

INTERNAL WUSHU ARTS NEWSLETTER

A.T.Dale - P.O. Box 77040 - Seattle WA 98133- (206)283-0055

INTERNAL WUSHU ARTS Video tapes available

SEATTLE - Evenings:
 Yang Style Tai Chi - Tues. 7-10pm
 Pa Kua Chang - Thurs 7-9
 Chen Style Tai Chi - Wed 7-9
 Chi Kung - Fri 7-8:30
 at: PNA 6532 Phinney Ave N.
 Fee: \$55 monthly - one style
 Private lessons \$30/hr
MT. VERNON - Mon. & Sun 10-5
Affiliate Clubs:
UNIVERSITY DISTRICT
 - Gene Burnett - 547-7293
 senior citizen classes available
 - Cedar Acosta - 782-6275
 - Chris Matthews - 789-9223
VASHON ISLAND
 - Deborah Goldhaft - 463-3601
TACOMA
 - Betty Jones - 564-8121
 - Randy York - 564-5810
 - Ronny Llanos - 893-1911
recommended teachers:
 Dave Harris - 782-1170
 (application specialist)
 PNA 6532 Phinney Ave N.
NORTHEAST SEATTLE
 - Zhang Jie - 368-0699
LOS ANGELES
 - Harvey Kurland - (714)796-3332
NELSON B.C.
 - Rex Eastman - (604)352-3714
VANCOUVER B.C.
 - T.T. Tchoung - (604) 271-3314
 - Mike Smith - (604)241-0172

Nov12th	Freehands	\$1
		0
Nov19th	7&8	\$1
		0
Dec 3rd	7&8	\$1
		0
Dec	Tuishou	\$1
10th		0

Workshops

in Magnolia 7&8 restricted sessions
SIGN UP REQUIRED!

NO CLASSES ON:

Nov 11, 24 & 25 and
 December 2nd due to the Phinney
 Center being closed.

MASTER DANIEL WANG WORKSHOPS

Nov 4: 7:45-9:45pm Intro & Demo
 Nov 5: 12:2 Chi Kung
 2:30-5:30 Wu style taichi
 Nov 6: 9-12 Wu style sword
 12:2 Chi kung
 2:30 - 5:30 Sun style taichi
 registration:
 Mary Forlenza 547-6236

(Master Wang has been invited by
 Master Gao-fu)

VIDEO NIGHT DEC. 2ND

in Magnolia 283-0055

GOOD-BYE MASTER GAO-FU

With sadness we'll be saying
 good-bye to Master Gao and we
 all look forward to your return.
 Few practitioners are privileged
 to study with such a high level,
 caring, and excellent instructor.
 Now is our time to work! It is
 our responsibility to study what
 we've been taught, ponder upon
 it, practice, practice and
 practice. From my years of
 studying I can guarantee you
 won't come across many if any
 as gifted as Master Gao. We
 need to practice and polish our
 forms in order to make the time
 she has spent with us productive
 and to make her proud of us
 when she returns.

During a lesson with Master
 Gao she told us an old martial
 arts saying that goes: "It's the
 instructor's responsibility to
 bring the student to the door but
 it's the students job to enter."
 Then she commented, "I don't
 believe it however, I believe the
 instructor should drag the
 student through the door." That
 says it all.

MASTER GAO VIDEO

- ~ Chen 24 form
- ~ Chen 48 form
- ~ Chen 48 sword form
- ~ Chen 36 form

Available from:

STCI

27247 NE Union Hill Rd

Redmond, WA 98053

(206) 868-8961

\$30.00

NEW BOOK

Sifu J. A. Johnson has just
 published a two volume book:

The Essence of Internal Martial Arts

I started ready vol. #2 which is
 on "Energy Theory and
 Cultivation" and I find it great. He
 gives great explanations of chi and
 various levels of attainment. A
 'must' for anyone interested in chi.
 The books costs \$24.95 +4.00

shipping each. I find
 the price worth it.

Ching Lien Healing
 Arts Center

P.O. Box 52144

Pacific Grove, CA 93950

TIGER MT. WOODCRAFTS

27322 SE 154 Pl. - Issaquah
 392-8526

Mandy, Francine & Felicia found
 this place. High quality work,
 wonderful prices and very unique
 (powerful) woods to choose from.
 The various wood weapons they
 had made are all just fantastic.



