

Health and Internal Training

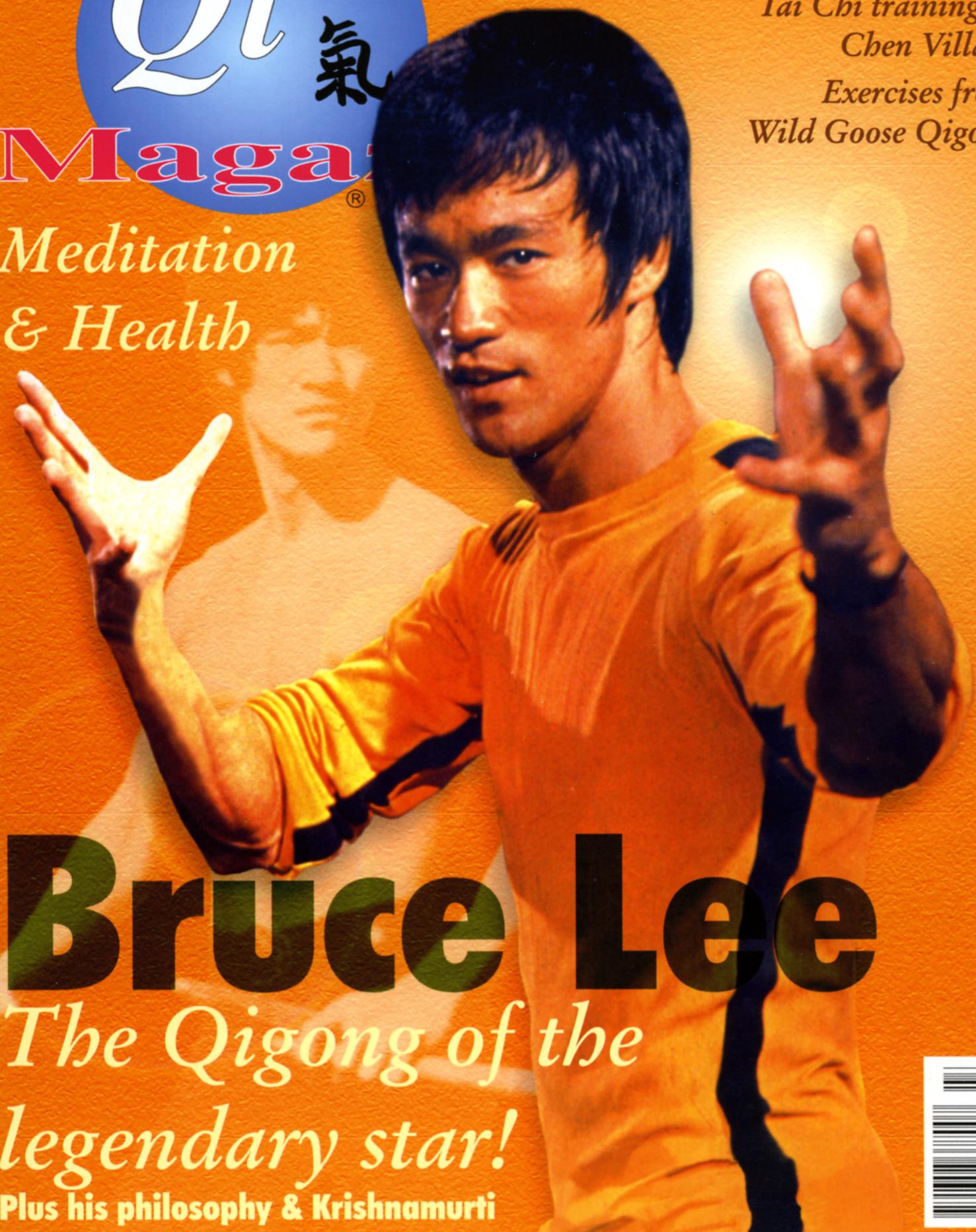
Issue 43 May/June 99 £2.95 (UK).

*Tai Chi training in
Chen Village
Exercises from
Wild Goose Qigong*

Qi 正氣

Magazine®

*Meditation
& Health*



Bruce Lee

*The Qigong of the
legendary star!*

Plus his philosophy & Krishnamurti





Cover: Bruce Lee
photos courtesy of Eastern Heroes

Qi Magazine is published by the Tse Qigong Centre. Its aim is to bring you information not readily available in the West.

Editor: Michael Tse
Deputy Editor: Darryl Moy
Editorial Assistants: John Hayes
Sarah Bloomfield
Simon Bedford
Caroline Garvey
Illustrator: Jamie Maslin
Marketing/Distribution: Jessica Blackwell
Subscriptions: Janet Thomas
USA: Adam Wallace
Sweden: Barbro Olsson

Consultants (Listed in alphabetical order):

Grandmaster Chan Chi Ho
Grandmaster Chen Xiao Wang
Grandmaster Ip Chun
Grandmaster Yang Meijun

Columnists: Dr. Shulan Tang
Glen Gossling
Tse Sihh Kei
Daniel Poon
J. Reynolds Nelson

We encourage all our readers to contribute articles, letters or questions for possible inclusion in future issues of Qi Magazine.

Articles appearing in Qi Magazine do not necessarily reflect the opinion of the editor.

Adverts appearing in the magazine are not necessarily endorsed by it or the editor.

Exercises appearing in Qi Magazine are for reference purposes only. Thus anyone wishing to study should seek qualified tuition.

© Michael Tse 1999.

All rights reserved. No part of this publication may be reproduced, stored or transmitted in any way without the written permission of Michael Tse.

Advertising: Qi Magazine has proved to be an effective way of reaching a wide variety of people. All enquiries welcome.

For UK contact Sheila Waddington 0161 929 4485
For USA contact Jessica Blackwell (425) 823 0199

Subscription: Costs per year:

U.K. £20 inc p&p.
Europe £25 (airmail) inc p&p.
Worldwide £30 (airmail) inc p&p.

Please send payment in Pounds Sterling. Payment can be by Credit Card or Cheque, drawn on UK bank, payable to Qi Magazine:

Qi Magazine
PO Box 116
Manchester,
M20 3YN, UK

Tel:0161 9294485 Fax:0161 929 4489

email: tse@qimagazine.com

http://www.qimagazine.com

(International Tel: +44-161 9294485)

(International Fax: +44-161 9294489)

ISSN 1358-3778

editorIAL

Michael Tse

In about 756 A.D. during the Tang Dynasty, the Emperor introduced a clever child to his elder prince, Li Han, to be a company for studying and playing together. This was a very common practice in that time and many rich people and nobles liked to do that.

Li Mi was the name of the child. After many years the Prince Li Han and Li Mi became very close friends. Because Li Mi was older than Li Han, Li Han treated Li Mi as his elder brother even though he was the prince. He liked to ask Li Mi many things because Li Mi was intelligent and mature for his age.

“You treat me like a friend which is more valuable than any high position.”

Time went by and both grew to become young men. Li Han was getting more interested in politics and his future position as Emperor. Li Mi was becoming more interested in Daoism.

One day the Emperor approached Li Mi and asked him to work for the Government, but Li Mi refused to do so. Still, the Emperor let Li Mi be friends with his prince, which was very unusual. During that time if anyone wanted to be close with the Royal Family, they must have some position in the government. However, Li Mi was still an ordinary citizen.

Eventually Li Han was very busy with his political life and so Li Mi wanted to take this opportunity to go into countryside to enjoy his Daoist life. He said goodbye to his close friend, Prince Li Han, and set out to enjoy his freedom. After a few years Prince Li Han called Li Mi to meet together. They started to talk about the past and even the future. They were riding horses together side by side, which meant that the Prince treated Li Mi as an equal to himself. At night they

rested in the same room, kept on talking like two closest friends.

Suddenly, Prince Li Han said to Li Mi, “I want you to work for me and to be my right hand minister.” This was a very high position. However, Li Mi refused him and said “You treat me like a friend which is more valuable than any high position you can bestow upon me. You know also that I like freedom.” Li Han found he was unable to persuade him, so he then left him alone.

Once as they were riding the horses together Prince Li Han overheard a guard talking to the other guards. He said, “You know the one wearing the yellow cloth is a very high level person. The other one wearing the white cloth a high level Daoist.” Later, he told Li Mi “I think you had better wear purple cloth next time you are with me, so other people will not say too much and wonder who you are. This will also make it more convenient for us to be together.” In Tang Dynasty all the government officials wore purple clothing.

The next time Li Mi went to see Li Han he wore purple official clothing. When Li Han saw him he smiled and said, “That looks better. Now I give you a position as a strategist for helping all the generals in the war.” Of course Li Mi still refused that, but Prince Li Han persuaded him again “Mr. Li, how about just helping me to overcome this situation and bring the country back to peace. Then I will let you go back to the countryside.” At that moment China was in civil war. Although Li Mi was very reluctant to accept the position, eventually he agreed.

After two years Li Han became the next Emperor of Tang Dynasty, China was still in civil war and there were many places fighting each other. Emperor Li Han by this time had two sons. His elder son was named Li Chu. Li Chu was a gentleman and a humble man. He was to be the next Emperor when his father, Li Han, died. The second son's name was Li Tan and he was a very good general and good at strategy. He was also a strong person. Because of this Emperor Li Han liked him very much.

One day the Emperor Li Han asked Li Mi, “I have been thinking. I would like my

second son, Li Tan, to be the chief general and to rule all the generals. Tell me, what do you think of this?" Li Mi did not immediately answer the Emperor, but after awhile he said "I don't think it is a good idea."

The Emperor was very surprised by what Li Mi said as he thought Li Mi would agree with him. So he asked Li Mi why he thought this. Li Mi replied, "With the second prince as chief general, he then will go to fight in the war. When he wins battles then all the other generals will already be accustomed to listening to his orders and respect him. However, it is the elder prince, Li Chu, who will become the next Emperor. When he eventually comes to be Emperor how will they be able to show their respect to him without ignoring the younger brother who is their chief general. In the end, this will cause problems between brothers."

After listening to Li Mi's explanation, Emperor Li Han felt relief that he had asked his friend's advice. Li Mi carried on to say, "My suggestion is to let the elder prince be the chief general, so when he is to be the next Emperor, the generals will not have any problems with him. The second prince still can help the elder prince and the relationship between them will still stay as good as it is now."

Emperor Li Han was very impressed by Li Mi's advice. This conversation between Li Mi and the Emperor was known by the second prince Li Tan. He went to Li Mi and said, "I don't know how to say thank you

for saving my relationship with my brother." Since then Li Tan always respected Li Mi.

After awhile the Emperor said to Li Mi "I think now should be the time to let Li Tan to be the chief general, what do you think?" Li Mi very firmly said "Your Majesty, I said before it is not good to do that." In the end, the Emperor did not mention this again. Because the Emperor respected Li Mi very much, this caused some people to be jealous. One of these was the Emperor's chief eunuch, Li Fuguo, and also one of the Emperor's concubines,

Liang Laide. She was very jealous of Li Mi and wanted to try and eliminate him.

Eventually this became known to Prince Li Tan who then told Li Mi.

Li Mi said to him "Please, don't tell anyone else of this, otherwise, it will cause even more problems." However, Li Tan did not listen to Li Mi. He was an impulsive person and liked to act straight away instead of

stopping to think about things. So he went to his father and said the bad things of those people who were jealous of Li Mi and how they were plotting to get rid of him.

Unfortunately, the Emperor did not believe him, because he was also quite fond of Li Fuguo and Liang Laide. Both knew that the second prince had gone to the Emperor

and so they began to watch him closely. The concubine Liang Laide also started to talk to the Emperor, saying that the second prince was jealous of the elder prince. She also said that he wanted to be the chief general and that he tried to cause problems with other people whom the Emperor liked just so that he could build up his own power. That way he might be able to be the next Emperor. Of course this made the Emperor really angry and in the end he believed what the concubine and the eunuch said. He then executed his second son, Prince Li Tan.

This made the elder prince, Li Chu, very upset, and he wanted to avenge his brother's death. He asked Li Mi for some ideas. Li Mi was also very upset and knew the brothers had had a close relationship. He completely understood how Li Chu was feeling. However, he said, "You can't do that which causes more problems and which will cause them to become angry with you as well. Those people will secretly smile at you behind your back. Remember what happened to your younger brother? It can happen to you as well."

Li Chu replied "What should I do? They even want to hurt you." Li Mi said to him, "Don't worry about me. Your father promised me that when the country is once again peaceful I can leave. I will not fight with anyone for the position. Liang Laide is your father's concubine and like a second mother to you. You must respect her and listen to her at this moment. Do not let her know that you don't like her. When the time has passed, you will be Emperor and afterward you can be yourself."

So Li Chu listened to Li Mi. After a few years the Emperor Li Han passed away and elder prince Li Chu became the next Emperor. The civil war was finished and the country was once more peaceful. Li Mi said to the Emperor, "Your majesty, it is the time I should go." Of course the Emperor did not want Li Mi to go, but this was promised to him from the last Emperor. At the end the Emperor cried to see Li Mi leaving them. Li Mi went back to his Daoist freedom to enjoy nature.

Sometimes we can see ourselves like Li Han and Li Tan just fighting for position and material wealth and forget ourselves. In the process, we miss what we really want. I just want one day to be able to let go like Li Mi and enjoy my life and only practise Qigong and be happy and healthy.



email
email

If you would like to contact Michael Tse. You can do so using the email address below. He welcomes any questions or queries you may have on Qigong, Chinese Martial Arts, Philosophy, and Culture.

mtse@wildgooseqigong.com

Michael Tse



- 1. Editorial**
with Michael Tse.
- 4. PO Box 116**
News, views, short items and questions.
- 7. What is a Spiral – a Supplement**
Previously, the author explained the concepts and principles surrounding the use of the spiral in Chen Taijiquan. He now expands the subject even more.
By Glenn Gosling
- 8. TCM and Cancer Part 3**
Over the past months, Dr Shulan Tang has explained how Cancer is approached by TCM. In the third part of this series, she gives examples of people who have received great benefits from treatment.
By Dr Shulan Tang
- 9. Qigong Meditation – An Ancient Art Comes of Age**
In ancient times Qigong was a method used for tapping into the internal elixir we all possess. Today, however, more and more people are interested with being able to relax and improve their health.
By Huang Yu Cheng
- 10. Meditation**
In today's hectic world people are becoming aware that stress plays a very big role in their lives. With this awareness, people are also looking for a solution, and one of these is meditation.
By Stephen Adamson
- 11. Meditating with Materia Tachyon**
Meditation techniques are many and varied, but now there is an increasing trend in meditation tools. When used in conjunction with meditation, these are said to increase the benefits one gains.
By Nabeed Zaman
- 12. Dayan Qigong 2nd 64**
More movements from this famous Daoist Qigong exercise
- 19. Spread the Word – an Interview with Prof. Li Deyin part 2**
Professor Li Deyin is the Head of Physical Education at the People's University in Beijing. Each year he travels the world spreading his vast knowledge of Taijiquan, Xingyi, Bagua and other martial arts.
Interview by Daniel Poon & Sheila Waddington

- 26. Krishnamurti – The Spiritual Force Behind Bruce Lee**
Bruce Lee spent much of his time researching martial arts. However, he also spent time looking beyond physical skills, and it was the teachings of Krishnamurti that helped shape his thoughts.
By Robert Colet
- 27. Wang Li Ping – Daoist Master part 3**
Wang Li Ping followed his teachers for many years. When the time came for him to go out into the world and teach the public, his name was to spread all through China.
Translated by Michael Tse
- 30. The End of the Search**
“The grass is always greener on the other side.” However, if you were to take time and look at what you have, then more than likely, you would see just how lucky you are.
By Tse Sihm Kei
- 36. Magnetic Therapy – A New Science or An Ancient Wisdom**
Everything in the world is effected by the Earth's magnetic field. Magnetic forces can have a strong effect on your body. For many years people have used this knowledge as a means of therapy.
By Richard Whitehead
- 37. Wing Chun's Tan Sau**
Having looked at Bong Sau and Fuk Sau, we now look at the last of Wing Chun's main three techniques – Tan Sau.
By Darryl Moy
- 39. Training with the Champions of Chen Village**
Chen Village is the birthplace of Taijiquan. In this article, the author gives us a taste of what he experienced when he travelled to China to train with the Champions of Chen Village.
By Adam Wallace
- 40. Warrior Spirit**
A poem by Christopher Pei
- 43. 24 Step Simplified Taijiquan**
After a short absence, we continue our series on this very popular form of Taiji.
- 45. The Greatest Challenge**
Life has many challenges in store. To confront and fight all of them would do us no good especially as much of the time the fight is within ourselves.
By J. Reynolds Nelson

22 Cover Story - The Qigong of Bruce Lee

Twenty-six years after his death, Bruce Lee is still as popular as ever. There are followers of films and his Martial Art – Jeet Kune Do. His personal training pushed him to his physical limits. With all his training and knowledge he missed one thing – balance. What then was Bruce Lee's Qigong?
By Michael Tse



If there is anything you want to discuss, if there is anything you want to share with others, any news or any announcements you would like to make, send them to us:

Readers in the UK can write to: Qi Magazine, PO Box 116, Manchester M20 3YN. UK.

Readers in the USA can write to: Qi Magazine, PO Box 2697, Kirkland, WA 9803. USA.

CANCER

Today many people suffer from cancer. Although it seems as if cancer is becoming more common and stronger, actually humans are becoming weaker. There are many reasons for this. For instance, increased stress, environmental toxins and pollution, poorer diet, foods that are more artificial mean more stress on our bodies' immune systems, making it harder for it to cope.

Here are some ways in which we can try to prevent cancer:-

1. Decrease the stress in our lives. If you are under stress at work or home for prolonged periods, it is good to take a break. For example, do nothing for half an hour for yourself everyday. That includes not reading a book or newspaper, watching television or listening to the radio. This is completely opposite to your situation and gives the body a chance to balance itself.

2. Today our diets include so many foods that taste very delicious but they have little to offer in the way of nutrients. Often even our fresh foods, like vegetable and meats have many chemicals in them which can build up in our bodies. So it is good to avoid these artificial things as much as possible and eat quality foods and organic foods. Once the chemicals are in the body, it takes some time to get rid of them.

3. Although there are many advertisements proclaiming the benefits of taking vitamin and herbal supplements, it is better to not take so many of these things. If we eat well and exercise, then our bodies can usually find the right balance. It is better to use these things, only when we really need them.

4. Taking fresh air is very important. It is good to change the air in the house by opening the windows, even a little bit, even in the winter.

You should also try to go for a walk and enjoy nature. It will help your body's circulation and be good for your lungs.

5. Exercise is vital for health. This can be movement, stretching, anything that can help your flexibility and improve your circulation will help. Exercise is yang and so should be balanced with meditation.

