

# INTERNAL WUSHU ARTS NEWSLETTER

A.T. Dale - P.O. Box 77040 - Seattle WA 98133-

This newsletter is for students of the Internal Wushu Arts and interested parties. The intent is to give greater depth to some subjects and to share my studies and current learning from various teachers. This will also keep members informed about events, workshops and changes in schedules.

My hope is the newsletter will motivate and encourage students in their own research. Mailing subscriptions \$10 yearly

Keep in mind: There are no wrong styles. What's important is that your life benefits from your studies and practice.

ATD

I hope you enjoyed the week long practice session in May. Instead of (as in the past) having an intensive 'training' week this time it was to play. I think it worked. Too often we get caught up in our 'training' schedule or in our weekly rut, it's great to mess things up a little. My hope was to get members exposed to other classes and arts. Thanks to those who were able to come to all classes. All responses were good and the most common suggestions was to have it once a quarter, so we will.



## QUEEN ANN

If you live on Queen Ann or know of Tai Chi or Pa Kua students from other clubs, there is an attempt to turn a park into a practice area for all interested. Kathleen Dolan is interested in trying to get more people practicing at a nearby park throughout the week. If you're interested talk with Kathleen.



## IN THE PARK



All classes will be held in the Woodland Park Zoo NW corner park on 58th and Phinney. Bring a sweater and perhaps gloves. Rain will be the only thing to drive us indoors (Pa Kua sessions will be there all weather).

## AVAILABLE

club prices

Club T-shirts \$12

Club Sweat shirts \$22

Pa Kua Chi Kung Book \$8

Assorted videos \$35

Gene's Tai Chi book \$5



## YANG TAI CHI

The time goes too fast, all of a sudden class time is over. Until October club members will be helping me by leading the chi kung session on Tuesdays. This way I'll be able to spend more time with each group. Instead of just moving on to the next movement we'll be able to cover the previous forms in greater detail. The first hour of class time I will be working with individuals on form refinements and corrections. A big thanks to senior members for helping me work this out.

## THE CHI-LING

One of the eight animals of the Pa Kua (kun trigram) usually translated as the Unicorn. The chi ling is a supernatural creature of good luck, able to discern the guilty from the innocent. The chi ling has the body of a deer, the tail of an ox, the hooves of a horse, and a single fleshy horn. It's hair is of different colors except underneath which is yellow. It has the power to walk on grass without crushing it. This mythological creature is the animal of the Kun Kua of the Pa Kua animals. If you happen to spot one of these animals, please, see your physician.



## TUISHOU WORKSHOP

June 18th, 11-5, \$25

Avant-Gardens - Mt. Vernon  
sign-up asap

Open to beginners and advanced members. The first part will cover various partner exercises to train balance, sensitivity, and body conditioning.

The second part will be how to practice and train tuishou. From fixed practice to free hands we will focus on getting the best out of our practice and what we should be working on.

The last hour will be a free hands practice. Basic pushing, off balancing, joint locks, strikes and nerve grabs will be played with.

Avant-Gardens is in south Mt. Vernon, 1hr drive north of Seattle. I-5 to exit 224, turn R, turn L onto Cedardale Rd., next R onto Hickox Road 3/4 mile. 1795 Hickox Road (206)428-5974

## SANSHOU WORKOUT

Fridays 8:30-9pm

You must know sections 7&8. This will be form, partnering, and application refinements.

## Hsing I Chuan Retreat

Aug 1-5, Camp Koolaree BC, \$200

The fee includes instruction, lodging and meals. Instructors will be: Rex Eastman, Alex Witzaney, and Mike Smith. More information in my file box.

## TAI CHI SUMMER CAMP

Rex's annual summer camp. Out in the woodlands, by a beautiful lake, with excellent instruction. Last year we had a wonderful time, treat yourself this year. All levels of students are welcome, even those without Tai Chi background. The camp fills up so sign up now.

For both workshops contact Rex at:

Kootenay Tai Chi Center

Box 566

Nelson BC V1L 5R3

Canada



## ASK THE MASTERS

If you have a question that you'd like to ask one of the masters, send it to me. I can't guarantee an answer but I'll ask it for you.

## NEW STUDENTS

Until September, the only classes I'll be able to take in new students is Wednesday Yang Tai Chi 9-10:30am, Thursday Pa Kua 7-9, and Fri Chi Kung 7-8:30.

## CLASS RULES:

1. Relax
2. Practice if you're not receiving instruction.
3. Practice softly, gently, and mindfully.
4. Don't rush. This applies to your learning as well as your forms.
5. Talk during class should be either instructions or questions.
6. Move to another room if you need to visit.
7. Ask questions
8. Help one another
9. No pain, don't force any movement.
10. Club fee is due the first of the month. Please pay on time.

