

NEWSLETTER

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AND THE WINNER . . .

The format of this newsletter was the most popular so this will be it for the next year or more. Thanks for the feed back..

KOOTENAY TAI CHI CENTRE SUMMER CAMPS 20TH ANNIVERSARY!

TAI CHI CAMP:

August 11-17,
\$360 U.S.

PA KUA CAMP:

\$360.00 U.S.
(\$655 for both weeks)

Kootenay Tai Chi Centre
Box 566
Nelson B.C.
Canada V1L 5R3
Phone/Fax (604)352-3714

SEATTLE T'AI CHI FESTIVAL

July 22-27th see the last page

THE FRESH AIR

Bring a sweater and gloves to the classes. When it's sunny we'll be outside to enjoy the sun as we have class. Beginning this month all our Saturday sessions will be meeting by the north entrance to Woodland Park Zoo in the children's play area 58th and Phinney Avenue N. ALL WEATHER!!!! The evening sessions will begin to meet by the Church inside the south entrance of Discovery Park. Since we're outside now there is room for everyone. Though you may not be enrolled in a particular session you can come and do your own practice while other classes are underway. It's always nice practicing by a group instead of on your own. Also you may want to talk other members of your class session to meet other times during the week by the main group. WHAT AN IDEA!

KUAN YIN SANCTUARY

Sundays:

sitting meditation 7-7:30pm

t'ai chi practice 7:30-8:30pm

Kathleen Dolan has converted her basement into a meditation and practice studio and invites club members to enjoy the space for a Sunday meditation and practice on Queen Anne. If you're interested give Kathleen a call: 283-5731.

CHECK IT OUT

Northwest T'ai chi Association
Web Page:

[http://homepage.interramp.com/
cd001772](http://homepage.interramp.com/cd001772)

NEW CLUB SHIRTS!!!!

Club logo(left corner of this page)
sweatshirts available (supply & sizes
limited) \$27.00

New T-shirt soon available:



NELSON SUMMER CAMP MEETING

Friday, JUNE 14th at 7:30

For Seattle members that will be attending the summer camp we will have a pot luck meeting so we can discuss carpools, caravans etc.

NO SATURDAY CLASS ON
JUNE 8TH

TAI CHI AND MODERN LIFESTYLES

June 8 & 9th

CHINESE CULTURAL CENTER
50 East Pender Street
Vancouver, B.C.

Along with opening ceremonies and demonstrations by the Masters there will be presentations by:

SATURDAY:

OPENING CEREMONIES

Grandmaster T.T.Tchoung - *T'ai Chi and Modern Lifestyle*

Martin Lee - *8 Part Talk on Yang T'ai Chi*

Tony Jay - *T'ai Chi and Nei Kung*

Peter Dickson - *T'ai Chi in Teaching Seniors*

Tim Glasheen - *Role of San Shou in T'ai Chi*

Harvey Kurland - *Kinesiologist's Perspective on T'ai Chi*

Rex Eastman - *Play the T'ai Chi*

Dave Harris - *Chin Na applications*

Douglas Lee - *Wu style T'ai Chi*

Tran Wu - *The Martial and Healing Arts of T'ai Chi*

DINNER FOR GRANDMASTER

TCHOUNG TA TCHEN (\$25.00 separate fee)

SUNDAY:

Xu, Gong Wei - *Chan Style T'ai Chi*

Philip Chan - *Modern Role of T'ai Chi*

John Camp - *T'ai Chi Rooting*

Robert Houghton - *Retlationship between T'ai Chi and Hsing Yi*

Dr. Kwok Chu Li - *Health perspective of T'ai Chi*

Victor Fu - *Fu style T'ai Chi*

Andrew Dale - *T'ai Chi, Pa Kua and Chi kung connection*

Lawrence Der - *Health benefits of Chi Kung and T'ai Chi*

Ron Sue - *T'ai Chi weaponry*

CLOSING CEREMONIES

If you're on the net check out the home page for this event:

<http://www.uhuru.net/taichi>

Center Yourself

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Being centered or rooted is one of the benefits of tai chi chuan training. This stability shows you are relaxed and centered. It is especially important for pushing hands. If you are not rooted you are literally a pushover. According to Grandmaster Tchoung Ta-tchen, if you are having problems in rooting when pushing hands, you need to look for flaws in your form. (IWA 3/96). If you correct your form, your pushing hands should improve. When doing the form always: relax, keep the back straight, tuck in the tail bone, sink, and concentrate on the tan t'ien. When working with partners in pushing hands you both will grow if this is done with the right spirit. You are helping each other to advance and literally pushing each other along.

