

Health & Internal Training

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Qi 正氣

Bruce Lee

Magazine

**Qigong for
Modern
Times**

*Ancient
methods for
the 21st
Century*

**Essence of
Energy**

*Discover
what is Qi*

**Qi Hand
Gestures**

*A unique way to
develop Qi*

**I Ching &
Taoist
Alchemy**

*8 Trigrams and the
Internal Functions of
Tai Chi*



Jeet Kune Do

Ted Wong *Living out the Legacy
of the Little Dragon*



Feng Shui

Swimming Dragon Gong

Tai Chi Chuan

Cover: Ted Wong
& his legendary teacher Bruce Lee

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editorIAL

Michael Tse

It seems that there are more and more people studying Qigong and Taijiquan in the west. This is a very good sign for the name of these skills. However, any good side also has another side as well. The majority of people who are studying Qigong and Taijiquan know that these skills are for good health. Even if some of them are just studying Taijiquan, they know that they can also develop good martial art skill because Taijiquan is one of China's traditional martial arts.

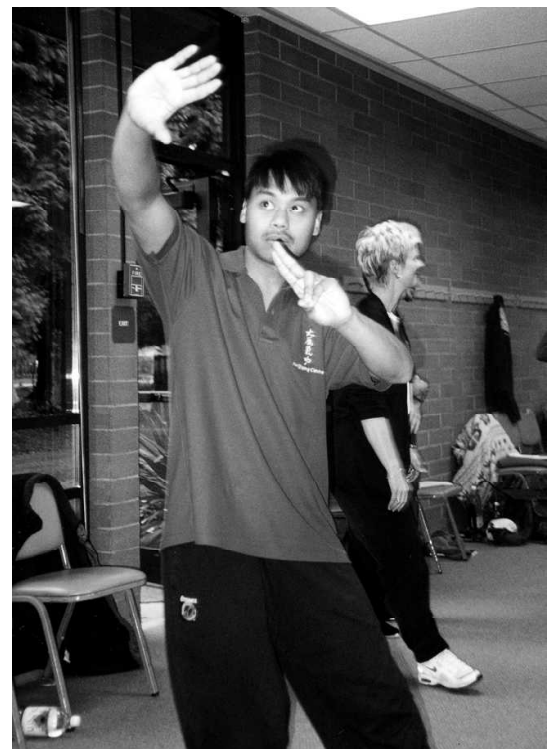
Because this skill is not original to the west, when beginners start Qigong or Taijiquan they will love it, because it is very new and feels good. This kind of feeling is different than that which you will get from western "fitness" training, so seeing the development of Qigong and Taijiquan in the west is very encouraging. A lot people have got good health from practising these skills and are starting to understand the difference between western and Chinese medicine.

In a lot of cases people who are suffering from all kinds of illnesses might not get good result from the western medicine but can get better results from Chinese medicine or from practising Qigong or Taijiquan. This is because western medicine is missing the concept of Qi. Qi was discovered in China over 3000 years ago and since then the Chinese have used this theory for the whole entire culture over centuries, long before western science started.

Considering this, there should not be any bad side of Qigong and Taijiquan, should there? Do you know something in nature in which both a good side and bad side exists in every single thing and situation? When studying Qigong and Taijiquan if you do not have the proper instruction, then you might end up to be ill and even have mental problems. Why do I say that? This is because a lot of

people are too keen for results. For example, when they are practising Qigong, a lot of people are very concerned to feel Qi. If they cannot feel the Qi, they think that their Qigong level is not high enough or that there is something wrong.

Once they can feel the Qi, then they think that this is a high level of Qigong training. They then will start to play with the Qi or enjoy the sensation of the Qi, instead of just practising and



relaxing their bodies to let the Qi go back the right way and to let it develop naturally. Did you know that feeling Qi is normal and does not necessarily mean your Qi is strong? Generally everybody can feel Qi, but some people may be slower to develop. Even some people will not feel the Qi but will just feel good and healthy by regularly practising Qigong. This is actually the purpose of the Qigong practice - having good health and longevity. The purpose of Qigong is not to feel Qi as the feeling of Qi is not that important.

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Well Done

Dear Michael,

Just thought that I would take advantage of knowing your email, to say what a great day I thought Saturday 16th was. I really enjoyed it, and I'm sure everyone else did too. I wanted to thank you and all the participants for all the hard work and practice that they put in, to give us, the public, such a great show. The great variety of forms that were demonstrated gave people like myself a chance to think, 'Yes, I would love to learn that one!' The demonstration was really beautifully done. A really sensitive balance between Qigong and martial arts. While there was no doubt that the message came over that it was health first and foremost in importance, with martial arts being an entertaining and valuable second. Well done, and thanks again to everyone.

L. London

In Need of Qigong Healing

Dear Sir,

I am a 51 year old fairly fit woman who has recently been diagnosed with grade III breast cancer. I have already undergone a partial mastectomy and removal of lymphnodes and will be having a full mastectomy on Wednesday followed by chemotherapy and radiotherapy. Although not crazy about conventional medicine in this instance I am committed to following the medical road. Nonetheless I continue receiving support from my herbal practitioner particularly for the chemo. I have thought about the kind of support I may need and counselling of various types has been suggested. However as a former student of martial arts (Shorinji Kempo) I believe "spiritual" support would be more appropriate for my needs and beneficial for my mental, physical and emotional needs. I would therefore appreciate if you could advise me as to whether Qigong Healing would be a good choice. I am only interested in genuine Qigong that encompasses all aspects of living that will enable me to

Tse Qigong Centre Xmas Parties

Another year has flown by and now the year 2001 is nearly upon us. It has been a very busy year here at the Tse Qigong Centre/Qi Magazine. We have made it to our 10th anniversary, which we celebrated last issue. We also had our anniversary demo in London which was a great success (see page 27). Our new website is up and running with some great features such as video clips and our questions and answer in audio, not forgetting our on-line store and web exclusive articles.



This year has seen the Centre become even more international and Qi Magazine is read by more and more people around the world.

So far the 21st Century is looking very exciting.

However before we see out the Y2K, we have the small matter of Christmas, and as is now tradition the Tse Qigong Centre is holding its Christmas parties in London and Manchester. Enjoying the family atmosphere and eating has always been central to Chinese culture and these get togethers are no exception. We can promise fantastic food, as we are organising some special dishes. There will also be some demonstrations, together with some other games and lots of surprises.

The dates and times are:

London: Friday 15th of December 7.00pm
New Loon Fung
Gerrard Street, China Town
London

Manchester: Saturday 16th December 7.00pm
New Hong Kong Restaurant
Faulkner Street, China Town
Manchester

The cost per person will be £20 with children twelve and under half price. If you would like to come along, please contact the Tse Qigong Centre on 0161 929 4485 to make your booking. *All cheques should be made payable to "D. Moy".* We do hope you can make it, but if not then may we take this opportunity to wish you all a "Merry Xmas and Happy New Year". See you in 2001.

rebuild my body and mind and enhance my overall being. Please note that I do not have full use of my right arm.

Thank You.
Anonymous

Dear Madam,

Thank you for your letter. I would recommend that you try to take as much fresh air as possible and while walking try to open the arms (as much as you're able) and let the lungs stretch and take

in more oxygen. The chemotherapy and radiotherapy may make you tired, but if you can move even a little bit, then this will help your circulation and help the body rid itself of the ill energy. If you can find a Qigong class in your area, this would be good. If not, you could try to do some of the exercises from my Balancing Gong video which is available through the website. I agree that spiritual support is very important and if you can combine this with exercise, it will help keep your mind clear. Friends and family are very important and they even help you by rubbing your feet and hands to help stimulate the circulation as well. Please let me know if I can be of any further assistance.

Yours sincerely,
Michael Tse

Developing External Qi

Dear Mr Tse,

I hope all is well. My Sifu showed me a video of you and I was most impressed with your ability. I have a couple of questions I need to ask you. My

background is, since my diagnoses of Multiple Sclerosis, I have become active in three different martial arts, Wing Chun, Hapkido, and Jiu-Jitsu. My Sifu in Wing Chun has started with basic Qigong training along with Wing Chun. I've completed the Siu Lim Tao form and we are training with the aspects of the various techniques for defense from that form. I

“Can you develop Qi to a point where you could move objects?”

Poetry in Motion

*There are many ways in which to spend one's time,
Whilst on this ladder of life that we climb,
Our minds can be dangerous, sometimes we fall prey,
To the wrong kind of influence that we see every day.*

*But it's a good thing to know that there's people out there,
With this kind of knowledge that they're willing to share.
From the very first lesson, I was hooked there and then
And now study Qigong and practise the Chen.*

*My legs were like jelly, the pain was severe,
I thought, 'Whats going on? I'm not staying here.'
But the pain got better and I'm so glad I stayed,
Because this would have been a great mistake I had made.*

*I'm involved in something good and I'm proud to be part,
Of a selection of nice people who all have great heart,
This doesn't happen often, I've not seen it before,
Where there's no competition of egos at war.*

*Keep up the good work as I'm sure that you will,
Because the world needs more like you, to get up this hill,
The planet's in bad shape and things could still worsen,
But I for one, am now a better person.*

Thanks
G. Manchester

do Wing Chun for the soft internal, Hapkido for the external, and Jiu-Jitsu for pure physical development, it literally makes me tired.

1. My Hapkido Instructor, using his Qi, can break whichever board he wants. For example, in class he had the assistant instructors hold three boards. He said, he was going to break the bottom one and not the top two. He succeeded. My question is, How can I develop external Qi to do this?

2. Can a person develop their external Qi to a point where they could move objects, like maybe a pencil on a table?

I hope you don't think these questions are stupid, I just thought I'd ask a Qigong Master.

Thanks,
DB, USA

Dear DB,

Thanks for your letter. Regarding your first question on how to break the blocks, I do not know how to do this and have not seen this thing before, although I have heard of it. Even in Hard Qigong Iron Palm training, it is breaking the bricks from the top down, not just the inside ones. I think if your teacher can do this, then he is very talented and it is best to ask him your question. Secondly, yes, some people can move objects by focusing their Qi. There have been cases documented in both China and Russia, maybe even in Europe. However, they may not necessarily have done Qigong but maybe just have supernatural power.

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Advice on Training

Dear Sir

I am a twenty-four year old, of Chinese descent. I am writing because I need some advice. I have little experience about this sort of thing. For the past two years in prison I have been meditating and studying Buddhism. Occasionally I would discreetly practise the four step horse stance with my palms together in front of my chest. The more I practise the longer I can stand. My longest has been a little over 30 minutes. Is there a proper way to end a horse stance or when I'm done just stand up straight?

One week before my imprisonment, I learned the beginning form of a Wing Chun set. Unfortunately, I was not able to finish my learning. Therefore I will describe what I learned in two days of class as I have been doing it ever since.

I start by having my feet together, then open my toes out to about shoulder width, then the toes pointing inwards with the heels out, bringing my knees and upper thighs together squeezing. Next I extend both arms diagonally crossing each other like a low block. Then I raise my hands upwards keeping them crossed like an upper block in the same formation. Then I retract both arms to the side of chest with closed fists. Then with one fist, keeping it pointed forward I move it to the centre of my chest

(whilst maintaining body contact). Then a straight punch forward, then open palm up, then fingers point up then close fist and retract back to my side.

After that I open one palm face up while maintaining body contact. I slowly extend forwards with my palm remaining open and face up. Then I rotate almost a full circle having my fingers pointing upwards. I slowly retract to the centre of my chest. Then I relax my palm in a downwards position hanging above my belly. Then, as if pulling something from my stomach, I extend my hand forwards again with my fingers pointing inwards at my body. Then a half circle having my fingers pointing up. I would repeat this procedure a minimum of three times, doing more as I get better. Then I would end by retracting to the centre of my chest, open palm, push to the side, then straight forward, then open palm face up, close my fist and retract to my side. After this I don't know what to do. Should I maintain the way I am practising and am I doing it correctly? Also I learned in the same stance to do as many punches as possible. Is this orthodox? How should I breathe? How do I know if I am progressing? I also wish to develop my strength, what can I do to improve? I hope I am doing the right form. Please advise, thank you.

Respectfully and sincerely

L. USA

Dear L.

Thank you for your letter. It is sometimes difficult to see what movements you are describing, although you did very well. I think you are starting the form correctly but then am not sure towards the end of your description. Siu Lim Tao is mostly for training the legs stance and stillness. Slowly the power will develop as the longer you stand to perform the form. Recently, in the Qi Magazine we had the entire Siu Lim Tao form in the magazine with descriptions. I think if you can follow this in the meantime, it will be of benefit to you. Power should develop naturally and not be forced. For instance, in the horse stance position, this will also help develop the legs. The most important is the right attitude and heart. Buddhism will also help you understand more about the martial arts and yourself. So if you would like to try these movements from the magazine, you are most welcome.

Best wishes,
Michael Tse



If the person has that kind of potential, then it is inherited but they never notice. However, when this person begins to practise Qigong, then it will begin to develop. But if you never have this potential, then it will never develop no matter how much you practise Qigong.

Practising Qigong and martial arts is for health and self defense. So if you just concentrate on developing these demonstration skills, then you miss the purpose of training, and you are not in the right track.

*Yours sincerely,
Michael Tse*

Good Show

Dear Sifu,

I wish to congratulate you and your students on a magnificent display of

***“I realised then
that teachers are like
finding a treasure.”***

martial arts and Qigong on your 10th anniversary of the Tse Qigong Centre. I have only been a member of the Manchester centre practising Qigong for seven to eight weeks now but already feel a part of the ‘family’. Everyone is so helpful and so friendly and they can never give enough of their time to help you. When I first joined, I was in a fairly depressed state, having been off work for six months and taking medication for my ‘illness’. I had no self-esteem, no energy and always looked on the negative side of things. But in just those two short months of practising Qigong, I have more confidence in myself, my body feels stronger and I am able to think in a more positive manner. I know I still have a long way to go, but Qigong is going to be a part of my life now and for that I am eternally grateful.