HOMEWORK FOR THIS MONTH

"Weight Underside"

Take a moment now and then
 to focus on feeling your weight
 sinking and moving downward.
 Particularly, if you are working
 with your arms. Focus on the
 underside of the arms, think of the
 weight collecting on the bottom of
 your arms and feet.

When we truly relax and let go
 of tension this is a natural process.
 Similar to the 'body pushing'
 exercise, as we release tension our
 arms and body begin to feel
 heavier and denser. Next stop
 light you have to sit at sink your
 weight to the underside of your
 thighs and arms. Use your
 exhalation to help this sinking.

GENE'S BOOK

Gene has just expanded his
 book: "Practicing & Teaching T'ai-
 Chi". The price of the book is \$10
 unless you already have a copy
 and are interested in the new
 version it's only \$6. Call Gene:
 547-7293

Question to Master Tchoung

Q. What exactly does small
 frame and large frame mean in
 t'ai-chi ch'uan?

A. In small frame the
 movements are concentrated,
 dense, hard, and ferocious. This

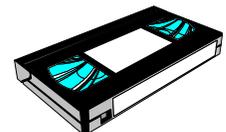
XIE XIE GAO LAO-SHR

style was practiced by Master
 Yang Pan-hou. Large frame
 movements are high, big, opened,
 relaxed, loose, and natural. This is
 the style practiced by Master Yang
 Cheng-fu. I practice large frame
 t'ai-chi ch'uan.

Thanks to Felicia Hecker for the question
 and translation.

NORTHWEST TAI CHI DIRECTORY

If you are teaching please give
 me a list of when and where you
 are teaching and a phone number
 for people to contact. Also I'd like
 the above information on anyone
 in the area that you know is
 teaching the internal arts. I would
 like to attempt to get a complete
 directory of local internal arts
 instructors regardless of style or
 lineage.



Pa Kua Video Done

I have just completed a video
 on the 24 Animal Palms of Pa Kua
 Chang. The first 20 minutes is
 demonstration of the forms
 followed by 1 hr of instruction.
 Club price is \$35.

coming December

O'mei chi kung/Yang Tai Chi
 Short Form & Demonstration Form
 video.

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 \$12 yearly

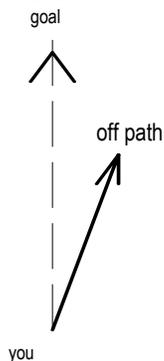
Keep in mind: There are no wrong styles.
 What's important is that your studies and
 practice nurture your life.

ATD

Relax and Enjoy It

Harvey Kurland, M.Sc. 1994

The more I see, the more I believe that the concept of relaxing when you train is the best thing you can do for yourself and your art. (I don't mean dead or limp when I talk about relaxed, there is spirit. There are many other ways to train, some can be a trap. For example, it is easy to be seduced by the feeling of power. Often this feeling of power is an illusion, *Maya*. Usually this feeling occurs when you use force. Using force is a result of extraneous muscular contraction. This muscular contraction produces a sensation of something. Often students misinterpret that sensation for ch'i, but what it is, is muscle tension. Using force aims you one degree away from the goal of high level t'ai-chi ch'uan.



The idea is if you are one degree off on your trajectory on your path, when you arrive you will be 1000 miles from your goal. How easy it is to be going for one thing and an experience, student, teacher, expert, whomever, sidetracks you, a little off from your original goal. Then one day you find yourself in a different place than you desired. On the personal level people make a decision about love or a career and maybe a small change from their original goals. Many years later they may find themselves in a situation far from which they intended. Some times this is for the better. As life decisions 18 or 20 years olds make might not be valid for the same person when they are 40 years old. For this reason some masters claim one cannot appreciate the *Internal Martial Arts* until they reach 40 years old they may realize what is truly important.

In t'ai-chi this sidetrack can be observed in some students who attend workshops that emphasize the use of force in push hands. That change in orientation from using relaxed energy, internal strength, and sensitivity to using force will change the concept of push hands dramatically. At first the student will seem to surpass his/her peers who stay relaxed. As it is easy to muscle beginners. But after many years of practice the one using strength is likely to become hard and stiff compared to a more relaxed student who can evade without the use of force. Though there are those who combine force with relaxation and make it work, they often use the force as a trap. They are rare at the expert level. The highest level of the art is not to use force and not let force touch you. Any other level is not as desirable. As my version of a story goes: What did Yang, Lu-Chan say to his son when the son came to him and reported that he beat an eagle claw master? Looking at his arm the Old Man saw his son's garment was torn. He said to his son "Your sleeve is torn, is that t'ai-chi?" He let force, a grabbing technique, touch him, much to the chagrin of his father.

