

NEWSLETTER

© ATDALE - P.O. BOX 77040 - SEATTLE, WA 98133 -0040
(206) 283-0055 - ATDALE@aol.com - subscription \$15yr

Great Changes This Year

A New Look

Yep, this is the new logo! Though there was nothing wrong with the old one, and it's still my favorite, this one is better for advertising (this one being more compeccal than zen). In the next month or so we'll have t-shirts available in L or XL sizes.

A NEW LOCATION AND EXPANDED TIMES

As you will notice on the schedule, evening classes are now 7-8:30, and 8:30-9:30. I now have the freedom to add another half hour without the rent fee going up. This permits us to have an adequate warm-up (chi kung) period before getting on with our class sessions. ALL evening classes are now held in Magnolia, the 'advanced' classes are limited to senior members. If you aren't able to make it to the Magnolia area yet still want to continue with our group there are several options: attend the Saturday 10-noon session at the Phinney Center or check out Chris, Gene or Cedar's classes.

Even if you drive you may try a car pool with other members in your neighborhood if appropriate.

New Classes

Beginning classes:

Phinney Center Saturday 10-noon
Magnolia club Thursday 9-11am
PLEASE TELL YOUR FRIENDS

The basic club fee is still \$55.00 monthly, this covers a two hour session per week.

ITEMS FOR SALE

Old club T-shirt L - \$15.00
Assorted video tapes \$35.00 @
Our Yang Style Tai Chi book \$35.00
(contains the o'mei chi kung, short form, partner form)

Pa Kua Chi Kung Book \$8.00 (contains the pa-kua 8 storing chi kung and the 8 zhan zhuang chi kung)

KOOTENAY LAKE TAI CHI CAMP

August 11-17, \$425 U.S.

This is the 20th anniversary of the summer camp! Chi Kung every morning, tai chi practice several times a day, lectures, discussions, swimming, hiking and WONDERFUL FOOD. If you can afford to make it sign up soon, there is limited space. Instructors this year will be Rex Eastman, John Camp, Harold Naka, and myself.

Kootenay Pa Kua Camp will be the following week, an entire week of Pa Kua training and practice.

KOOTENAY TAI CHI CENTRE
Box 566
Nelson B.C.
Canada V1L 5R3
Phone/Fax (604)352-3714

OUR SUMMER CAMP

Unfortunately some members can't afford to attend a summer camp due to time, family, distance or expenses. This year I'm hoping to arrange a week long series of classes, sessions and training here in Seattle conducted by several instructors. My plan is to have several instructors cooperating throughout the

city offering classes morning to evening at reasonable rates (\$10 per session paid to the teacher). This will give members an opportunity to delve deeply into the arts for an entire week with a variety of instructors and different approaches. For instance: I will be leading a morning chi kung & tai chi session 8-9:30am, short staff mid-day, pa-kua inner palm training afternoons, and partner tai chi work evenings.

Gene will be offering "Tai Chi Principles in Action: solo work, partner work, daily life" a five days series.

Some classes may be offered in different areas of the city, some classes may be offered only for one or two days. Also some classes may be offered at the same times so you'll have to choose.

This will be the last week in July and open to all clubs as well as beginners.

If you are teaching, or know a teacher that would like to participate please give me a call 283-0055.

SIFU'S CELEBRATION NEWS
TAI CHI
AND MODERN SOCIETY
June 7&8

This will be a two day presentation by Master Tchoung, his senior students and guest masters on the various aspects of tai chi, its benefits, applications, and practice. So far I believe it will be a series of lecture/workshops/demonstrations.