# THE CLASSIFICATION OF INTERNAL ARTS

Chinese wushu are either classified as 'internal' or 'external' (also called soft or hard styles). Over the years, I've heard many reasons for these classifications and the implication that these were ancient terms. One explanation being the external were Buddhist influenced arts (since Buddhism was from India, hence outside China external influence) and internal were Taoist. Research has now shown that prior to 150 years ago these classifications weren't used at all. The term Nei Jia (internal style) actually was a term used by a brotherhood of Tai Chi, Pa Kua, and Hsing I instructors in the mid 1800's to define their collective group of students. It was not a classification of their martial art just their group.

Now, Tai Chi Chuan, Pa Kua Chang, Lu Ho Ba Fa, and Hsing I Chuan are universally classified as the Nei Jia, Wu Tang, or soft styles.

The latest research has shown this classification came about when a Pa Kua master (Cheng, Ting-Hua), a Hsing I masters (Li Tsun I & Liu Wai Hsiang), and a Yang Lu Chan's Tai Chi student (Liu Te Kuan), all friends and practicing partners decided to create a brotherhood where students of one were encouraged to study with the other instructors. Traditionally a student of one master wasn't permitted to study with anyone else in order to keep the art true, and keep the secrets of that particular style within the family and club. These three instructors however saw the three arts as being complimentary in their different approaches to training, yet similar in philosophies and principles. They used the term "internal stylists" to refer to themselves. This term may have been from them all being an 'inner' group, or that these styles all emphasized the 'inner' development and strength through practice. However, they didn't know that there already was a Shaolin style called Nei Jia from the Wu Tang Mountains. As the students of these three masters published material and moved about they used the term Nei Jia (internal style) when referring their studies and these three arts. The name not only stuck but spread quickly since, around this time, Tai Chi, Pa Kua and Hsing I Chuan were very popular.

One mix up that has happened due to this is Tai Chi, Pa Kua and Hsing I being called Wu Tang style martial arts, confused with the original Nei Jia style from Wu Tang Mountain. From here stories of Tai Chi evolving from a Taoist sanctuary on Wu Tang Mountain have spread. The Cheng Ting Hua article in the Pa Kua Journal Vol. 3 #2 states that during this period Wu Tang Mountain was primarily a Buddhist strong hold. The earliest record of Tai Chi Chuan are from the Chen Village in the 1600's. The earliest record of Pa Kua is from Beijing. However, this mix up between the Wu Tang arts and Tai Chi, Pa Kua and Hsing-I snow balled. (For a detailed account of this see Pa Kua

**#1**  
**(Before Anything Else)**  
**Take a Deep Breath**  
**Empty Your Mind**  
**Exhale**  
**Relax**  
**Sink**  
**Begin**

Journal Vol. 3 #2). Personally I can't think of a better classification of these arts.

This actually brings me to the point I want to make. In Tai Chi, Pa Kua and Hsing I we have legends about their origins evolving from the dreams, enlightenment etc. of Taoist saints, or inspiration from the gods. We have a need to believe it's origin was 'special', or unique in order for it to be true, or powerful. You'll come across teachers that can trace their lineage back to the first Tai Chi or Pa Kua master ever known. Thus, their art must be the best,

the true one, they must have the true secrets, and be the best. It's pure. Being 'arts' of self-cultivation we need to focus on what's being taught, the results, and the personality of the teacher. Though lineage does show some credentials the character and instruction of the class and instructor are more important than how pure or direct the lineage is.

Throughout history, any culture, there are individuals who have invented or created various styles. To give them more credence they may claim to have learned from a powerful, gifted, saint, or it was passed down through generations. The Chinese martial arts are much the same way. The 'art' or 'style' is actually an evolution of their creative genius (after they've died) their students put a lid on it as if it's a thing instead of an evolution of understanding and creativity. As in Harvey's article last issue there are many Tai Chi or Pa Kua combination like arts that claim lineage older than the other arts. Recently a popular Pa Kua art claiming to be from the Geo Hua mountain (a legendary beginning of Pa Kua) was proven false. This doesn't mean the style is poor or invalid, just the record is messed up. Anyway if the art is useful, does it matter? If a person studying a particular art, or with a particular instructor is reaping benefits, enjoyment, and health, that's all that matters in the end.