Just before I go, let me close by telling you of a short conversation myself and my wife Carol (who is also a student of yours) had with a couple of guys we

were sat next to at the demonstration. They were already practitioners of another form of Qigong and were interested in knowing about other forms. When told of the cost of a Qigong class, they were quite shocked. To which Carol replied, “Yes, but what price can you put on your own health”. I just smiled and carried on watching the demonstration.

J. Manchester.

With Thanks

Dear Sifu and Simo,

Just a little note to thank you for a wonderful time at Wye. I really really enjoyed both of the courses. Sorry for not writing earlier but I have been so pre-occupied with trying to find myself some accommodation near my new place of work.

Still hunting, unfortunately! Long long time ago while I was a university student, one of my Professors made me realise through her kindness and encouragement, the importance of a good teacher. She remains my mentor to this day, and I owe her much for my success. I realised then that teachers are like finding a treasure. I feel happy to have found another one. Thank you for re-kindling my interest and being a source of inspiration. I truly appreciate it. I hope that in turn I can be a good student.

Lastly, I just want to wish you the very best for the 10th Anniversary celebrations. Unfortunately I can not be

there. I know I will miss a wonderful occasion. If ever I can be of any assistance, please do not hesitate to ask.

Wishing you the very best.
Humbly yours
P. West Yorkshire

Looking for Baji & Pigua

Dear Sifu Michael Tse,

I read your magazine and found it very interesting. I have spent the last few months in Northern China learning Ba Ji, Chen Tai Ji and a very little Pigua, and since my return I have been looking for a Ba ji teacher in London, UK, but have found absolutely nothing.

Do you know of any that you can recommend to me? I know Ba Ji is not very famous in England but there must be one teacher somewhere! I had not heard of it before I went to China, and was intending to learn Shaolin Kung Fu.

Failing this do you know of places in or nearby London where I could study Chen Tai Ji? I would be extremely grateful if you could help me with any information, and look forward to hearing from you,
B. London

Dear B,

Thank you for your letter. Baji and Pigua are not very well known styles over here and the only person I know who teaches this style is Master Ma Yue who was featured in Qi Magazine issue 36. As far as I am aware, he teaches in Leicestershire and can be contacted on 0116 255 0124.

With regards to Chen Taiji classes, you will be pleased to know the Tse Qigong Centre has classes in London and details can be found in the Whats On Pages (page 47) of this issue.

*Hope this is of help
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. We also welcome articles (800 - 1000 words in length) on topics appropriate. Please send them to Qi Magazine.

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editorIAL

Michael Tse

In certain situations, you will find some people who like to tell you they have been doing Qigong for a long time, some even say they have been doing Qigong over ten years. However, when you look at their faces and their attitude, you can tell they are not healthy. Once I met a Qigong master who had been practising Qigong over ten years, and he kept telling me how high his level of Qigong was, but as I was talking to him I could smell the bad smell from his breath, his eyes were yellow and his joints were very stiff.

Of course he was obviously not healthy. Why? Because he was missing the point. Often, these people are doing so many other things and using too much Qi for healing other people. Others may just like showing off themselves or they have fallen in love with the feeling of Qi, instead of just practising properly to make themselves healthy.

Too much concentration on the feeling of the Qi is just like concentrating too much on making money, missing the point of the meaning of the money which is for use on the things you really want to do in you life, not just collecting money. At the end you may have a lot, but you are missing the things you really want to do in your life. By the time you have a lot money, then maybe you will be too ill or too old to do that. When we concentrate on the feeling of the Qi, it is just like someone who is interested only in making money without consideration of anything else. This type of person, if anyone can pay them well, will do anything else to get that money, whether or not they enjoy the job or not.

Life should be enjoyed as long as we do not do things that we would not want others to do to us. That is the guide line. It is the same for practising Qigong, it is for good health and longevity. If you are not healthy, then this means that something is wrong with your Qigong. In the west there is no qualification of what is the right standard for Qigong instructors and anybody can teach Qigong, even if they have only learned it from a book or video. Some people will even go to a course to learn some Qigong skill and then go out to teach with very little knowledge or understanding of the skill. With this

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attitude, the Qigong skill becomes diluted. There may even be mistakes cause health problems for innocent people who are studying with this person. Because Qi is internal energy, if you do not get it right, you might never get it right in the future, not until you have met a good Qigong master to get right for you.

Regarding studying Taijiquan, it generally will not have as many problems as Qigong because studying Taijiquan will not make you think of Qi although it is working with Qi as well while you are practising. The purpose of practising Taijiquan is for self-defence and good health. We know that traditionally Taijiquan is one of the Chinese martial arts. Practising Taijiquan is moving gently in a relaxed manner and with internal attitude. This means that both the mind and body should be relaxed and not using tension on the muscles. It is in this way that the Qigong attitude is related. Many people find it is good for health and the Chinese government even modified the original Taijiquan to make it more simple and use it as a health benefiting exercise. So also in the early 60s, Taijiquan was introduced to the west as a health exercise as well.

So today, most people still think that Taijiquan is only for health. They will usually say they practise Tai Chi and omit using the word of "Quan". I would say that most might never even have heard of it before. However, this word "Quan" is telling you that Taiji is martial art because Quan means "Fist". It is only recently, as more masters visit the west from China, that more people study Taijiquan for its martial art applications.

If we are practising only the forms of Taijiquan, without other stretching such as bending forward, backward, squatting, rolling the spine as in some yoga and Qigong movements, then it might somehow cause certain stiffness on our joints or lower back. Because Taijiquan is martial art, the movements are very demanding on the stance. Some Taijiquan postures are quite low which is very good for fighting, making the stance stronger for releasing power called "Fa Jing". In addition, if you are doing a lot of Zhan Zhuang (Standing Meditation)

in order to develop more power and Qi, then it could cause some knees problems. The reason for this is because some people might have very weak legs but they like to stand a long time to get to a high level. However, instead of building it up slowly, they try to do it all at once, even if their body is not actually that strong. In other situations, some people will just concentrate on keeping a low posture or just concentrate on more and more practice without listening to their



body. Instead, they should try to build it up slowly.

Often I will have people ask me why some Taijiquan masters are so fat, particularly on the belly? Of course, some Taijiquan masters like to say that is Qi at the Dantian. But ask yourself, will you believe that? Strong Qi is nothing to do with the belly big or small. That is all their personal body size. When people come up to certain age, they can easily get a bigger belly. You cannot only say that it is Taijiquan practice, but they should also count how much beer they usually drink or how much sitting they do.

However, there are also some other reasons why some of the Taiji masters have a big belly and this is because Taiji forms are mostly all standing upright without jumping up and down, and bending forward and backward with the lower back, unlike other forms of martial arts. For instance, monkey fist, drunken fist and many

Shaolin forms combine different stances with up and down movements, jumping and even fast and slow movements. They are very demanding varieties of body movements.

In addition, these other forms move much faster than Taijiquan, so fast movements can make people sweat and release more calories from the body. Therefore when someone practises these forms, they can keep their bodies skinnier. However, a fat or skinny person

does not necessarily mean that one is more healthy than the other. It all depends on the health condition and skinnier is not always healthier than the fat one. In Taijiquan, the slow movements are very good for releasing tensions from the body, good for the blood circulation, good for reducing stress, good for many kinds of chronic diseases. Certainly there are some people who have fully benefited by practising Taijiquan and are not stiff and fat at all. This is because their genetic bodies are like that, and they will not be fat and will have a very supple body.

Therefore the most important thing for practising Qigong or Taijiquan is that you listen to your body because your body tells you everything. If you find that you cannot control your Qi or that you feel uncomfortable and not healthy after practising for quite a long time, then it means there is something wrong. Same if you are practising Taijiquan, if you find yourself having stiffness in your joints or a heavy body, then you might need to do some stretching in combination with the Taiji forms. This will help change the condition and make yourself be healthier. Remember that everything has good side and bad side. If you can understand that and listen to your body, then you will benefit from many kinds of exercises without having any problems.

Michael Tse



This is the first of the double handed silk reeling exercises. It is a slight progression from the last exercise. On the first side we lead with the left hand with the right hand following exactly the same pattern of movement as in from Zheng Mian Chan Si.

Shuang Shou Chan Si – Both Hands Silk Reeling

Preparing The Form

Start by standing and relaxing exactly as you did for Zheng Mian Chan Si. Sink your weight into your legs and open your right foot by turning it 45 degrees. Transfer your weight into the right foot and then step forward at 45 degrees with your left foot so that your feet are shoulder width and a comfortable distance apart with the left foot pointing forwards. Your body should be facing 45 degrees with the weight in the right leg and both hands just in front of your groin. The left palm faces back and the fingers down while the right palm faces down and the fingers 45 degrees.

Transfer your weight forward into the left leg and allow the hands to twine forward and up until you are in the posture of frame 1.

Frame 1

Hand position: left hand is forward at shoulder height with the palm facing up and the fingers forward. The right hand is roughly in front of the throat, palm facing down fingers pointing forward. The elbow of the left arm should be low and bent while the right arm's elbow should be slightly lower than the



shoulder with the arm bent and the palm facing away you.

Direction: the body should be turned slightly more towards front than 45 degrees. Hips and shoulders likewise at an angle but the feet remain un-turned. Weight: in the left leg.

Qi: sinking to the waist for the left hand and rising up the back to roughly between upper shoulder blades for the right hand.

In this frame the left hand is moving from a fully yang state and is half

way to becoming fully yin, while the right hand is moving from the most yin part of the cycle and is half way to becoming fully yang. To move to the second frame transfer the weight from the left leg to the right, allowing the body to turn as you move. The left hand twines back with the elbow closing a little towards the body. The right hand twines outward and backwards in a smooth arc.

Frame 2

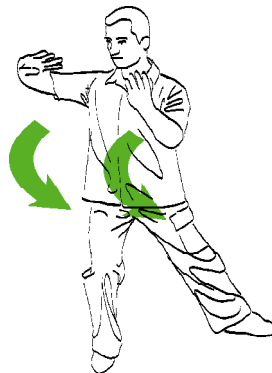
Hand position: left hand in front of the body palm up and fingers pointing directly away from the body, right hand extended to the right, palm away from the body with the fingers pointing forwards. The right arm is curved.

Direction: the body faces 45 degrees, shoulders and hips are 45 degrees.

Weight: your weight should be in your right leg to the proportion of 60% – 70%.

Qi: at Dantian and at right hand.

In this frame the left hand is fully yin while the right hand is yang. To move back to the next frame turn the body back slightly while allowing both hands to twine in an arc to waist height with the palms turning out until the fingers point back.



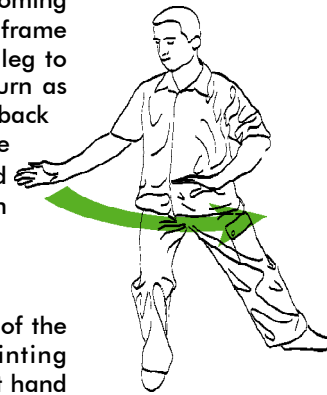
Frame 3

Hand position: left hand is in front of the abdomen with the palm facing out and the fingers back, the right hand's palm faces forward roughly above the right knee at waist height with the fingers pointing back.

Direction: the body faces a little further back than 45 degrees.

Weight: your weight should be in your right leg to the proportion of 60% – 70%.

Qi: between the shoulder blades for the left hand and at the waist for the right.



and

twine forward in front of the lower abdomen.

Frame 4

Hand position: left hand at abdomen height a little in front of the body roughly over the left knee, palm facing down and fingers back, the arm should be curved. The right hand is in front of abdomen, palm up, fingers pointing away from the body. Make sure that the armpits remain slightly open.

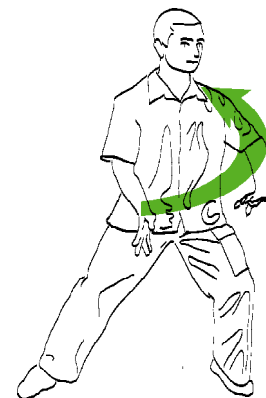
Direction: the body faces 45 degrees.

Weight: your weight should be in your left leg to the proportion of 60% - 70%.

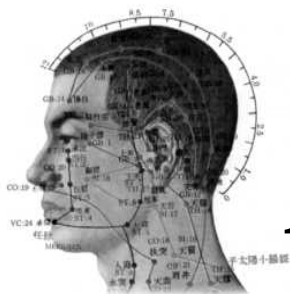
Qi: in the left hand and at the Dantian.

In this frame your left hand is fully yang and your right hand is at its most yin. To move to the next frame turn the body slightly to the

left and allow the hands to spiral upwards in front of the body until they are at shoulder height as in frame 1.



by Glenn Gossling
email Glenn@gimazine.com



There is nothing worse than a sleepless night. Make sure you have sweet dreams and peaceful nights with the help of Traditional Chinese medicine (TCM).

Insomnia & TCM

湯淑蘭

What is insomnia?

Insomnia is the term used to describe interference with normal sleep patterns. Symptoms of insomnia include delays in falling asleep, waking during the night (even though you may eventually go back to sleep), or waking very early in the morning before the sleep cycle is completed.

Quite often insomnia is more a perception of sleeplessness than true disturbed sleep. This may be due to disordered sleep patterns or sleep that is so fitful that you wake feeling out of sorts and tired.

What causes insomnia?