6. Try to always have enough sleep, at least 6-8 hours each night.

Lack of sleep can easily affect your immune system.

All of these things will help you to be healthier and help you to avoid cancer and other illnesses. However, if you are diagnosed with cancer, then don't panic and just take it easy. Keep following the above suggestions, so that you can build up your energy. As long as you have energy, you can still carry on.



National Cancer Conference Manchester 17-20 June

The National Conference of Cancer Self Help Groups celebrates its 15th anniversary at Owens Park Conference Centre, Manchester over the weekend 17th to 20th of June 1999. The Conference aims to bring together Cancer patients, carers, members of Cancer Self Help and Support groups and health care professionals (both orthodox and complimentary therapies) to help improve the lives of those touched by Cancer and by learning from each other.

The delegates come from all over the UK and generate a warmth which must be experienced to be appreciated. Activities include lectures, seminars/workshops, experimental groups and debating groups whilst the social events form an important part of the programme. Workshops will cover issues relating to the running of support groups, conventional treatments, diets, listening skills and a variety of complimentary therapies. A representative from the Tse Qigong Centre will be on hand to lead a workshop on simple Qigong exercises and the benefits of Qigong practise.

Further information about this year's conference can be obtained from Barry Stables
Conference Director
8 Ince Crescent
Formby
Merseyside L37 1XR
Tel 01704 875218

Wild Goose Instructor's Course

The Tse Qigong Centre would like to announce that this year's Wild Goose Qigong Instructors Course will be held on the 10-11 July 1999. Although this course is by invitation only, it may be that you will be nominated by your teacher to take part. To qualify for this course, you must be a current member and have been nominated by your instructor as well as having studied continuously for a period of at least three years with the Tse Qigong Centre. So keep practising and helping others, maybe soon you can become an instructor and help others benefit from Dayan Qigong.

Current Tse Qigong Centre instructors should send any new nominations for the attention of Michael



Tse as soon as possible in order that their applications can be processed. Send to: Tse Qigong Centre at PO Box 116, Manchester, M20 3YN. Tel 0161 929 4485, Fax 0161 929 4489, email mtse@wildgooseqigong.com.

The Dalai Lama visits the UK

His Holiness the Dalai Lama is to visit London in May 1999.

Tickets for his Holiness the Dalai Lama's three day teachings in London in May 1999 have already sold out four months ahead of the event. The London based Tibet House Trust has invited his Holiness the Dalai Lama to give a two and a half day teaching called *Transforming the Mind* at Wembley Conference Centre, as well as a public talk called *Ethics for the New Millennium* at the Royal Albert Hall in London.

The Eight Verses on Trans-

forming the Mind is perhaps the most important text from the genre of Tibetan spiritual writings. It was written in the 11th century. This short work has exerted a powerful influence on the ways of thinking of the Tibetan people.

His Holiness the Dalai Lama will arrive in London from Brussels on the 7th of May. During his visit his latest book, *Ancient Wisdom, Modern World Ethics* for a New Millennium will be launched.

At the invitation of the Archbishop of Canterbury, his Holiness will deliver the 10th Lambeth Interfaith Lecture at the Lambeth Palace in London on the 11th of May.

He will also consecrate a new eight foot tall statue of Buddha at the Jamyang Buddhist Centre in South London and open the Tibetan Peace Garden adjacent to the Imperial War Museum.

Centre USA

For those of you interested in contacting the Tse Qigong in the USA the address is:

Tse Qigong Centre
PO Box 2697
Kirkland, WA 98083
USA.
Tel + 425 823 0199
Email: mtse@wildgooseqigong.com

Energy Healing Transmitted via the World Wide Web

A web site devoted to healing is now open for all to visit. The web site has been designed to promote the use, practise and concept of Energy Healing to a wider audience. In order to make visits more user friendly, the site been divided into two areas, one for individuals seeking healing and the other as a forum for healers around the world to communicate with each other. Visit the site at: <http://www.energyhealers.com>

Bad Feng Shui advice causes Death

It was recently broadcast on the American programme, *The Jay Leno Show*, that a Feng Shui Master in China was executed for giving bad advice to one too many clients.

YMAA UK

Dr Yang Jwing Ming will be once again visiting the UK. This time he will be teaching the Taiji Classics together with their applications. The courses are scheduled for September.

For more information contact YMAA UK on 01492 549037.

Finding the Way Back Home

Dear Michael,

This is not an easy letter for me to write in more ways than one, but having read your editorial about respect for our teachers, and the Wu Deh code on page 46 in the latest Qi Magazine, I felt I had to.

Last year my hospital consultant persuaded me to try a new course of treatment for my Chronic Fatigue Syndrome (M.E.) I didn't have much hope that it would work, and in order to prove the point I did a very stupid thing. I am ashamed to say that I stopped doing my Qigong exercises. I did this because I knew that it was Qigong that was keeping me going and didn't want this new treatment to get any of the credit. Of course, you can guess what happened – I had a relapse. As a result, I have had to take early retirement from work. To be honest, that may have happened anyway, as I have only been well enough to work part-time for the last couple of years, even with my daily Qigong, and my employers were looking to cut down on staff. I am still much better than when

I first came to see you, but I now have a big hill to climb to get back to where my health was.

I have now stopped the treatment and have started practising my exercises again. However, each day as I do them and I feel the Qi starting to flow again, I feel so guilty to have treated the wonderful gift you have taught me so badly and been disloyal. Ever since I first came to you I have had the utmost respect for you both as a person, a teacher and for your skill. And even when I was not actually doing the exercises myself, I would encourage others to try Qigong as I still strongly believed in it. I have, I believe, always spoken well of you, but having given me so much, and I wanted to confess my foolishness.

Yours sincerely,
DR, London

Dear D,

I am always happy to see my students come back to me if they have been away for awhile. Sometimes we do things which seem right at the time but in looking back, we realise it may have been better to have done something different. The best is to not look back

but look forward and keep trying to do better everyday. Keep practising and I know you will start feeling better soon.
Yours sincerely,
M.T.

Feeling Great

Dear Michael,

I have been studying qigong for about 9 months using your book. I do all of the routines daily and never miss a day. I am a breast cancer patient and now appear to be in total remission and am feeling wonderful. I want to go further in my studies and become an instructor so that I may help others.
sincerely B.D, Maine

Dear B,

I am very glad to hear that you are recovering well.

Qigong can help many different problems. The main thing is regular practise, then you will get the most benefit.

Thank you for your email, I hope it will inspire all our readers!.

M.T.

New Music from New World

This Summer New World Music have will be launching a series of music for the Mind, Body & Soul. The series includes titles such as Tai Chi, Feng Shui, Yoga, Reiki and Shiatsu with future releases planned.

The sleeve notes produced for these recordings include background information on each subject by the



professional practitioner or teacher, suggested reading and details of contact for related organisations. The recording itself serves not only as an accompaniment to the practice but also as music for pure relaxation (RRP CD £12/MC £7.95 + £1.95 p+p).

Contact New World Music, The Barn, Becks Green, St Andrews, Beccles, Suffolk, NR34 8NB. Tel 01986 781 645.
Email newworldmusic@dial.pipex.com.

Lam Kam Chuen Readers Offer

To celebrate the launch of Master Lam Kam Cheun's new book, *The Way of Healing*, Gaia Books are offering signed copies exclusively to readers of Qi Magazine. The first ten readers to write in and order the book will receive a signed copy plus £2 off the cover price. Master Lam was recently featured in Issue 40 of Qi Magazine and has been a popular writer on both Qigong and other internal arts.

Readers should contact:

Gaia Books Ltd,
20 High Street,
Stroud,
Gloucester GL54 1AZ
Tel 01453 752985

This is a limited offer, so don't miss it.



The spiral is one of the unique attributes of Chen Taijiquan. It is perhaps the key innovation that Chen Wangting made when he developed the Chen family Taijiquan.

- a supplement

What is a Spiral ?

Chen Wangting's other innovations include: the incorporation of Daoyin (a Taoist method of circulating Qi through body movements) and Tuna (a deep breathing exercise from the Taoist traditions), the development of push hands and the use of yin yang strategy. However, it is the spiral that co-ordinates everything else to become the unifying principle of Chen Taijiquan. It is the symbol of Chen Wangting's genius.

Chen Wangting was the ninth generation ancestor of the Chen family and he was a soldier at the end of the Ming Dynasty. In 'The Annals of Wen County' Chen Wangting is mentioned as the chief of the civil troops in 1661. After the downfall of the Ming Dynasty Chen Wangting is believed to have retired from public life and studied Taoism. This is shown in part of a poem he wrote near the end of his life:

"Recalling past years, how bravely I fought to wipe out enemy troops, and what risks I went through! All the favours bestowed on me

are now in vain! Now old and feeble, I am accompanied only by the book of Huang Ting. Life consists in creating actions of boxing when feeling depressed, doing field work when the season comes, and spending the leisure time teaching disciples and children so that they can be worthy members of society."

The great achievement of Chen Wangting was to make his Taijiquan a complete system with a unified logic. The

system incorporated the best martial practices of his day, traditional Chinese medical theory, as well as Taoist theories and principles.

The spiral movements of Chen Taijiquan are graceful to watch. They not only symbolise, but literally embody the movement of yin to yang and yang back to yin. The way that the spirals connect with each other combines elegantly with jingluo theory (the theory of the meridians) to increase the transportation of Qi around the body with particular emphasis on the ren, du, dai and chong channels.

Although the spiral movements occur throughout the Chen system the way that they use the various channels to transport

Qi is most clearly seen in the Chan Si Gong or Silk Reeling exercises. The effect of transporting Qi in this way is to build up the body and enable the explosive

other the two kidneys are alternately tightened and loosened encouraging the Qi to flow. The Qi is collected in the lower Dantien area and then pressed throughout the body by rotating the Dantien and twisting the waist. When the waist is twisted correctly the spine becomes an internal spiral. The twisting motion of the spine is extended outwards along the limbs pushing Qi to the extremities of the fingers and toes and then allowing it to return to the Dantien.

Using the spine in this way relates to the Daoyin practices which traditionally used back bending exercises to squeeze the Qi about the body. The adaptation of Tuna - deep breathing exercises from Taoist and medical traditions - was also important. They utilise abdominal breathing for relaxation, health preservation and increased circulation of Qi. For Chen Wangting the Tuna breathing meant on the one hand that the Taijiquan practitioner's body would be helped to relax

and on the other that an increased volume of Qi would be available in the Dantien for circulation to other parts of the body.

The innovation of combining these techniques with martial arts allowed Taijiquan to develop into a complete system of exercises,

which are both a powerful martial art and have the effect of preserving health. In Chen Taijiquan inner and outer movements are fully co-ordinated, or as Chen Wangting put it "practising a breath inwardly, and the muscles, bone and skin outwardly". Using the spiral, movements, breathing and consciousness are subtly combined together ■

by Glenn Gossling

Glenn can be contacted on glenn@qimagazine.com



"When the waist is twisted correctly the spine becomes an internal spiral."

delivery of force. With this innovation Chen Wangting not only used traditional Chinese medical theory but advanced it in the development of his Taijiquan.

The spiral movements of Chen Taijiquan alternately open and close, expand and contract. They switch from full to empty, soft to hard and slow to fast. These combinations of movements greatly facilitate the transportation of Qi around the body. By constantly twisting one way and then the



In the previous two issues, I have explained the basic theory of TCM relating to the treatment of cancer. This included the differentiation between different types of breast cancer and two of the most commonly used Chinese herbal patents in the treatment of cancer.

In this article, I would like to present two case studies to my readers:

CANCER & TCM part 3

Case 1: “cancer is curable”

This is about a gentleman who is 50 years old. He first visited me in February 1994. At the time he had bad stomach cancer (diagnosed 2 years previously) and he had an operation 1 year ago. One month after surgery, it was found that the cancer had transferred to his liver. Examination by scan confirmed that there were over twenty tumours, the larger ones measuring up to 30mm. The gentleman was very wary and depressed, had back pain in the liver area, was very tired, did not sleep well, had no appetite, had constipation and severe night sweats. He had very red lips and a red tongue with no coating on it; his pulse was weak and rapid. Doctors only gave him six months to live.

I prescribed two weeks of Chinese herbal medicine, mainly to detoxify the liver heat (Ban Bian Lian, Ban Zhi Lian etc), to soothe the liver Qi (Chuan Lian Zi, Fu Shou Gan etc), to nourish the liver Yin (Tian Hua Feng, Sheng Di Huang etc), to strengthen the immune system (Ling Zi, Ren Shen etc).

After two weeks he felt less depressed and was sleeping better. He had started chemotherapy treatment and was feeling sick and had a poor appetite. On the same prescription, I added Shang Zha and Bai Zhu to improve digestion.

When he came to see me three weeks later, he said he was generally feeling well, the sickness had gone, he was not sweating at night, had more energy and there was no feeling of discomfort in the liver and stomach area.

After taking the above Chinese herbs for three months, a further scan showed that the tumour was shrinking. He continued the treatment for another three months and remained feeling generally well, with a healthy and bright complexion. Five years later, he is now living a normal, happy life and enjoys walking a few miles every day.

Apart from taking Chinese medicine, cancer patients should avoid taking anything too greasy which can easily cause dampness, such as cheese, chocolate and lamb. They should drink fresh green Chinese tea (Sang

Cha), instead of normal brown tea and coffee.

Sang Cha is a famous green tea, the main ingredient being Sang Ye – the mulberry leaf. The book by Dr Shizen Li (Ben Cao Gan Mu), states that “Mulberry leaf can be drunk long term. It cleanses the body, is good for health and anti-ageing; it is called *magic leaf*”.

Case 2: “Chinese herbal medicine can prolong cancer patient’s life and relieve the distress”

A lady, 56 years old, suffered from left breast cancer for five years. She first visited my clinic in July 1994. At the time, her left breast and arm were very swollen and purple in colour. There were three large tumours in her left breast. She was in a lot of pain, could not sleep, was extremely tired and unable to walk unaided. She had no appetite, constipation and a dark complexion. Doctors told her family she had less than five months to live.

I prescribed the following herbal powder:

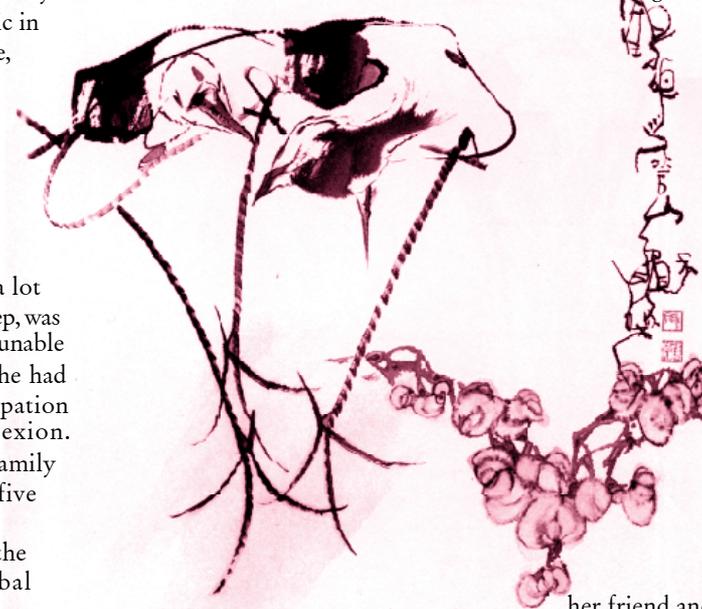
Ling Zhi, Ren Shen, Dong Chong Xia Cao, Li Zi He, Bai Shao Yao, Dan Shen, Han Lian Cao, Wang Bu Liu Xiang, Yi Yi Ren, Fu Shen, Lei Fu Zi, Chuan Lian Zi.

After two weeks of taking the above herbal powder her left breast and arm were a lot less painful, the lumps were becoming softer and she was able to sleep better. After continuing the treatment for two months, she had a lot more energy, her complexion



looked healthier and she was able to go out for walks and breathe fresh air.

Due to the travelling distance involved, her son came to get the Chinese herbal medicine on a regular basis. He said “Mum likes to take it because when she takes it she feels confident. One day, she had a dream that the cancer fell off her body after taking Chinese herbs”. Three years later, her friend came to tell me that one day she invited her friend for tea. When she was sitting with



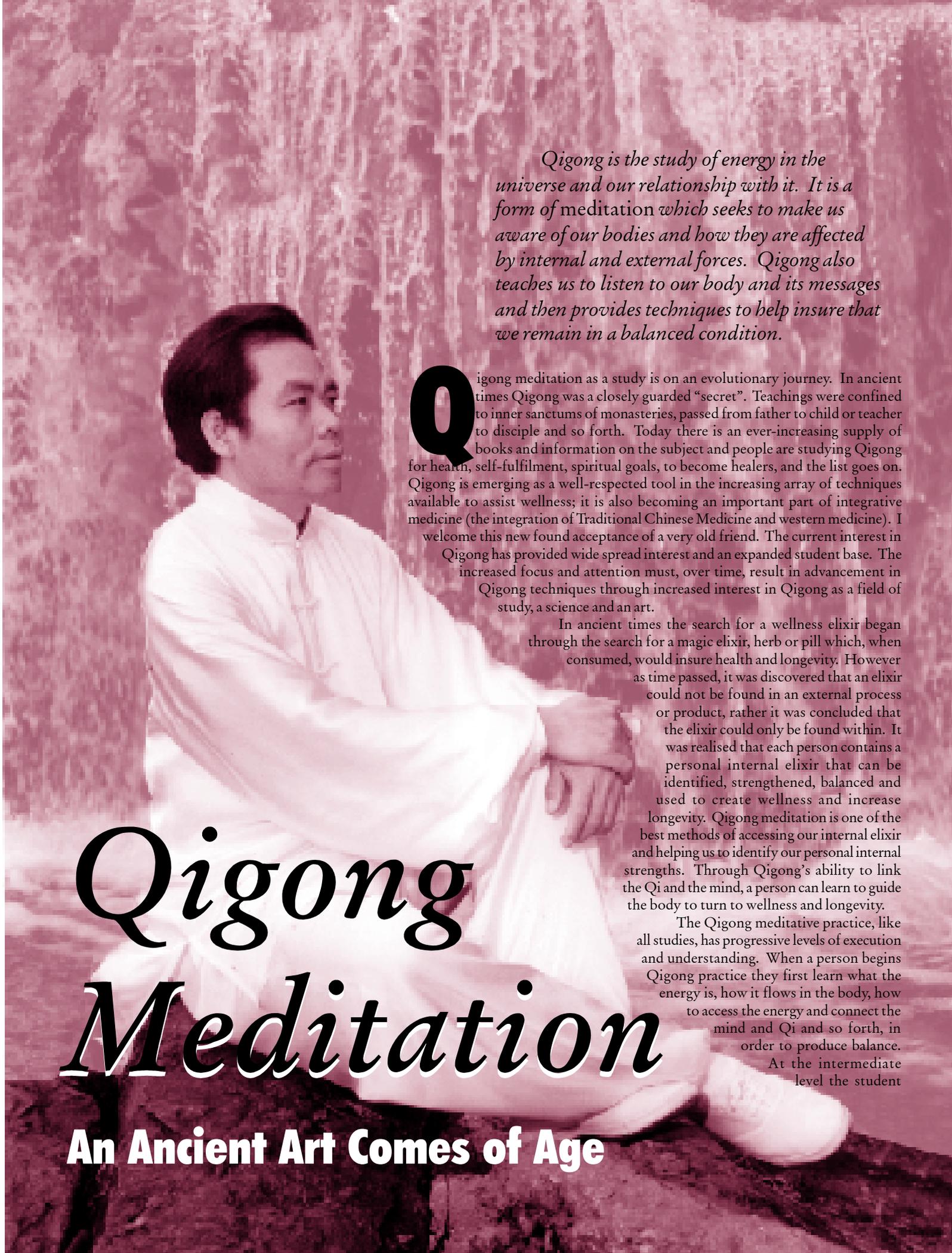
her friend and drinking tea, she died peacefully with a smile on her face and without any pain.