WINTER 1996 CLASS SCHEDULES

hrs	MON	TUES	WED	THUR	FRI	SAT
9-11am			Yang Tai Chi	Chi Kung	Private sessions	10-12 am basics at Phinney Center
7-8:30	Advanced	Yang Tai Chi	Chen Tai Chi	Pa Kua Chang	Advanced	
8:30-9:30	practice session	sword	tuishou	applications		

A STUDY GUIDE TO PA KUA CHANG GETTING A GOOD START - PART V

by ATDale

WEEK FIVE

THE SINGLE PALM CHANGE

The single palm change '*dan huan chang*' is the first story of our building. After having set the foundation in practicing walking the circle and the inner palms we now begin building the first floor. And . . . as with the foundation, this level must be understood and practiced carefully for quite some time in order to support the next level. Actually, this is the only palm change you need to learn, research and understand to reach the depths of Pa Kua Chang. The rest of the palm changes are merely frills and elaborate versions of the single palms change. The single palm change is the simplest movement yet it contains all the various energies, applications, and body learning the art of pa kua chang has to offer. It would be worth just practicing this for the next year (you've heard this before) but we aren't that smart or that patient, we think more is better. So spend the next week studying the single palm change and all variations you may know. Don't be satisfied with just doing it, study and listen to it. **Practice mindfully and the forms will become your teacher.**

The single palm change (*dan huan chang*) has many different names: Phoenix Extends Wings (*fung dan huan chang*), Wild Goose Leaves Flock, Green Dragon Extends Claws and many more. Parts of the single palm change also have various different names: flower hidden beneath leaf, wild goose leaves flock, cross the waist, and many more. Students of chi kung and symbolism may decide to practice their forms using the various names and the imagery that the name implies to see what if any differences they feel.

LEVEL 1 - After each circle practice the technique of the single palm change. First study your stances and footwork according to the method you are working on. Are the feet positioned correctly and the knee alignment good. How is your balance? Can you hold one position without wobbling? Are you stable, strong yet still mobile? Next work on the coordination of the hands with the foot movements, smoothness. Strive to have the arms and feet arrive at the same time (when appropriate, this depends upon which method you are working on). Work on the flow and coordination between elbows and knees, feet and

hands. Remember, the upper body stays soft, relaxed and pliable yet alive and agile. The lower body is stable and strong, even while in movement.

LEVEL 2 - the practice of the single palm change is studying the various energies and powers our body can express. At first the four primary energies of Pa Kua Chang are: rise, drill, fall, overturn. These are specifically focused on at the end of the single palms change and all other palm changes. Actually they're contained in all pa kua movements, perhaps not as pronounced as the end of the palm changes. Methods may vary with the different single palm changes, some forms may exaggerate the movements, others you may not be able to notice these energies but they should still be there, you should 'feel' them there. Studying the single palm change is studying the rise, drill, fall, overturn. Study the connection with the rise and fall of your weight, the twining of your waist, the gaze of your eyes, the connection with your breathing, the opening and closing of the joints and the chi. The 'drill' is the same twining of the arms sometimes called '*shun chang*' and the overturn is also called '*ni chang*'. In all movements the arms and hands spiral one direction then change to the next - continuously.

LEVEL 3 - now study the entire energy of the form. Make it one flow, a continuous flow of opening '*kai*', closing '*ho*', rise '*ti*', drill '*tsuan*', fall , overturn, wrapping, twinning, storing '*hsu*', releasing '*fa*', etc. Are all these energies present? Some methods of this palm change are done slowly, others quick, others have a certain tempo to them. Study the mind - body - spirit connection within the movements. Refine the movement, so regardless of what method you use it flows easily and smoothly with no tension, hurrying, wobbling, or confusion. When performing any of the changes your movements should be water like. Either be a large open river, a stream, or the rapids. Either way there is constant movement and change in the process of the movement, currents and undercurrents.