Everyone occasionally experiences some difficulty sleeping, and sleep patterns tend to change with age - many older people find they need fewer hours of sleep. TCM views insomnia as being concerned with or caused by at least one of the following;

i Stress and depression - resulting in liver Qi stagnation. Long term liver Qi stagnation can turn to fire. The fire rises to disturb the heart and spirit and the person can not relax and sleep.

ii A diet of junk food will affect the stomach and the digestive system. In the earliest TCM book Huang Di Nei Jin it is said 'If the stomach is not settled, then a person can not sleep peacefully'.

iii A weak body constitution or long term chronic illness both resulting in a deficiency of kidney yin. The water of the kidney can not rise up to nourish the heart fire. The heart fire increases to disturb the spirit and affect sleep.

iv Over thinking or over work impairs the heart and spleen; dysfunction of the heart then causes a blood deficiency. The blood can not nourish the



“Sleeping pills are a temporary solution only and can be habit forming.”

brain and there can be spleen deficiency and what is known as deficiency of the heart blood. Food is hard to digest and lack of nutrients results - in turn failing to nourish the heart.

Women sometimes experience this condition after labour and elderly people can be prone to it. Insomnia often only lasts a few days or weeks. Long-term insomnia can go on indefinitely unless the cause can be identified and treated.

How is insomnia treated?

Sleeping pills are a temporary solution only and can be habit forming.

There is quite a wide range of Chinese herbal remedies to treat insomnia.

If stress or depression causes the insomnia Xiao Yao Wan, Zhen Zhu Feng can be chosen.

If the insomnia is caused by indigestion Bao He Wan, Jian Pi Wan can be used.

If the insomnia is caused by kidney yin deficiency Liu Wei Di Huang Wan, Shuan Zhao Ren Wan can be chosen.

If the insomnia is caused by deficiency of Qi and blood of the spleen and heart Gui Pi Wan and An Shen Bu Nao Ye can be selected.

As a diet to help insomnia you can use Lian Zi, Yu Zhu, Dan Shen to boil it as a soup and take it once a day.

Acupuncture is often used in treatment of insomnia, common points are Nei Guang, Shen Men, Bai Hui, a combination of Acupuncture and Chinese Herbal Medicine can work even better.

by Dr Shulan Tang
Email: Shulan@qimagazine.com



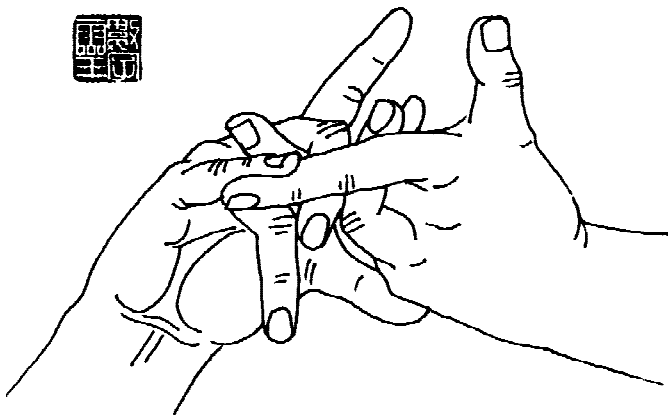
Hand Gesture Qigong

There are so many different ways to gather energy from the universe. Chinese Qigong that we usually see applies movements, postures, breathing and mind. However, there is one Buddhist method which uses special hand gestures and the sound of numbers to gather energy from nature.

Somehow, it seems there is some secret if we can just work it out with nature. Here are some of the hand movements which I have learned from Buddhist people and which can help all kinds of problems. First we need to learn how to pronounce the numbers 1 - 9 using the Mandarin pronunciation. They are as follows:-

0 : Dong	1 : Yee	2 : Er
3 : San	4 : Si	5 : Wu
6 : Liu	7 : Qi	8 : Ba
9 : Jiu		

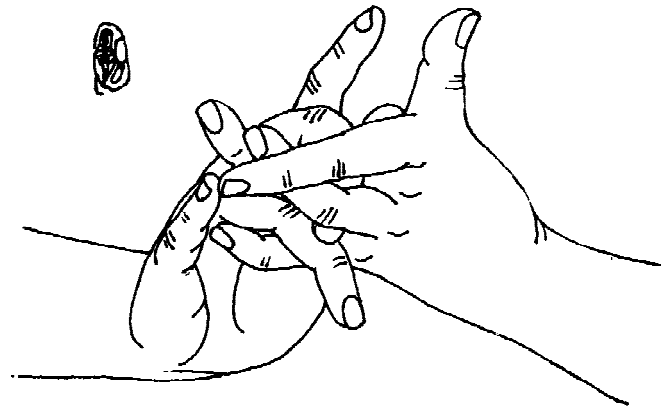
Below are three exercises for calming the mind, Dantian breathing and developing the Dantian respectively.



1. Ling Ming Tong (Calm the mind and open the heart to others)

Face south and keep your hands at your Dantian in the shown hand gesture. Make sure you practise in a calm environment for about 15 minutes. While practising say aloud the numbers below ninety nine times. Where there is a dash, this indicates how long you should draw out the sound of the number for. If it is a only one dash, the sound is quite short. If there is three dashes, the sound is extended for a few seconds before repeating the next number.

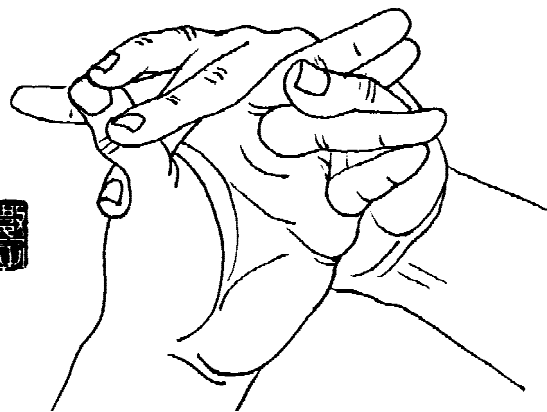
9 - 9 - - 10 - 1 - - 0 - - -
(Jiu - Jiu - - Yee Dong - Yee - - Dong - - -)
99 times



2. Tai Xi Zou (Dantian Breathing)

Stand facing the east in a peaceful environment where you can see trees and a river is the best. Breathe through the nose and keep the hands in the appropriate gesture at the upper Dantian for about 35 minutes while saying the numbers below.

6 - - 6 - 1 - - 1 - 55 times
(Liu - - Liu - Yee - - Yee -)



3. Lian Jin Ding (Develops the Golden Cauldron which is the Dantian)

Stand facing to the south and hold the hand gesture at the Baihui point for 35 minutes. Practise in a good, quiet environment.

0 - 0 - - 0 - - -
(Dong - Dong - - Dong - - -)
99 times

by Shi Feng Zhi

*“Tell me, I’ll forget.
Show me, I may remember.
But involve me and I’ll understand”
(Chinese Proverb)*

The Journey

Students come in all shapes and sizes and choose to practise t'ai chi for a wide variety of reasons; some attend faithfully and only practise in class; some attend less regularly but may practise at home; motivation varies: from a get-together with friendly people to a real attempt in dealing with a particular health problem. It is important for a teacher to acknowledge these differences as each student will have a different learning style and different needs. Even within the context of a classroom full of students, there will always be a moment when it is worth while for the teacher to remember what motivates that particular student. Motivation is at the heart of learning.

Every now and then, someone stands out but not necessarily because they learn more quickly or are especially talented. Perhaps the student asks many questions, perhaps too many! This is the story of one such student, fairly new to t'ai chi but who has made huge progress through lots of practice. He is very studious and applied, and asks many questions, complicated questions: he likes answers which are precise, structured and learned and he approaches his practice in the same way: like an architect, building block by block or a mechanic putting an engine together, very methodically. He sets himself very tight deadlines: "I want to finish broadsword by Friday"!!! Often other students wish they would be as accomplished and learn as fast, and become impatient with themselves. To these students, I say "but don't forget about the journey".....

T'ai chi is a journey which in many ways the accomplished student misses: he arrives at his destination too soon and he has missed out all the excitement of discovery on the way. Often, when we travel, it does not matter so

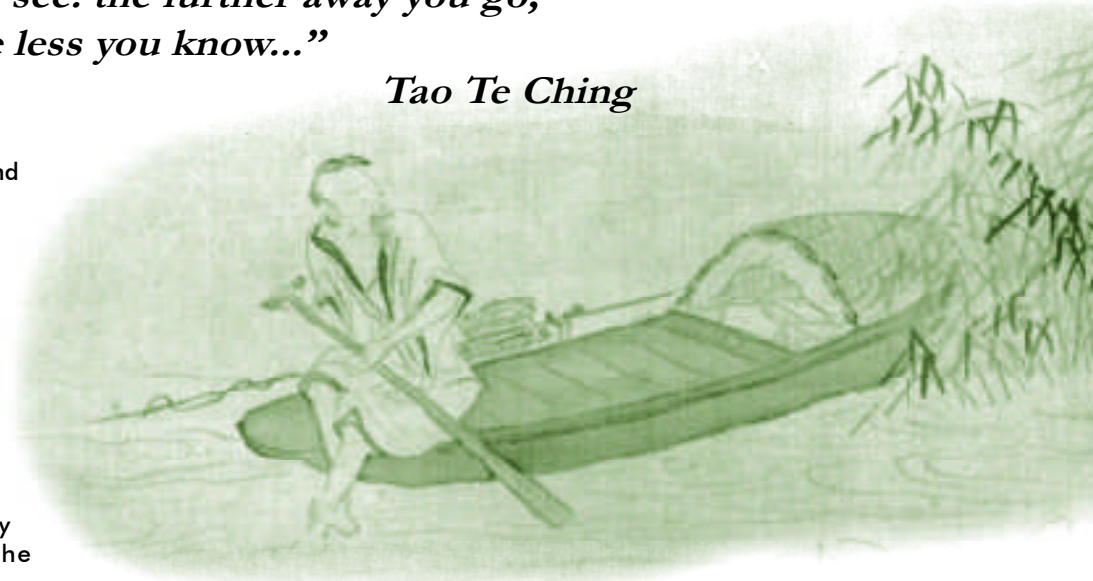
much where we're going or how fast, but how much there is to enjoy getting there and taking time. There is much for a student to learn and discover on the way: t'ai chi philosophy, meditation, relaxation, Chinese culture, inner growth, improved physical and spiritual strength, helping/supporting others with their learning, the wonder in Sifu's movement and grace, listening to his/her advice. It is an endless journey, full of those perfect moments which a student will miss if his mind is not relaxed or not open because his judgement is clouded by impatience, by the need to achieve too much too soon. When practising form work, it is not enough to do the movement correctly (anyone can draw if all they have to do is join the dots together or paint if the number tells you what colour to choose); it matters less than to relax and allow the spirit to communicate to the body:

improved movement in form comes from this balanced approach, and with it, health benefits as the mind is more relaxed and stress-free.

So, if you are the kind of student who struggles with the form

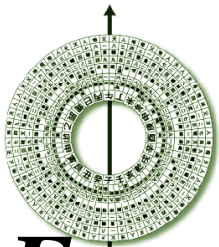
*“Without going anywhere,
You can know the whole world.
Without even opening your window,
You can know the ways of Heaven.
You see: the further away you go,
The less you know...”*

Tao Te Ching



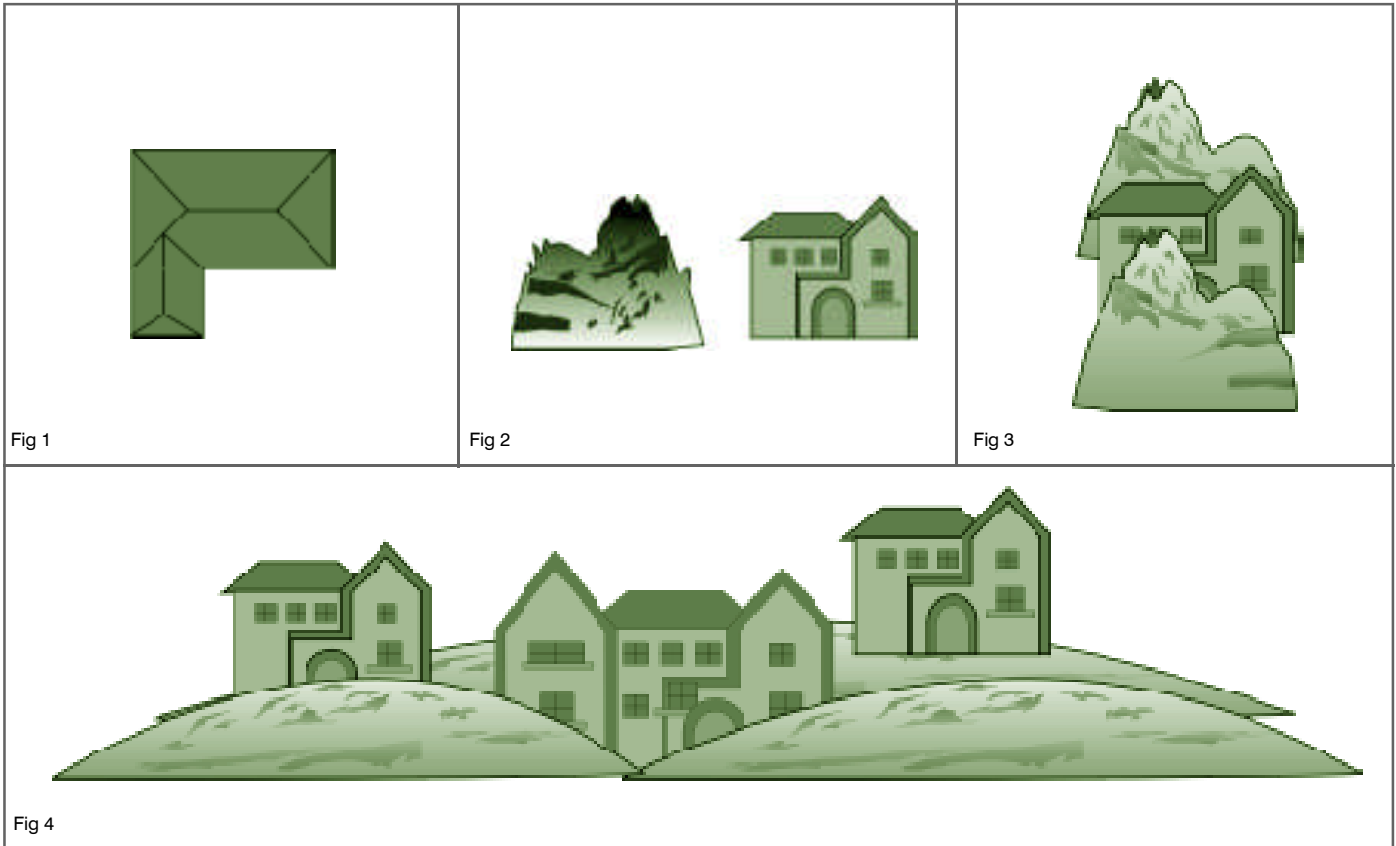
and is losing confidence, and in setting your goals, remember how important the journey is, for the spirit as well as the body, relax and enjoy it ■

by Yveline Hands



The natural landscape can have a great effect on your Feng Shui, as can man-made things like buildings and roads. However, the two together can combine to create some strong effects that you should be aware of when considering Feng Shui.