This case study shows that Chinese herbal medicine helped this patient in her fight against cancer, relieved her distress and prolonged her life ■

by Dr. Shulan Tang

For further information please contact Dr Shulan Tang at Shulan Clinic, 5- Sandy Lane, Chorlton, Manchester, M21 8TN. Tel: 0161 881 8576.

Traditional Chinese Medicine



Qigong is the study of energy in the universe and our relationship with it. It is a form of meditation which seeks to make us aware of our bodies and how they are affected by internal and external forces. Qigong also teaches us to listen to our body and its messages and then provides techniques to help insure that we remain in a balanced condition.

Qigong meditation as a study is on an evolutionary journey. In ancient times Qigong was a closely guarded “secret”. Teachings were confined to inner sanctums of monasteries, passed from father to child or teacher to disciple and so forth. Today there is an ever-increasing supply of books and information on the subject and people are studying Qigong for health, self-fulfilment, spiritual goals, to become healers, and the list goes on. Qigong is emerging as a well-respected tool in the increasing array of techniques available to assist wellness; it is also becoming an important part of integrative medicine (the integration of Traditional Chinese Medicine and western medicine). I welcome this new found acceptance of a very old friend. The current interest in Qigong has provided wide spread interest and an expanded student base. The increased focus and attention must, over time, result in advancement in Qigong techniques through increased interest in Qigong as a field of study, a science and an art.

In ancient times the search for a wellness elixir began through the search for a magic elixir, herb or pill which, when consumed, would insure health and longevity. However as time passed, it was discovered that an elixir could not be found in an external process or product, rather it was concluded that the elixir could only be found within. It was realised that each person contains a personal internal elixir that can be identified, strengthened, balanced and used to create wellness and increase longevity. Qigong meditation is one of the best methods of accessing our internal elixir and helping us to identify our personal internal strengths. Through Qigong’s ability to link the Qi and the mind, a person can learn to guide the body to turn to wellness and longevity.

The Qigong meditative practice, like all studies, has progressive levels of execution and understanding. When a person begins Qigong practice they first learn what the energy is, how it flows in the body, how to access the energy and connect the mind and Qi and so forth, in order to produce balance.

At the intermediate level the student

Qigong Meditation

An Ancient Art Comes of Age



expands this knowledge and continues to learn to lead and focus the energy throughout the body. At advanced levels students' attention often turns to higher level physical and spiritual goals. I believe that all students should begin **at the beginning**, progress slowly and proceed step by step through advancement in Qigong study at a pace appropriate for them. A teacher is needed and should be the critical guide on this journey.

Generally Qigong exercises move from the general to the specific, that is in the initial practice larger areas and more general approaches to the energy are learned. As experience is gained through practice the student then is able to focus on more specific energy(ies), areas, circulations and goals.

The broad phases of Qigong study are often defined in terms of the three treasures.

The three treasures simply defined are Jing/essence, also related to sexual energy; Qi/vitality; and Shen/spirit. Each of these exists in the prenatal (that with which a person was born) state and the acquired (that which is obtained after birth) state. The process of nurturing and moving between the three treasures on their two states leads to the ultimate goal of meditation – the obtainment of the void, their return to nothingness:

Jing (essence)

becomes Qi

Qi (vitality) becomes Shen

Shen (spirit) becomes nothingness (the void)

A person affects their prenatal and acquired Jing, Qi and Shen positively based in the choices they make in living their life. It is important therefore that we choose how we live wisely so as not to damage any of the three treasures.

Qigong *at all levels* directs attention to the nurturing of the three treasures. In addition through the progressive study of Qigong, a student works to move through the three transitions noted above. One stage should be successively achieved prior to moving to the next. Therefore students at the beginning levels first work on issues related to nurturing and balancing of Jing and Qi in terms of their prenatal and acquired states. Then as experience is gained as students move on to the more advanced levels of dealing with Qi and Shen and finally moving from Shen to nothingness. Further in moving through the process outlined above a person needs to take each step at a time (e.g. Jing becomes Qi) and insure that they are well and balanced at each stage prior to moving to the next.

Students generally begin Qigong study working with a meditative practice that allows them to work on issues related to Jing and Qi. It is primarily the beginning practice that will be discussed for the remainder of this article. Qigong practice can be considered to be a meditation on several levels. First as practices in *Xuan Ming Dao* Qigong. Qigong as a whole is a meditation. In addition within the Qigong practice there are active (Yang) and passive (Yin) aspects. The Yin aspect can be thought of as a specific meditation segment within the total practice. On a larger scale, as Qigong becomes part of a person's life and accessible and usable in daily situations, the Qigong meditation becomes an ongoing method of establishing and maintaining balance throughout the day – or more appropriately Qigong becomes an approach to living. At this level life itself can be thought of as a meditation because the individual has come into harmony and balance with the universe and is therefore one with everything around them, adjusting and adapting naturally as needed.

In *Xuan Ming Dao* Qigong study, prior to beginning the Qigong practice, students strive to attain a level of relaxation, quiet and naturalness. This approach assists students in preparing for the practice by beginning to physically and mentally prepare themselves for the meditative practice session.

Relaxation means not being in a stressed or nervous condition. Many factors can prevent relaxation; for example, weakness or fatigue can prevent one from relaxing (since the mind has more difficulty controlling the body when one is fatigued). Three things are necessary to relax completely:

- 1) *the mind and emotions must relax;*
- 2) *the joints of the whole body, especially the waist, the neck, and the shoulders, must relax;*
- 3) *the internal organs must relax.*

Quiet can be thought of as a state which is peaceful, free from disturbance of noise, emotions, the mind's chatter and so forth. Three types of quiet can be considered: a quiet environment; and physical quiet of the body; and a quiet of the mind. Many practitioners pay attention to the environmental and mental quiet, ignoring the lack of physical quiet in the body. A serious practitioner must pay attention to all three kinds of quiet.

Naturalness is to be in our essential form, unaltered, not artificial, in harmony with nature and the environment. Four aspects of naturalness can be considered:

- 1) *the surroundings must be natural;*
- 2) *the posture must be natural;*
- 3) *the breathing must be natural;*
- 4) *the thoughts (one's mind and mood) must be natural.*

During the practice of Qigong, everything has to be natural. Human beings are an inseparable part of the universe, not distinct entities existing apart from nature. In practising Qigong, a person strives to become aware of and sensitive to this connection to the universe, to understand the relationship. The ultimate goal of Qigong practice is for the body, mind, spirit and universe to become one.

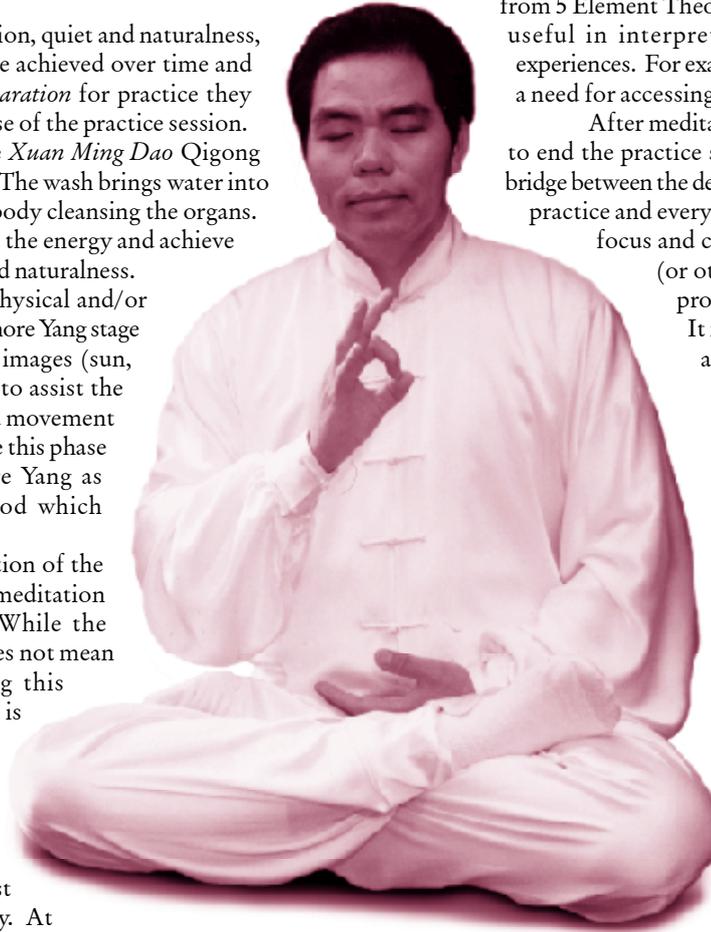
Developing this connection cannot be forced. It can only be achieved with patience, time and practice.

These preparations – relaxation, quiet and naturalness, assist the practice, however they are achieved over time and while they are considered as a *preparation* for practice they continue to deepen during the course of the practice session.

After preparing the self, the *Xuan Ming Dao* Qigong practice begins with a mental wash. The wash brings water into the body and moves it through the body cleansing the organs. The wash helps to begin to organise the energy and achieve a deeper state of relaxation, quiet and naturalness.

After the wash a series of physical and/or mental exercises are completed (the more Yang stage of the exercise). Common mental images (sun, water, and so forth) are often used to assist the student in grasping the energies and movement patterns of the exercises. As a whole this phase of the practice is considered more Yang as compared to the meditative period which follows.

After the active (Yang) portion of the practice, the more passive or Yin meditation section of the practice begins. While the meditation is relatively still, this does not mean that nothing is happening during this process. In fact the still meditation is the time when the energy tonifies and adjusts the body. It is noted that at the beginning and intermediate levels the meditation focus is concentrated on the energy in the Dantien energy centre, located just below the navel area inside the body. At advanced levels the meditative focus can involve



individual student and their energy, but the above examples from 5 Element Theory are one approach that may be useful in interpreting meditation visualisation experiences. For example seeing water might indicate a need for accessing of Kidney energy.

After meditation is completed a close is done to end the practice session. The close serves as the bridge between the deep quiet of the Qigong meditative practice and everyday activities. In meditation the focus and concentration are in the Dantien (or other energy centre). During this process the body becomes very still. It is important therefore that when a person ends meditation they take the necessary time to re-acclimate themselves to the environment and allow their body and senses to “reawaken” prior to returning to activity.

When learning Qigong exercises (i.e. meditation exercises) students should also learn theoretical and practical information designed to acquaint the student with important principles and ideas related to Qigong study. Understanding the process as well as executing it makes Qigong a richer study for students.

Qigong is an experience that must, to a large extent, be experienced individually. While a teacher is a useful and necessary guide, each student will find that Qigong is a personal path that requires patience, practice and discipline. It is similar to walking in the woods. The first time a person passes there is barely a disturbance in grass, but as each day passes and the person continues to move through the same area the path becomes more distinct, the road clearer and easier to travel. Students should not become

frustrated if Qigong results are not immediate or quickly apparent; trust in the method and the path will lead to positive results as the Qigong road widens and becomes a tool for wellness and a positive aspect of everyday life ■

By Huang Yu-Cheng, L.Ac

Adapted to English by Laurie Manning and Robert Poile & photography by Russ Berkeman

About the Author: Huang Yu-Cheng, L.Ac. has a background that combines aspects of both traditional Chinese healing and Chinese Martial Arts. He is a 31st generation disciple from the Shaolin Temple in China, Qigong Advisor at the South China University, NCCA certified in the US, as an author and lecturer in his field and Master of the Jing Ying Tai Qi Kung Fu Association in Stickie, IL. He is the author of Change The Picture, A Xuan Ming Dao Qigong Workbook (Level I & II), Think the Good Thing, A Xuan Ming Dao Qigong Workbook (Level III & IV), and other works and articles on Qigong and TCM.

He can be contacted at POB 166851, Chicago, IL 60616-6851 or email at chinaqi888@aol.com

“When a person ends meditation they must take the necessary time to re-acclimate themselves & allow themselves to reawaken”

additional energy centres and imagery. A variety of experiences can occur during meditation. Specific focuses, experiences and goals of the meditation depend on the level of the individual student. For example at early levels of study students often see various images in the meditation. A simple interpretation of images might be made by considering them in terms of 5 Element Theory:

Wood – Liver, Gallbladder, Deer, Green, Anger
Fire – Heart, Small Intestine, Bird, Red, Joy
Earth – Spleen, Stomach, Monkey, Yellow, Worry
Metal – Lung, Large Intestine, Tiger, White, Sadness
Water – Kidney, Urinary Bladder, Bear, Black (Blue/Purple), Fear.

Naturally in order to make specific interpretations of visualisation experiences in meditation it is best to interpret the

Meditation

Recently some footage of the Maharishi and the Beatles appeared again on our television screens. There was the familiar image of the guru with a huge black and white garland around his neck, while his famous disciples conveyed the full colour of psychedelia despite the monochrome medium. It was 1967 and meditation had just hit the headlines.

At the time, this "Indian" practice seemed terribly new and exciting: the breakthrough into a new consciousness, the vital element in the equation that ended "Peace and Love". Yet in much of that era that seems now as distant as black and white TV itself, this particular feature has not just survived but taken root and flourished. Meditation is no longer seen as exotic, alien, challenging; what was once way out has now been accepted by many as a way in. Hundreds of thousands of people in this country, and millions world wide, now practise a technique as a regular, normal, unfussy, but deeply important part of their lives.

Meditation is often understood from the outside as a form of relaxation. According to this it enables you to escape from stress for a while, put yourself at ease, and increase your attention span. Doctors sometimes recommend it for people who suffer from depression or neurosis. This view has it that meditation is for those who have difficulty finding rest or who want to come to terms with an experience that has left them unhappy.

Is this really what meditation is for? Well, yes and no. Meditation is not a specific cure for anything. But who of us has no difficulty finding rest, real rest, and who of us knows no unhappiness, is truly happy? Lack of rest and a feeling that ultimate happiness evades us are the human condition. Meditation addresses the root causes of these problems. We may start because of some difficulty or unsatisfactory situation, but meditation will take us beyond these to what lies beneath them: our ideas about ourselves and our attachments.

The real search that people have is a search for themselves. We can express this in life's big questions: What is the meaning of it all? Who am I? What is the purpose of my life? These are the enduring questions that have been asked in every society from as far back as there are records. They underlie religion, philosophy and art. They may not occupy our conscious minds very much, but they motivate much of our activity. We look in our work for satisfaction, for a sense of fulfilment, for a realisation of our potential. Of course, we look also for the means to meet our material needs and our pleasures. But a job that is only done for the money and provides no other fulfilment soon becomes tedious, then is resented, and before long will be the object of hate.

Most of the time the driving force behind our actions is the search for happiness. We seek this in our relationships with other people, and in our physical and intellectual pursuits. Again we may not generally think of what we do in such terms, but if we feel unhappy our actions will be selected on the basis of making us happy, or, if this is not possible, we will dream of being in a different situation. What we require to make us happy is not absolute, but varies according to circumstance. A prisoner wishes to be free. A hungry person wants some food. We progress through life experiencing wants, satisfying them and then immediately generating new ones. We need to get around, we want a car, we get one, then we want a bigger, faster one. We take for granted

our things and our relationships until we lose one of them, then we miss it and we grieve.

If our happinesses are so transient, they cannot really fulfil us. If we do not find lasting satisfaction, we must be fundamentally incomplete. The searching itself tires us, the dissatisfaction pains us, and the constant looking leaves us wanting rest. However old we get we remain the children that we once were who delight in a new toy, but soon get bored with it and move on to the next one. However, recognising this truism in itself does not free us from the tyranny of the desire. Nor does it explain why it is that cultures



without even a fraction of our material wealth have identified the same dissatisfactions and phrased the same questions.

The problem with looking for happiness in all these is that we are looking in the wrong place. We are looking outwards, in the physical world. But the physical world is always changing. All of it is constantly on the move; even the continents, we now know, are never still, while much of the world whizzes by at a speed we can scarcely even see.

“All forms of meditation are an uncovering of a deeper, stiller part of our minds.”

Occasionally, though, we will have the chance to look somewhere else - within. This is not a psychoanalytical delve into the personality, for that personality is itself a product of this shifting, changing, baffling exterior world. Nor is the looking a search as normally understood; it is more in the nature of an inner turn. To search you need to know what you are looking for. If you search for a pen you have an image of the pen in your mind, but to turn inwards you drop ideas and images. And what you find when you turn inwards is the opposite of the external world. Instead of movement there is rest. Instead of change there is permanence. Instead of wanting there is contentment. Instead of diversity, there is unity.

All of us know of the reality of this inner turn because we have all had some experience at some time of our lives of a deep calm, a sense of joy, perhaps a feeling that we are at one with our surroundings. We know also that such a feeling cannot be repeated in the external world to order. If we were engulfed in peace one evening watching a sunset over a lake, returning to the same lake the next evening would not produce the same inner peacefulness. Often, in fact, such experiences creep up on us unawares, catching us while we are busy with something quite different.

Such experiences are reminders of our true nature. What gets in the way of awareness of this is the mind itself. That part of the mind where we experience our thoughts and feeling is an interface with the external world and has the same moving, changing qualities as the external world. The chattering, the images and the wanting all belong to the discursive mind. So too does the unhappiness.