There are various levels of pushing hands too. There are the elite athletes, the competent, beginners, and students that don't listen. Of course if you are pretty good at rooting and you push hands with an elite push hands athlete, you will still find you have problems. There are gradations of excellence and we all need to strive to continue to improve ourselves. We do that by working on the basic exercises, concentrate on the concepts, and getting pushed by partners. There is a point where you know "it", get the benefits and don't find the need to compete with others or yourself. Maybe this is the best place to be.

Those who continue to compete with others, and this may be more of a personality quirk than a conscious decision, they just add stress to themselves and those they work with. As it is said, "For lack of wood a fire goes out, and without a querulous man contention is stilled. Charcoal for embers and wood for a fire, And a contentious man for kindling strife." Proverbs 26:20-21.

Mindful training is important. Grandmaster Tchoung also taught us that we should understand the applications of the movements. If you do not understand the applications, then you do not understand the form. There are strikes,

evasions, throws and joint locks in the form, and well as energetic concepts that are above the mundane techniques. To practice mindfully you have to work on the basic concepts while doing the form. Practice mindfully and you will improve.

Being centered and rooted is related to improved balance. The highest value of learning tai chi chuan is to promote good health and longevity. Done correctly it is an excellent method to reduce stress. Stress causes many health disorders. It helps prevent osteoporosis by strengthening the bones. Research has shown it improves balance and prevents fall related injuries. Falls are a major cause of disability and death in Seniors. For this reason tai chi chuan is a major benefit to health and longevity.

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.

*Balance is nature's
gift to you.*

It is inherent in your body.

It can be kept but not held.

Find it. Nurture it.

Lose it. Find it again

from Practicing and Teaching T'ai-chi by Gene Burnett

ISN'T THE GOAL TO SIMPLIFY?

By ATDale

Where is the line between what we want, how we should progress and the classical, the structured, the map, the tradition?

As I've been working on a video tape of the Pa Kua 64 palm changes, based upon the application of 8 of the pa kua tactics, one thought keeps turning over and over in my mind: WHY WOULD ANYONE PRACTICE A SET THIS LONG AND COMPLEX. Though the form is filled with neat movements, grappling techniques, fa-jin movements, assorted stances, footwork, coiling, strikes and the whole ball of wax, it's very complicated; not just in the changes and forms but keeping everything straight and memorized. It takes about 80-95 minutes to complete the entire set and that's if there are no memory lapses or confusion. My goal in taping it is to get a permanent record so this form isn't lost. (One of my teachers doesn't have the time to teach and is forgetting some forms.) My motivation is to get this down before it's forgotten and lost. However, maybe it should be lost?? (Only kidding).

This is the pa kua form (style/method) taught by Lu, Te-Kwan*. It's thought to date directly back to Tung, Hai-Chuan. Zhang Jie learned this form from his teacher Master Liu, Hsin-Han and his Pa Kua uncle Master Wang, Win-Kuei. Both Liu and Wang were 'inner door' students and learned this form from Masters Liu Bin and Chih, Feng-Chia whom were 'inner door' students of the Grandmaster Cheng, Ting-hua.

This form is sometimes considered the 'style' or Pa Kua of the lineage of Liu, Te-Kuan or Han, Fu-Shun. Cheng, Liu and Han were all 'inner door' students of Tung Hai-chuan. Yin Fu and Cheng Ting-hua eventually taught most classes for Tung Hai-chuan (Yin Fu in the earlier years and Cheng Ting Hua in the later years) so some consider Liu, Te-Kuan and Han, Fu-Shun students of Cheng Ting-Hua. Anyway it's logical that this form may be directly from Tung. Who knows?

In the Cheng, Ting-hua family Pa Kua there are three teaching levels: beginning, intermediate, and advanced. This form is considered an intermediate student level form. This is an application oriented form with emphasis on grabbing, nerve grabs/ strikes, throws, trips, kicks and leg sweeps. Each change can also become a two person application drill. The level of difficulty in this form is high. The 64 movements are divided into 8 sections reflecting the 8 fighting tactics and 16 energies of Pa Kua. The 8 characteristic tactics are:

TUI (push), TOH (uphold), DAI (pull), LING (lead), BAN (deflect), KOU (catch), DIAO (hook), TSUAN (drilling)

Now (getting back on track) the focus of these arts and our study is to understand the principles and learn to flow, understand energy and how to surf the various currents whether gentle or rough. How to improve our lives whether for health, spiritual pursuits or to ensure our self-protection. These are all attained in our basic training and practice. All we need is a basic chi kung, basic structured form to study, a partner to research the ramification of these forms and perhaps some weaponry to provide upper body work. All else is extra baggage (more is not better, but for some more occupies the mind and gives some practitioners a reason to continue to practice.)