Feng Shui of Your Home, the Natural Landscape and Roads



If the right side of a house is longer (right side as if standing inside the house and looking out of the front door) than the left, usually it is not good and the people who live there will have relationship problems. However, if inside the house is wider than the front entrance, then it will be different and the people who live there will be good and have a lot of children. (Fig 1)

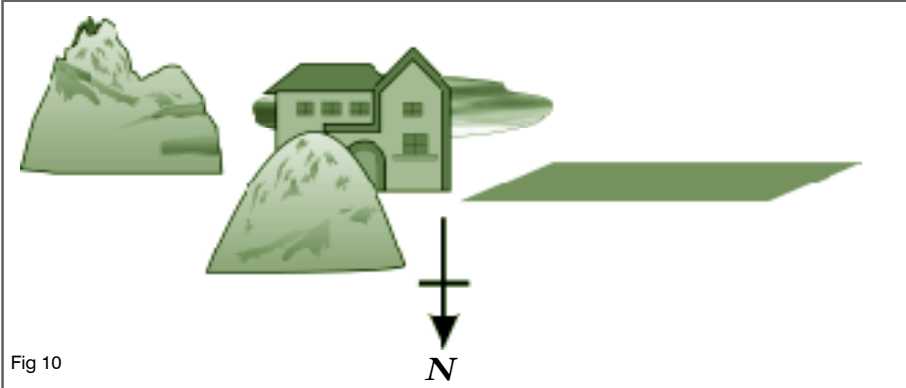
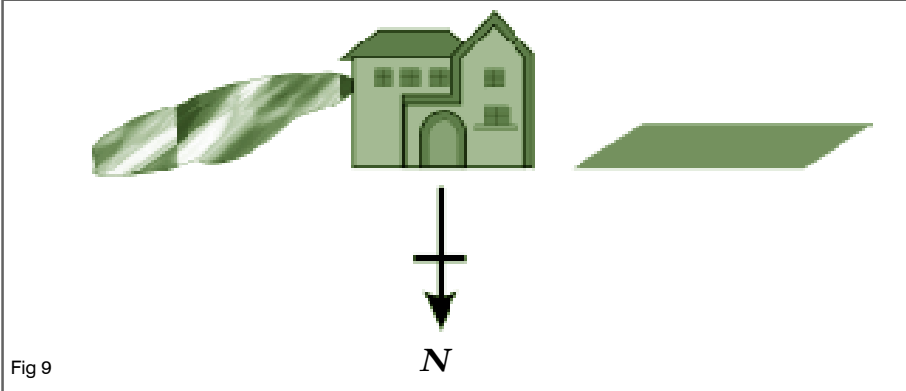
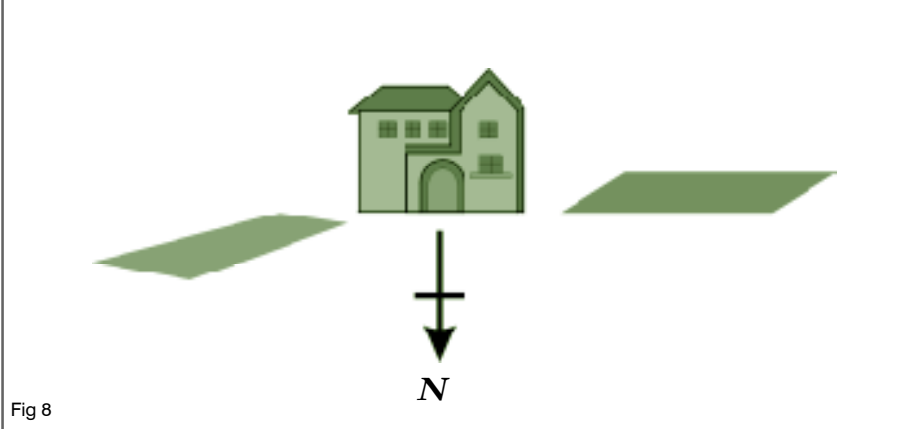
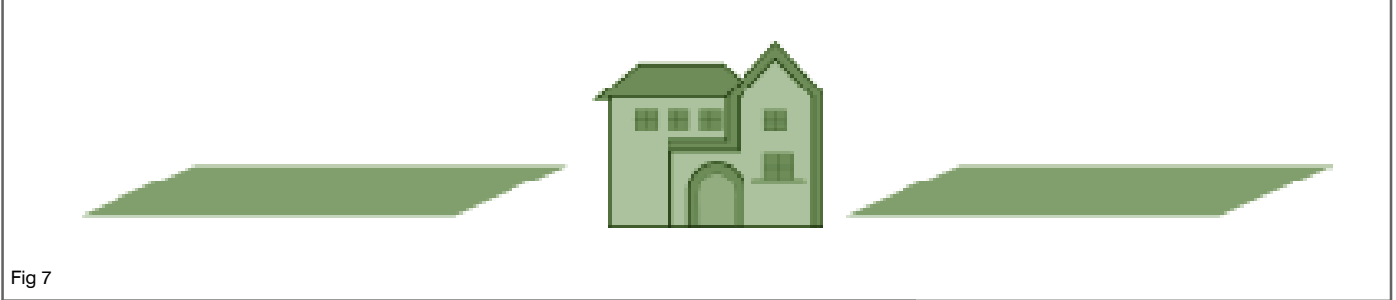
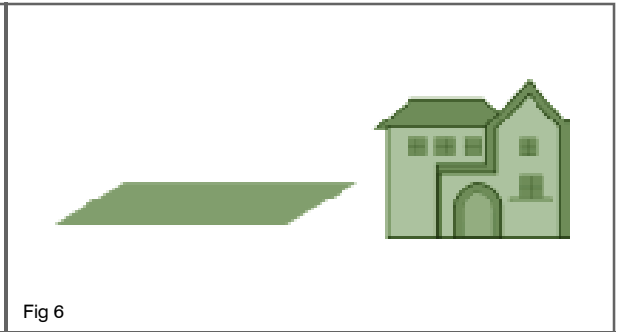
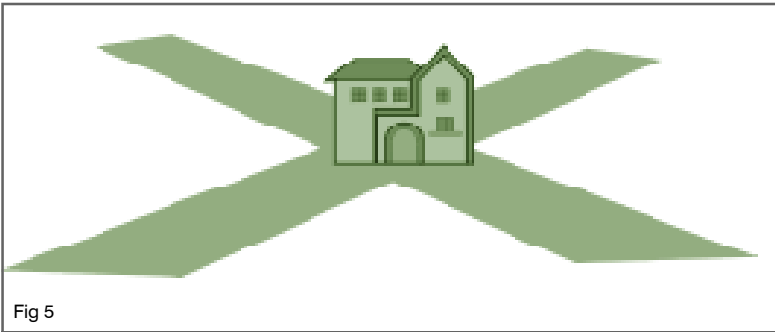
If there is a lonely mountain, at the east side, which has not got enough trees and the rock of the mountain is exposed, it might look ugly. This means that the people living in a nearby house

“Green Dragon is good for men and White Tiger is good for women.”

may be affected, having relationship problems and arguments. (Fig 2)

If a house is blocked by two mountains, one at the front and one at

the rear, then this means that no Qi can come into the house. As a result, people living there will be ill and may even die. It can even happen that a person living



there can turn out to be a criminal as well. (Fig 3)

If a house is lower than all the other buildings or surrounding landscape, then if it is not tight, it can be good for the people who live there and they can get more money. (Fig 4)

If a house has road around it in all directions, then the people who live there will not have money and can easily have accidents. (Fig 5)

A house with a road on the right will mean that life will be good in the beginning, but in the end everything will be lost. (Fig 6)

If a house has roads on both sides, then this is even worse. It will bring a lot of bad luck to the people who live in this house and they will never be able to save any money. (Fig 7)

If a house has roads to the west and the northeast, then things will be good in the beginning, but broken in the end. (Fig 8)

If the house has a road on the left and to the right there is water, then this is a good house. The right is "Green Dragon" and this is good for men. The left is "White Tiger" and is good for women. (Fig 9)

If a house has water at the back, to the right a mountain and also at the front, and a road to the left, then this is a good house. The people will have good finances and it is good for children. (Fig 10) ■

by Michael Tse

Yijing Imagery

Taiji and Internal Alchemy

At first glance the following may seem somewhat extraneous, as Taoist internal cultivation is rarely correlated with the images of the Yi and Taiji. It is, however, at the heart of both Taiji and the images of the Yi. It would be incomplete and irresponsible to only apply the Eight Diagram images to the external functions of Taiji postures and not show the internal aspects. Taiji is after all an exercise for health, a means of self-defence, a springboard for wisdom, and a process for acquiring longevity and attaining immortality.

The material in this section is purely Taoist in content and relates to the theories supposedly handed down and developed through the teachings of the Yellow Emperor (Huang Ti) and Zhang San-feng. These processes are as integral to Taiji development as the posturings are to self-defence aspects. In Taiji practice and theory it is said that 90 percent of all movement takes place internally, and 10 percent externally—meaning that the Mind-Intention of the Internal Principles of Taiji, the stimulation of the Three Treasures (Jing, Qi, and Shen), and the movement of them within the body's cavities, meridians, and collaterals are both a major focus of attention and fundamental aspects of Taiji development.

Provided here are brief correlations of the basic Taiji Principles to the Eight Diagrams of the Before Heaven Arrangement. In practice, Taiji stimulates the flow of Qi internally through the repeated focusing of the Mind-Intent on certain principles of movement, and not on Qi cavities themselves. In fact, in Taiji one doesn't consider or focus on the Yuzhen (Jade Pillow) Cavity, the occiput area, at all. Instead, attention is drawn to the Taodao (Kiln of Tao), the top bone vertebra on the spine. Also, no mention is made of the Yongquan Cavities on the bottom of the feet. Although these cavities are not necessary for our purposes here, in Taiji principle they are the cavity points into which the entire energy or weight of the body is sunk. In reality, this can't actually be done, but trying to sink your weight into the Yongquan Cavities of each foot diverts your attention so that you end up distributing your weight evenly throughout the entire region of the feet in a relaxed and tension-free manner.

The following material describes the Eight Qi cavities that are used in correlation with the Eight Diagrams and Taiji principles. This material will help the reader understand how important the imagery of the Yi was and is to the attainments of longevity and immortality within Taoist practices. The reader should keep in mind, for comparative purposes, that the material on the Eight Diagram and Taiji Posture Theory, will as well hold true for the processes given here. Instead of viewing Heaven as Warding-Off, it can alternatively be perceived as the Baihui Cavity, and so on and so forth with the other images. To better explain this process, however, the Qi cavities are presented in their relationship to the Yin-Yang sequence of reading the Before Heaven Arrangement of the Eight Diagram images—showing first the four Yang images and their corresponding cavities, and then the four Yin images with their cavities.



Before Heaven Arrangement of the Eight Trigrams

Taiji Principles and Qi Cavity Correlations According to Eight Diagrams

Heaven: the Baihui Cavity (One Hundred Returnings) on top of the head. Heaven symbolizes the principle of “retaining a light and sensitive energy on top of the head.” By focusing on this principle, the Qi will re-enter the lost soft spot on top of the head, giving the body and mind a lighter and clearer sensation.

Valley: the Xuan Kuan Cavity (Mysterious Pass) between the eyes. Valley symbolizes the principle of “concentrating your line of vision.” By practising this principle, the eyes will naturally follow the movements of the waist and the face will be relieved of tension.

