



# INTERNAL WUSHU ARTS NEWSLETTER

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### MISC. SESSIONS

June 3 group session 9:30-noon  
June 4 - Tree Chi Kung \$10, 11-1pm  
(Mt. Vernon)  
June 17 - 7&8 group  
July 1&2 - summer workshop  
July 8 - tuishou \$10, 10-11:30  
July 15 - 7&8 group  
July 22 - sifu trip?

### SIFU'S BOOK IS HERE

After waiting 20 years it's here. Sifu's book contains the O'mei chi kung, his short form, tuishou (push hands), da lu, and sanshou 7&8. There is detailed explanation of the postures and applications. Also essays on the practice of t'ai chi chuan. I have copies available for \$35.00 + 2.87tax. Felicia has kindly translated the captions to the photos. I have copies in my file box if you'd like one.

### GROUP SESSIONS 1ST SATURDAY OF EACH MONTH

This session is open to all. In fact this is not a 'session' but a group practice period in the park for anyone who would like to come. You may just want to spend the time perfecting your forms and movements, you may just want to watch what other members are practicing, you may want to share and study stuff with other class members, you may just want to get out of the house. For those wanting direction in practice you can follow my practice. I will start at 9:30 with pa kua, **about** 10:15 I will begin Yang T'ai Chi, **about** 11:15 I will work on Chen T'ai Chi.

### Fall Schedule 1995

Yang *beginning* (new members joining at that time) class will be on Sat 10-11am. Tuesday pm will be for continuing members meaning those

### AVANT-GARDENS EVENTS



### HERB FESTIVAL

June 17th, beginning 1pm, free sample foods & crafts, lecture on medicinal plants with guest speaker Jann Kajfas-Fisher  
Avant-Gardens Nursery  
1795 Hickox Rd.  
(360)428-5974

working on the solo forms and push hands.

Tues. 7-8	Yang T'ai Chi form study
Tues. 8-9	Push Hands (all classes)
Wed 7-8	Chen T'ai Chi
Wed 8-9	Advanced Yang
Thurs. 6-7	Beginning Pa Kua
Thurs. 7-8	Pa Kua Basics
Thurs. 8-9	Applications (all classes)
Sat 10-11	Beginning Yang T'ai Chi

### CLASSES OUTSIDE

During all good weather (no rain) classes will meet at the NW corner of Woodland Park Zoo 59th & Phinney Ave.(actually Dayton Ave) by the north entrance of the zoo.

### NEW T'AI CHI & CHI KUNG VIDEO

Our Yang T'ai Chi Short Form this month \$22.00 (\$35 after June)

O'mei Mt. Chi Kung this month \$16.00 (\$22 after June)

Both on one tape \$35.00 (this offer is only this month)

### FALL CLUB DEMONSTRATIONS SIGN-UP

This fall we will have our annual club demonstration. This is an opportunity for interested & prospective students & relatives to get a look at what we do and why you're gone certain nights. (It's also to prove you have been coming here on those nights). If you would like to do a solo

or demonstrate some form with a group please sign up. I hope to keep the demonstration down to 1.5 hrs.

### SUMMER WORKSHOP

If you plan to attend it's sign-up time.

Payment is due the day of the workshop but I need to know if there is interest and how much interest.

Sat & Sun - July 1 & 2nd

Mt. Vernon WA

\$60 per day/ \$100 both days

(directions: I-5 north to exit 224, turn R, turn L onto Cedardale Rd, next R turn onto Hickox Rd. drive .75 mile)

### GRANDMASTER FU SHENG YUAN visits Seattle in July

Contact Leroy Clark at (206)481-8979 (Yang Style T'ai Chi Research Society) poster in my file box.

### KOOTENAY TAI CHI CENTRE SUMMER RETREATS

Box 566

Nelson, B.C. V1L 5R3

(604)352-3714

KUNG FU SUMMER RETREAT FOR CHILDREN & TEENS

August 1-5

\$240 Canadian \$200 US

TAI CHI CHUAN

August 13-19

\$395 Canadian \$335 US

PA KUA CHANG

August 21-27

\$395 Canadian \$335 US



Touching hands is a mirror,  
A mirror which is also a looking glass  
in which all things can be seen.

At the root of frustration is fear.  
Fear is a great teacher of self  
In this way there are many teachers.

