had roller skates on and was pushing a wall.

Tuishou is a must! In order to understand Tai Chi Chuan and apply it's principles Tuishou is necessary. Without Tuishou you'll never improve the quality and essence of your Tai Chi Chuan.

DEMONSTRATION FORM

Shr fu has put together a super short form, 5 minutes, that he's named the Demonstration form. It's for those occasions when you're asked to demonstrate Tai Chi Chuan for groups and you don't want them to fall asleep as you do 1-6. This form is similar but much shorter than our 20 minute short form. On our next trip up to visit he expects our group to perform it for him. If you don't know 1-6 you need not worry about this.

A TRIP TO CHINA

In a month Shr fu will be go back to China for an undetermined amount of time, he said perhaps 3 months. One of the reasons he's going back to see if the master on the Bill Moyer special was real. If he is then Shr fu want's to study with him.

This summer there was a Chi Kung master visiting Vancouver claiming similar abilities as the one in the special. This master would move people at a distance causing them to fall. Shr fu invited him to his home and asked to experience it. The Chi Kung master tried but nothing happened. He'd move other people but not Shr fu or Shr mu. The chi kung master claimed their Tai Chi was too good to be effected. Shr fu and Shr mu said they couldn't feel anything at all. Shr fu is hoping the master in Beijing is for real so he can experience this higher level of fa jin.

*In spring, hundreds of flowers;
in autumn, a harvest moon;
in summer, a refreshing breeze;
in winter, snow will accompany you.
If useless things don't hang in your mind,
any season is a good season for you.*

Zenrin

BOOKS:

- THE TAO OF TAI CHI CHUAN - Jou, Tsung Hwa
- THE FUNDAMENTALS OF TAI CHI CHUAN - Wen-Shan Huang
- **THERE ARE NO SECRETS - Wolfe Lowenthal
- **TAI CHI CHUAN TA WEN - Chen Wei-Ming
- **THE WAY OF ENERGY - Master Lam Kam Chuen
- KI IN DAILY LIFE - Koichi Tohei
- **THE ESSENCE OF TAI CHI CHUAN - Lo, Inn, Amacker, Foe
- **CLASSICAL PA KUA CHANG - Johnson, Crandall
- **THIRTEEN CHAPTERS - Cheng, Man-ching
- **LIANG ZHEN PU - Li Zi Ming
- CHI KUNG Health & Martial Arts - Yang Jwing-Ming
- VITALITY, ENERGY, SPIRIT A Taoist Source book - Thomas Cleary
- SHAMBHALA -THE PATH OF THE WARRIOR- Chogyam Trungpa
- THE FUNDAMENTALS OF PA KUA CHANG - Park & Miller

NEWSLETTERS:

- PA KUA CHANG JOURNAL - High View Publications, PO Box 51967, Pacific Grove CA 93950 \$20/year
- T'AI CHI MAGAZINE - Wayfarer Publications, PO Box 26156, Los Angeles CA 90026
- QI: The Journal of Traditional Eastern Health & Fitness - Insight Graphics, Inc., PO Box 221343, Chantilly VA 22022

In Tuishou, as we practice together, we grow stronger together. With each month that goes by we're able to practice harder and harder, able to use more fa jin in our techniques without hurting each other. Our chi and body strength will continue to improve as we practice with members at our level or stronger. There is also equal value in practicing with a younger member but with the younger member we are increasing our sensitivity and techniques but not our power or strength.

As we practice fa jin with each other we're growing internally stronger. We build up chi and strength in proportion to releasing it in fa jin. Thus our partners have to work harder (more correctly) in order to move us. As we continue, this increases our coordination, listening skills, and chi focus. Our power will only grow as strong as we're permitted to practice: no practice = no power. As we get to the point of not worrying about hurting our partners (because they are strong enough to take the fa jin) we can try to completely release in fa jin. If we get in the habit of holding back we will never develop any depth of fa jin power. We're only as strong as we're permitted to practice.