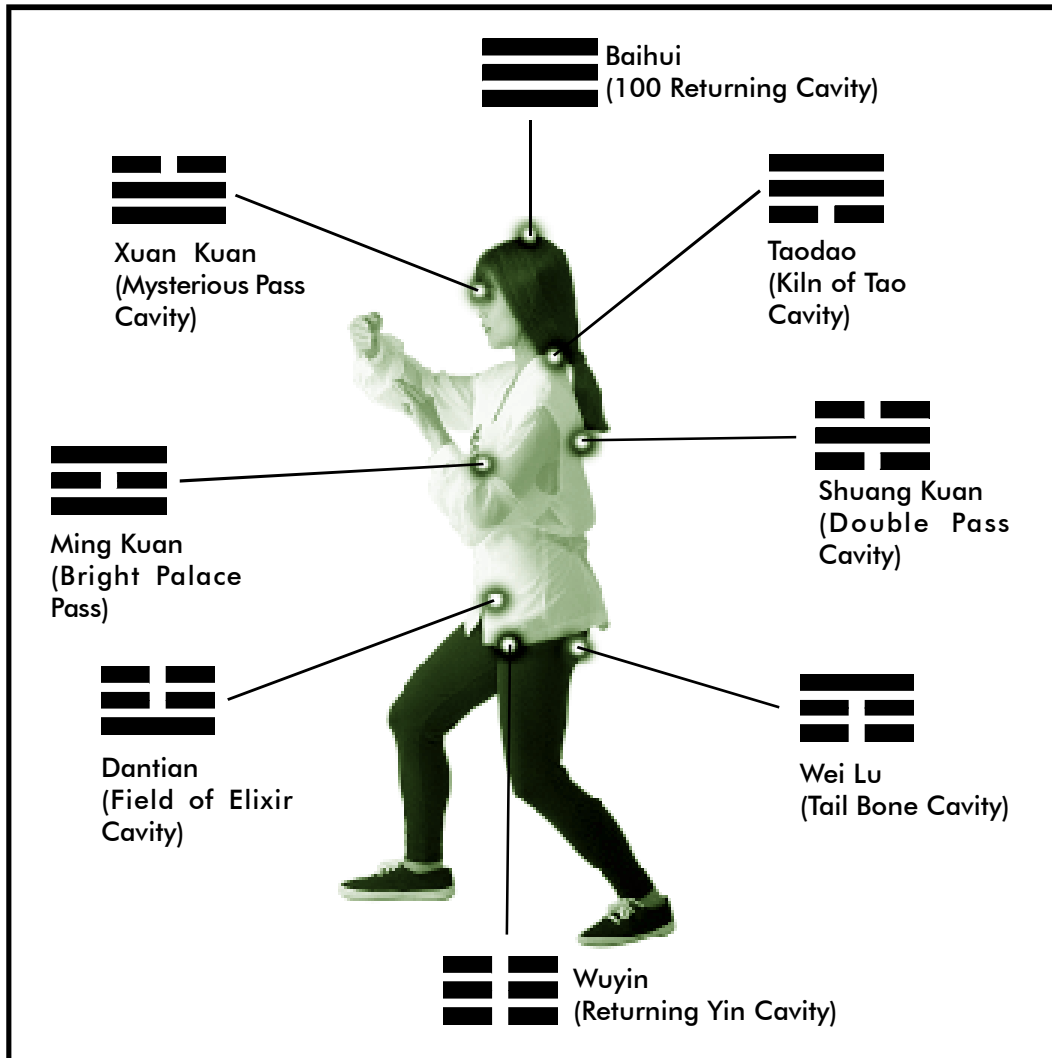
Fire: the Ming Kuan Cavity (Bright Palace) within the solar plexus region. Fire symbolizes the principle of “hollowing the chest.” Doing so will keep the Qi out of the chest and allow it to sink into the lower abdomen.

Thunder: the Dantian Cavity (Field of Elixir) in the lower abdomen. Thunder symbolizes the principle of “sink the Qi into the Dantian.” When the breath is in the lower abdomen



After Heaven Arrangement of the Eight Trigrams

the waist will become more active and the movements of the arms will feel as if they are floating, and not as if they relied on muscle and bone to do so.



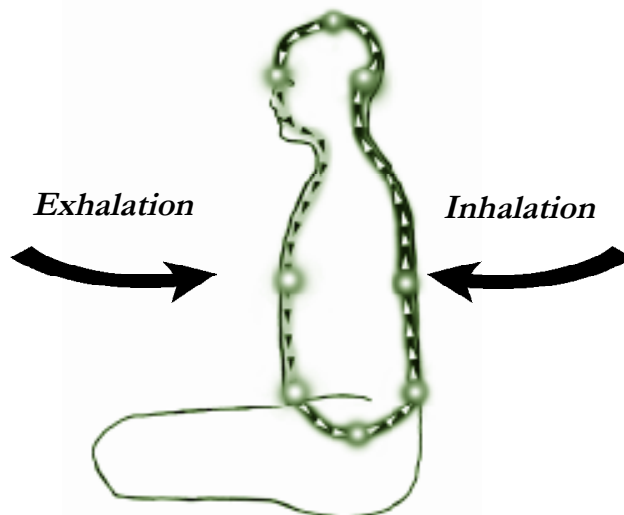
Earth: the Wuyin Cavity (Returning Yin) the perineum between the legs. Earth symbolizes the principle of “relaxing the waist and coccyx.” This area is very difficult to rid of tension. It is why meditation postures are cross-legged and Taiji movements require a rounding out aspect, so that the energy in this area can be released, opened, and relaxed.

Mountain: the Wei Lu Cavity (Tail Bone) at the tip of the tail bone. Mountain symbolizes the principle of “drawing in the tail bone.” This principle prevents the defect of leaning and also aids in allowing the Qi to adhere to the spine.

Water: the Shuang Kuan Cavity (Double Pass) in the middle of the back. Water symbolizes the principle of “raising the back.” The breath and Qi cannot be stimulated up along the spine until this area is free of tension. Raising up this area releases the shoulder-

blades from pinching the back muscles and causing tension throughout the back.

Wind: the Taodao Cavity (Kiln of Tao) between the shoulders on the upper spine. Wind symbolizes the principle of "sink the shoulders." Focusing on this principle will prevent the Qi from stagnating in the chest, and will allow the Qi to enter into the arms and hands.



Common view of the Lesser Heavenly Circuit.

The Lesser Heavenly Circuit
The Three Treasures (San Pao)

精
氣
神

The images must also be distinguished as to their relationship with the Three Powers and the Three Treasures of Jing, Qi, and Shen. The Power of Heaven is represented by the spirit, mind, function, and consciousness (Shen). The Power of Earth is represented by the vital energy, breath, form, animation of life (Qi). The Power of Man is represented by the sexual energy, body, substance, physical form, (Jing).

The Three Powers and Three Treasures are represented in self-cultivation in three manners:

1) The Coarse Essences, which are the normal state of body, breath, and mind.

- 2) The Refined Essences, which are the processes of restoring Jing, accumulating Qi, and retaining Shen.
- 3) The Immortal Elixir, which is the congealing of the three refined essences into one substance, and the nurturing process of the newly formed spirit embryo, which becomes the spirit child.

To be continued... by Stuart Olson

The above has been excerpted from Stuart Olson's new book T'ai Chi Changes.

T'ai Chi Principles and the Internal Images of the Eight Ch'i Cavities

The images of the Fu Hsi diagram and their correlation to the internal function of the Eight Ch'i Cavities of the Lesser Heavenly Circuit with corresponding T'ai Chi principles.

Yang Images



Heaven: the Baihui Cavity (One Hundred Returnings) on top of the head, and the principle of "retaining a light and sensitive energy on top of the head."



Valley: the Xuan Kuan Cavity (mysterious pass) between the eyes, and the principle of "concentrating your line of vision."



Fire: the Ming Kuan Cavity (Bright Palace) and the principle of "hollowing the chest."



Thunder: the Dantian Cavity (Field of Elixir) in the lower abdomen, and the principle of "sink the Qi into the Dantian."

Yin Images



Wind: the Taodao Cavity (Kiln of Tao) between the shoulders on the upper spine, and the principle of "sink the shoulders."



Water: the Shuang Kuan Cavity (Double Pass) in the middle of the back, and the principle of "raising the back."



Mountain: the Wei Lu Cavity (Tail Bone) at the tip of the tail bone, and the principle of "draw in the tail bone."



Earth: the Wuyin Cavity (Returning Yin), the perineum between the legs, and the principle of "relaxing the waist and coccyx."

In China there are three branches of medicine: acupuncture that promotes healing by regulating the flow of Qi and blood; herbs that work on the body nutritionally; and Qigong that regulates all the systems of the body, also harmonizing the body, mind, and spirit. This process of stabilizing and strengthening the body—mind—spirit connection makes Qigong a vital part of maintaining good health and a strong immune system.

Until about the 1960s, Qigong was one of China's best kept secrets. Today more than 600 styles of Qigong are taught throughout the world. Many practices are fragments from the same root, each emphasizing something different. Each producing varied results. Dayan Qigong dates back as one of the oldest Qigong traditions and is still considered one of the most effective. Based on Chinese medical theories, Dayan Qigong is a balanced practice that works with all the systems of the body, emphasizing both stillness in action (physical movements) and action in stillness (meditation). It is a mind/body exercise that combines the principles of the Yijing, exercising Yin and Yang and circular movements, both fluid and natural, that circulate Qi (energy) through the body. Dayan Qigong works with the upper (spiritual), middle (digestive), and lower (primary, reproductive) Dantian (centres of the body).

Recognising a strong relationship between a healthy mind and a healthy body, the Chinese, like the ancient Greeks, developed many practices to enhance good health and well-being. Four thousand years ago in ancient China, the legendary Yellow Emperor invented a technique of breathing and movement to vitalize the mind and body. Working with these concepts about 1,700 years ago, a venerable Buddhist priest named Dao An developed a form of Qigong that he called Dayan (Wild Goose) Qigong. These practices were later perfected by the Taoist Abbot, Wan Yi, and subsequently passed down through the years in a tightly knit, hand-held master/apprentice lineage spanning almost two thousand years. Grandmaster Yang Mei Jun, the 27th generation inheritor of Dayan Qigong traditions—soon to be 106 years old and still teaching—has become a legend in her own time. Responding to the demands of modern living, and understanding her role

as the last representative of a highly esteemed lineage, Grandmaster Yang has been actively sharing her wisdom with China and the world.

Imitating the behaviours of wild geese, the 64 flowing movements of Dayan Qigong systematically move Qi (energy) through the body, stimulating circulation, expelling stagnant energy, and revitalizing the interdependent nature of the internal organs. But Dayan Qigong does not stop there. It is a complete practice that also includes acupressure self-massage, static and moving meditation, as well as a few warm-up exercises that increase flexibility and promote the flow of Qi. Dayan Qigong strengthens the immune system, promotes healing, and helps counteract the effects of ageing. It is a safe and effective practice that contributes to the physical, mental, and spiritual development of people of all ages and abilities.

Qigong Practice in Daily Life

Understanding the principles of nature is the central theme of Taoism. Harking back to its Taoist beginnings, Dayan Qigong is therefore a practice of understanding the nature of ourselves. But most of us live our lives far removed from nature—witness astro turf, plastic trees, and e-mail. Strained economics and competing personal needs create a frantic pace propelled even faster by commerce and technology. How can anyone understand the nature of their own being in such chaos and rapid change?

For me, Dayan Qigong is the practice of peace in everyday living expressed at three levels: physical, spiritual, and interactive. The range of these practices makes it easy to thread Qigong throughout the day.

The daily physical practice, exemplified by the form, is like booting a computer—all the systems are checked and energised, problems are identified and dealt with leaving the computer humming quietly, ready for use. Similarly, we move Qi (energy, which

Dayan (Wild Goose) Qigong:

Ancient Practices for Modern Times

is also referred to as vital life force) through the body, checking all the systems, strengthening, stretching, and tonifying the body. Tonifying refers to the stimulation and revitalisation of the internal organs and various systems of the body that encourages wellbeing and good health. Breathing naturally, the blood, following the flow of Qi, distributes oxygen and nutrients throughout the body. Each breath is like bringing flowers to the temple, the temple of your body. At the end of the Form we “close” by concentrating our life force in the lower Dantian. After doing the Form many people feel refreshed, calm, and awake with an enlivened sense of balance. Running off to work, I then find myself wondering how long I can sustain this tangible sense of harmony throughout my day. This I discovered is where meditation fits in.

The Form (movement) is a Yang practice of stillness in action. Its Yin equivalent, meditation, practises action in stillness. The physical practice helps us reclaim the nature of who we are, restoring a sense of balance mentally, physically, and spiritually. Meditation enables us to become steeped in the centre of that experience.

Dayan Qigong meditation is a practice of stilling the mind—to sit and think nothing. Meditation provides an important point of reference that is difficult to describe. With a still mind we can find our centre and a refined sense of quiet attentiveness. Remembering that flowers make no effort, we sit quietly in the stillness of our wellbeing... without effort... with no demands... allowing the mind to quiet itself... letting go of thoughts as quickly as they appear, returning again to silence. In this way, meditation also provides an important time for healing. When we are fully present in our bodies—relaxed,

calm, and undistracted by
mental chatter—
blood

“How long can I sustain this tangible sense of harmony throughout my day?”

and Qi flow naturally to any area of the body needing aid or revitalization. With a still mind, the body is free to marshal all of its resources towards wholeness and healing.

Building Peaceful Relationships

The interactive practice of Dayan Qigong focuses on how we behave with others. It comes with guidance from various masters and the Tao Te Ching itself. The teachings from Master Hui Liu, of the Wen Wu School of Martial Arts, in El Cerrito, California, include suggestions to:

- Maintain a mind as still as a mountain.
- Practice patience.
- Be attentive. Correct your own mistakes.
- Be kind.
- Be more generous with others than with yourself.
- Be clean and live in a clean environment.
- In all things practise moderation.
- Don't think too much!

We can exercise these principles by maintaining the same clear mind in our relationships with others that we strive for in our personal Qigong practice. Says Master Liu—a devoted student of Grandmaster Yang Mei Jun's for more than twenty years—“If we do the form but do not actively practice the principles in our daily lives, the form we practice will be empty.”

