

NEWSLETTER

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<http://www.cnw.com/atdale/internalwushuarts.html>

MORE CHANGES!

In addition to my PO Box changes this month I've moved the web site and my e-mail to a less expensive location:

e-mail: atdale@cnw.com

<http://>

www.cnw.com/~atdale/internalwushuarts.html

Club Rules

- ◆ Relax
- ◆ Practice if you're not receiving instruction
- ◆ Practice softly, gently and mindfully.
- ◆ Don't rush. This applies to your learning as well as your forms.
- ◆ Talk during class should be either instructions or questions. Move to another room if you need to visit.
- ◆ Ask questions.
- ◆ Help one another.
- ◆ No pain, don't force any movement, be conformable.
- ◆ Club fee is due the first week of the month, I budge the month by this! Please pay on time.
- ◆ Evening class are 7-9:00,(9-9:30 practice) the club doors open at 6:30 unless you are scheduled for a private session. Doors will close at 9:35! Coming earlier may interrupt my dinner or resting period!

ADVANCED CHI KUNG

CORRECTION: Will be the first Friday night of each month! This class is restricted to 1 year + members of the internal wushu arts.

HAVE YOU MOVED?

If so be sure I have your new phone # and address. Should class, workshops or lessons be changed or canceled I may need to contact you quickly. Also if you

have an e-mail address please be sure I have it.

SATURDAY SESSIONS

Advanced class 9-9:45 will meet at Woodland Park regardless of weather.

Basics class is be at the Phinney Center regardless of weather. On nice days we may be in the lower parking lot..

THANKS CHRIS

The all Seattle Tai Chi picnic was a success. Among those attending were, Cossette LeCiel, Dr. Lincoln Wang, Andrew Curry and many club members, students and friends. There were demonstrations of Li style Tai Chi, Shaolin sword, Yang Tai Chi broadsword, partner Tai Chi, Short form in addition to many practicing and sharing tuishou experience. If you weren't there we'll expect you next year.

CLUB SUMMER RETREAT

July 25,26,27,&28th

I have found a place just outside Anacortes that has camp sites and is 2 minutes from Anacortes so . . . motels are available. There is also RV hook ups. The beauty of this site is that if you have family members that aren't interested in Tai Chi or Pa Kua they can come and visit Anacortes, La Conner, or jump the ferry to Victoria. Also to my delight there will be several high quality instructors visiting. I would like this to be a good informative practice retreat with equal time to enjoy the beauty of the area. More details in upcoming newsletters.

CLUB STORE

Tai Chi Man T-shirts \$18.40
Sifu's Tai Chi Book (our system) \$37.50
Pa Kua Chi Kung Book \$8.65
Misc. Video Tapes \$37.50
Sun Hsi-kung Pa Kua Book \$20.00
Gene's Beginning Tai Chi Book \$10.00

1996 FALL SCHEDULE

New classes

Beginning Chen Tai Chi: Wed 7-8pm (background in Yang tai chi or Pa kua recommended)

T'ien Shan Chi Kung: Thurs 9-10:30am

Liang- I Chuan: Sat 9-9:45am (a good grasp of tai chi or pa kua is a must)

Basics/Beginning - Saturday 10-noon will still continue as a beginning class for Yang tai chi and Pa Kua

Tuesday Continuing Yang Tai Chi:

will spend this fall working on sections 2&3 of the long form and tui-shou.

Thursday Continuing Pa Kua:

this fall and winter we will focus on the second level of the 24 animal palms, the 8 changes, tui shou and developing our own individual practice..

T'AI-CHI CH'UAN

THE EXPERIENTIAL ART

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I've been lucky to study with several excellent instructors. The most important to me were Tchoung Ta Tchen who taught me in depth and Kuo Lien Ying who introduced me to the art. My first direct experience with T'ai-Chi was in 1970 when I studied with grandmaster Kuo Lien Ying of the Kuang Ping version of Yang style. Kuo was later made a national treasure when he returned to China. The impression I received from Kuo was that the only way to learn T'ai-Chi was to do it. He seemed to believe that reading books and philosophizing was a waste of valuable practice time. The time you spend reading about someone else's experience learning T'ai-Chi was not as beneficial as your own practice. Your first priority should be to train, reading is a supplement to physical training. The physical training allows you to understand the theoretical material that you read. This was echoed by grandmaster Tchoung.

Kuo also wrote two books on T'ai-Chi, but it was clear though he felt that unless you practiced you really did not understand the art. Real benefits are gained from physical practice, the exercise, the doing, not reading. T'AI-CHI is a complete motor skill that degrades over time without practice. After you practice and gain experience, then the classic texts can give you interesting insights which help your practice. Training gives you the base to understand the written theory. The best first books include grandmaster *Tchoung's text, Cheng Man-Ching's 13 Chapters, and Chen Wei-Ming's Tai Chi

Chuan Ta wen (see reading list). *Grandmaster Tchoung was a friend, peer and practice partner of Kuo Lien Ying.

CLASS TIME

Your T'ai-Chi or chi kung class time is sacred time. It is for your benefit. Once you step into class let the mundane world go. The warm-up and breathing exercises are used to get us into a centered and a present time state of mind. This mental state continues with the moving practice and standing meditation. Any distraction or unnecessary conversations inhibit this process.

Class practice time is special. Combining the energies of all the students you can get more of an effect in class than practicing by yourself. In class you can get your questions answered and get corrections. Class is also convenient for practicing two person drills and pushing hands. Make the best use of class time. The goal is to be able to do the form on your own at home. It is recommended to do the T'ai-Chi at least 20 minutes twice a day, everyday, for the benefits.

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.