If you are strong and large you can get away with using force, UNTIL you come up against someone stronger and bigger. When I put on the Southern California T'ai-Chi Ch'uan Championships in July I shook my head at one of the push hands matches. I blurted out to another judge, "That doesn't look like fun to me." He acknowledged immediately he felt the same way. It looked

**"Don't
get seduced
by the use of
force."**

like two zhlubs pawing and shoving at each other with no yielding. The feeling of their energy was miserable. The martial part of push hands gets lost quickly when your immediate goal is to not move your foot, or stand firm and push someone over. It doesn't matter that they have their hands all over you and that you are so stuck in place you couldn't get out of the way of a cement truck. In another tournament some students would bend backwards almost to the ground, in what I called limbo, using their opponent for support. This worked for them as a pushing hands tournament strategy even though many fell to the floor. But what I saw was the potential for back injury and training a reflex to make themselves, when in a self defense setting, as dead meat. The goal has changed so the art has changed and after a long journey the mark of a relaxed not using force ideal was missed by a 1000 miles. Competition with specific rules immediately tainted an art. So we try to work out better rules to keep the art consistent with the classics, a frustrating task.

The same thing happened to karate. Sport karate started in Japan using sport rules in the 1940's. Before that it was the real thing. It then took off in an "I can touch you before you touch me" kind of art. The problem was no one knew if their technique worked. So you have one fellow who says to himself let me see what happens if a tap him. Then contact occurs and someone gets hurt the ethical covenant of sticking to the rules the fighter has to trust the others to hold to the rules. In one tournament the director, when asked what he considered light contact, had a kung-fu stylist hit him in the stomach as hard as he could. He then smiled and told the other judges, "That is what I call light contact." One persons light contact is another's full contact, I guess? The flip side of non-contact sparring gave people bad reflexes for real fighting, i.e. pull punches and kicks which impairs learning correct distance. So in theory, some say reality, a person could get into a real fight and get beaten up because on the street there are no rules, the reflex of pulling punches develops bad habits and improper maai. Tournaments turned a martial art into a sport. The immediate goal was a few degrees off from what the 18th century masters had in mind, and the result was a 1000 miles from the goal. After a while full contact took off with new specific rules and the mystical killing techniques didn't seem to work that great after all. You could hear the balloons burst. Again rules changed the art. For better or worse? Maybe a healthy, safe sport is needed more by society that trained killers? As Andy Dale asks, "Is it healthy for my life?" What is more important than good physical and mental health?

Back to the use of force in push hands being fantasy land for most of us. When I think of force, I remember back to when I was working with the L.A. Rams football lineman. As chief exercise physiologist for the National Athletic Health Institute I was in charge of testing the Rams and the other professional teams. These guys were BIG. For example, I did some pre-recruit testing on two UCLA athletes. Both maxed out a knee extension machine at 360 Foot pounds of torque, with one knee, at high

speed. Another player blew out the hydraulics of another testing device. Hydraulic fluid flew everywhere and the company had to find more powerful hoses. I worked with Lyle Alzedo, helping him design the stretching program and exercise sequence for his "No Sweat" exercise video. He was another powerful Giant. These men were big, they were fast (in forty yards you couldn't out run them) and agile, and they could hit. Their basic drill was to do a push into the chest off the line. Now I ask you, do you want to stand there and let them use force on you? Are you going to "channel that force into the ground" and absorb it?

There is reality and fantasy. Reality is the Samoan lineman who would leg extend 360 ft/lbs of torque at 180 degrees per second, who practiced full contact karate as a kid. Think of him ramming into your chest with palms the size of catchers mitts. Fantasy is trying to absorb his force. You could try to get out of the way. Force against force, no thank you.

Don't get seduced by the use of force. In a workshop on *aikido*, the late Terry Dobson said don't get pulled into their game, i.e. using force. He maintained aikido, like t'ai-chi techniques, should be effortless. If someone uses force and tenses up it is easy to do the same back. But you are then sucked into their game. Just as in doing the form, relax. No one said it was easy, after all these years I'm still trying. Though there are high ranking black belts in aikido that use brute force and get away with it. They may be strong, but it is not as an exquisite and subtle an art as that done by Dobson. When you are thrown and you don't know how, then that is what I call real technique. If you feel manipulated and manhandled then it is brute force.

As you relax, you actually are stronger. No energy is wasted, your extension energy is greater and ch'i can flow unobstructed throughout your body. To relax does not mean to be flaccid, but full of energy. In the end your health will benefit. Isn't that what is really important?