The deeper the cup the more it will hold. The same is true for our practice. If our partner has good root and is internally strong we can focus our attention on our own actions in fa jin. We can work on the coordination, timing, and focus without any distractions. Alertness is very important here for all parties. When we are pushed by our partner we must also 'listen' and stay alert. If we get distracted at the moment they begin to fa jin then we may suffer an injury, internally or externally. *THIS IS A MARTIAL ART.*

The more people we practice with, the greater the potential of our skill. This holds true for all levels. With a beginner or someone working on the 4 hands, joint hands the practice will develop greater depth in 'listening' skills and sensitivity, softness, as well as good body conditioning. Practicing with someone at Pushing level will increase our rooting, deepen our 'listening' and relaxation skills, this level makes us stronger physically, softer muscularly, and increase our chi, it all deepens our cup.

Our workout is important! It should be a workout, not just a practice time if we want to improve our skills and understanding. If our interest is in getting better at Tai Chi, improving our skill, developing the self-defense ability then we need to practice until we're dripping in sweat, or close to it ☺. This practice is where we begin to really train and workout. The difficulty isn't just in the physical workout but in the ability to focus, stay alert, and deal with the present.

The now, the here is the most difficult. Each situation our partner leads us into, forces us to 'let go' or be thrown. This is our practice, this is learning the Tai Chi of a situation, flow and surf to the best of our ability. If this is easy, no problem and becomes very casual then there is no learning, no growth happening beyond what we already have developed. A that point, it's time to move on, find a more challenging group or partner.

The principles of good behavior is to communicate our respect for others.
C.Trumgpa

As beginners we spend most of our time memorizing the forms, sequence and exercises that we're learning. What we're doing is basically learning the outer shell of the art. It's confusing, frustrating and much work, yet it's still just superficial at this level. It would be great if we could skip this beginning level of learning but no such luck.

As our basic body vocabulary grows the confusion becomes less (though the frustration may not) . The lack of confusion only comes from daily practice and many repetition. Elf has a great statement: The first thousand repetitions don't count. Very true in a way, but the first thousand do count for memorization but not for skill or development. I guess they really do count since they get you to a point where you can grow from.

$2*2=4, 4*4=16, 16*16=.....$ This is a fact as we study and advancement in these arts. As we advance in movement, feelings, and body wisdom each successive practice gains twice as much result and benefit as what was gained with similar effort before.

A four year student practicing (correctly) the same form as a one year student gains more from the practice internally since the depth of understanding, chi cultivation, mind focus are greater, more internal. The trick here is the ability to focus the mind internally and relax deeply. This will only happen with mindful practice and many repetitions, of course. If after learning a form you merely go through the movements then you'll always be at the one year level. Unfortunately this does happens to many practitioners. After learning a movement, students will go on to the next assuming they know the earlier ones. This is practicing movement, not studying the forms or letting the mind research the feelings of each movement. For the first few years of my studying, with most teachers, I was required to always attend the beginning classes.

One of the big mistakes is that after 'passing' a beginning class few members want to return, they know it. The second time through a beginning session or form you'll have time to see more that you did the first time. The second time you can notice the quality of the movement instead of merely the outer form. If you already know the movements then the quality of your chi kung will be better since you won't have any energy focusing on, "What did he do with that hand?"

My secret. teaching. As a teacher I have to constantly study and research the forms I teach. Answer questions on each movement, break each movement down into its components etc. This is actually the reason for my skill at these arts in addition to having excellent teachers and putting much effort into practicing. Each class I teach, I go back to the basics. Each time I go back to the basics I get more out of them. As students, the more we can go back and re-learn, research what we already know the greater depth we can get. $2*2=4, 4*4=16.....$



To start with, chi is energy, everything is energy in various vibrations. We can talk about something having good chi; meaning it feels good, positive. If we talk about someones chi being strong we can interpret this as they're very healthy and robust, or they have a lot of power in striking, or they have a great gift in healing. Chi can mean many things in many areas both inside and outside the body. High level masters may be able to make us feel their energy/chi if we're sensitive enough. Charismatic people seem to radiate chi. When practicing our various forms we may get a feeling of warmth in the hands, fingers and palms. We usually think that this is our chi flowing into that area, this is only partly true. The warmth is a result of the added blood flow into that area, this is not chi; it is the result of chi flow.

BODY CHI

Taoist theory recognized three types of chi the body has: ORIGINAL CHI is our own unique life force, abundant at youth and ebbs away through life. This chi can't be increased, we can only learn not to waste it. BREATH CHI is the energy we draw in from breathing. Chi kung work deals primarily with this. FOOD CHI, naturally, is the energy we gain from various things we eat.