When walking in gratitude  
All of life is a teacher,  
Each experience for learning.  
When touching hands and fear arises  
it crowds the room.  
With true listening fear finds no dwelling.  
There is only movement, present mind and  
all we can hear.

When hearing danger, listen deeply,  
Soften the hardness,  
Loosen the joints,  
Breathe, listen and the movement will be  
true.

In society when sickness arises  
Find where love exists and nurture it.  
As the wheel turns the sickness becomes  
great healing  
and harmony is restored.

When there is sickness in society  
the rattle snake strikes  
and balanced is regained.

When touching hands a mirror is created  
A mirror which is also a looking glass  
In which all things can be seen.

All is connected, all is of value, all is real,  
In everything there is relationship.

*by Cedar Acosta*



## FENG ZHIQIANG ANSWERS QUESTIONS ABOUT QIGONG

CONT.:

### **What must you pay attention to should you need to go to the bathroom during or after qigong?**

When defecating or urinating, close the lips, the tongue must resist going up to the roof of the mouth. Use your intent to close the nose. In this way you prevent your energetic qi from seeping out. This method should be used at all times.

### **Should you take off your watch and rings when practicing qigong?**

Yes, that is the best. Watches and rings constrict the flesh, muscles, and bones and interfere with the flow of blood. They are obstacles to naturalness and comfortableness.

### **What kind of shoes should you wear for qigong practice?**

The basic requirement is that the shoes be loose, soft, and comfortable. Most people consider cloth shoes the best. Of course, any shoes are fine so long as the soles are soft. Do not wear hard sole shoes like boots, and even worse are high heels.

### **Is it acceptable to wear gloves in the winter when practicing?**

Yes, if the weather is really cold and you are practicing outside. But first you want to select a pair of very soft and loose gloves, which permit freedom of movement and easy circulation of the qi and blood. If, after practicing awhile, your fingers have warmed up, you can take off the gloves. This is really a matter to be decided by the weather and each person's own comfort.

### **If you have a cold or fever can you practice qigong?**

Whether male or female, under these circumstances, one should not force practice. Rest for two or three days until the body has returned to its normal state before resuming practice.

### **After hard physical exertion, when you feel especially tired, can you practice qigong?**

If you feel tired, lack strength, and are generally exhausted, you can temporarily stop practice; don't force yourself. After resting and recovering, then you can start again.

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# "In Discontinuity There Is Still Continuity"

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"In motion all parts of the body must be light, nimble and strung together."

As we study and practice correctly eventually there is a feeling of energy, a thickness between the hands, a density to the air, a well-being, calmness. This feeling not only develops but increases as our practice duration continues. This harmony and flow that develops happens on many, many levels simultaneously. Physically it may be a comfortableness to our body movements, mentally it may be a relaxation and tranquillity, energetically it may be a fullness, a warmness and a vibrancy, spiritually it may be a calmness, a centering or well-beingness.

The importance of a continuous, uninterrupted, *practice-period* is as important for our advancement as this principle applies to our concentration and practice of individual forms. On a larger scale this principle also applies to our practice in general; our daily, weekly, and monthly practice.

"Let the chi move as in a pearl with nine passages without breaks so that there is no part of the body it cannot reach."

One of the most important reasons for our study and practice is to improve the quality of our daily life; physically, mentally, energetically and spiritually. Simply said, we are improving our health, nurturing our inner selves. Ideally we should be moving forward progressing a step at a time instead of two steps forward and one back. Breaks in our forms, concentration and practice is like a step back since it breaks the flow and energy. Thus, when we resume the form, or practice, we start over to some extent trying to get the right feeling of smoothness and inner connection.

"Let the postures be without breaks or holes, hollows or projections, or discontinuities and continuities of form."

In our basic warm-up sessions I try to follow this principle, even in the beginning classes. Here it's important to open the mind and develop listening-feeling and observations skills. If a session is lead correctly the by-product of this is the energy being lead by the teacher and group continuously and smoothly for the practice without distractions..

In our practice energy increases, builds, heals, and nurtures our bodies only if our practice moves forward evenly, consistently, unbroken.

"All parts of the body are strung together without the slightest break. Ch'ang Ch'uan (T'ai Chi) is like a great river rolling on unceasingly."