Harvey Kurland received his Masters Degree from the University of Washington and has dedicated himself to public health issues for the last 30 years. He has degrees in public health education and exercise physiology. He is a certificated chief instructor of t'ai-chi ch'uan by Grand master Tchoung Ta-tchen and teaches at the University of California at Riverside and Loma Linda University. He also holds certification from the American College of Sports Medicine and International Sports Sciences Association.

Pa Kua Chang where to start?

There's so much to focus on, even if we're simply walking the circle, what's first? What is the most important thing to start with? Is there an order?

Yes there is!

Anytime we begin to practice, whether it's the inner palms or the 8 changes we first need to start with a basic warm up. The body comes first, be kind and gentle. Begin your walk (and any practice session) focusing on being comfortable and loose. Don't try to dive into serious training or to walk low, do a few circles in order to get your body and mind into practice. Let the muscles know what to expect and in what direction you're headed in.

Once you're comfortable in you walk, then you can begin to work on some of the basic principles. First be sure you are relaxed then the most important is to sink & tuck the hips while keeping the upper body empty and loose: fire above water. This doesn't mean trying to keep the knees bent to the extreme, just focus on the hips sinking. The knees should be bent comfortably. This will set the groundwork for excellent Pa Kua, good centering, meditation, and a strong, healthy body.

Our next priority is to focus on the particular palm position. Where is the attention focused? What is the palm doing? This depends upon the specific posture you are practicing.

Once the postures are understood and you don't need to remember what to do then focus on the various breathing methods and visualizations of the particular posture. Are you storing energy? Drawing it in? Running it?

Once all the components are there then it's time to focus on emptiness, wuji. No thought as you practice empty the mind and just practice. ATD

THE ESSENCE OF INTERNAL MARTIAL ARTS

by Master Instructor Jerry Alan Johnson

"The flow of ch'i in the body produces a magnetic field similar to the magnetic field around a wire when the current flows through it. Concentrating lines of magnetic force down the center of your body will set the body up as an electromagnet with the positive pole located at your feet. This will serve to increase your magnetic pull to the negatively charged earth. Although we draw comparisons between the electromagnetic field around a magnet and the one around the body, you must understand that the electromagnetic field around the body is much more complicated."

"There is a natural field of awareness around the body. This field of awareness includes the electromagnetic field that surrounds you. By increasing your magnetic pull to the earth, you will increase your rooting ability. We are going to transform your body into a kind of electromagnet, which will give you a sense of the electromagnetic lines of force around the body, building an "energy bubble"."

reprinted with permission

CHI KUNG: THE BASICS

- ✓ Chi kung is the practice of working with energy for health, healing, spiritual achievements or martial applications.
- ✓ Everything is energy
- ✓ 'Attention' / 'intent' - leads and focuses energy
- ✓ Energy can be only directed not really controlled
- ✓ A healthy body indicates a healthy chi flow
- ✓ A relaxed body permits energy to flow freely
- ✓ A scattered or busy mind ties up much energy
- ✓ We get energy from food
- ✓ We get energy from air we breathe
- ✓ We exchange energy with our surroundings.
- ✓ As energy is circulated and used in our body the first priority is to maintain and heal the body.
- ✓ Once the body is healthy then the energy will begin to flow freely in the body.
- ✓ Excess tension or strong emotions will block, run, inhibit or stick energy flow.
- ✓ In a healthy body the energy is permitted to gather and store resulting in personal power.
- ✓ Energy, like water, will flow to the lowest (weakest) spot. If you are around someone ill or depressed your energy will drain toward the sick or weak person.
- ✓ Strong emotions effect energy: sadness sticks and slows down energy flow. Excess joy scatters energy flow. Anger focuses and burns up energy.

There are several points (energy centers) thought of as 'windows' used to draw in chi or to focus chi outward for getting rid of toxins, healing or to issue power. Some of these points are:

Lao gung	center of palm
Ho Kou	between thumb & index finger
Yung Chuen	middle of foot
Pai hou	crown of head
Tan tien	lower abdomen
Shu shen	finger tips
Ming men	small of back

Some signs of energy flow are: increased saliva, a heavy feeling, a warm sensation, tingling, inflation, electrical charge, or radiating heat
Acupuncture list 12 channels (meridians) of chi in the body. In addition to these 12 there are three primary channels.