Meditation is always the same, whatever the pedigree of the particular practice, whether Zen, Tibetan, Advaita, Yogic, Sufic. The different techniques have arisen in response to the situations of particular societies, but the essence of meditation is not different. Meditation has been likened to a mountain: there is only one top, although there are different routes up. Likewise the routes are not the mountain, but a proven route is strongly recommended if you are to reach the top.

In an ideal world no one would need a meditation technique. However, the pull of the outer world is extremely strong, and our minds are constantly active. If we decided that a mountain really was the place to live, sitting all day on our own on a prayer mat, away from our normal cares, we would soon find that our minds created other distractions for us. These would quite possibly be even stronger than our normal ones. Meditation techniques are therefore designed to engage this active part of the mind and gradually lead it to stillness. The chattering, demands, desires, and feelings subside, and as they die down, the stillness and calm, the "peace of mind", is revealed as having always been there, but having been masked. The process is a gradual one because one cannot stop the chattering mind by an effort of will. This would only create further mental activity and a stressful conflict. The process also requires regular practice. However, this is not to say that only those who have been meditating for a long time can be conscious of the inner self. On the contrary, this awareness is there immediately. One does not need a completely clear sky to see the sun; if the clouds have been thick even a momentary break in them can be a brilliant revelation.

The technique that is taught by the School of Meditation is based on a mantra, a simple sound that you repeat to yourself. It involves no physical exercises, only sitting in a chair in a relaxed position, with the back straight. This form of meditation is designed to fit in with a normal Western existence. As one gains consciousness of one's deeper mind, a balance is brought to your whole existence. You go about your affairs much as before, but with a growing knowledge that however turbulent events are, you act from a point of calm, and however great the stresses, you respond from the awareness that there is a unity to all beings. As one practises the attention is less prey to every passing thought, hence able to rest more easily on what it is doing, making the person more efficient and energetic. For this you are asked to meditate twice a day, morning and evening, initially for two quarter-hour periods, but these grow to half-hours. For many people this seems like a huge chunk of time to find in a busy timetable, but as the clamouring of the activities dies down somewhat we seem to have more time, less rush, and a greater desire to do what brings us true happiness.

Like the Maharishi, this form of meditation comes originally from India, though there is nothing specifically "Eastern" about meditation, and the West too has meditation traditions. It has been taught in the UK for nearly forty years. All varieties of people, from different social and cultural backgrounds have found it to be of real benefit. Has it cured their stress, their depression, and their inattentiveness? Most people who have been meditating for a length of time would say that they have forgotten that these were their problems

by Stephen Adamson

The School of Meditation is based in London, but has various branches elsewhere. It can be contacted on Tel: 0171 633 6116.

Meditating with Materia Tachyon, *messengers from the universe.*

Meditation is a powerful tool in which we learn to quieten the ramblings of the conscious and subconscious minds and begin to tap into the infinite wisdom of the super conscious mind and the higher realms. Meditating with tachyon energy opens up worlds of unlimited possibilities to us. As part of the rich fund of universal energies freely available to us, tachyons are energetic particles with no mass that move faster than the speed of light and have a unique type of consciousness.

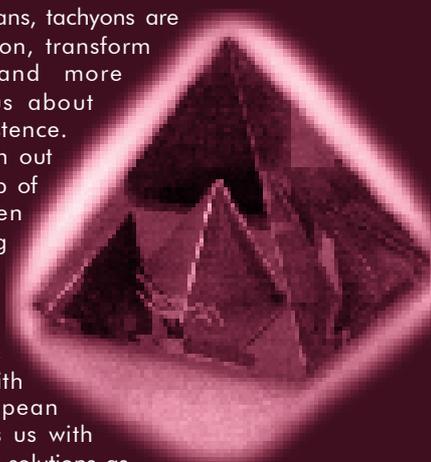
Rather like tiny shamans, tachyons are able to transport information, transform chaos back to order and more importantly, they teach us about infinity and boundless existence. During meditation, we reach out with our minds, with the help of tachyons, we can go even further as they are travelling faster than the speed of light and are coming from the past, future and even from different dimensions.

Meditating on problems with Materia Tachyon, European Tachyon material, provides us with more information for quicker solutions as tachyons are able to bring additional information from the future which we did not have access to before.

Meditation increases awareness of our physical, emotional and spiritual bodies, tachyons are able to enhance communications between these different bodies: they cleanse the aura, promote regeneration of the physical body and they remind the body of the soul's purpose, bringing holistic health. Tachyons work on an organising balancing principle, once balance has occurred, residues of pain and old emotions are reactivated and released, current themes are experienced first, with older issues emerging later.

Colours are vibrational frequencies and with the coloured Materia Tachyon, it is the information about the colour that the tachyons transport: orange represents power and creativity, green allows for personal growth and blue represents communication. These colours combined with the different shapes make powerful tools for meditation. Materia Tachyon can be placed on the chakras for meditating whilst lying down, or simply held in the hand for sitting meditations. They also enhance any other type of meditational practice because of their ability to carry information. The "Pyramid" is potentised by a twisted inner pyramid while the different colours help us access hidden knowledge from lifetimes in ancient cultures. The sphere represents the Earth and is particularly good for grounding oneself and for creating a refreshed atmosphere to meditate in. The Pillar of Reflection is able to balance the right and left hemispheres of the brain and thus both sides of the body, as well as to rebalance the chakras and the energy field. The Tree of Life is really quite special as it is a three dimensional representation of the diagram from the Kabbala which depicts the creation of the universe. Meditating with this tool supports us in gently releasing blockages to enable us to find our place within the universe.

by Naheed Zaman. Naheed can be contacted on 0181 883 4316



Dayan Gong 2nd 64 part 8

31. Check the ground

- i. Slowly move your right hand backward away from your ankle, keep your right Laogong point to the ground and the left Laogong point still over the left Jixi point. Fig 113.

This movement connects with the last movement "Pull back the body and clear the face". When all the Qi has been directed down to the Jixi point, at the ankle, it is then released to the ground. This means the toxins of the body go back to the earth. This is nature. Heaven gives us the positive Qi and the earth takes the negative Qi.

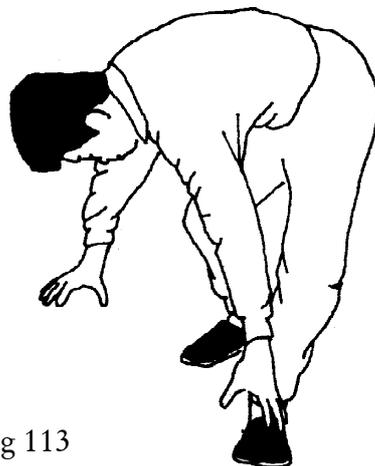


Fig 113

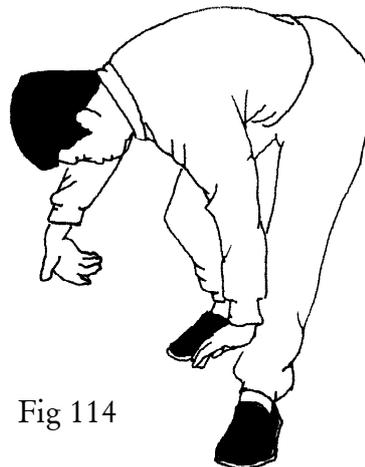


Fig 114

32. Close the Palms

- i. Turn the right palm upward. Fig 114.
- ii. Quickly bring two palms together like holding a small Qi ball with the Laogong points facing each other. Left hand over the right hand. Right in front of the Dantien. Fig 115.

After releasing the Qi to the earth, this movement brings Qi back to the Dantien with a quick and sharp movement. This makes the Dantien Qi strong and makes the Qi rush up to Baihui point.

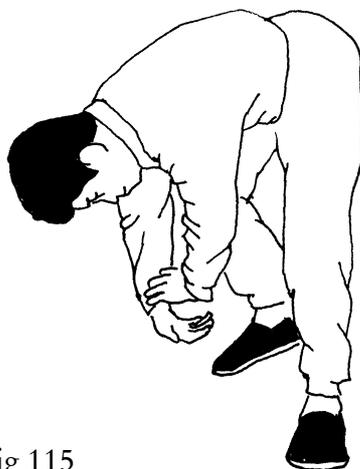


Fig 115

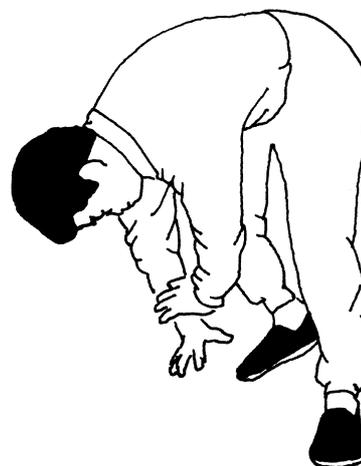


Fig 116

33. Rub Palms

- i. Turn the right palm down. Fig 116.
- ii. Quickly separate two hands. Left palm facing the sky. And the right palm facing down to the earth. Thus the two Laogong points turn to face outside. Fig 117.

This part follows one of the Dayan Qigong principles. Humans live between heaven and earth and this principle balances

the whole body. When our palms turn out, the left Laogong point will connect with heaven Qi and the right hand will connect with the earth Qi. So the whole body will get harmony with nature.

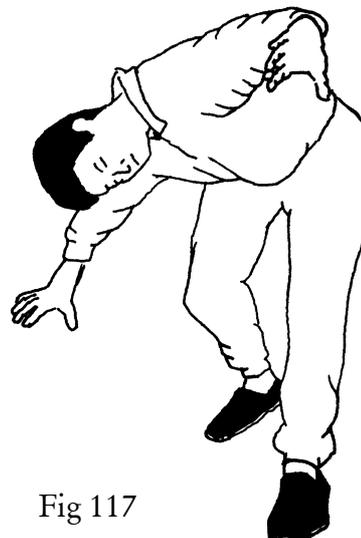


Fig 117



Fig 118

34. Looking for the cloud in the mist.

- i. Turn your body to the front.
- i. Keep the weight on the back leg and close up your elbows, two palms facing forward as if holding a Qi ball. Fig 118.
- iii. Straighten up and shift your weight onto the front leg so the back foot is on the toes. Then push the Qi ball up to the sky and at the same time look up. Fig 119.

This part pushes the Qi to the sky to clear up the Qi at the Sky-eye. This is like when we boil water, at 100 degrees celcius, the steam will rise up. This means good Qi rises up and heavy and bad Qi sinks down.

35. Turn the wings backward

- i. Slightly drop your elbows and draw your hands back towards your temples as if you are bringing the Qi back. Allow your Hegu points to face the Taiyang points. Fig 120.
- ii. Then slowly drop your hands down so the Hegu points pass the Qihu points on the chest but you must keep the elbows higher than the wrists. Fig 121.
- iii. Continue to lower the hands so the Hegu points go down to the Huantiao points on the hips. Fig 122.

After pushing the Qi to the sky we then bring back the heaven Qi to our stomach and urinary bladder channels

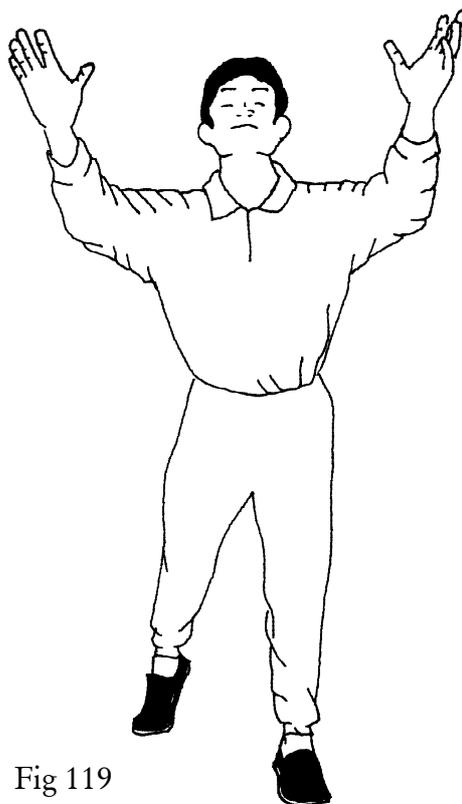


Fig 119

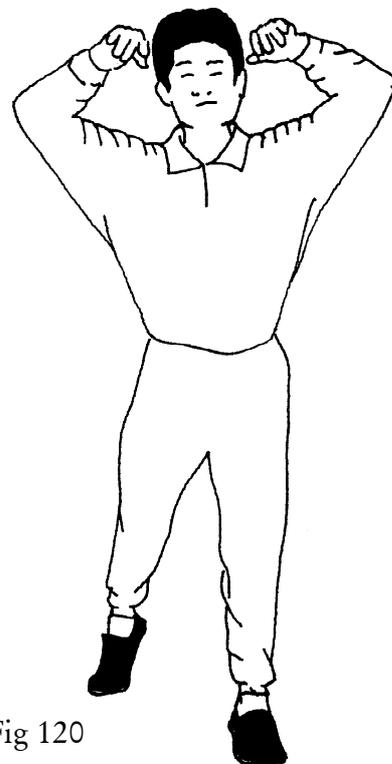


Fig 120

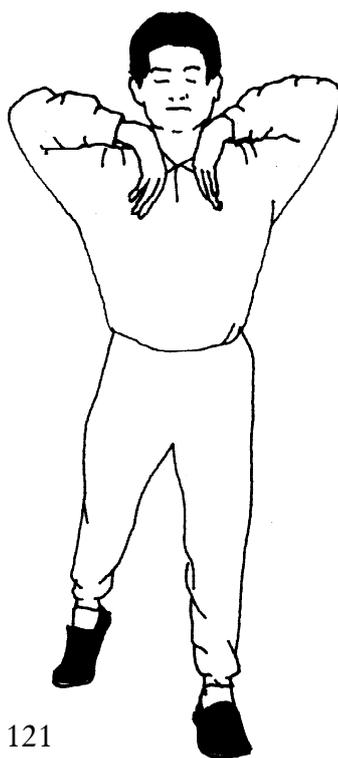


Fig 121

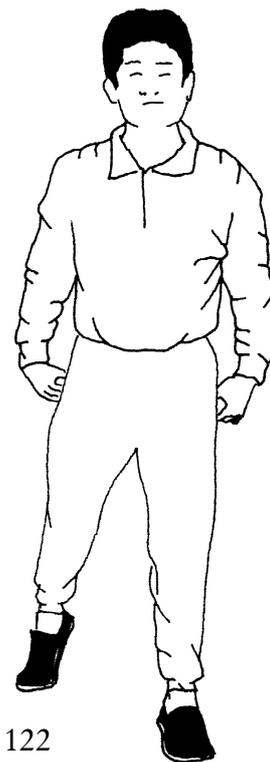


Fig 122

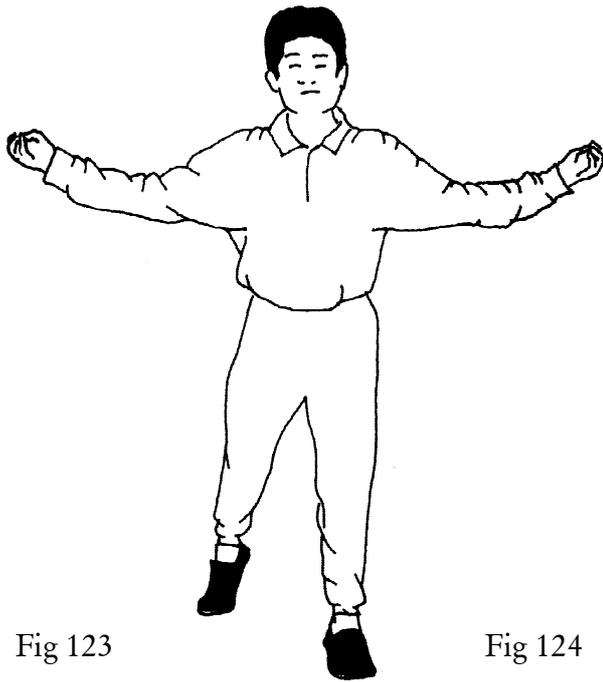


Fig 123

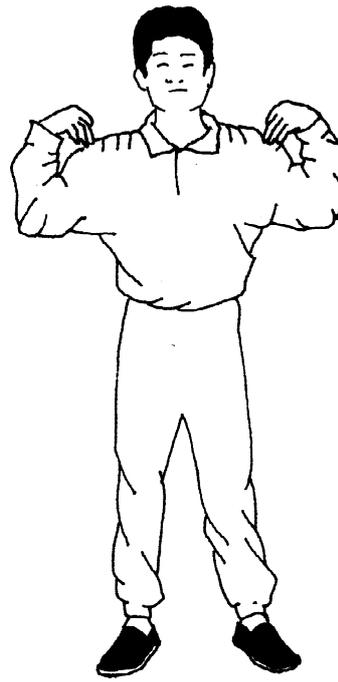


Fig 124

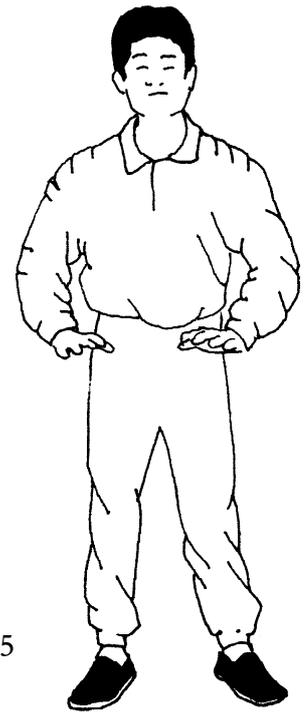
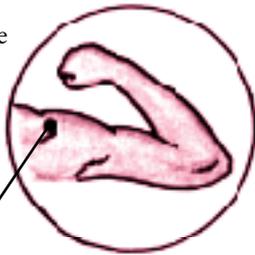


Fig 125

Jianyu Point
Large Intestine
Channel



肩髃

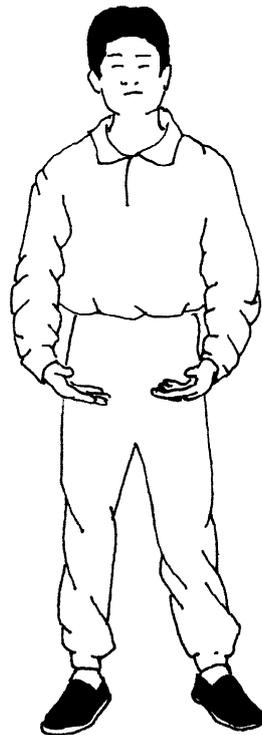
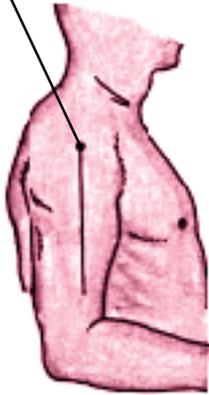


Fig 126

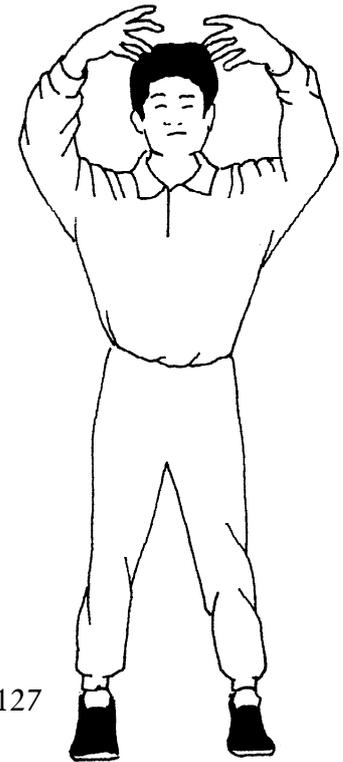


Fig 127

36. Bring back the wings

- i. Close all five fingers on both hands and lift them up to your sides. Fig 123.
- ii. Quickly bring up your hands to hit the Jianyu points on your shoulders, meanwhile step forward, bringing the back foot level with the front foot. Fig 124.