The purpose of chi kung is to nurture our chi so we can maintain health and long life. In order to do this chi kung uses breath, concentration, and movement to achieve its goal. Chi can't be controlled, just as air or water can't be controlled, it can only be focused by various methods. The mind and movement are the vital elements in 'controlling' and using chi in chi kung, martial applications, or healing. Before we can even begin to use our mind and movements there is one important element required: physical and mental relaxation. If the body isn't relaxed the body energy (any level) meets blockages and restrictions as to its flow. Once the muscles are soft and relaxed so all gates and passages are open gate for the chi to go through.

My studies with Mr. Yeung has given me a much greater understanding and appreciation of health chi kung, without the martial influence. Though all chi kung has martial applicability there are various restrictions placed in a martial art on its cultivation by whether a movement is structurally functional in combat. I've found that the Tai Chi Chi Kung and Pa Kua Chi Kung, since we're constantly working on peng jin, doesn't emphasize the complete

emptying and openness the health chi kung does. Mr. Yueng's method has introduced me to a greater depth of relaxation and chi awareness. This has made me study the various chi kung systems we already have a in greater detail. (Stay tuned for more articles.) Mr.

Yueng emphasizes the importance in keeping the mind empty and calm, that's all that is required. It's one of the most important things.

At a Pa Kua workshop given by Bok Nam Park recently, we were given an in-depth lecture and explanation on body chi, chi kung and applications with chi in regards to Pa Kua Chi Kung. Master Park's formula for any chi kung is: MIND + BREATH + JOINTS + RELAXATION + MOVEMENT = CHI KUNG.

Park divides the body chi into three parts: skin chi, nervous system chi, bone chi. Skin chi is the energy we usually feel when we feel the warmth of our blood flowing. He says chi flows between the different muscle groupings, along the muscles (not through them, this is a different concept than what I've been trained with). If the muscles are tight these pathways are restricted. The nervous system chi is its electrical charge, our nervous habits and tension waste much of this. The bones have a chi but they also help store chi from our practice. According to Park it's important to know which chi you feel and use as you do chi kung work.

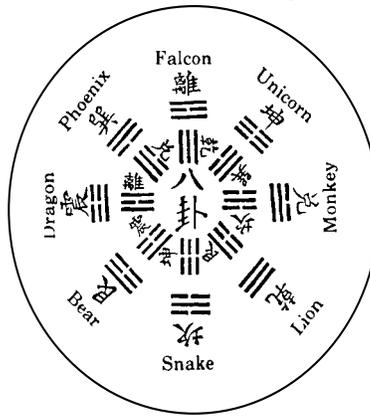
BREATHING

According to Park, in order to generate chi, the first exercises should be breathing exercises. The first series of breathing exercises Park teaches are to develop deep breathing patterns which will exercise and clean the lungs. The lungs fill with air because the surrounding muscles and rib cage open and make room for the lungs. Only after we begin to breath deeply and completely (in and out), not forced, does the chi from the air begin to gather in the lower part of the lungs. If our breathing isn't deep then 1 hour of chi kung may only result in 2 minutes of chi cultivation. As chi begins to gather, it naturally sinks into the Tiantien, filling the Tiantien. As we use our diaphragm in breathing this helps the process of the chi sinking and circulating. The purpose of moving the lower abdominal muscles are to massage the internal organs and to move the chi around.

JOINTS

The next step is keeping the joints soft, fluid, and relaxed. It's the joints that keep our bodies

CHI KUNG WORK CONTINUED:



comfortable, it's our joints that help us move about, it's also the joints that can waste much energy in movement. The joints he also considers our secret in gaining speed in movement. The looseness and flexibility of the joints and their ability to make efficient use of angles increase our speed in responding to attacks. Our job is to relax the joints so we waste minimal energy here. He pointed out that one of the unique features of Pa Kua Chang is studying and moving all 360 joints in our bodies (from finger ripples to twisting snake).

Now, when we think of moving our hand our mind directs energy to the hand for it to move. If our muscles or joints along the way are tense, little of the original energy directed will reach the hand and joints requiring it to move, thus our movement is slow and stiff. The purpose of the various exercises and movements are to train a smooth, efficient way of moving our bodies so we don't waste energy in the process of doing what we want.