There are three major physic centers: lower tantien - below navel, middle tantien - solar plexus, upper tantien - between eyebrows.

✓ CHI KUNG

The depth of your chi kung depends upon your interest, perseverance and focus.

✓ EVERYTHING IS ENERGY

Everything is a form of energy. An ice cube, a stream, steam, vapor, humidity; it's all different conditions of water. Thus when we talk about body energy we are talking about a spectrum of energy beyond our easy perceptions. When thinking about energy it's best to think of it flowing like a liquid. We all have and are energy. Like blood, if a cell doesn't have energy circulation it's dead. But, similar to blood flow, energy can be circulating strongly, evenly, or poorly.

✓ ENERGY CAN ONLY BE DIRECTED

Similar to air or water, energy can be influenced, harnessed or directed but not completely controlled. Our attention is like the nozzle of a hose directing available energy toward a certain direction.

As we talk about energy we talk about general energy patterns. Within this there are many, many levels and refinements of these energy patterns and fields. Chinese medicine describes 12 chi meridians which are related to specific organs. But generally speaking there are three major circuits of chi in the body: the Tu mai, Jen mai and Dai mai

channels. The Tu mai is considered the Yang channel and runs up our spine, over the crown of our head and ends at the upper lip. The Jen mai is the Yin channel and runs down the front of our bodies and ends at the perineum. The Dai mai, belt channel, is around the waist.

There are many chi kung and meditations to circulate the chi along these channels. NEWS FLASH!!! If the chi weren't circulating along these paths you'd be dead! The primary reason for these meditations is to open up some of the centers along the Tu mai and Gen mai for spiritual attainments. In our tradition is considered foolish for someone to begin specific meditations or chi kung unless the body is perfectly healthy.

The reason for this is simple. As we go about our daily activities or practice basic chi kung the primary activity of the chi is to first keep the body and mind in activity. Next and most important is to heal the body and regulate it's functions. If you begin a specific chi kung or meditation that focus the chi in a particular pattern or in a certain area you may be directing the chi away from an area that greatly needs it for healing.

✓ ATTENTION LEADS ENERGY

If you imagine holding a cold marble in your palm you'll soon get a certain feeling

where you imagine the marble. If you focus on your fingers getting warm and heavy they will. Our attention guides the energy and blood flow to that area greater than usual. Certain forms have specific visualizations as you perform the movements in order to focus the energy greater. At the beginning however, it's best to just practice your movements and let the chi move as it should. The slower the movements the greater the chi can flow deeply into tissues. Slow, relaxed movements can be seen like a hot bath; a hot bath permits more blood to penetrate the muscles and skin than normally happens. Slow, relaxed movements are the same with chi. Whereas quick movement 'run' the chi, it creates a strong flow of the energy in a particular direction. This is used for focusing chi in fa-jin movements or to build the circuits for healing. Chi kung that 'runs' the energy are only recommended after your body is strong and healthy, and your chi is abundant. Chi kung methods that permit the chi to 'sink-in' or 'run' aren't really different chi kung, it's just how the chi kung is practiced, or the specific visualization or meditation used in the movements.

✓ A HEALTHY BODY INDICATES A HEALTHY CHI FLOW

This one is self explanatory. We either feel energized or low on energy. Sometimes the mind is full of energy but the body is too tired or weak and vice versa.

✓ A SCATTERED OR BUSY MIND TIES UP MUCH ENERGY

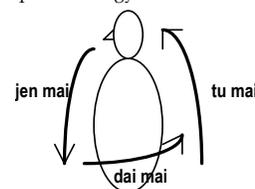
Physical and mental tension ties up energy or creates blockages in our body. The mind uses much energy to functions. The more projects and directions the mind is moving in the more scattered our energy flow is. Nervous habits are like holes in a paper cup permitting energy to leak out.

✓ WE GET ENERGY FROM FOOD & AIR

✓ WE EXCHANGE ENERGY WITH OUR SURROUNDINGS.

In addition to the nutrients and oxygen our body absorbs, we subtly draw and exchange energy with our surroundings. It's easy to pick up the negative vibes from a depressed person, or the intensity of someone angry. These all have an effect on our energy field. If we're in a healthy environment the same thing happens. It's easiest to 'feel' this exchange in the woods, beach or the mountains.

These are some of the most basic principles of energy work. ATD



*The body is the house of life;
energy is the basis of life; spirit is
the controller of life; if one loses its
position, all three are injured.
Therefore when the spirit is in the
lead, the body follows it, with
beneficial results.*

Wen-tzu