Applying this maxim in my daily life means many things. It means living a life of compassion, discipline, and awareness. It means doing the Form daily, sometimes more than once, if need be. It means isolating specific times for regular meditation. It means familiarizing myself with the nature of food as medicine or fuel for the body, not just as a culinary delight. It means living a life of balance, a life that flows in harmony with my own nature, which I alone am responsible for creating in a manner that honours both myself and others.

And as I begin to walk in the world more lightly, heeding these things, I begin to see that the peace I seek in the world is a peace that I need to give myself.

In the words of Grandmaster Yang Mei Jun...

*“Tao De, De Tao, Zheng Tao
Hsing”*

When personal virtue
is valued, the right Tao will
flourish ■

by Cynthia Hom Eaton



Bruce

Ted Wong

Preserving Jeet Kune Do

On 20th July 1973, a famous martial artist and movie star passed away. This was twenty seven years ago but this person is still popular and his image is seen maybe even more than ever before, in different pictures and movies. He is known all over the world. I don't think that there are many people who have this kind of influence. His name, as you may have already guessed, is Bruce Lee.

After Bruce passed away, his popularity settled a little, but slowly his fans and fame began to increase as it still does today. He is the person who does exactly what he wants to do and he does not mind what happens around him, either poor or rich or in any difficulties. He loved martial arts since he was a little boy and he started studying Taijiquan with his father, Lee Hoi Chuen. It was not until he was a teenager that he began to study Wing Chun with the famous master, Ip Man.

Bruce Lee was a very intelligent and liberal person. He did not like to be trapped by any situation and always liked to go his own way. He found that traditional Chinese martial arts did not give him enough freedom for his fighting skill, so he decided to follow the Daoist philosophy of being like water. He used this idea of being yourself and expressing yourself in the martial art way and in this way came to create Jeet Kune Do. This combined all of his own philosophy based on Daoism and his own style of fighting which was based on the idea that there is no fixed way or form. In Jeet Kune Do, any way could be used to complete an attack on an opponent. Of course, we

Lee's Legacy



can see that Jeet Kune Do has also been influenced by his Wing Chun studies, using a straight line principle of attack, however, Bruce Lee did not want to be limited by the Wing Chun techniques. He liked to use his own way of punching and kicking.

Even though in the beginning he followed the traditional Chinese Wing Chun skill, at the end, there was very little of this used in the Jeet Kune Do system. His students have often said that the Jeet Kune Do footwork is more like fencing and the hands are like in boxing. However, the philosophy is Daoist and the principle is more like Wing Chun in its directness and use of explosive power. This was very new thinking and it was criticised by the traditional Chinese martial artists in the beginning. However, now, many people not only accept his ideas, but also follow to study the Jeet Kune Do. It has now become more popular than it ever has been since Bruce Lee created it.

Usually, when we study traditional martial arts, either Japanese or Chinese, we will learn the forms, techniques and how to spar. Every beginner has a way to follow in order to progress their level. However, when studying Jeet Kune Do, there is no such way. Almost anybody can watch his movie or read his books and start studying or even teaching Jeet Kune Do. Many people have taken the opportunity to make money by teaching Jeet Kune Do and it has become like karate, judo even some Shaolin Kung Fu in which anyone can use the name without control. Even some of his students say that this is not proper Jeet Kune Do but that it is mixed up with other styles.

In 1996, Bruce Lee's wife, Linda Lee Caldwell, along with some of his close students like Daniel Inosanto and Ted Wong set up Jun Fan Jeet Kune Do Association and have registered this name to avoid the situation of people using the Jeet Kune Do name without control and damaging its reputation. Recently, Qi Magazine had the opportunity to meet Master Ted Wong and interview him. He is one of the students personally authorised by Bruce Lee to teach Jeet Kune Do. Bruce Lee only offered two certificates for teaching Jeet Kune Do and this was for Master Ted Wong and Daniel Inosanto. Master Wong was very close with Bruce and was also an assistant to help on Bruce Lee's book, *Fighting Method*. Master Ted Wong, since Bruce Lee's death, has kept himself very low profile and not teaching Jeet Kune Do openly in the public.

Master Wong was born in Hong Kong on the 5 November 1937. He spent his teenage years in south China, in Guangzhou. In 1953, he moved to America and it was in 1967 that he began to study with Bruce Lee. He was always interested in martial arts as a child but never had the opportunity. He first saw Bruce Lee giving a martial art demonstration that was in Los Angeles China Town after he had acted in the TV series, *Green Hornet*. Afterwards he went to Bruce's Los Angeles studio to study with him. Master Wong is one of the most loyal students of Bruce Lee and has studied no other martial arts, although before he started Jeet Kune Do he had done some boxing. He said, "When I saw Jeet Kune Do, I really liked it because it has similar principles to boxing." He always thinks of his Sifu, Bruce Lee. Whenever he thinks of



his Sifu, he wants to practise. If he does not practise, he feels guilty. He does not want to see his teacher's skill damaged or modified.

Today, he said that he sees so many people using Bruce Lee's name to make money, not only in America but in Hong Kong and especially China. However, what they are teaching is not the proper skill and it is nothing to do with Bruce Lee. Many times, he sees that what they are teaching is mixed up with other styles. He has no objection for other people teaching other styles, but he says that they should not call it Jeet Kune Do. It is for this reason that they set up the Jun Fan Jeet Kune Do Association. Jun Fan is Bruce Lee's Chinese name which means famous in other countries. This is the name Bruce's father gave to him and it seems very fit for him.

According to Lewis Luk, the Hong Kong Jun Fan JKD Association representative, Linda Lee tried to register the name Jeet Kune Do, however, it proved impossible because it is so well known and the name has already been used for so long by so many

created Jun Fan Jeet Kune Do. He used the scientific way to find the way muscles work and how the body functioned. He then concentrated on the most efficient way to throw a punch or kick. In this way he came up with his own way of fighting. He tried to cover all aspects of fighting, not just standing but on the ground as well. He did not

believe in Qigong but in modern science and for him, nutrition was also very important. He did his own research on different vitamins and different health foods. He made his own protein power drink for building muscles. He wanted to train his body to be stronger and so he also lifted weights. To keep his flexibility, he did a lot of stretching and other training everyday as well."

Master Wong has studied Jeet Kune Do over 32 years and says he still has a lot to learn. He said, "It took me fifteen years before I understood what Jeet Kune Do was and another fifteen years to perfect the art. I still have many years to go. Many people think that they can pick up a book to learn anything. But to perfect an art, you need to get to the mechanics, the timing. Once you learn the technique, this is just the beginning. Learning to apply the techniques takes forever. For instance, do you think that



“Jeet Kune Do is based on the idea of simplicity and directness.”

people. So Jun Fan JKD is for representing Bruce Lee's original and authentic Jeet Kune Do skill. Master Wong said that there are some people who teach martial arts for a living, using the name Jeet Kune Do just to attract students, like bringing bees to honey. But in this way they destroy the art. He said, "I learned martial arts because it was like a sport, a hobby for me, but my main objective is fighting. It is like chess."

So what are the principles of Jeet Kune Do? Master Wong said that Jeet Kune Do is based on the idea of simplicity and directness. He said that Bruce Lee said, "True refinement is simplicity." However, Master Wong continued, "Simplicity does not mean studying many other things and then throwing out all these other things. Instead, it is cutting down on the number of movements used and cutting down the time to achieve your emotion. This is simplicity. In the beginning, what Bruce Lee did was based upon Wing Chun. He had not really created anything yet. That is why you can see some of his old students in Seattle still doing Wing Chun when we come together for meetings."

"He found Wing Chun not quite fit for what he wanted though and he started to create things. Then in July 1967, he



Ted Wong and his teacher Bruce Lee

kick'. In this last stage, all mechanical things are gone. That is freedom, possessing nothing."


"In this last stage, the skill can be compared to walking. When you were a little kid, you had to think of every step. Now, as an adult, do you think about it? Do you think to yourself, 'I am walking' when you are walking? After many years you come to this stage in Jeet Kune Do. So when I hit you, I don't think about it. My Sifu, Bruce Lee, said, 'I don't think. I hit by myself.' This is Jeet Kune Do."

He concluded the interview, saying, "Bruce Lee was a very special person. He applied philosophy into emotion and very few martial artists can do this. That is what made him so good. He was a man of principle and character whose family came first. Although he did not have much money, martial arts were most important to him so he opened a school to teach. Sifu said, 'Do good martial arts, then everything will come my way.' I have tried to follow his example and keep true to his skill." ■

Interview by Michael Tse

after a few lessons someone can be a champion boxer? Of course not. He needs hard training, combat, a good trainer and also the practice of many fights to gain experience. This is no different for Jeet Kune Do or even in other fighting art."

Master Wong continued, "Jeet Kune Do is a fighting art and if you do not spar, you do not learn how to parry. Applying techniques you learn about speed, timing and gaining experience. There are three stages of Jeet Kune Do development. First, you learn the art and are like an infant, innocent and free. The second stage is to start copying techniques. In this stage you lose freedom and become more mechanical. When just copying, you do not understand the purpose. The third stage is when the movements become a part of you. You have internalised them and it is at this stage that 'A punch is no longer a punch and a kick is no longer a



***“My Sifu, Bruce Lee, said, ‘I don’t think. I hit by myself.’
This is Jeet Kune Do.”***



This is the 10th year anniversary of the Tse Qigong Centre and we recently held a Qigong and Martial Art Demonstration to celebrate this. I hope that you were able to see the Demonstration that took place in London on 16th September before you read this article. However, if you did not, then let this be an introduction for the Manchester demo which will be held in February.

In addition to celebrating the 10th year anniversary, the purpose of this demonstration was to show some of the traditional Chinese skills taught in the Tse Qigong Centre, like Wing Chun, Taijiquan, Qigong and Shaolin and let more people experience traditional Chinese skill and see the development of those students who have been training for a long time and have good potential.

I was impressed by everyone who took part in the programme. Although they are not professionals, the standard and variety of skills displayed was very good, and the audience was very appreciative of this. I would like to thank everyone who took part and who helped organise things behind the scenes, like booking the hall, making a flag for the Tse Qigong Centre, designing the programmes, posters and press releases as well preparing the new Wild Goose book which was launched on the day. There were a lot of preparations that began many months ago which no one saw, but which all helped to make this such a fantastic day.

It was a very exciting day which was virtually sold out with over 300 people packed into the hall to watch. John Hayes and Peter Walfisz were the MCs for the day and did a great job making the audience comfortable and even had a few laughs.

Shaolin

The programme began with myself and Jessica Blackwell performing the never before seen Shaolin form, Mi Ju Quan. This is a complicated form which needs two to four persons to do it. When doing the form, particularly in the beginning the performer's backs are to each other and it is very challenging to stay in co-ordination with each other. However, it went very well and showed the not often seen 'soft' side of Shaolin. Afterwards, the Shaolin programme speeded up in tempo with Darryl Moy demonstrating the Plum Blossom Spear which was very dynamic and got the audience very excited.



Sifu Michael Tse & Jessica Blackwell synchronised during Mi Ju Quan

There was even one part where he threw the spear in the air and caught it without pause, a very difficult movement to do. Next was Sarah Bloomfield who demonstrated the Five Tiger Broadsword. You could see her power every time she thrust

Demonstration 2000

the broadsword and stamped down at the same time, it was very dramatic. Ziad Sawas was very good at doing the Xing Sau, particularly making the jumps and hands movements very clear. The Dragon Shadow Sword was done by Caroline Garvey. This form requires a lot of balance and flexibility and she made it look very beautiful and even easy. When Darryl Moy and Simon Bedford did the Confrontational Spear, they were worried that the space would be too small and that there might be some unexpected audience participation. However, all turned out well and it was just like a movie with lots of noise and action. It was like watching a clip from a Jackie Chan or Jet Li film. Great Sadness Gong was performed by Glen Gossling. This forms requires a lot of balance and agility. Glen handled the numerous flying kicks and balancing on one leg very well and impressed the audience.



Ziad Sawas performs Xing

Qigong

Healthy Living Gong was led by Julian Wilde and his students, Sue Chamberlain, Mollie Heron, Bill Bankes-Jones, Lesley Packham, Serena Shipman, Elaine Tattersall and David Hayes. They did very well and the audience could feel the change in energy from the previous Shaolin sets.



Healthy Living Gong

Wild Goose Qigong 1st 64 was led by Darryl Moy and the Manchester students Terry and Linda Dudley, Cleveland McCurdy, Sylvia Royle and Mike Stenson. It was very beautiful and was like a flock of wild geese. Luc Jacobs performing Swimming Dragon was one of the highlights of the Qigong set and he received a lot of applause for his excellence. John Hayes made Triple Crossing Spiral Gong very relaxed and supple. Sheila Waddington performed Twining Hands Bagua Qigong which was very beautiful as well. Jade Pillar Gong was done by Delroy Jones who made this complicated form seem very supple and easy. The Qigong set was completed by South Pole sword which is part of the Dayan system. This was the first time this Qigong sword form was demonstrated in public. It is unusual in that the sword changes from right to left hand many times. It seems that everyone enjoyed it.