LEVEL 4 - Now circle quickly and move into the single palm change. Don't bother circling an entire circle or circle several times but move in and out of the change quickly, change directions smoothly and quickly. Back and forth. Also if you're familiar with the figure 8 walking pattern or the 9 palaces then incorporate the single palm connecting the various circles. CONTINUED PAGE 5

Relax With Standing Posture #2

by Harvey Kurland © 1995

Standing postures are an important part of training. I find them very relaxing and get a very serene feeling almost immediately when doing them. Grandmaster Tchoung placed a lot of emphasis on a dozen or so standing postures in our class. Often we spent an hour in several postures. He called them *Ding Gong*, now the popular term is *Chan Chuang* or *Zhan Zhuang* and are a foundation for I-Chuan and Ta-Cheng Ch'uan. It seems like when we started doing these twenty five years ago not many people were doing them. Now grandmasters are coming out of the woodwork teaching them as secret ch'i kung exercises. They are a good supplement to our t'ai-chi ch'uan, hsing-I and pa-kua program. But don't replace t'ai-chi ch'uan, hsing-I and pa-kua exercises.

There are several good postures to use, each has a benefit. First lets review the basic posture. It is with the feet parallel about hip width apart. Head is up with a line between the top of the head (Bai hui), perineum (hui yin), and bubbling well points (yung ch'uan). The back is straight, hips tucked under so the tan t'ien is in line with the ming men.

Differences in postures are based on the hand position and visualizations (if used). In posture #1 the hands are held to the sides with the fingers down and arms expanded away from the body slightly. (Some consider the wu-chi stance as posture #1) The knees are slightly bent in line with the feet. Relax and let the tension drop down to the feet. Concentrate on the tan-t'ien. Breath naturally with the diaphragm. The eyes are closed if you are inside, or gaze with soft eyes far away if you are outside. Keep a slight smile. Start with five minutes and work up gradually to twenty to thirty minutes for optimal effect. This is used as a drill for rooting and grounding, as a ch'i kung for health and for meditation. Classically it is done for thirty to sixty days before adding other postures. Only benefits are gained from doing it, not thinking about doing it. It is done to reduce stress and calm the mind. Relax and allow the ch'i to flow naturally. There should not be any discomfort, pain or dizziness during the exercise. If there is, stop and consult your physician.

In the second posture (some may call this posture #3) hold your arms in a gentle circle in front of the tan t'ien. There are several variations on this position. In the 'Cheng Ting-hua' pa-kua chang eight storing ch'i kung it is called *Yang Dan* (nurturing the dan t'ien). It is done in several other pa-kua and ch'i kung systems

too. It is also done as a walking exercise in pa-kua chang 24 animal palms (Monkey Holds Cauldron). Some versions use a slight angle in the hand position others have the hand facing the tan t'ien. In Soaring Crane ch'i kung it is the "closing form". Andy Dale recommends to inhale to the tan t'ien and exhale to the palms. In other ch'i kung systems the mind is focused on the tan t'ien. In another version you relax as much as possible and passively observe what is happening. Watching the breath is another good technique.

Most people find they feel their ch'i when doing this posture. Usually it is a feeling in the hands and expands outward. In ending this form, push the ch'i toward the tan t'ien and stop one inch away from the belly. Then move the hands around to the sides and drop them down the sides of the legs. This is considered a very safe ch'i kung as the ch'i stays in the tan t'ien and does not 'rise'. Start with five minutes and work up to 20 minutes. First do posture #1 then switch to posture #2. Afterwards do posture #1 then a clearing downward. To clear, inhale and circle the arms upward over the head palms upward. Then with palms downward slowly lower them and visualize bringing yang energy from heaven down in a column through the body and through the feet in a flow into the ground. I like to repeat this three times. Keep the energy flowing. This is called "Dual Retrieval of ch'i" in "Penetrating Heaven and Earth" Ch'i kung form and is used at the conclusion of standing positions as well as most ch'i kung and t'ai-chi drills. It is also used in the pa-kua ch'i kung.

These standing positions are used for a variety of reasons. First to reduce stress to benefit the health, as well as for rooting, strengthening the ch'i and developing sensitivity. They can be used to help balance liver energy imbalances. Liver energy problems discussed in a previous article are very common. Stress, drugs, alcohol and anger hurt the liver. One professor at a local Acupuncture college told me most of his patients have a problem with liver energy due to the stress of living in Southern California, it may be the same in other areas like Seattle. Seated and standing meditation and relaxation training are used to calm the mind. Taking longer vacations helps. One therapist suggests a minimum of seven days of doing nothing to get a true vacation. Not a weekend where you bring your work with you.