TEACHINGS OF MASTER UESHIBA FOUNDER OF AIKIDO

(In my opinion, Aikido is the Japanese extension of the Chinese internal arts. Valuing the same principles of non-fighting, centering, energy cultivation, harmony and nurturing self. One translation of Aikido is "The Art of Peace".)

Eight forces sustain creation:

Movement and stillness,

Solidification and fluidity,

Extensions and contraction,

Unification and division.



*If you have not linked yourself to true
emptiness,*

You will never understand the art of peace.



*Contemplate the workings of the world, listen
to the words of the wise and take all that is
good as your own. With this as your base,
open your own door to truth. Study how
water flows in a valley stream, smoothly and
freely between the rocks. Everything - even
mountains, rivers, plants and trees - should be
your teacher.*



*To practice properly the Art of Peace,
you must:*

Calm the spirit and return to the source.

*Pleasant the body and spirit by removing all
malice, selfishness, and desire. Be ever-grateful
for the gifts received from the universe, your
family, Mother Nature, and your fellow
human beings.*

LEVELS

As much as we may try, as much as we may practice we just can't do it all. We have the postures, body structure, basic principles, concentration, applications, flow, softness . . . Trying to do it all correctly NOW will just drive you mad.

SKIN-FLESH-BONE-BLOOD-MIND

These are the levels I make reference to in class and the way I look at learning and progressing in the arts. Here is a basic description:

SKIN:

The outer most layer and shell of the art. This is where you are being taught the postures and movements. You're trying to learn the movements.

FLESH:

Well now you know what the movements should be but still it's vague. At this level you work the postures to feel and get an idea of the movement and postures. This is getting use to the stance and being aware of where your hands should be, where in relation to each other, to the legs and torso.

BONE:

Now that you kind of know where you should be this is the level of checking to see if you're standing correctly. This relates to the Classics: suspend the head top, sink the waist etc. Now that you're there (in the posture) are you there correctly? This is where you begin to seek a comfortableness of the stances and postures so you can begin to work on relaxation and the next level.

BLOOD:

This level works on the transitions instead of the postures. The 'flow' of the movement, back and forth, yin and yang. As the classics state: "In movement the entire body is in motion", or "The body moves and a linked string of pearls." Flowing like water, no dramatic start or stops. This is what many people 'see' tai chi as, just a fluid series of movements. Most people don't realize how difficult it is to get to that level.

MIND:

Now we're beginning to do or be Tai Chi. In our practice we 'listen' as we practice. The mind and body harmonize. The intent leads the energy for the movements to begin. Whether we focus on merely being soft or the applications the mind is listening to and directing the flow and energy - this is our practice.

SPIRIT:

I consider this the next level and this is our own personal nurturing and growing. ATD



Club shirts \$18.40

STILLING THE MIND

As we continue studying the various arts it's very easy to get caught up in the physical practice of the arts. Focusing merely on the forms and techniques of how we move and how we neutralize and how we counter.

Though, as we practice, our mind relaxes and centers we don't get the full benefit if we focus merely on the physical movements. To gain depth each must be given attention:

BODY - MIND - SPIRIT

Beginners need to focus primarily on the BODY level in order to gain a foothold and start the art. However, once the forms are learned then we need to move on.

STILLING THE MIND

As we practice our forms and movements is our mind in the center, in the space of stillness? In tuishou are you listening and surfing or are you trying to steer and manipulate? In the partner forms are you harmonizing and surfing or are you trying to beat your partner to the next movement?

When practicing tuishou are you working on refining your tai chi and awareness or are you focused on beating your partner? Are you focused on out doing your partner? Or are you listening to their movements, energy and techniques as well as your own trying to perfect the underlying principles of Tai Chi Chuan and Pa Kua Chang?

When asked why none of his top students had achieved his level of skill, Master Cheng Man-Ching responded: "No faith. None had the faith to invest in loss. That's the secret!" Watching a group practice tuishou the majority are practicing investing in gain. Now let's face it . . . if you're partner pushes you back or down BIG DEAL! You won't lose your car, you won't be charged, you won't forfeit your life! What you've just learned is that you lost your balance, you were stiff, you were a shelf, you were substantial. GREAT now you know what to correct. If you watch some of the better tuishou practitioners you'll see that they're there to have a good time and are enjoying the 'play' of the practice. The mind is seeking the place of stillness and listening to energy, observing, sharing and learning.

SONAR VS RADAR

Our practice of the partner weapon forms forces a different alertness than when we practice tuishou (especially with live blades). Instead of merely being pushed you can get whacked. Even if the sword is dull it'll hurt if your mind wanders, anticipates or resists. Practicing mindfully we train our minds in alertness, stillness and discipline as we refine our forms, increase our speed and work with various partners. The partner weaponry develops a slightly different 'listening' energy. To me the tuishou, roushou and sections 7&8 develop 'sonar' listening energy while the partner weaponry focuses on 'radar' listening energy. Though neither is completely sonar or radar one forces more attention to one than the other. Listen be alert and surf are the same goals as we practice tuishou. Don't second guess your partner because that breaks your energy from your partners and creates greater openings. Listen and observe their movements and then create the balance of yin or yang to their yang or yin.

Partner weaponry is even more a discipline and training of the mind and spirit I believe since there is a greater chance of injury. This is beyond the mere learning of the forms and choreography. As you practice and gain speed and accuracy how close, how quick, how smooth are your movements. How close to real? In the prearranged forms as you practice does it look real? Dangerous? Is there spirit there? Constantly polish this so your movements are unconscious, just part of the display of yin and yang and you're ready for any speed, any movement or change your partner may throw in.

As your skill refines do you have the control of inches? When performing a cutting to the wrist, do you touch the skin? When escaping your partner movement are you flowing in the direction of the force to neutralize or are you merely pulling or running away? ATD