MEDITATION

Another big energy/chi user is the mind. The more thoughts we have, the more distractions in our mind results in more energy being wasted. If we're doing chi kung, Pa Kua, or Tai Chi while thinking about other things there's only perhaps 5% efficiency of chi development able to happen since the other 95% is being wasted. It's like pouring water into a paper cup with a hole in it, the larger the hole the quicker the water drains out. As the mind calms down it uses less energy thus we conserve energy and are capable of generating and storing more. Meditation is the best way to begin to quiet the mind. If the mind can focus on one thought, a form or chi kung, all energy is directed in that direction and we get maximum results from our effort. Park's comment was that most people don't get anywhere in chi kung or nei jia practice because they are always practicing with a handicapped. Ten years of daily practice only resulting in two years of skill or results.

RESULTS

Park also emphasized being aware as to what type of chi kung, or which emphasis you need at any particular moment. If you sit at a computer terminal all day it makes sense that you need to practice a movement type of chi kung to exercise the body and let the chi reach all limbs. This promotes health of the body and flow of chi. If you work construction all day and are physically beat, then the last thing you should practice is large movement chi kung movements. Something gentle and less physically demanding should be done. Zhan Zhuang should not be practiced by people with high blood pressure or headaches. The best results come if we can completely empty the mind, that's the best meditation.

HEALING

INTERNAL WUSHU ARTS
 Newsletter subscription \$10/year
 Video tapes available

Seattle
 Evenings:
 Yang Style Tai Chi - Tues. 7-9:30
 Chen Style Tai Chi - Wed 7-8
 Pa Kua Chang - Thurs 7-9
 at: PNA 6532 Phinney Ave N.
 Summer: 58 & Phinney Ave N (Park)
 Mornings:
 Yang Style Tai Chi - Wed 9-10:30
 Pa Kua Chang - Thur 8-9:30
 at: Discovery Park
 Sanshou (advanced) Invitation only
 PNA
 Fee: \$45+3.69tax monthly - one style
 Private lessons \$30/hr

Mt. Vernon:
 Sundays
Affiliate Clubs:
University District:
 Gene Burnett - 547-7293
 senior citizen classes available
 Cedar Acosta - 782-6275

Vashon Island:
 Deborah Goldhaft - 463-3601

Tacoma:
 Betty Jones - 564-8121
 Randy York - 564-5810

Snohomish area:
 Shaun Munger
 P.O. Box 202
 Sultan, WA 98294

Application specialist:
 Dave Harris - 782-1170
 PNA 6532 Phinney Ave N.
 highly recommended

Los Angeles:
 Harvey Kurland -(714)796-3332

Nelson BC:
 Rex Eastman - (604)352-3714

As far as healing, Park's formulas was: WHERE+MOVEMENT+FOCUS (knee sore+ movement to draw mind to knee+chi follows) If you're sore somewhere, such as a sore knee, then your practice should be different also. You shouldn't force the knee into a workout, but you shouldn't ignore it either. A gentle movement of the area is needed in order to draw more chi to that area so it can heal. This contrasts to a principle in some chi kung methods that believe the body, if permitted, will focus the chi to heal areas needed, as long as the mind is calm.

Just practicing chi kung with no thought isn't of much value, or is it? We have many chi kung with various visualizations, or specific breathing methods. I heard experts and masters on either side saying the other isn't useful. Park commented: A bag of flour isn't worth anything if you don't have a recipe. However, I find different time, different things work, different chi kung do different things. Some perhaps need the visualization to work some may not, I can't say I really know but...

I've noticed definite differences/effects from the various chi kung methods we practice. The O'Mei mountain chi kung gives me a feeling of warming up, an over all body softness and chi circulation. The basic 8 Pa Kua chi kung is very energizing as are the inner palms. The inner palms tend to generate and focus the chi outward. The Tien Shan chi kung Mr. Yeung teaches seems to go very deep, it feels like it works on a cellular level. Sometimes if my mind refuses to focus then I find just focusing on the breathing brings things into focus. At certain times I'm drawn to a particular chi kung. Remember, there really is no TRUTH, or perhaps it changes constantly like the Tao.