Triple Crossing Spiral Gong



Chen Taijiquan

Kate Britton and Nick Moss did the Chen 19 Movement Short Form. It was very smooth and relaxed and it was obvious that the audience felt some connection with this form. Laojia (Old Frame) was led by Shahriah Sepangi with the London students, Krishna Chaudhari, Brian Pope and Jamie Pickard. This is a long form and takes a lot of strength to do. It has

many unusual movements, unique to the Chen style, and which made it very interesting to watch. Xinjia (New Frame) was one of the best forms in this set and Glen Gossling did it effortlessly, including the kicking and jumping which he made look very easy. Martin Lavelle performed the Xinjia Pao Choi which means Cannon Fist. This is a very dynamic form and requires a lot of internal power. Martin did very well and made the floor shake on more than one occasion. Da Dao is the big broadsword. This is a very heavy weapon, yet Rick



Rick Charles & the Da Dao



Charles made it look very light and the energy was smooth. This is the first time that this form has been done by the Tse Qigong Centre in public. The Chen Taiji Sword was performed by Shahriah Sepangi. You could see how the energy flowed from his waist through the rest of the body and to the sword. Martin Rooney did the Chen Taiji Broadsword very well. Everything connected and the energy flowed very well. Pushing Hands was demonstrated by myself and Darryl

Moy, showing how Taiji uses their own and their opponent's energy to defend, applying the principles of yin and yang. Also shown were many Qin Na techniques. I also chose some of the audience to take part and experience some of the Qin Na skill.

Wing Chun

John Hayes was so powerful whilst defending himself using the Wing Chun principle against attackers Raphael Bernard, Clive Stanton and Peter Walfisz. Chi Man Tang and Raphael Bernard demonstrated how the Baat Jam Do (Wing Chun Knives) could defend and attack against a pole. Many times you could see Chi Man's knives almost cutting Raphael and Raphael's pole almost hitting Chi Man. Michael Baker use barehanded defence against Jeremy Dallow who attacked with a knife. At the end, it was Jeremy who was being kicked and grappled or thrown to the floor by Michael, despite him having a weapon. It was very convincing of the Wing Chun



Blindfolded Chi Sau



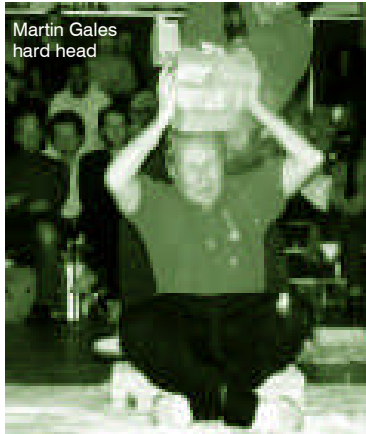
Wing Chun Knives vs pole

power. Blindfolded Chi Sau was demonstrated by myself and Darryl Moy. This is different to the pushing hands skill of Taijiquan although it can seem similar. Based upon sensitivity. I defended against Darryl who attacked me while I was wearing the blindfold. Biu Jee, Wing Chun's third form, was performed by Luc Jacobs. It was very clearly and powerfully done and many people could see the elbow attacks.

Hard Qigong



Bending the Spear against the throat



Martin Gales hard head

Simon Bedford and Darryl Moy bent a metal tipped spear against their throats which earned a lot of gasps and comments from the audience. Martin Rooney, Luc Jacobs and Simon also tested their Dantian and backs against kicking and punching. Simon even allowed a member of the audience to hit his back and you could hear the sound really powerfully. Though it was Martin Gale stole the show by having four bricks broken against his bare head. He was very cool and calm and got even more gasps and worried looks from the audience than the spear break had. He also had a two cement slabs broken across his stomach with a sledge hammer

Five Fragrance Energy Transmission & Plum Blossom Gong

Plum Blossom Gong is one of the high level forms in the Dayan Qigong system. I think that this was the first time that



Plum Blossom Gong

most people had seen this form and I was happy to see people enjoy the unusual hand movements unique to this form. For the transmission, I always like to invite the audience to experience whether Qi exists. Usually I will use my body and hands to direct the Qi, but this time I also tried something different, not using any movement or gestures at all. The lady who experienced this said that she could feel the Qi moving her body and it was quite powerful. I ended the programme with Five Fragrance Energy Transmission to a group

of people who smelled the smells of jasmine, incense, burning and sweet smells. It was a very good end to a really good programme and both the participants and audience were fantastic. I look forward to doing the next celebration in Manchester on 10th February 2001. At the end, thanks to all the people who came to Demonstration and those who took part ■

by Micabel Tse



Book Review

Chinese Health Tea

Drinking tea goes back many centuries and has been enjoyed by both royalty and peasants alike. Tea can quench the thirst and help cool the body, relieving fever. It can cleanse toxins from the body, promoting urination and settle the mind. It can even create heat in the body and help with digestion or menstrual problems. There are many, many uses for teas aside from simple enjoyment. However, drinking Chinese teas for health should not be confused with taking a herbal prescription in which herbs have been boiled for helping a particular ailment. The teas given in this book are for prepared as diet therapy rather than as a medicine.

Although this book may seem a bit overwhelming as there are several hundred recipes given, it is actually quite easy to follow. Each chapter deals with a particular ailment and includes teas for: *reducing weight, improving vision, promoting intelligence, beautifying the hair, nourishing Qi, sedating, relieving thirst, teas for aiding the five internal organs, helping depression, for colds and flu, for asthma and hypertension, for headaches and diabetes, for diarrhoea and*

digestive problems, for dizziness and urinary infections, for ladies' problems, even for chicken-pox, measles and malaria.

The names of the ingredients are given in common name, Chinese, phonetic Chinese and Latin name followed by preparation instructions. Sometimes you may not recognise the ingredients but if you take the name to a Chinese grocer or Chinese herbalist, most certainly they can assist. In addition, there are numerous mail order companies that specialise in Chinese ingredients and you can keep a stock of items for a long time if stored properly. The recipes have been specially chosen for their easy preparation at home and are non-toxic in nature and flavour. These teas can provide a useful alternative to stronger medications that may produce side effects.

£8.95 pounds / \$ 15.95 including postage and packing.

by Jessica Blackwell



Instructor Insight

John Hayes: Wimbledon



John Hayes is qualified to teach the Dayan Qigong syllabus and Wing Chun Kuen. He can be contacted on 0208 942 2682

I currently teach Qigong and Wing Chun in Wimbledon Southwest London. My role as a teacher with the centre stems from a chance meeting with Tse Sifu and Ip Sigong in 1987. At this point I had already been teaching karate for a number of years and had developed a wide interest in the Martial Arts. I was curious about Wing Chun and had taken the opportunity to go and see Ip Chun. I had also studied some Taijiquan and had heard of Qigong but really knew very little about it.

Following my meeting (which I mention in greater detail in Tse Sifu's book Wild Goose Qigong) I took every opportunity to develop my understanding of Qigong both in principle and practice. I organised some seminars in London and tried to spread the word. I remember spending hours on the telephone explaining to strangers what Qigong was all about, now all I have to say is 'come to the class'. I count myself fortunate to have met Tse Sifu at an early stage of his time in England and to have been part of the ensuing development of the centre.

My involvement has opened a door for me to a culture and a way of life that has at its core an aspiration to a harmonious way of living. I should add it is still an aspiration and not entirely a reality, although I have my moments. My studies started at a time in my life when I set my course in many ways, having married, settled with children and a career in sales and marketing. Balancing my desire to pursue my studies more deeply and the commercial realities of raising a family is an act of harmonisation of sorts.

Outside of the time spent with the family I am never happier than when furthering my studies and developing my experience. This could be alone in my garden or in the company of like-minded people in a class or seminar. I manage to maintain a routine

which involves training either very early in the morning before everybody gets up or late at night when they have gone to sleep.

As for teaching, for me it rounds off the learning experience, helping to consolidate my own studies. Understanding how and why people learn, helping their motivation and meeting their expectations is all part of the role of a good teacher. It is rewarding and also helps self-motivation, as you have to maintain a certain standard across a variety of skills, not just sticking to your favourites. This is very useful when you are looking for the easy option on a cold winter's morning. The hardest part Sifu once said to me is walking through the door, practice is easy. I have discovered this to be very true! ■

Gunnar Hook: Karlstad, Sweden

I had been training Judo and Aikido for many years, but I felt that I spent most of my time being injured, so I started to look for some kind of training that could help me to build up my body instead of breaking it down.

The first time I heard about Qigong was in 1993. There was a weekend class in my hometown Karlstad, Sweden. I went there and I was surprised of how good I felt, and how relaxed I was after the course. After two years of practising I wanted to learn more and get a deeper knowledge about Qigong.

My son saw an advertisement from Qi Magazine in Black belt magazine, so I made a phone-call to the magazine and asked if it was possible to get a subscription in Sweden. Of course there was no problem, I read the magazine and the book *Qigong for Health & Vitality* and tried to learn the movements of Taiji Qigong.

In February 1998 there was an instructors course in Manchester in Taiji Qigong. I went there and was really excited and a bit nervous, I didn't know anybody and my English wasn't that good, but it was a really kind atmosphere that met me. I learnt more about Qigong and its principles in those three days, than I learnt in five years before. I felt that Sifu and the more experienced students were very willing to share their knowledge.

I hope that I can give my students a good standard and knowledge of Qigong and its principles, and that atmosphere that I felt the times I meet with Sifu in courses.

Qigong practice takes a lot of my time, and I hope that someday it would take even more, I hope that the number of students would expand, so there can be more classes.

The more people can understand the importance of getting in balance and harmony with nature, and the importance of stillness, we all can get a better and healthier life.

I've been lucky to have such good teachers as Tse Sifu, Jessica, Stefan, and a good support in my training and classes by my son Christoffer.

I hope we all can work together for many years to come ■



Gunnar Hook is qualified to teach Healthy Living Gong part 1, Balancing Gong and Taiji Qigong. He can be contacted on + 46 54 188118



It is not always easy to be humble. Sometimes we do not even know ourselves but maybe we have become just that little more inconsiderate or selfish. Instead of thinking of pouring tea for others, we are wondering why they are not pouring tea for us.

To Be Humble

謝善琪



It is easy to become caught up in our own things without looking outwards. I have been guilty of that lately and feel sad for that. Looking back, I found that it was easy to rationalise why I was a bit short tempered or tense. It was easy to make someone else feel guilty because they were not working as hard as I was. It was too easy to think that I was someone important.

I was lucky though. The possibility of losing what you have can quickly open your eyes and make you count the eggs in your basket. Although underneath I have thought myself compassionate, perhaps it was a compassion borne of fear, afraid that I too would one day be in a bad position. Instead of it being a compassion borne of love, I thought how I would want to be treated if I ever came into that situation.

When I am teaching, this is when I am the happiest because there is no ego and I genuinely want to share the Qigong skill that has so changed my life. But afterwards, when the seminar or class is over, this is when the trap can catch you. When your students show you their love and give you praise, sometimes it can create an opening for that sly dog, Ego, to come in. Instead of being humble for that opportunity to touch their lives, a teacher can easily think of themselves as important. It does not necessarily mean that the teacher is bad. Life can be like a wave and you just get caught up in riding on that crest. It feels so good to have the sun and wind in your face, the water holding you as if you were a feather. Everything is good and right. But then the wave breaks and your feet touch the sand. Sometimes the wave breaks and



be polite and more importantly be honest". That is very good but it is not always easy to be honest with ourselves as it can be too painful to admit mistakes or faults. I remember how hurt I was when one of the instructors on a course said that I was tough. I rationalised it out every way I could, saying to myself I was strict but not tough. I even admit to thinking to myself that if he had to do all that I had to do, then maybe he would be even more tough than me. I even said to a friend that because I was a woman I was seen to be tough, but if I was a man I would have been seen to be strict. So yes, there are always signs, but whether we choose to see them and more importantly, whether we choose to act upon them is another matter.

It is human nature to want to protect our position, to protect our area. Often, however, we lose more by fighting. Have you ever tried to hold water in a tightly closed fist? We have to learn to let go and face ourselves. If we keep making the same mistakes over and over

again, it means we are not reading the signs. Maybe it takes a good friend to help translate the signs. Maybe it just takes a lot of meditation and

“It is human nature to want to protect our position, to protect our area.”

you don't touch the sand. Instead you are pulled into an undertow that can drag you down and away from where it is you think you are headed. And before you know it, you are out to sea.

Are there danger signs? How do we know and how can we stop this from happening. I remember reading an article recently which said, 'Be humble,

introspection. It is a good saying, 'Be humble, be polite and more importantly be honest'. But of these, it is only if we are honest with ourselves and are willing to hold up that mirror and look into it with an open heart and mind that we can truly be humble ■

by Tse Sihn Kei
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Pork and Lotus Seed Soup



This Chinese soup is easy to make with ingredients readily found in any Chinese market. Lotus seeds are a popular ingredient in many nutritional soups and are good for the spleen and aid kidney function. Dried lily bulbs will help soothe the mind and calm stress. They are also good for stopping coughs. They both have a slightly bitter taste and so are cooked with other ingredients to balance the taste. A vegetarian version of this soup can be made by omitting the pork and adding sugar to taste instead. You can use rock sugar or cane to suit.

300g pork shin or lean pork pieces cubed.
1 slice ginger
8 cups water
60g lotus seeds
60g dried lily bulbs
3 dried figs

1. Rinse the pork in boiling water and set aside.
2. Rinse the lotus seeds, lily bulbs and dried figs.
3. Add clean water to saucepan and add the pork and ginger. Bring to a boil and then reduce heat to simmer for 40 minutes.
4. Add lotus seeds, lily bulbs and figs and boil gently for another 30-50 minutes. If making a sweet soup, do not add sugar until last 20 minutes of cooking. If making a savoury soup, then add salt to taste.

Traditional Chinese Weapons

Hand made in
China



Prices include UK p&p and are by express courier service.
*telescopic sword includes UK p&p by standard post.
Please make cheques payable to 'Michael Tse'.
Specifications may vary.

For orders or more information contact:

Tse Qigong Centre PO Box 59 Altrincham WA15 8FS.

Tel. 0161 929 4485. Fax. 0161 929 4489. Email. tse@qimagazine.com.