Hitting the Jianyu points prevents arthritis and rheumatism, and helps clear joint problems.

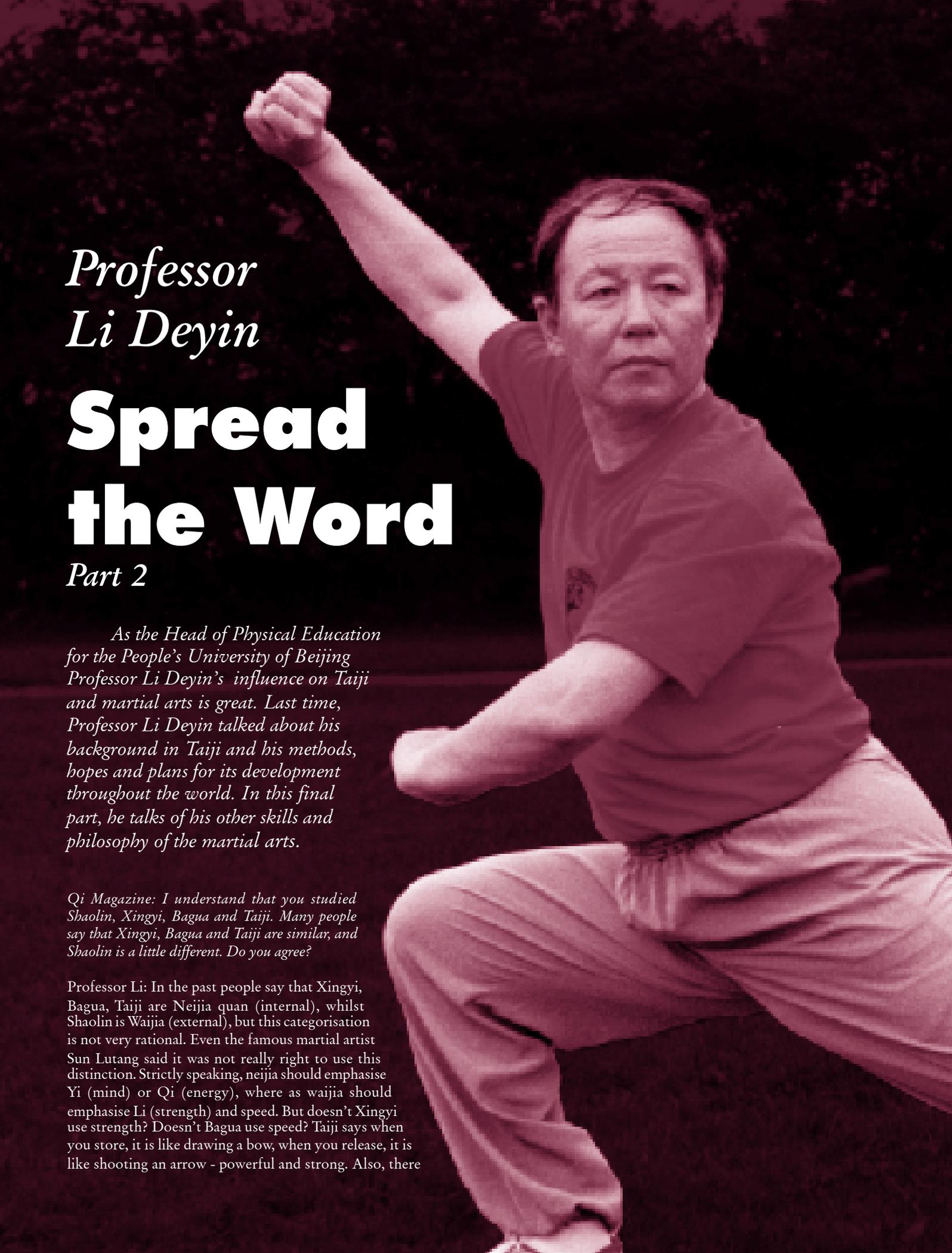
37. Penetrating the Qi down.

- i. With the palms facing the ground, slowly drop your hands down to Dantien level. Fig 125.
- ii. Push the two palms away from you then bring them back in, palms facing upwards, as if collecting Qi back into the Dantien. Fig 126. Bring the Qi up

to the forehead and lift up your heels. Fig 127.

- iii. Quickly drop down the Qi to the Dantien and same time drop your heels on the ground.

In this part we bring the Qi up and quickly drop it down to the body, which is like warm water quickly running down the body. It makes us feel good and clears the inside.

A photograph of Professor Li Deyin, a middle-aged man with short dark hair, wearing a dark t-shirt and light-colored trousers. He is captured in a dynamic Taiji pose, with his right arm raised high and his left arm extended forward, both hands in a fist-like grip. His expression is focused and serious. The background is a dark, textured wall.

*Professor
Li Deyin*

Spread the Word

Part 2

As the Head of Physical Education for the People's University of Beijing Professor Li Deyin's influence on Taiji and martial arts is great. Last time, Professor Li Deyin talked about his background in Taiji and his methods, hopes and plans for its development throughout the world. In this final part, he talks of his other skills and philosophy of the martial arts.

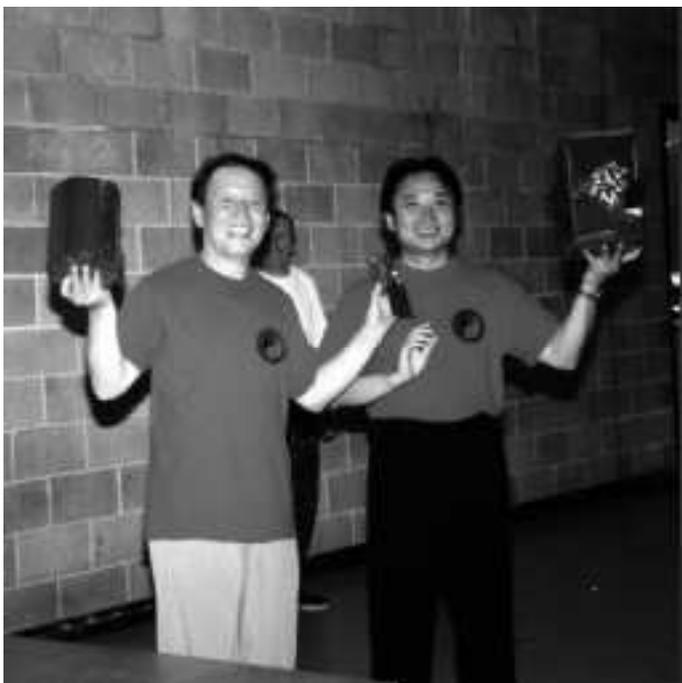
Qi Magazine: I understand that you studied Shaolin, Xingyi, Bagua and Taiji. Many people say that Xingyi, Bagua and Taiji are similar, and Shaolin is a little different. Do you agree?

Professor Li: In the past people say that Xingyi, Bagua, Taiji are Neijia quan (internal), whilst Shaolin is Waijia (external), but this categorisation is not very rational. Even the famous martial artist Sun Lutang said it was not really right to use this distinction. Strictly speaking, neijia should emphasise Yi (mind) or Qi (energy), where as waijia should emphasise Li (strength) and speed. But doesn't Xingyi use strength? Doesn't Bagua use speed? Taiji says when you store, it is like drawing a bow, when you release, it is like shooting an arrow - powerful and strong. Also, there



are many sayings in Shaolin regarding how you should train your qi. So they are the same. All Chinese martial arts emphasise internal and external.

There is another distinction, that neijia are supposed to defend, while waijia like to attack. But this is not right either. Xingyi, which is called neijia, like to attack. They say “Don’t hesitate, just attack”. They also



say, “When you start, it is as fast as the wind. When you hit your opponent, even if they fall down it is still too slow”.

Taiji has a totally different emphasis, they say “You don’t move, I don’t move. You move, I’ve already moved”. They also like to give the opponent space so that they can be drawn into your trap, and use softness to overcome hardness. This is also classified as neijia quan. Therefore the methods and techniques a martial art uses depends on the situation of the attack. It’s a bit like the World Cup. We like to say that certain teams are better at attack, or others are better at defence, whilst another has a strong midfield. But all teams at that level are good at all aspects of play, and it is not so easy to make broad generalisations.

Sun Lutang has a saying “Quan wu quan, Yi wu yi”. This means when you fight you should not consciously use a particular style of fighting, and you should not consciously respond to your opponent.

However I’m not saying all styles of martial arts are the same. Of course there are differences. Some martial arts emphasise a bit more on the speed, strength and accuracy, while others will emphasise yi and qi a bit more.

“Di Qi means to bring up the Qi. Tuo Qi means to hold the Qi. Jiu Qi means to gather the energy”

For example in Xingyi we have the 12 animals. This does not mean that we have to imitate exactly what the animal does. You only have to take the inner meanings of the animal’s attack and the animal’s way of movement. For example in the monkey form, we adopt the speed and flexibility of the monkey, like jumping, going forwards, but not actually acting like a monkey. So you can see you never take on the entire personality of the monkey, but just emphasise certain aspects that are appropriate to our training.

Therefore if your training tends to emphasise strength, speed and power, then these martial arts are known as waijia, or external. The martial arts that emphasise the yi, the qi and co-ordination, we can then call them the neijia, or internal.

How about body requirements? For example Taiji has certain sayings like, “song kua, yuan dang”, that tell you how you should hold the body. Can you classify the martial arts according to the way you hold your body posture?

Xingyi and Bagua in this respect are very similar to Taiji. In this sense, Shaolin is a little bit different. Shaolin is a lot more tense and straight. Xingyi and Bagua tend to be a lot more rounded. Shaolin tends to emphasise Di Qi, or making the qi rise. Xingyi, Bagua, Taiji tend to emphasise Chen Qi, or lowering the qi.

However you must bear in mind that Shaolin has four techniques: Di, Tuo, Jiu, Chen. Di Qi means to bring up the Qi. Tuo Qi means to hold the Qi. Jiu Qi means to gather the energy before falu (issuing strength). At the end we have Chen Qi, which is to lower the Qi, so it is the same as the other martial arts.

So Shaolin uses the Qi in different ways, including lowering the Qi, whereas Xingyi/Bagua/Taiji tend to emphasise following the Qi as the most important technique.

How did you teach your daughter?

When she started high school, as well as teaching her at home, I brought her into the University to train with the Beijing Wushu team. She also travelled around China with me to teach and learn. Before she started high school, I started getting her interested in martial arts by taking her to Wushu competitions. Rather than forcing her to train all the time, I tried to cultivate an interest in the martial arts in her. When she learned, it was a lot easier. You didn't just have to study with one teacher, and the training did not have to be so severe. It could be fun as well.

When she got into University, I was able to help her get into the Wushu team of that University, so she trained with a lot of different people. She had the opportunity to train with a lot of top class athletes and gold medallists. She also competed successfully in a number of competitions herself.

Every year when I visit her here, I force her to train. From my Grandfather, through my father, and now on to Fei (my daughter), the philosophy of practising together is passed on. It is like a hobby or interest for us all to practise together. In Chinese tradition at times like New Year when they get together, families like to play Mah jong. However when our family gets together, we practise martial arts.

Did you do a lot of pushing hands?

From when Fei was very young, we did a lot of pushing hands. Our family's philosophy was: it doesn't matter if you are the father or the child during pushing hands; if you win you win, if you lose you lose.

Professor Li, do you have anything else you would like to add?

There are two reasons why I have come to visit the U.K.: firstly my aim is to make British people love Chinese Wushu like the Chinese people love football. Secondly, I would like my daughter to carry on the tradition and be the fourth generation of our family to teach martial arts.

interview by Daniel Poon & Sheila Waddington



He was my hero when I was young. When I was eleven, my father took my whole family to see his movie "The Big Boss". I was so impressed by him. He was so real, so powerful and so charismatic. He was Bruce Lee.

Bruce Lee's Qigong

Even after twenty eight years of martial arts training, when I look back at his movies and I am still impressed, I am impressed by his martial art, his philosophy, his whole life style and thinking. Whether you accept him or not, that was him. There is still none who can act like him or imitate what he did. Bruce Lee is Bruce Lee, the same as Jackie Chan is Jackie Chan. No one is better than the other.

Bruce Lee studied Wing Chun under my Sigong (Grandteacher) Ip Man (also spelled Yip Man). Ip Man is Wing Chun's most famous master, who had a very high level of Wing Chun skill. Although Wong Shun Leung (who was one of Ip Man's senior students) actually taught Bruce Lee a lot of skill, he was still under the guidance of Ip Man.

Bruce was a very clever person. He knew what he wanted and did not waste his time. He trained himself very hard. I don't see that many people can train as hard as he did. Particularly today, young people just think about enjoying themselves and do not consider what will happen in the future. A lot of these people only want a short cut and to make money fast.

Bruce Lee knew what he wanted. He wanted to be a good martial artist, and he achieved that. He did a lot of physical training, like weight lifting, running, sit ups, press up, etc. He used special training equipment to make him stronger, his muscles stronger. He even changed his diet to make him stronger, drinking high protein drinks with raw eggs and vegetables.

He made his muscles and body look good so whenever he took his shirt off everyone was impressed by him. He was like bodybuilders today. He looked very good and his definition was almost perfect. Most men would like to have a body like his. He drove everybody crazy and many people started to train their bodies. I remember, when I was a teenager, I did the same. Everyday I did running, sit ups, press-ups because I wanted my body to look like his. I used to look at myself in the mirror to check myself. Of course I never got it.





Punching and kicking was everyday training in Bruce's daily routine. Anything that would improve his power he would do. Stretching was also part of his routine. Everywhere he went he would try and train himself so he was prepared to fight at anytime. So each time he did a punch or a kick it was perfect. He could do them very fast and control his energy very well. You can see this in his demonstrations and in the film "The Way of the Dragon".

He also trained his fingers a lot. He could do two finger press-ups on one hand and these are very difficult to do. I have seen Shaolin monks do one finger press ups on two hands, even do one finger hand stands, but usually the performers are very young and have small bodies. This is not the same as the things Bruce Lee did.

Bruce knew that fists are powerful weapons, but not as powerful as the palms. Also, that the palms were not as powerful as the fingers. He knew that if someone was hit by the fingers it would damage them internally. This is something his teacher Ip Man told him about, because of Wing Chun's high level

時間：1973年7月20日 11:30pm

地點：伊利沙伯醫院

人物：李小龍（死者）、鄧文懷、丁珮（留於自己家中即案發第一現場，沒跟隨到醫院）、朱博懷（首先到案發現場為死者檢查及急救之醫生。）

經過：李小龍與鄧文懷在丁珮家，三人商議新片問題，期間李小龍稱頭痛服下一顆「Equagesic」止痛藥並睡在丁珮之睡床上休息，期間鄧文懷曾離開赴宴，在電話中丁珮告知李小龍一睡不起，後來送抵醫院後證實死亡。

驗屍結果：頭顱完整，沒有損傷、腫脹，腦部亦無細菌病毒感染跡象，但大腦血管、微血管及靜脈皆出現嚴重水腫、粥化及充血現象，腦部由正常的 1400 克腫脹至 1575 克的重量；血液中毒化驗出「Equagesic」止痛藥成份，而胃、腸等器官驗出極少量大麻殘跡。

死亡原因：懷疑是藥物引起過敏症 (Hyper-sensitivity) 導致腦水腫 (Acute Cerebral Oedema) 致死。

死因裁決：死於不幸 (Death by Misadventure)

Extract from Hong Kong
edition of Esquire
Magazine

skill “Biu Zi” which means striking fingers. Also there is one “secret” Wing Chun skill which uses the fingers or the knuckles to hit the acupuncture points. If someone is hit like this it will damage them internally so that although they might not feel it at first, afterwards they would feel the pain and later maybe even die. Bruce kept training himself, even when he became famous and was making movies. He worked very hard.

On the tenth of May, 1973, one of his colleagues found him lying unconscious with his body shaking in the film studio. The staff did not know what

to do so they called an ambulance and Bruce was rushed to Queen Elizabeth Hospital which is in Hong Kong. Fortunately, he recovered very quickly. The doctors found an abnormality with his brain and told him he should take it easy.

Bruce wanted more tests to find out what the problem was, so he went back to America, as he felt that America was the most technically advanced country at the time. When the test results came back, the doctors said that Bruce Lee at 33 years old was as strong as a 20-year-old man. Of course, Bruce was very happy and he believed the American doctors report.

He went back to Hong Kong and held a press conference and told everyone he was fit and healthy. Bruce believed everything was all right and so he continued his training and his way of life. Then one month later, on the 20th of July 1973, at 11.30pm, he was found dead at a friend’s home.

The doctors found that there was a problem with Bruce Lee’s brain. His brain had swollen from the usual 1400g to 1570g. His skull showed no injuries and there were no bruises on his body and no bacteria in his brain. However, a vein in his brain was swollen and broken. The report on his death said it was due to hypersensitivity, which caused an acute cerebral oedema, and the court recorded death by misadventure. However, what created the problem that caused Bruce Lee to die? There are many things which can cause these types of problems.

Bruce Lee’s training was too external and had no internal training and so it lacked balance. His daily routine involved training four times a day. Firstly, he would do ninety waist twists. Secondly, he would do sit up twists. Then he would do fifty leg raises, followed by fifty leaning twists and then fifty frog kicks. This is all external training, not internal training. He did no meditation or forms to balance it all.

If you practise this way every single day, you will build up too much fire in your body, and eventually, your body will become injured and your joints will be damaged. This happens because you do not allow your body to return to normal and recover from all the tension that has built up in the muscles and joints.