This may begin with merely moving from one basic exercise to another, keeping the flow, staying soft and relaxed, linking all movements instead of merely doing one exercise then the next. On another level it means to keep our concentration here, in practice, on our practice for each class session without it breaking into our daily struggles or events. Yes, this is VERY hard to do, that's one reason why we practice and practice, and why we practice as a group. Though eventually we must take responsibility for our own practice and training if we want to enter the door to deeper understanding and skills. In a group session and practice, aside from the mere learning of the movements, there is mutual support by the presence of others working on the same thing. Having someone more advanced lead the session permits a better concentration or focus for our beginning practice.

"The chin is broken but the i(mind) is not."

There is a Zen saying:

When chopping wood, chop wood,

When eating; eat.

When sleeping; sleep

Easily said but what task can any one of us do completely with 100% mind, body and spirit focused? When we practice (not just learning the movements) we're not studying the forms but the inner connections and flow from one form to another, from one transition to another, learning the lessons contained within each form and posture. Trying to keep a certain smooth quality to our movements, physically-mentally-energetically.

In a class situation and our basic warm-ups it's the teacher's job to begin to keep the flow of energy, movement and teaching connected. The mental focus is up to each of us. Energy follows the intent, the focus of the mind. Being distracted, or interrupted breaks the flow. If our body is going through the movements but our mind is on our bills then we're not working, storing, nurturing energy. Our practice is dispersed. Practice like this doesn't permit us to open the t'ai chi or pa kua door to greater health or skill.

Beyond this, once we get the chi feeling, we need to move and practice so as not to loose it,

throughout our entire practice not just within our forms. Whether it's moving from our basic warm-ups to the solo forms to the tuishou or just within our own form or practice if it breaks we start over each break. So the energy never builds up to a strong or deeper level.

**"Mobilize the chin like pulling silk from a cocoon."**

Standing in wuji or other Zhan Zhuang postures is the easiest way of getting the chi feeling. The longer we stand and listen mindfully the stronger this chi awareness grows. If our mind wanders it breaks, even slightly we lose something, if we get involved in conversation it breaks. It's even more so in our practice of exercises and forms.

We need to respect each others' practice as well as our own time for our practice. This is a special time for cultivating our inner self. We need to help support each others practice time positively. The most rude thing we can do is to start chatting with someone as they are practicing, regardless of what they are practicing. It's another thing if they speak first, it's their choice to break their flow. But interrupting someone's practice is very inconsiderate. They may be studying a great connection they've never had before. They may be relaxing deeper than ever before. They may just want some quiet time. It's not our decision to break their practice.

**"Stand like a balance and rotate actively like a wheel."**

**"Remember, when moving, there is no place that doesn't move."**

**Huai-nan-tzu**

The blind are good at hearing what is not easy to hear, because their eyes see nothing and their spirit is stored in their ears, so their hearing is clear. The deaf are good at seeing what is not easy to see, because their ears hear nothing and their energy works in their eyes, so their seeing is clear.

**TRUST AND TEACHING**

(The following is a result of discussions with some club members)

A good teacher isn't a good teacher for everyone. One size doesn't fit all. Also, students may outgrow a certain teacher. Teachers are like a boat used to get to a certain destination. To cross a deep river it's important that the boat is of good construction, and safe. Next, it's important that the individual has the strength and knowledge of maneuvering the boat to the other shore. Once at the other shore you move across the land. It's best not to carry the boat on your back since it's not needed anymore. It's usefulness is done.

A teacher's job is to help guide you so that you will succeed. Enable you to eventually move on and have the ability to advance and progress on your own. The first step is getting the basics and foundation. In all teachings there is an easy and systematic way of developing skills. Ideally someone teaching teaches in such a method so that success and skill is the goal. When we look around for a teacher, aside from looking for a high skill level, the most important points are whether we can learn from this individual.

Beyond this, if we wish to achieve depth to the art and skills we must find a teacher that we not only can learn from but one we trust so that we can apprentice with to learn the art. To apprentice any art requires trusting our teacher to guide us and teach us correctly. To help us move on to each level as we are ready to handle the next level of difficulty in order to avoid injury, bad habits, or burnout.

From Master Tchoung's Book

Principle #12:

If one wants to learn Tai Chi Chuan, it is very important to choose the right teacher. In the beginning, one must receive information that will ensure that the person has good technique, is honest and willing to teach. One desires to learn from a master to do better and improve. Otherwise, one just wastes effort, time, and money. One can spend a lifetime and receive nothing in return. When a good teacher is found, one must be humble to learn and serve the teacher with respect. Otherwise, one will not learn.