ATD

**BOOKS:**  
THE TAO OF TAI CHI CHUAN - Jou, Tsung Hwa  
THE FUNDAMENTALS OF TAI CHI CHUAN - Huang  
\*\*THERE ARE NO SECRETS - Wolfe Lowenthal  
TAI CHI CHUAN TA WEN - Chen Wei-Ming  
TAI CHI CHUAN AND THE I CHING - Da Liu  
THE WAY OF ENERGY - Master Lam Kam Chuen  
KI IN DAILY LIFE - Koichi Tohei  
THE ESSENCE OF TAI CHI CHUAN - Lo, Inn, Amacker, Foe  
PRACTICING AND TEACHING TAI CHI - Gene Burnett  
\*\*CLASSICAL PA KUA CHANG - Johnson, Crandall  
\*\*THIRTEEN CHAPTERS - Cheng, Man-ching  
LIANG ZHEN PU - Li Zi Ming  
\*\*CHENG SHI BAGUAZHANG - translation Crandall  
CHI KUNG Health & Martial Arts - Yang Jwing-Ming  
TAI CHI CLASSICS - Waysun Liao  
CHEN STYLE 48 FORM - Martin Mellish

# Labels and Classifications

There is this-because of that, beauty exists because of the comparison with ugliness, if we say left there must be a right, when I say "Up" there is depth.

If we look at nature, there really isn't a better or worst. Everything has it's usefulness and purpose, it all just depends upon the situation and perspective. Carpenter ants, however unwanted and destructive to us, does help recycle fallen and weak trees so other things may begin to grow and use the nutrients of the wood. Awful situations either teach us greatly or strengthen us. A hammer is only better than a screwdriver if you need to pound in a nail.

In conversations with members over the last few months it started me thinking. (*it hurts but I do it anyway*) In particular was the classifications I use in Yang Tai Chi Chuan. To start with, there is no beginning or advanced people in the art of Tai Chi Chuan. We are all practitioners learning and studying the art, life, ourselves, and our interconnection. Comparing one Tai Chi practitioner with another, regardless of years either has practiced, is like comparing apples and oranges. Which is best? Which is more advanced? There is no such classification. All that matters is that the practice is enjoyable and beneficial to each individual.

Then how can I use the terms beginning, intermediate and advanced in reference to the art??? Perhaps I should use level 1-2-3, or solo form, tuishou, sanshou??? In studying and learning Tai Chi Chuan there is a definite progression (advancement) that a practitioner moves along in their study of the art. Perhaps first level, middle level or last level (as if there is a last or advanced level at all). A person practicing sanshou (free hands practice) isn't necessarily more important or more advanced than someone practicing the solo form. An instructor isn't necessarily better or practicing deeper than a new member. But, the solo form and tuishou are needed to be practiced and studied before learning and developing proper skills in the sanshou.

In the art of Tai Chi Chuan a small percent of those learning the solo form choose to move on to the tuishou, and fewer onto the sanshou. This doesn't mean those who move on to the sanshou are 'better' or more advanced. It's as silly as saying those who teach have a better understanding of the art, or those who win form competitions know the art better than those who lose or those who don't compete. *HE WHO KNOWS DOES NOT SPEAK! Empty buckets make the most noise. . .*

Anyway, each part of the art has it's own lessons. The partner work mirrors back to us where our tensions and softness are in a way the solo forms can't reach. Though not everyone who has learned the sanshou work on an inner level. Early when I started teaching, with my enjoyment and interest in practicing the free hands, I would start members on the free hand applications as they were learning the solo form. Unfortunately, I feel I retarded their advancement in the art. They were so caught up in dealing with their partners and the self-defense aspect, even after a year and a half I couldn't get the group to focus on the softness, relaxation and coordination in the solo forms. The focus was the self-defense use with no

'listening energy' or softness, just strength. The forms were done like a slow motion Karate instead of the soft fluidness Tai Chi should have. Instead of focusing on what they were feeling in the process of each movement they focused solely on what the movements were doing. When I moved to the Phinney center in 1981 I decided to change my teaching strategy.

The most important part of our practice and training is to understand ourselves. To relax, soften and learn to use our bodies efficiently, 100% coordinated, with 100% concentration. This is where Tai Chi power develops it's more useful in our daily lives than developing fighting skills. Also, the secret of power and strength in the internal arts is in controlling ourselves, not others. If an attack comes we should do what's necessary to defend ourselves, notice the opportunities the attacker makes for us. Not what we want to do to our attacker. In tuishou, when you notice you partner's tension and tightness is when you remind them of it. You don't want to practice tuishou like a shark looking for food, you're fighting mind already gives your partner something to use, you're outside your circle of strength.