Today this kind of training only attracts young children and some beginners in the martial arts. More senior and higher level martial artists are interested in internal training and how to develop their Qi, get fit, develop good skills and become healthy. Any skill that does not last long is poisonous to the body.



Bruce & his teacher
Grandmaster Ip Man



On The set of
Enter the Dragon



The author and his
teacher Ip Chun - Ip
Man’s eldest son

There are some people who do not respect training forms and doing meditation. They think that this cannot help their martial art or fighting. This is completely the wrong concept. If a blacksmith wants to make a sword, he needs to heat the metal, then cool it down and then beat it with a hammer. After he has repeated this many times, he will eventually make a very nice sword. However, if he was only to heat the metal, just keep burning it, the metal would only melt and the sword would be lost.

Forms and meditation help you to balance any injuries and tension, smooth your Qi and improve your circulation. This helps your body to recover and become even better. Then when you train physically again, you will get even more improved results.

So, although we love him, his philosophy and his spirit, we also recognise the mistakes he made trying to make his martial arts skill better. So instead of just following what he was doing, we must learn by his mistakes. Everybody makes mistakes and we all learn through our mistakes ■

by Michael Tse. Photos courtesy of Eastern Heroes.

Nearly everyone who practises a martial art has heard of Bruce Lee. But how many have heard of Krishnamurti? Not so many. Even fewer will be aware of the influence Krishnamurti had on Bruce Lee. The following article was written by Robert Colet and appears here with the permission of Inside Kung Fu magazine.

You cannot look through an ideology, through a screen of words, through hopes and fears, so says Krishnamurti. Applying this to the martial arts, Bruce Lee finds, “You cannot express and be alive through static put-together form, through stylised movement.” So began Lee’s profound revolution of the martial arts. Empty-hand combat would never again be the same.

Bruce Lee found in the teachings of Krishnamurti the foundations of Jeet Kune Do. Remember: we are talking about Lee’s philosophy and its relationship to the martial arts. We are not taking into consideration the combat aspects of JKD. There has already been plenty written on that aspect of the art. Rather, we are concerned with the “mental” or “spiritual” side of JKD, which is how the style differs so dramatically from its counterparts. The foundation of traditional martial arts are kata (forms), where the practitioner uses singular movement to simulate a fighting technique. He imitates the kata until they become second nature. JKD differs from other styles because of the “absence of stereotyped techniques,” as Lee succinctly put it.

Lee wanted “more.” Traditional philosophy as an aid to martial arts development and as an avenue for spiritual growth was not enough. And this is where Krishnamurti came in.

Philosophy as a complement to the martial arts dates back to the sixteenth century, when the need lessened for fighting skills.

Philosophy (Zen) transformed the martial arts from combat-to-the-death tactics to spiritual growth. A practitioner of the martial arts thus gained not only fighting techniques but also character and enrichment.

Taking the sayings of Krishnamurti – just as Lee must have done – one can apply them to the martial arts through Lee’s words. Of course, this is not to say that the teachings of Krishnamurti were the only source of Lee’s philosophy. Lee also consulted the teachings of Zen and Taoism, among others. However, it is evident that Krishnamurti played a significant role in the formation of JKD.

The following quotes are taken from Krishnamurti’s *Freedom from the Known*, unless otherwise stated. Bruce Lee’s words show how he applied Krishnamurti’s words to the martial arts in the *Tao of Jeet Kune Do*.

Krishnamurti: You cannot look through an ideology, through a screen of words, through hopes and fears.

Bruce Lee: You cannot express and be alive through static put-together form, through stylised movement.

K: We are those books, we are those ideas, so heavily conditioned are we by them.

BL: We are those kata, we are those classical blocks and thrusts, so heavily conditioned are we by them.

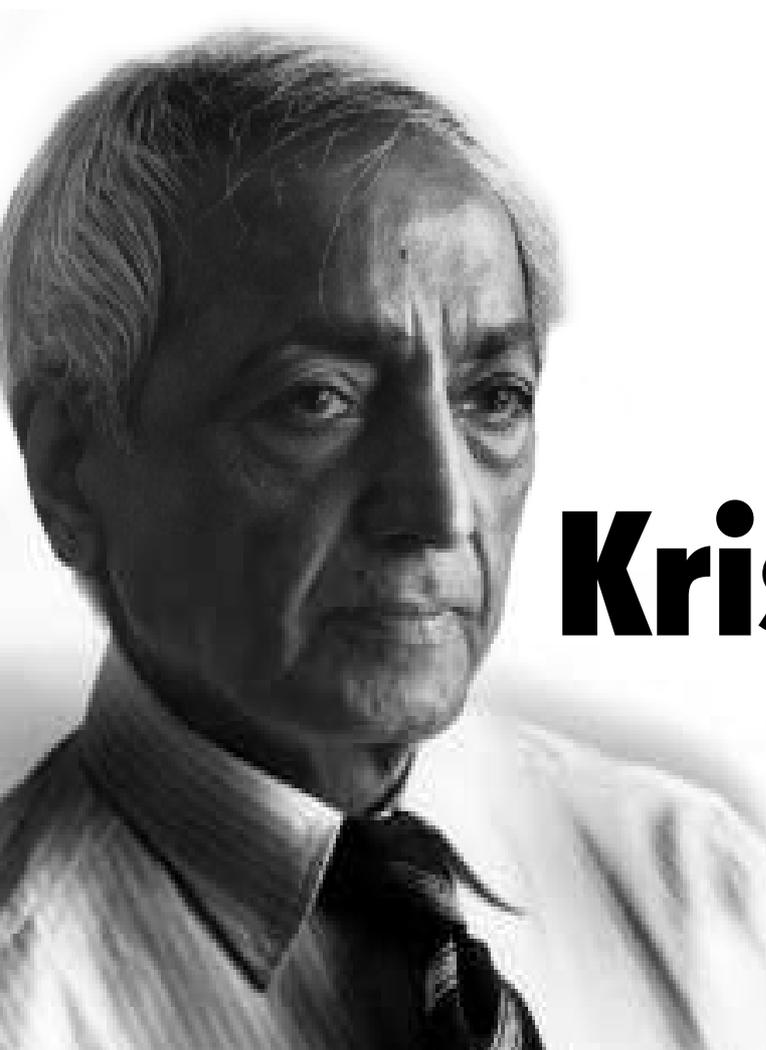
K: As long as I am looking at life from a particular point of view or from a particular experience I have cherished, or from some particular knowledge I have gathered, which is my background, which is the “me”, I cannot see totally...I can see the totality of something only when thought does not interfere.

BL: You cannot see a street fight in its totality, observing it from the viewpoint of a boxer, a kung-fu man, a karateka, a wrestler, a judo man and so forth. You can see clearly only when style does not interfere.

K: Truth is not something dictated by your pleasure or pain, or by your conditioning as a Hindu or whatever religion you belong to.

Krishnamurti :

The Spiritual Force Behind Bruce Lee



BL: Fighting is not something dictated by your conditioning as a kung-fu man, a karate man, a judo man or what not.

K: We accept a standard of behaviour as part of our tradition as Hindus or Christians or whatever we happen to be. We look to someone to tell us what is right or wrong behaviour, what is right or wrong thought, and in following this pattern our conduct and our thinking become mechanical, our responses automatic.

BL: The second-hand artist blindly following his sensei or sifu accepts his pattern. As a result, his action and,

“Through the teachings of Krishnamurti, Lee sought a fuller self-expression through the martial arts.”

more importantly, his thinking becomes mechanical. His responses become automatic, according to set patterns, making him narrow and limited.

K: The man who is really serious, with the urge to find out what truth is, what love is, has no concept at all. He lives only in what is.

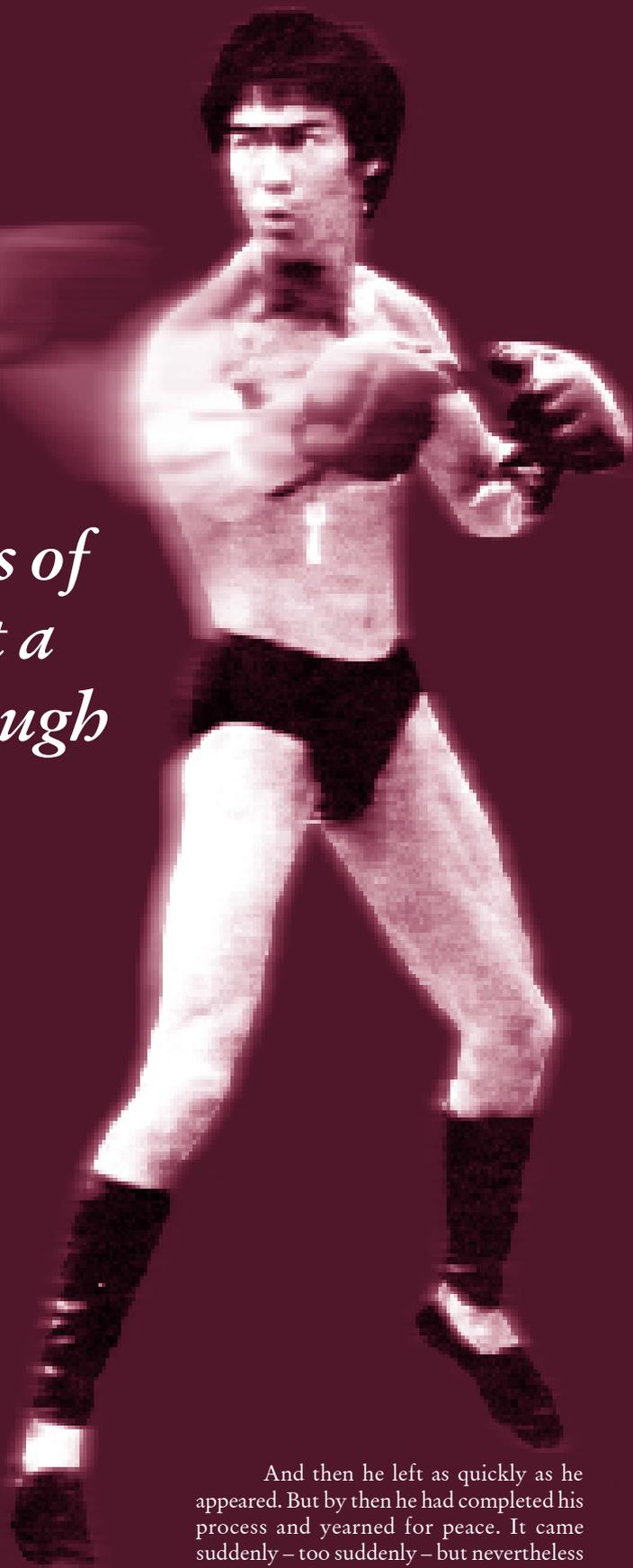
BL: The man who is really serious, with the urge to find out what truth is, has no style at all. He lives only in what is.

These examples are not a definitive comparative analysis of the two men, but what can be easily observed is the enormous impact Krishnamurti had on Lee. He became riveted by Krishnamurti's teachings and their application to the martial arts. He discovered that style was limited; it was merely a routine, a mindless repetition of set patterns, a form of conditions which offered no self-knowledge or freedom. For Lee, style was merely propaganda.

Through the teachings of Krishnamurti, Lee sought a fuller self-expression through the martial arts. From the time he took up Wing Chun at age fourteen, Lee grew, improved, and flourished in what was to become his first love. But still he wanted more. He was constantly “creatively discontented” with the state of martial art. He realized the limitations in every martial art, including Wing Chun. He shattered these limitations, challenged tradition and broke uncharted ground.

He had to tell the whole world of his discovery. So he went to Hong Kong and made several movies. Then came his enduring masterpiece, *Enter the Dragon*.

His mission was complete. He revolutionized ‘consciousness’ of the martial arts. Through motion pictures he made the world and the martial arts community witness his discovery. He brought upon himself and the world a new vision.



And then he left as quickly as he appeared. But by then he had completed his process and yearned for peace. It came suddenly – too suddenly – but nevertheless he fulfilled his mission.

Just like the process itself, the martial arts go on, forever searching for fuller expression.

For those wishing to find out more about Krishnamurti, Freedom from the Known and other titles are available from larger bookshops or directly from the Krishnamurti Foundation Trust. Tel: 01962-771525.

by Robert Colet.

Photos courtesy of Eastern Heroes and the Krishnamurti Foundation

Wang Li Ping

Daoist Master part III

In 1966 Wang Li Ping graduated from his secondary school. However, this was not a good time for him as the Cultural Revolution had just started in China. Many people changed their jobs and began to study politics. A great many people, including Wang Li Ping's parents were criticised and this affected the whole family. All the time you would be treated badly, criticised and put down. You would also be called "Black five styles".

Wang Li Ping asked his teachers if there was anything they could do about the situation. His teachers replied, "This decision has been made by heaven. No one can change it. China has to suffer it."

Having heard his teachers' reply, Wang Li Ping decided he did not want to waste his time with it. He suggested following his teachers as a Daoist, travelling to different areas to study more of Daoism and learning more Qigong skills.

After another ten years of Daoist life Li Ping's skill improved very quickly and he began to taste the benefit of Daoist Qigong. He knew he was very lucky to be able to follow his two teachers and learn their very high level skills, but they also taught him how to be a good person, to understand nature's principles and know things that ordinary people did not.

As Wang Li Ping progressed, he was officially appointed as the eighteenth generation inheritor of the Daoist Dragon Gate Qigong system and he was named "Liang Liang Zing" which was a special Daoist name.

Daoists say, "Seven times seven (meaning forty-nine) days the quality of the blood has changed. Nine times nine (meaning eighty-one) days the quality of the bones has changed. After three years, small success and after ten years, a happy immortal". This means that if you practise everyday your blood will change becoming fresh and full of Qi. Then if you carry on practising, your bones will change because the Qi will be stored in the bones' marrow, making the bones strong and giving you more strength. Then, after three years of training, your Qi will be strong enough for you to help other people and you will be able to see things differently. After ten years you will be happy and live for a very long time. So you have to start at the beginning before you can reach a high level and you must practise day by day and year by year.

In 1982 Wang Li Ping's teachers told him to go back into society and help other people as this was one of his responsibilities having learnt all these skills. And of course, his teachers knew he was at a high enough level to go and do this. They also allowed him to teach the public.

After two years, Wang Li Ping's name was becoming very well known as he had used his skills well and impressed many people. A lot of people wanted to study with him.

On one occasion he told one of his students to stand by a tree. He went round to the other side and then punched at the tree. The

tree did not move so much, but his student was knocked to the floor. This sounds impossible, but Wang Li Ping's Qi was strong enough to go through the tree and affect the person standing on the other side. This impressed people even more. They had never seen anything like it before.

At another time during a class, Wang Li Ping made a long sound. All the students in the class started to feel unwell. Some felt sick and some could not stand up. Then he changed his voice. This sound made everyone feel sleepy and some even started snoring. Then he talked to some of them and they immediately began to tell him everything, even personal secrets. They seemed to be hypnotised by his voice and the sounds he made.

Finally, he made a high pitched sound and everyone woke up. They felt as if they had been somewhere, and some had even forgot about what had happened.

After this occasion his name became even more famous and he was invited all over China to give seminars and lectures.

Once he went to Xi Shan where he gave a lecture in which he talked about sound as one of the special energies that could affect people and even animals. Some people had scientific backgrounds and were very sceptical. Some laughed at him and said they did not believe. Wang Li Ping just smiled.

That night, at around midnight whilst most people were asleep, some started to learn the special sound skill. After a while, from inside their rooms, people woke to hear animal sounds. They could hear cats, dogs, chickens and even wolves. They could not recognise some of the animal sounds and a lot of them were very scared. This made even more people accept Wang Li Ping's amazing skill, it was more than ordinary people could imagine.

Another of Wang Li Ping's amazing skills was his ability to receive messages from patients who were far away. He could bring the patient's symptoms to his own body so that he knew which parts had a problem and he could describe the patient's face by looking at his own palm.

This ability comes because the Qi is strong. You can receive other people's Qi which comes like a message and will show in your body and your palm even has their image.

Once Wang Li Ping went to Canton and someone told him of a very sick relative who lived in Hong Kong. He was very, very ill and had seen many doctors. None were able to help and so his relative had become very depressed.

"If you carry on practising, Qi will be stored in the bones' marrow."

So the person in Canton asked Wang Li Ping to help. Wang told the man to think of his relative. Wang received his thoughts and looked at his own palm. He was then able to check the patient's internal organs and diagnose his condition. Eventually he found that the liver was swollen. He told the person to take his relative to a doctor so that he could have his liver treated. After a few days treatment, the relative in Hong Kong was much better.

The more Daoism Wang Li Ping studied the more he realised that some things in life were fixed. You could change certain things, but other things, no matter how strong you are, you cannot change. This you could call fate, or the system of nature, the way - Dao.

In October 1986 Wang Li Ping was giving a seminar in Zhejiang Hwa when he received an urgent message from his family. His aunt was very ill and they wanted him to treat her. Instead of rushing straight back, Wang Li Ping asked for her date of birth. He used the Bagua and a method called Ba Zhi to work out her horoscope.

In Chinese horoscopes the date of birth includes the year, the month, the day and the time. This information includes "Earthly numbers and Heavenly numbers". Each number relates to the Five Elements: wood, fire, earth, metal and water. You use them to see which elements you need most. For example, wood can help fire, fire helps earth, earth helps metal and metal helps water. Conversely, metal cuts wood, wood takes the energy from the earth, water puts out fire, fire melts metal and the earth stops water flowing. Every year belongs

to one or two elements. If you meet a lucky element you will be in luck and if you meet an unlucky one then you will have trouble.

During his studies of Daoism, Wang Li Ping had studied the Five Elements and Chinese astrology. After he had checked his aunt's horoscope he found that she was coming to the end and it was the right time for her to leave.

He contacted his family and told them that his aunt would only live another four days. He also told them not to worry too much as everyone eventually reaches this point.

In Daoism life and death is natural, everybody passes through them. We do not have to worry about it, eventually it happens to us all. Even when death comes it does not mean that we are finished. We just start in another situation, it is just like any other process. We do not know what will happen because we have never been in that situation and so we are frightened of it. It is like walking in the dark, when you do not know where you are, you are scared, but once you know the situation you will not be scared.

Of course, Wang Li Ping's aunt did die on the day he had predicted.

In the following few months, other people heard that Wang Li Ping could predict the outcome of one's illnesses. Five people came to him and asked about their relatives who were very ill. He told them when they would pass away and in most cases he was right. Even when he did make a mistake, he was only one day out.

Wang Li Ping did not only check the person's date of birth and horoscope. He also used his Qi. He could bring the person's Qi to his body and could feel their problems through his own body.