One common physical problem in Western women related to liver energy is fibrocystic breast disease. (Liver energy problems need to be diagnosed by a licensed CTM practitioner.) Relaxation and mediation is the first part of treatment. Herbalists prescribe medicines which may contain buplerum, paeonia, poria, atractylodes, tang kuei, etc. The diet needs to be adjusted as well. The diet should be free of caffeine, black tea, cola, coffee, alcohol, tobacco, greasy foods, fried foods, spicy foods, meat, diary products, trans fatty acids, and unprescribed drugs. Soya beans may have a protective effect, but may be allergenic for some people. One researcher found Iodine supplements (100mcg) seemed to be of benefit (there is toxicity in too much iodine and can cause Hashimoto's thyroiditis) other doctors recommend antioxidant such as vitamin E (400 units) vitamin C (500 to 1000 mgs), Selenium (toxic in high doses), oil of evening primrose, beta carotene 25,000 units, flaxseed oil up to 1 1/2 tablespoons/day, etc. Eat more whole grains, fruits and vegetables. Western herbs such as Blessed Milk Thistle (Caedus benedictus) is used. But major dietary changes are what need to be followed. (Check with your physician before modifying your diet or taking herbs).

Some symptoms may be due to food allergies that stress the system. According to a patient who is an acupuncturist/nutritionist the liver gets overworked with various toxins in the environment which include smog, pesticides and food additives. Certain foods may be more stressful to the body such as sugar, fat, caffeine, and alcohol. The doctor believes in going on a simple diet of non-citrus fruits, vegetables and rice. Eliminating eggs, dairy, red meat, wheat and gluten products for a couple of weeks. Then add back one food at a time and see if you have any symptoms. If symptoms develop, eliminate those foods from your diet. He believes that suspect foods strain the liver and may also be related to muscular pain, headache and fatigue syndromes. To help, acidophillus and the amino acids glutathione, glutamine and cysteine are added to the diet. This diet allows the body to redeem itself. Exercise is important, but diet is the foundation for life. Standing postures, t'ai-chi ch'uan and diet all help to make your healthier and feel better emotionally as well as physically.

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 Grandmaster 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 WEEK FIVE CONT:

LEVEL 5 - with a partner research the various applications of the single palm change. Start first with the ones your teacher has shown you but then improvise and be creative. See what uses you can discover out of the single palm change. You can focus on the movements as throws, trips, strikes, seizing, trapping . . . the list is only restricted by your research, study and imagination.

TAI CHI MEMBERS:

The 'Grasping Sparrow's Tail' is our Single Palm Change. Within the four movements: Peng, Lu, Ji, Ahn are contained the primary energies and applications of Tai Chi Chuan. Master Tchoung believes it to be so important that the new section #1 has six Grasping Sparrow's Tail in it. One for each direction, one to heaven and the other to earth. He's stated that this movement contains all of Tai Chi Chuan. So . . . study it carefully, all parts. Where does the weight engage the hands, how are the hand and feet connected, where is the yin and yang, etc. I use to practice it one hand at a time trying to understand the movement and soften up my arms.

Pushing hands is Grasping Sparrow's Tail so practice your basic push hands and then move into the applications. All the time focusing on the proper techniques and trying to understand and listen for the proper 'energies' they contain. In the process of your push hands practice don't let your technique come in the way the four ounce requirements. NEVER let more than four ounces of your partner's pressure build up on you, and NEVER apply more than four ounces of pressure unless you Fa-jin..

Currently my favorite phrase is:

'DON'T BE A SHELF'

Don't be there for your partner to put stuff on you: physically or energetically.

**New Place Open
House
January 20th
2 - 5 pm**