Master Tchoung uses the term: 'Lets play Tai Chi together'. If things become too serious, too comparison oriented so practice becomes a job instead of play and enjoyment.

*Play and Enjoy*

ignore the rest

ATD

## FRIDAY CHI KUNG

Releasing breath - sinking	Leg curl
Body circle	Goose Drinks Water
Wuji posture - sinking	Misogi Body drop
Shoulder circle	Open & twisting
Open & Sink Chi	Rowing exercise - Funekogi undo
Waist Rub	Shaking wrists - Tekubi kosa undo
Arm Swing	Wuji posture - flame above water
Clam	Seated leg bounce
Open, Draw in Chi & Sink	Zhan Zhuang
Ming Men tap	- Monkey Holds
Shoulder tap	- Universal post
Pushing the circle - Tui Moh	- Press Mt. Tai
Tan Tien Breath - YANG TAN	Cauldron
In Yang Chi out Toxins	To sleep
Melting body	One point meditation
Hissing Goose	

# Mr. Yueng

## PART II

I asked Mr. Yueng if chi kung was always as popular as it is now.

The internal arts were primarily available in the north. The south had the hard styles of kung fu. During the Japanese invasion many northerners came south to escape and this was the beginning of the northern kung fu and internal arts appearing in the south. Also, there was quite an exchange between the Opera groups which helped spread northern kung fu in the south. The internal arts began to become very popular. One big step in spreading the internal arts was when an official of Kwan Tung inviting some of the top internal stylists to come south to demonstrate and teach.

At this time external chi kung was known but the internal chi kung was very secret. Kung fu teachers have two types of students: those who come to class and learn the forms, and apprentices, disciples. The apprentice is one who actually becomes kind of a family member of the sifu. The apprentice is then under the training of the sifu and the sifu teaches them in-depth, very carefully. It was only family members and the apprentice that was permitted to learn the internal chi kung. Mostly internal chi kung was very secret at that time.

I asked Mr. Yueng is hard style was bad for chi kung development. Hard styles train the muscles, the muscles become tight and thus chi flow is restricted. As a kung fu stylist gets older they can't rely on their physical strength so they will naturally move toward the internal as they get older, it's the way things go.

Is Tien Shan chi kung a secret art?

Tien shan is originally from Tibet. This is a chi kung for spiritual development, for hermits so it never became popular, it didn't appeal to the masses. Also, it was taught within a tradition for spiritual seekers, not just anyone. Tien Shan also has a kung fu system which my teacher knows but is very rare, it's not being taught now a days. The most important thing is to transmit the chi kung to better people's health.

What about modern wushu?

### THINGS CHANGE

Things change and adapt. In the pasted, kung fu was a lively hood, you had to be good or die. Each village had it's training school for the family and village members, this is no more. Now, it doesn't matter how good you are people have guns. Now kung fu is for health and exercise, this is the present, it serves a different purpose. People learn kung fu to be in movies and exercises, no one has time to train as if it's a living. I taught kung fu for self-defense and exercise, not for fighting. Fighting is no good. Bruce Lee and the kung

fu movies made kung fu popular so more people are practicing, but it's different than before.

In China after the Communist took over kung fu was outlawed. People were not permitted to practice or teach so the practitioners in china have lost many practice years. Some styles may have died with some masters over this time. Outside of China people were free to practice as much as they'd like, in the US there are most likely more people practicing kung fu than anywhere. In the west people have spare time to practice and learn kung fu, people in China are poor, they work hard and have no time to learn or train. So kung fu here must be good and much more available. The new generations training in china are really learning a combined system of kung fu, the old masters are soon all gone and a new generation of kung fu is here. In the passed there was rivalry, people fought to see who was best, wushu has combined many styles to unify things. It is changing with the times, being useful for now.

(NEXT MONTH MADAME GAO-FU)

### INTERNAL WUSHU ARTS

Video tapes available

SEATTLE - Evenings:

Yang Style Tai Chi - Tues. 7-10pm

Chen Style Tai Chi - Wed 7-9pm

Pa Kua Chang - Thurs 7-9

Chi Kung - Fri 7-8:30

Advanced - Fri 8:30-9

at: PNA 6532 Phinney Ave N.

Mornings:

Yang Style Tai Chi - Wed 9-10:30

at: Discovery Park

Fee: \$50 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

CAPITOL HILL - Gao fu - 324-1375

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.

LOS ANGELES - Harvey Kurland -(714)796-3332

NELSON B.C. - Rex Eastman - (604)352-3714

VANCOUVER B.C. - Mike Smith - (604)241-0172