Not only could he feel the other person's Qi, he could also see the person using a skill called Long Vision Qigong. He could see what a person was wearing and even what they were doing.

When your level of skill is very high you can receive messages from people, even when they are far away. However, using Long Feeling and Long Vision Qigong skills you first have to have a strong ability to receive Qi. Your body's channels and acupuncture points have to be smooth and more sensitive, and your Sky-eye (Third eye) should be open. Then you may be able to do this. But if you are trying to see a person you do not know, you may not pick up the correct message, it might not be from the correct person, or you might be receiving the wrong message. Also the result might not be right.

When you receive these messages you will also take some energy from the person. Usually these people are not very healthy and you can easily catch their illness. This means you are taking their negative energy. So when you study Qigong you must have a way to release this negative energy.

Many people may be born with the ability to see and feel over long distances, but they do not know how to rid themselves of the negative energy. So the more ill people they contact, the more illness they will carry and this will affect their own health. This is very important.

Wang Li Ping once told his students, some of whom lived in different places far away, Canton, Beijing, Hai Nan Island, Hong Kong, Tibet, Xinjiang etc., that he would transmit a message to them from where he was in the middle of China. After a few days they all sent him letters saying that they had received the message and that their bodies felt tingling and warm. This was the Qi from Wang Li Ping.

Wang Li Ping also had another amazing skill called "Cutting the Spirit Method". With it he could control a person's breathing and heart beat.

In Da Lian a female soldier was attending one of his seminars. She said to Wang Li Ping, "This is bad magic! And what about this Cutting the Spirit Method?". Wang Li Ping replied, "We can try it if you wish. At nine o'clock stay at home".

That night, at around nine o'clock the woman suddenly felt her whole body become hot. She then found it very hard to breathe. After a while her heart beat became difficult. Then she lost consciousness for about two minutes.

The next day, she felt very weak. She personally went to Wang Li Ping and apologised for her behaviour.

Wang Li Ping said, "This skill can help people and it can also be used to defend yourself when something dangerous happens. We do not use it to hurt people, otherwise we will have a problem in the future. When you study Daoism you should help victims and save lives, then your level will be higher and your future will be good."

Many years ago I went to China and met one of Wang Li Ping's students. Fortunately, I was able to learn a little bit of his skill. This also helped me understand Qigong more. I found his skill and my Dayan Qigong skill were very similar in parts and also very different in others ■





Often we are caught in an endless cycle. Everyone seems to be looking for something better, but no one ever seems to find it. However, much of the time, we already have what we need and the fact we don't notice it shows us how perfect it is.



The End of the Search

Once upon a time there lived a man named Wah Keung who was a carpenter by trade. Often he would travel for long distances to earn his living, taking with him little more than his tools, some food and his horse. His life was a simple life, his needs were few and so should have been his dreams. But man has a way of dreaming of greater things than he can afford or really need and so it is that sometimes these dreams will cast a shadow on that which is plain or simple.

In the case of Wah Keung, he dreamed of one day owning a horse that would run so well that sitting on its back would be like gliding across a lake in a swift boat. This horse would be strong and smart without his having to make it so. It would be handsome to look at and so others would look at him with respect as he travelled on his journeys.

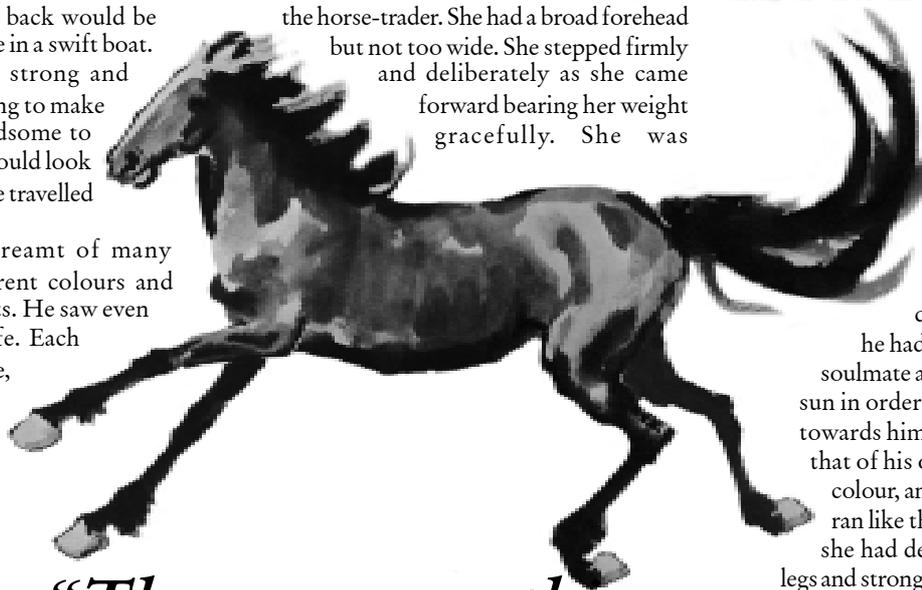
Wah Keung dreamt of many horses of many different colours and sizes and temperaments. He saw even more in his waking life. Each time he entered a village, his eyes would begin searching for the dream horse that would be his soulmate and companion. But each time he would find this fault or that fault.

One time it was the horse was too fine, its bearing too noble. He knew that this horse would easily grow restless with his simple life. Another time the horse was too docile and he knew he would grow angry with its lack of spirit.

It was late autumn and he was returning home after an absence of almost two months. As he happened to pass through the village, he saw that a horse trader had

stopped to rest at a local inn. Wah Keung sat with the man and together they talked and drank wine. Wah Keung, who was usually quiet and reserved with his speech, felt himself growing warm and talkative with the wine and so he told the man of his dream. "Ah," said the horse-trader, "I think I may have just what you are looking for."

Together they made their way to where the horses were penned for the night. A sharp whistle brought them dancing to the trader. Wah Keung could see a gleaming black coat behind the others. Slowly the mare made her way forward to Wah Keung and the horse-trader. She had a broad forehead but not too wide. She stepped firmly and deliberately as she came forward bearing her weight gracefully. She was



"There was one thing missing - she did not touch his heart."

perfectly black except for a white star below her right eye. It is with this eye that she looked at Wah Keung. He tried to stroke her nose but she tossed her head away and snorted. She gave him once last glance and wheeled quickly away from him and was gone.

Wah Keung was disappointed. Outwardly she was everything he had dreamed of in a horse but there was one thing missing and that was she did not touch his heart. He thanked the man for his time and decided to continue his journey though it was late.

He climbed onto the horse who had been his companion for some seven years and let the reins lay slack against her neck as he dozed off and on in the saddle as she climbed the mountain path upwards. He knew that she knew the way home and let her carry them onwards through the night. Towards

midnight, he stopped so they could rest till dawn.

They lay close together as they had done so often before, conserving the heat between them in the cold mountain air.

That night, the man dreamed a different dream. He dreamed that

he had finally found his equine soulmate and he blinked against the sun in order to see the horse as it ran towards him. The colouring was like that of his own horse, a burnt sugar colour, and he could see that it also ran like that of his mare, a gait that she had developed to suit his long legs and strong body. He heard the horse cry and he answered. As the horse slid to a stop in front of him, it looked into his eyes with the joy of seeing a long-lost friend. There was no doubt, this horse was his own Jung Sum.

After this dream, Wah Keung woke feeling like a man who had eaten a full meal. He no longer had a gnawing feeling of hunger in his heart. He fed Jung Sum and himself and together they continued on their journey home ■

*by Tse Sihm Kei.
You can email Tse Sihm Kei on
SihmKei@qimagazine.com*

MAGNETIC THERAPY

A NEW SCIENCE OR AN ANCIENT WISDOM?

Magnetic therapy has been described as the Medicine of the Twenty First Century however its roots are very old. Cleopatra the Ancient Queen of Egypt was reputed to have worn a magnet on her forehead to preserve her youthful good looks and enhance her beauty.

Was it just magnetic therapy that accounted for Cleopatra's astounding beauty? Who knows? what we do know is that magnetic therapy is now used by millions world-wide and magnetic therapy products are sold in almost every country in the world. Why is this? Well it has been found and scientifically proved that magnets alter the body's own magnetic field. Readers of Qi Magazine are well aware of the significant changes that occur when there is any alteration to the body's electro-magnetic field. By using specially designed manmade (bio) magnets therapists can now ease pain and treat all manners of illness and diseases. The very attractive thing about it in regards to the future of magnetic therapy is the low cost of the treatment. Once you have the correct magnets and a

reasonable amount of knowledge of the subject therapists can achieve considerable success at very little cost. Another added benefit is safety. There are little if any side effects with magnetic therapy. With the spiralling cost of western medicine it is not hard to understand why magnetic therapy has been called *The Medicine of the Twenty First Century*.

Scientific Tests and Clinical Trials.

The reason magnetic therapy is leading other alternative therapies in this transformation in the field of healing is that it can be scientifically tested. All living systems have a magnetic field that can be both measured and recorded. The measurement for magnetic energy is called 'gauss', and the

for people with knowledge of Traditional Chinese Medicine to say we already knew that these two energies were different. But here in the West we are obsessed with scientific evidence and clinical test and trials. Simply knowing something works is not good enough we have to know "why" and "how" it works. This on the whole is a good thing. It took the Food and Drugs Administration in the USA eleven years to give magnetic therapy a clean bill of health and pronounce it safe.

Growth of Magnetic Therapy

Since then we have seen a profusion of magnetic therapy scientific experimentation and resulting new products on the market. Wraps made out of flexible magnetic material for rheumatism and arthritis and also sports injuries. Eye and face masks to increase blood flow and circulation to the face which reduces wrinkling

"It is very easy for people with knowledge of TCM to say we already knew that."

instrument that measures magnetic energy are called SQUIDS.

All over the world as you are reading these words experiments are being conducted in the use of magnetism on living systems. Like most therapies it is more than likely that it started in the East. Both China and India have early writings to this effect. The significant breakthrough however was a discovery made in the USA. in the 1930s by the late Dr Albert Roy Davies. This was that the energy from the north pole of a magnet was different from that of the South pole. Dr Davies' discovery was revolutionary at the time although now we have progressed a lot further. Dr Davies was in 1976 nominated for a Nobel prize for his work in magnetic sciences.

These two different energies in magnetic therapy called Positive (South) and Negative (North) can be related to Yin (North) and Yang (South). It is very easy

and helps slow down the ageing process. A hair brush that is designed to alter the hair's chemical imbalance and said to increase hair growth. And magnetic beds, yes a lot of people now believe that sleeping within a magnetic field not only increases their daily energy levels but significantly assists in restful sleep. Magnetic beds are also helpful in protecting our bodies from the harmful effect of electro-magnetic pollution which is an unwelcome by-product of our Electric Industry. We are now only beginning to understand the significance of this new knowledge. With Eastern and Western medical practitioners finding new ways of combining their knowledge and moving forward, magnetic therapy will be at heart of the research done in the new millennium ■

by Richard Whitehead.

*If you would like to learn more about this fascinating subject contact:
Richard on 0161 793 5110*





There is a saying in Wing Chun, "If you are good in Tan, Bong and Fuk, people will listen to you." Over the last two issues, we have looked at how to use Bong Sau and Fuk Sau, this time we finish this series by looking at Tan Sau.



Wing Chun's Tan Sau

Of the three main techniques of Wing Chun Tan Sau is the most obvious to use and technically easier to perform than either Bong Sau or Fuk Sau.

A textbook Tan Sau should have the following points. The third finger, the forearm and elbow should be in one line and lie on the Centre-line. The elbow should be at least one fist's distance from your chest. Your hand should be open, palm facing up fingers straight and thumb bent. The shape of the hand should be clear, but be careful not to make it tense.

This is the Tan Sau as you would perform it in the first part of Siu Lim Tao. You should bring the Tan Sau out as slowly as possible and remain as relaxed as possible. This training is very difficult and requires a lot of patience. It trains your internal energy, your Qi and also develops your Gong-Lik.

To make a Tan Sau effective for self-defence you need to be able to bring it out very quickly and this is trained in the last part of Siu Lim Tao.

When using Tan Sau be careful not to make it a chopping movement away from your Centre-line. This mistake will make the Tan Sau very weak and to make it effective, you will have to start using sheer strength. Tan Sau is a very powerful technique, however, this power comes from Gong-Lik.

To make your Tan Sau strong you need to apply your energy at the right time

and at the correct angle. When you use it, you will need to turn your stance or step to create the correct angle for use. Fig 1.

Tan Sau can be used to defend either outside or inside. Here is an example: as before, it is being used in a way that will help to broaden your view on how you can use Tan Sau.

In the example, you have managed to catch your opponent and pull him off balance using a double handed Lap Sau. The Lap Sau should be executed as a very sharp jerking pull. The pull should also be in a downward direction, to throw your opponent off balance. Fig 2.

With your opponent off-balance, twist his arm by pressing the elbow and

lifting the wrist. Fig 3

As he bends forwards quickly push your Tan Sau forwards to complete the lock and allow you a free hand. In this way you can control him more easily if he were to struggle against the lock. Fig 4.

As I mentioned before, this is just one way the technique can be used. How you actually use it will depend on what is happening at that moment in time. The important thing is to have a good understanding of the technique's principles and allow yourself to create the solution as the situation evolves ■

by Darryl Moy. You can contact Darryl on: darryl@qimagazine.com



Fig 1

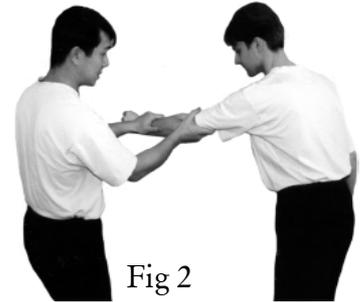


Fig 2

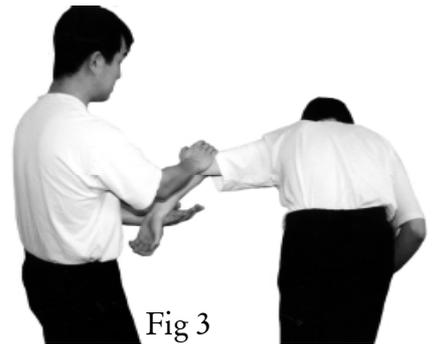


Fig 3



Fig 4

We arrived at Chen village with only three hours of sleep from the previous night, and Jose and I with exceedingly weak stomachs. I recall observing that first day when we entered the training hall a number of tough-looking opponents sizing us up and looking quite fierce. Generally speaking after a few days, when everybody came to know us better, they were more cordial, and we all relaxed and behaved more naturally. Ironically, those that appeared the most fearsome at first were actually the warmest and embraced us the most.

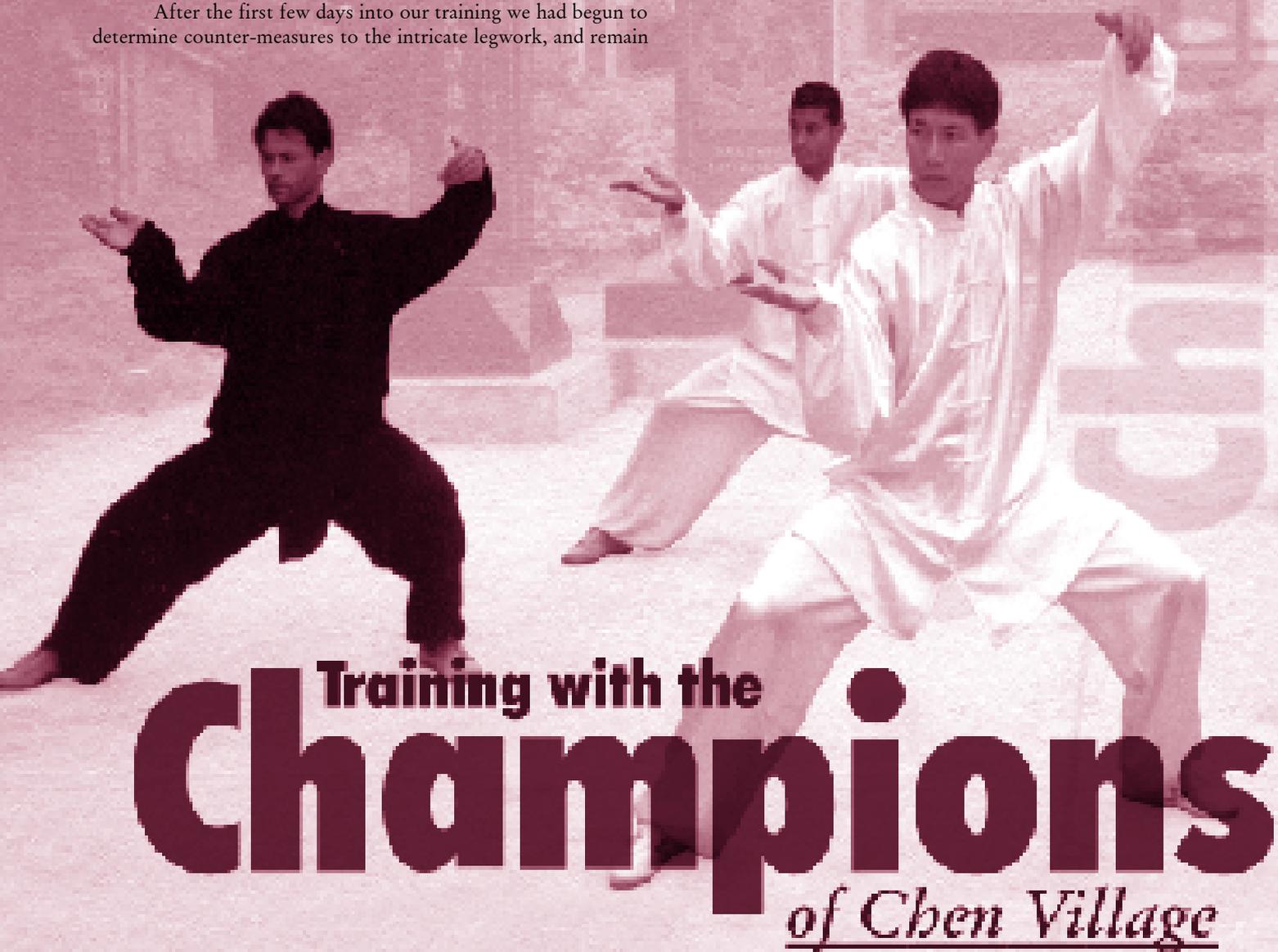
All Jose and I wanted to do that first day was to spectate due to fatigue but also to familiarise ourselves with their methods of pushing. However, we were not granted that privilege. No sooner had we sat down when my teacher requested that I push with one of the team. I was partnered with one of their top athletes and immediately met with a plethora of deceptive leg techniques, trips, sweeps, and throws. Though I did not disgrace myself he was clearly more skilful. Incidentally, due to some bizarre twist of fate, I was also drawn against him in the competition, and somehow managed to defeat him.