So . . . should certain traditions die out, drop or should we cling to them. There is only so much time to practice! (I prefer to work on the basics) The yin/yang, or the 4 directions, or the 8 since they already contain all body movements and potentials instead of trying to encompass every movement and form in the entire universe.

Then on the other hand . . . there is a wisdom and a learning that comes from the various forms. This 64 palm set adds a dimension that the other forms don't. Well, for history's sake once it's on tape I can go back to simply walking the circle since there'll be a permanent record of it.

The struggle is to keep things in perspective and make sure our practice and study is what we want, or will take us where we want to be.

When it comes to forms everyone has TRUTH: "I know the short form", "Well, I do the 'traditional' long form", "I happen to be the third student of grandmaster Who-who and we do the secret form that was taught to Zhang San-Feng by Lao Tsu". Forms and traditions don't matter, the value to our lives, gaining insight into us, nurturing our own uniqueness without become bound by the method we use.

Let's not confuse the container for the contents and why the container is needed temporarily. Have you ever mistaken a road sign for the message it was meant to convey?

"My postures are exactly like my teachers!" In an art that's based upon principles and change this really isn't good unless you are built exactly like your teacher. This doesn't mean the form or postures will be radically different from your teachers but that as you advance and progress the principles of tai chi chuan should be expressed through your own body, mind and spirit. (continued from page 3) One book I was recently reading was describing this as an arrogance in 'lack of self

study'. It's one thing to have a form that's been handed down from generation to generation like a masterpiece but it's the template that is handed down in a living art. It's to set the groundwork for the basics, a point of departure, not a place to stay. Don't mistake the arrow for the direction.

As Grandmaster Tchoung would often say: "Change, change, change. Without change and growth it's no good."

Liu, Te-Kuan was nicknamed DA CHING LIU, (*Big Spear Liu*) since his expertise with the spear was unsurpassed. The legend says he only lost one fight and became a student of the victor, after that he was never defeated again. Pre-revolution Liu moved to Northeastern China and taught Pa Kua to the military in that area. Due to the difficulty of this form he developed a simplified linear version which he taught before teaching this circular long version.

TAI CHI FESTIVAL PARTICIPATING TEACHERS:

Cedar Acosta

Mark Baclawski (*Tai Chi Arts*)

Gene Burnett

Andrew Dale (*Internal Wushu Arts*)

Steve Gray

Ron Hansen (*Dohn-O Zen & Taoist Center*)

Kim Ivy (*Ch'i in Motion*)

Saul Krotki (*Bear Palm T'ai Chi Association*)

Dennis Sharp

Dr. Lincoln Wang

Dr. Wang

Ken Wright

Elf Evans

Ronny Llanos

Jim Kuhn

In the July issue I will have a complete list of instructors, what and where they'll be teaching. If you have the possibility of taking the week or part week or part days off to attend any of these sessions I highly recommend it. Also, Don't feel committed to your own club, go visit and see what other teachers have to offer.

Thoughts as you practice

Notice the waves rolling up upon the shore . . .

they roll up, cover the beach, slowing down as the wave goes further up. Part of it sinks into the sand, part of it rolls back into the ocean. (it doesn't just go in and out). Part of the water sinks into the sand and part of it is drawn back out to the sea. As our postures arrive, our weight and movement rolls into the posture, the energy sinks, the intent settles then pulls us into our next posture. Grasping Sparrow's Tail

Throw a ball high up into the air . . .

it slows down as it reaches it's peak, it slows to a point of being suspended but doesn't really stop, it lingers. Then changes direction and begins slowly, then accelerates as it drops to earth. White stork cools wings

Watch a pendulum swing . . .

it slows down as it reaches the height of it's swing, it suspends there a moment then it begins to return accelerating downward then swings in the opposite direction, again slowing down and suspending in space before returning. Snake Creeps Down

This is energy in movement, no stops no abruptness a lingering, a drifting, a suspension.

Tai Chi movements are continuous, no breaks, no gaps. The movement may (appear to) discontinue but the energy is still there.

The body moves into a posture, the movement slows down, the energy sinks, the mind settles, the intent begins the momentum into our next posture.

Linger (don't hesitate), *drift* (don't stop),

sink (don't stick)

The movements of tai chi and pa kua are natural. As we progress beyond the postures and begin to listen to the inner teaching of the movements we discover the undercurrent of energy in it's many forms. We begin to understand and play with the chan ssu jin in all our forms.

"IF YOU CONTINUE TO THINK LIKE YOU'VE
ALWAYS THOUGHT,
YOU'LL CONTINUE TO GET WHAT YOU'VE
ALWAYS GOT!"