The truth is for the first three days we were all basically bettered and had to begin establishing how they were able to outmanoeuvre us each time (and quickly as we did not have too long until the competition). Despite the fact that they were a young team most of them had maybe ten years experience over us, as they all begin Taijiquan at the age of six or seven and by the time they reach nineteen they are ready to coach.

After the first few days into our training we had begun to determine counter-measures to the intricate legwork, and remain

For two weeks prior to the Wenxian 5th Annual International Taijiquan Conference August 1988, I had the good fortune to study Taiji Tui Shou (push-hands) intensively in Chenjiagou, Wen County, Henan province, China.

Historically Chenjiagou is the birthplace of Taijiquan and all the major styles of Taiji practised today originated directly, or indirectly, from the Chen family. I travelled from USA with my Laoshi (teacher), Ren Guang-Yi, who was returning to where his Taiji journey began, and my gongfu brother, Jose Figueroa.



Training with the **Champions** *of Chen Village*

standing. It was difficult to successfully throw or sweep any of them for not only was their ting jing (listening skill or sensitivity) so finely tuned but also their balance was astonishing. Many times I would launch a throw, feeling my opponent's legs leaving the floor, and smile with self-satisfaction, only to have him alight perfectly in front of me ready to go again. I witnessed some of them landing like cats, recovering from impossible looking positions.

Every morning we would awake at 5:30 p.m. and undertake a run. Groups of between four and six students would leave together and race about a quarter of a mile. Each group would run four times with a break in between while the other groups ran. As days went by the distances were increased to about two miles and the repetitions decreased. This training was to develop stamina and power in the ring and speedy footwork. On the third day I injured my foot... playing football in the training hall, a tennis ball was used instead of a soccer ball.

Attempting to possess the ball I accidentally kicked someone's shin and I saw white light as my body was filled with the most excruciating pain. My big toe swelled to twice its size and turned black.

The following morning I was limping so severely, with no mobility in my toe, that I informed Chen Bing (the 20th generation head coach of the Chenjiagou team)



Chen Bing corrects the author's posture

of my condition in the hope of being excused from the run. He merely replied in his best English, "Try....Your....Best"! This is a young man who had broken his ribs only a few weeks before and had not missed a day's training. Even with his rib clearly deformed he was first place every time he ran, he proved to be a one-man show in football, and in the ring he pushed second to none (he has won many major tournaments). Clearly he had little time for whinging milksops so off I went attempting to break the record for the mile hop on one leg.

This attitude to injury is a stark contrast to the Western method RICE – Rest, Ice, Compression, and Elevation. Ordinarily I would have just taken a rest from training for a few days to give my foot the chance to recover, but I knew time was not on my side. My only chance of surviving the competition was to keep training. Unfortunately Tui Shou demands using the ground for rooting and pushing, and the big toe is an important factor in this, needed to grip. Flexing the toe in this manner was very painful indeed, and remained so for the weeks which followed. I resigned to the fact that I would just have to deal with it, as it would not repair quickly due to the excessive use and constantly being trampled upon in the training hall (which caused much tittering as I would hop around in pain). Everyone now knew my "Achilles heel".

Following the morning run we would return to the schools' training grounds for forms practise. Everybody would find their own spot and practise by themselves. I recall noting how slowly many of the students would practice the First Routine of the Old

Frame, often pausing momentarily, analysing every internal sensation to find the correct position. After one and a half to two hours we would eat breakfast and rest for one hour.

We would return to the school around 10 a.m. for activities and Tui Shou, finishing the session between 2 and 12pm for lunch and then rest for about two hours. Officially training would recommence at 4:00 p.m. though we would sometimes return around 3:30pm. Training usually commenced with warm-ups, silk-reeling exercises, then push-hands, usually culminating in a final game of football and/or forms practice, to finish about 7 p.m. then eat dinner, bathe, and collapse into bed to prepare for another day. The training itself could vary but the entire 15 days we were there the routine remained the same: train, eat, and rest, three times a day, with no deviation. The day before we left for Wenxian Master Chen demonstrated his clemency by declaring a day of rest.

"I recall how slowly they would practise, often pausing momentarily, analysing every internal sensation to find the correct position."



The atmosphere at the training hall provided a good studying environment. It was always relaxed, jovial, and informal, but everybody treated the training very seriously. During the rest periods many students would play cards, give each other massages, and even bait and chase each other, and those with Qi to spare, who were really serious, would practice more forms.

Chen Bing is very revolutionary and pioneering in his approach to training the team. He introduced several games as supplemental training to the forms and push-hands, which would not be considered traditional. One was soccer. The sides would be

Jose & Adam with Chen Shongze - a semifinalist at the Pushing Tournament



between four to eight people and there would be between four and six teams. Every time a goal was scored the opposing team would have to perform push-ups or squats. Despite the fact this was a game, it was serious work. Everyone playing would be dripping with sweat after only a few minutes. In spite of the injuries I received from this game I must say I enjoyed it the most. However, that enjoyment was short-lived when, just five days before the tournament, I managed to jam the big toe on the other foot. Chen Bing had no choice but to excuse me from the morning run. So instead I went straight to the school grounds for forms practice. However, even this proved a challenge.

Another game involved players sitting in a circle. One stands in the middle, pretending to be a downed aircraft, whirling around in a circular fashion. Suddenly he/she will point at a player and announce "Tong!" indicating the crash site. Whoever is in the spot must react quickly by fanning himself with both hands to "cool the heat". The person to his immediate left must use their right hand to fan the player "on fire" and the one to his right must use his left hand. This sounds easy enough but if one is too slow to react or uses the wrong hands they must perform twenty push-ups and then exchange places with the person in the centre. This game proved to be hilarious. Sometimes the player in the centre may feint, stopping suddenly and look at one player (to draw the reaction) but then quickly change to point at someone else. This game required constant vigilance.

The last game involved a variation on the game of "It". Players stand in a circle while the one being chased can initiate anything that comes to mind such as cartwheels, somersaults, rolls, leaps, suddenly stopping to perform a Taiji posture etc. (as he weaves in and out of those standing). The one who is "It" giving chase must imitate the actions before he can catch the prey. To avoid being caught one can step in front of someone standing, who must move immediately to avoid being caught, and then in turn, either jump in front of someone else or lead the fun and games. Later, to add to the confusion there were two people "It" at the same time. The variety of gymnastics is only limited by ones imagination. Jose introduced moonwalking, electric boogie, and break-dancing, which everyone found highly amusing and difficult to imitate, while Ren Laoshi attempted the Macarena. All of the games had a purpose which helped to develop and enhance athletic skills, stamina, and co-ordination.

This intense training is for competition only, and is not so extreme the rest of the time, whereby everyone is mostly responsible for his own forms practice. I do have to say though that everyone at Chenjiagou is highly impressive. They are a fine advertisement for Taijiquan from their athletic physiques (three- percent body fat) to the standards set by their forms and skill in Tui Shou, to their very natures. While the conditions are harsh (this is not a holiday camp) the training was an unforgettable and invaluable experience. For anyone who really wants to experience the essence of Taijiquan, or deepen his or her understanding, one should spend some time at Chenjiagou. ■

by Adam Wallace

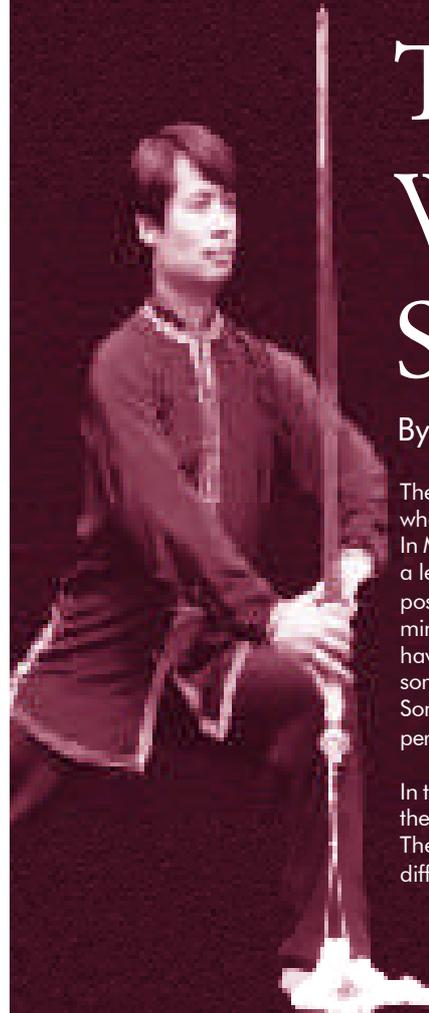
Adam teaches Chen Style Taijiquan and Wild Goose Qigong in New York City, USA. He can be contacted at (212) 33G 8327.

The Warrior Spirit

By Christopher Pei

The Warrior Spirit comes up when a person has trained in Martial Arts and has reached a level where their attitude, posture, body language, eyes, mind and intent, have transformed into something different. Something beyond the average person.

In the presence of one who has the Warrior Spirit, The ordinary person will feel a difference.



The stronger spirited one could easily overcome The weaker spirited person just by a look. But this is not the mean spirited look of popular films.

The stronger spirited one will lead the weaker one Who will follow without hesitation. In trust.

The Warrior Spirit is compassionate. It is impeccable.

The Warrior Spirit cannot be acted. It happens naturally. It is not forced

Each one of us has the Warrior Spirit, But it is hidden. We need to explore and Reach into our deepest self to find it. When a person has this spirit it shows. To others it is indescribable. They simply feel this person is different from Others. When you begin to understand this Spirit, you will be able to see the others who have it.

The Warrior Spirit is calm.

Facing danger without giving the opponent The feeling of fear. Its calmness is Not disturbed under pressure.

The principle of 'movement within stillness And stillness within movement' is The training of the Warrior Spirit.

Warrior Spirit

24 Step Simplified Taijiquan

This form of simplified Taijiquan was created as a means to promote Taijiquan to the general public. It has been promoted throughout China and the world by the Chinese government, and is now practised by millions of people.

8. Right Holding the Magpie's Tails.

Fig 67 to 80



Fig 67



Fig 68



Fig 69



Fig 70



Fig 71



Fig 72



Fig 73



Fig 74



Fig 75



Fig 76

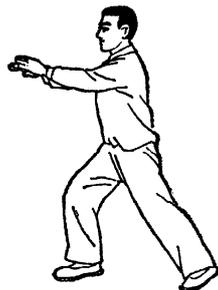


Fig 77



Fig 78



Fig 79



Fig 79

9. Single Whip.

Fig 81 to 86



Fig 80



Fig 81



Fig 82



Fig 83



Fig 85



Fig 86

10 *Left Cloud Hands.*
Fig 87 to 101



Fig 87



Fig 88



Fig 89



Fig 90



Fig 91

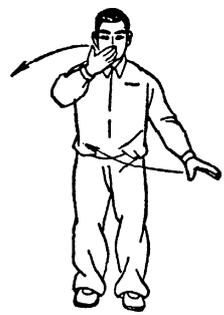


Fig 92

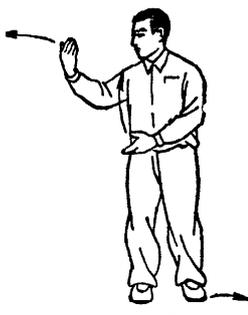


Fig 93



Fig 94



Fig 95



Fig 96

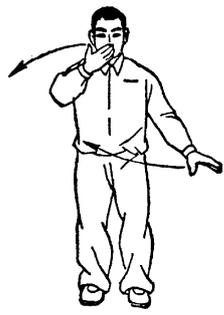


Fig 97

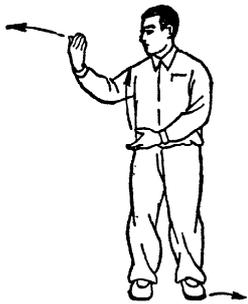


Fig 98

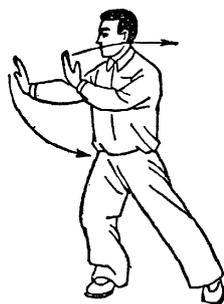


Fig 99



Fig 100



Fig 101



A famous Tai Chi teacher once told me that he only studies with those that can beat him up. On the other hand he is quite willing to challenge those he feels he can defeat with no recognition of their other levels of accomplishment. Physical displays reveal the underlying spiritual level of those unable to look at the world in more than their singular perspective.

The Greatest Challenge

There was once a wise and crafty General in the employ of the Emperor who was renowned for his fighting skills and managing his men with an iron fist.

The General's officers required constant attention to keep them in line. Two in particular, while fierce in battle, were bullish in barracks. As the General neared retirement age and his thoughts turned more towards scholarly pursuits, he pondered the problem these two officers presented to the ranks. On the one hand it was important to have aggressive and fierce fighters to lead his troops. On the other hand managing the peace, developing links with society, while maintaining equitable discipline within the company was of equal concern.

In his years of training to become a great boxer of 5 Element Hsing I the General had often admired his teacher's ability to train his skill while moderating his character. His teacher had often told him a great boxer remains hidden in all ways until the time to strike is at hand. He said that in training one must explore the quality of the movement, use the creative mind to develop the full potential, to think and feel.

The General observed that his officers had little time for understanding these concepts. They led the men in mindless repetition, squabbled over meaningless words, and missed the opportunities to train new techniques or absorb new ideas.

Since they had been in barracks in this north western province stories had circulated of a retired boxer who, undefeated in a lifetime of challenges, now worked as a letter writer outside the gates of the city. The General knew of this man's great reputation through his own teacher and witnessed that his development had taken him down a scholarly path. He wished that somehow he could get this learned and skilled fighter to teach his officers a lesson that would serve them long after his own retirement.

The General decided to invite the man to a feast along with the officers of his staff. When the night of the banquet arrived the men were encouraged to relax and enjoy the camaraderie of the evening. When the general's special guest arrived he was invited to the head table in the seat of honour. The General and the

old Master talked amicably about aspects of their art and old battles, which were overheard by the other men.

As anticipated the two troublesome officers soon began to behave in an undignified manner, laughing and making fun of the honoured guest. The General, in order to put the men's behaviour in perspective, commanded them to demonstrate their skill with a performance. Each one in turn shook the room with their pounding and crushing fist movements.

Returning to their table emboldened by their performance, the two men began calling impolitely for the old Master to demonstrate his

“Our everyday life is full of challenges of one sort or another.”

skill. To be honest the General wished to see the old Master demonstrate his famous skill as well but was too polite to ask, nor did he encourage his men to insist.

Unexpectedly however the more bullish of the two then began to make disparaging remarks about the elderly Master. In his humility the elderly Master could easily dismiss the remarks but they soon began to take on a more sinister aspect. The officer said if the old Master was not going to demonstrate freely for the company perhaps he should fight for his dinner.

The General embarrassed at the lack of respect shown towards his honoured guest then said to the old Master perhaps the young man needs a lesson taught to him and tacitly gave his permission to the man to treat the officer with the respect he deserved.

“I am a humble and elderly man, I don't know you and am but a guest at your banquet. You invite me to combat by virtue of my presence yet have no real reasons for placing us all in such peril. It would be better if we all enjoyed our meal and encouraged an atmosphere of friendship.”

However the officer was having none of it and flew at the man attempting to strike him full force with his mighty crushing fist. His false self confidence and anger clouded his view, nor did he recognise the arms of the old man quickly rising in preparation for the bear palm that descended blindingly on his head.

His fellow officer charged with splitting fist but could not stop the double bear palm attack to his heart that lifted him out of his root and propelled him across the room.

The General had solved his problem with his two bellicose officers, observed the old Master in action, and learned that despite the scholarship one pursued into old age martial skill need not fade.

I was told the story above by my teacher Master Xu Guo Ming in reference to the bear palm movements he was teaching me at the time, but the allegory operates on many different levels. Master Xu feels that physical confrontation is low level. He is always saying that Taiji, Xingyi, & Bagua are martial arts not martial work. Better to work smart in your training, in your application, not just repeating endlessly. Better to make a friend within a confrontation than to fight.

Spiritual level is always the first fight anyway, better to be aware, be strong within than just low level fighting.

Our everyday life is full of challenges of one sort or another. Each phase or chapter of our life brings with it unique difficulties to meet and overcome from both outside us and within our own development. The development of humility and skill oftentimes pose a dichotomous conundrum that we all struggle to balance.

Our ability to differentiate between the varying subtleties of attack from those on our spirit or character, to those that actually threaten physical violence, is in itself a great challenge. As we grow older our experience aids us in this problem, if we are wise.

Perhaps life's greatest challenge is not learning how to defeat and kill others but rather how to overcome our own baser instincts, to live with humility and kindness to even the meanest around us, to find happiness and contentment in simple and scholarly pursuits while maintaining our health and spiritual integrity. ■

*by J. Reynolds Nelson
You can email J. Reynolds Nelson on
JRN@qimagazine.com*

Jade Pillar Gong

London Sat/Sun 15th & 16th May 1999

With Darryl Moy (Senior Student of Michael Tse)

Your back is very important. Everything you do affects it and as you grow older, it is the first part to stiffen and cause you pain. Jade Pillar Gong is a very beautiful exercise. Its main purpose is to loosen and then strengthen the back and the spine. The gentle twisting movements help to release blockages and old injuries. It increases flexibility, improves coordination and helps circulation.



Healthy Living Gong

Manchester: Sunday 23rd May 1999

London: Saturday 19th June 1999

With Darryl Moy (Senior Student of Michael Tse)

Healthy Living Gong is a set of exercises that are simple, yet very effective for clearing negative energy and increasing positive energy. After practising these movements many people have commented on the positive benefits they have received and also the strong feelings of Qi throughout the body. These exercises are ideal for beginners as well as those with more experience of Qigong.

Wudang Sword

Manchester: Sunday 13th June 1999

London: Sunday 20th June 1999

With Darryl Moy (Senior Student of Michael Tse)

Wudang sword originated from the Wudang mountain, from the Daoist Chang Shan Feng. It follows the principles of yin and yang. Wudang Sword is one of the most basic and simple sword forms and can be practised by both the beginner and more practised alike and develops very good internal Qi. It covers all the different sword techniques and is an internal martial art sword skill. Unlike Shaolin sword exercises, there are no jumps of kicks, and the method is based on principles of the straight line, the triangle and the hexagram.

NB. Swords are available from the Centre

Tse Qigong Centre

PO Box 116 Manchester M20 3YN

Tel. 0161 929 4485. Fax 0161 929 4489

Email: tse@qimagazine.com

Qigong



Tse Qigong Centre Seminars