“For the serious practitioner!”

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Wing Chun Knives

Steel Blades and Brass Handles.

Made to Grandmaster Ip Chun's Specifications.

Length 47cm. £93





*In Praise
of Wye
A Personal
View*

Withersdane Hall, in the tiny village of Wye in Kent, is where the Tse Qigong Centre holds its UK residential courses. All those lucky enough to stay there come to love the place. Each year the return journey is eagerly awaited, but mixed with a vague feeling of trepidation. Will it still be the same, or will the owners have turned the lawn into a car park, and the gardens into a new conference suite, as happens so often these

days? On arrival, I breathe a sigh of relief. Everything is just as it was.

It is hard to say what it is about Wye that is so special. When you arrive, the village and surrounding countryside are pretty, and typically English, but nothing out of the ordinary. There are many such places, and some are even more lovely. The entrance to Withersdane Hall is unprepossessing, and the buildings functional and unremarkable. You really only experience the Wye phenomenon when you step out of the side door on to the vast lawn. It stretches away in front of you, and your eye is drawn through parkland and over fields to the distant hills beyond. You walk forward as though pulled by a magnet, and find yourself gulping in the sweet smelling, fresh air by the lungful. You tip your head back as though it were possible to take in more, and your eyes look up at the vast expanse of clear blue sky.

I sat in the sun one morning, leaning back against a wall, my legs stretched out in front of me. As I closed my eyes and let the warmth of the sun soak into my body, I could hear the faint drone of insects, so redolent of an English summer. I felt fit and relaxed with the Qigong practice, and my stomach was full of the good food that was set down in front of me at regular intervals. I had no cooking or clearing up to do. I could concentrate entirely on my Qigong. In that moment I felt I had died and gone to paradise.

The sun always shines at Wye, and time seems to stand still. I have been there on several occasions, and we have always spent long summer days outside. In the evening, as

the light begins to fade, hot air balloons appear silently over the tree tops, drifting majestically at the will of the breeze, to land safely in a nearby field.

But, Wye is not just a visual experience, attractive though the grounds are. You can navigate yourself around by smell alone. In the formal gardens the heady scent of roses fills the

air, while out on the lawn the delicate perfume of ancient lime trees wafts across the grass. Walking down the path, past the tennis courts to the bottom of the park, the strong, acid smell of fir trees suddenly assails your nostrils. And out into the lane, there is the warm, milky smell of the cows as they gather out of the sun under the cool of the hedge. A little further on, past the hop field, the vast crown cut into the chalk hillside comes into view, and the smell changes to one of hot vegetation, mixed with the pungent smell of sheep.

I have tried to analyse what it is that makes Wye so special. Is it a combination of things, the whole experience? The views, the countryside, beautiful grounds to practise in or wander around at leisure, the friendly staff, or even the energy of the place? Still I cannot quite grasp what it is, but if I stand somewhere on the lawn and close my eyes it is still there. For me, therefore, I think it must be the air. It has a soft quality,

and breathing it is like drinking champagne. The first lungful as you stand there on the grass, courses through your whole body, and you feel instantly at one with nature.

I love the place. May it remain the same forever! ■

by Kate Britton



The author enjoying a moment on the vast lawn





The Dragon is a symbol of China, as we see very often in many Chinese stories. Swimming Dragon Gong is one Qigong form from Kunlun System. It is very dynamic and challenging, and the movements imitate a dragon's behaviour.

Swimming Dragon Gong

Part 2

6. Fisherman Casts the Net



- a. Lift up the right leg up to the waist level. Hold the hands in a Qi ball at the Dantian.
- b. Extend the right leg forward 45 degrees so it is parallel to the ground, toe pointing up.
- c. Step forward 45 degrees. Weight should be forward onto the right leg, hands at the Dantian.
- d. Swing both arms upwards to shoulder level. Hands should be relaxed and fingers pointing to the ground.
- e. Shift weight backwards onto the left leg and let the hands follow the body, palms open and relaxed.
- f. Continue shifting backwards and let the hands shift down behind the body, Hegu point to Hegu point.
- g. Shift the weight forward, hands at the Dantian like holding a ball. Repeat all the above movements a further two times, ending with the weight forward.



h



i



j



k



l



m



n



o

- h. Turn the right toes 90 degrees to the left.
- i. Lift up the left leg to the waist level. Hold the hands in a Qi ball at the Dantian.

- j. Stretch the left leg forward so it is parallel to the ground, toes pointing up.
- k. Step forward 45 degrees. Weight should be forward onto the left leg, hands at the Dantian.

- l. Swing both arms upwards to shoulder level. Hands should be relaxed and fingers pointing to the ground.
- m. Shift weight backwards onto the right leg and let the hands follow the body, palms open and relaxed.
- n. Continue shifting backwards and let the hands shift down behind the body, Hegu point to Hegu point.
- o. Shift the weight forward, hands at the Dantian like holding a ball. Repeat all the above movements a further two times, ending with the weight forward.

7. Dragon Chases the Moon



a



b



c



d



e



f



g



h



i

- a. Turn the left foot 90 degrees and push the right arm (palm outwards) in a circle to the right side of the body until it gets to the right shoulder.
- b. Now swing the left arm forward and the right arm back until both arms are extended straight out from the shoulders. At the same time, lift up the right leg.
- c. Extend the right leg forward until parallel to the ground, arms out to the side.
- d. Step forward with the right leg and shift the body forward as stepping. At the same time begin to swing the arms around in a circle, left arm forward at the middle Dantian, right arm back so it passes the waist.
- e. Bring the right arm and the left arm forward so they are crossed at the wrists. The left arm should be underneath the right at the middle Dantian. The Neiguan and Waiguan points should be facing but not touching each other.
- f-i. Repeat for a further two times, but on the third time, you should look up when crossing the arms at the end.



j



k



l



m



n

n (left view)



o



p



q



r



s

- j. Turn the right foot 90 degrees.
- k. Push out the left arm towards the left shoulder and open the right palm.
- l. Swing the arms so they are fully extended at shoulder height and lift up the left leg to waist height.
- m. Extend the left leg forward until parallel to the ground, arms out to the side.

- n. Step forward with the left leg and shift the body forward as stepping. At the same time begin to swing the arms around in a circle, right arm forward at the middle Dantian, left arm back so it passes the waist.
- o. Bring the left arm and the right arm forward so they are crossed at the wrists. The right arm should be underneath the left at the middle

- Dantian. The Neiguan and Waiquan points should be facing but not touching each other.
- p-s. Repeat for a further two times, but on the third time, you should look up when crossing the arms at the end.

to be continued...

by Michael Tse



Qi is simply 'energy'. It is the fundamental material foundation which forms the world in which we live and is the 'life force' behind all living things in creation. That which is organic possesses Qi and that which is inanimate does not.

Qi in Essence

The Chinese character 'Qi' is a steam-like vapour. It means energy-matter, or breath, which is how Qigong came to be known as 'breathing exercise', as the main element of Qi is air. Qigong is also known as 'energy skill' as you are exercising with energy.

Qi is actually not such a mystery after all as it has been registered using modern Western scientific equipment. It has been discovered to contain heat, static electricity, particle stream, ultra violet rays, alpha, beta, and gamma rays, infrared radiation, electromagnetic forces, microwaves, and infrasonic sound waves etc. all producing physiological effects on the various bodily systems. Hence, Qi is not simply air as is often thought but all the invisible components which exist within the air. Thus, Qi is regarded as a kind of message together with its carrier. The carrier is a kind of matter.

However, there are various types of Qi. Sky Qi refers to the weather, External Qi refers to the body's defensive layer of energy (the immune system) which protects against pathogens, and Empty Qi refers to the air we breathe etc.

There are two types of Qi in the body: Prenatal Qi, which originates from the parents, is housed in the kidneys, and governs growth and maturity; and Postnatal Qi, which comes from the air inhaled through the lungs and from water and food transformed by the spleen and stomach. Both combine to form Genuine Qi, the motivational force behind all the vital functions. In normal conditions Qi regulates and maintains body temperature, and helps to produce and regulate blood, and stimulate its circulation.

It is believed that Qi is colourless, odourless, and formless but this is not strictly true. Most people in the West are

not sensitive to energy vibrations so the concept of Qi is often met with skepticism. In China Qi is simply an accepted fact and its existence is not a topic of debate. When a person's 'Sky-eye' is open he may see other people's auras, which are merely the 'colours of Qi'. These are the same halos of light surrounding Jesus and the apostles depicted by artists. When Qi is abundant it radiates outwards to the surface of the body and upwards to the Upper Dantien. A bright and strong aura indicates sound health and a pure mind while one which is dark and

produce different scents from incense and nut to jasmine and other flowers.

Like the acupuncture channels in our bodies, our planet possesses 'dragon veins' (invisible lines running from the sky into the mountains and along the earth) through which cosmic Qi flows, but owing to its size these are much harder to detect. Good Qi is evidenced by the presence of mountains, lush pastures, fertile soils, and mineral deposits etc. while negative Qi is where swamps and deserts exist. Feng Shui (geomancy) is the Daoist method of studying the environment, and harmonising with its Qi.

Just as water exists as liquid, steam, and ice, Qi can also be apparent in three states of existence. In the body

its coarsest form is Jing, the essence or sexual fluids (the semen in men and the blood in women). When stored and combined with breath it becomes Qi which courses through the body, like steam. When this is cultivated further the Qi in the Dantien becomes solid, forming crystals

"It is believed Qi is colourless, odourless, and formless but this is not strictly true."

dull, like a shadow, indicates sickness and ill

of energy or 'Dan'. These small, luminous, and virtually indestructible stones have been discovered within the ashes of high level Qigong masters, and Daoist and Buddhist monks and nuns following cremation of their bodies. These are not gallstones, nor are they present among the ashes of ordinary people.

There is a basic law of physics which states that energy cannot be created or destroyed, only converted or transformed. So it begs the question - if we are all manifestations of energy what happens to our Qi at the point of death? ■

by Adam Wallace.

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fate.

Qi also has scent. Negative Qi has a putrid odour like a stagnant swamp. An unpleasant odour emanating from a person next to you may have nothing to do with poor standards of personal hygiene but may indicate his internal organs in decay. Conversely, if one's Qi is good and healthy his internal organs will emit a pleasant fragrance through the skin. High level Qigong 'fragrance transmission' involves emitting Qi to



Regardless of the style of Qigong you may practise it is vitally important to have a quiet and focused mind. In order to reap any benefit from your efforts you must be able to maintain your centre, your concentration, and your coordination during practice. Indeed the very length of your session is determined by the quality and quantity of your quiet, focused mind..

Meditation:

Aid to Qigong Development

One of the problems many beginners experience as they embark upon their Qigong training is that of random thought or voices. This is quite a prevalent situation in the west, especially where the pace of living and constant media bombardment tend to fill every waking moment. In fact many of us are unaware of our mind's constant chattering until we attempt to practise some of the quiet arts.

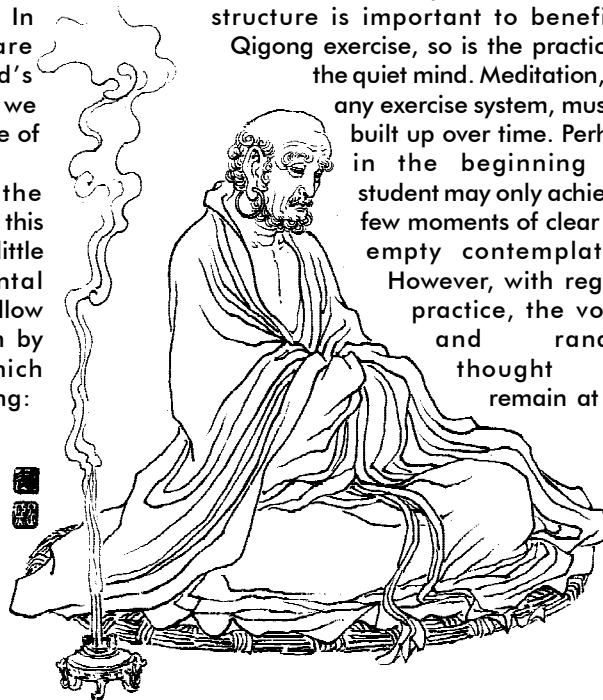
Unfortunately the speed and constancy of this mental activity gives us little opportunity for mental relaxation. We tend to follow the patterns laid down by western cultures, which dictate what is relaxing: watching a film or television, a pint with our mates, shopping, a meal out, or perhaps, if you're lucky, a walk in the park or countryside with loved ones.

It is not until we attempt to practise something like Qigong or Taiji that we may discover that, while our teacher looks peaceful and centred, we are bombarded with internal messages and emotions that upset our concentration. For some of us this onslaught of mental hyper-activity is like a motor going into overdrive. While we attempt to relax our

body and coordinate our movement and breath, our minds are frenetic. The result of this mental cacophony is often emotional manifestations ranging the spectrum from anger to depression, ecstasy to anxiety.

Therefore, just as form and structure is important to beneficial Qigong exercise, so is the practice of the quiet mind. Meditation, like any exercise system, must be built up over time. Perhaps in the beginning the student may only achieve a few moments of clear and empty contemplation.

However, with regular practice, the voices and random thought will remain at bay



“Meditation, like any exercise system, must be built up over time.”

for increasingly longer periods of time.

Where and when to practise are an important consideration. The best time is always when you anticipate

having a few undisturbed and protected minutes.

Traditionally this was accomplished by rising earlier than the routine and sequestering in a protected environment. Additionally finding a harmonious, natural venue of exceptional beauty, assisted in bringing about the state of mind conducive to empty thought and being or Wu Wei.

In our environment however we may not be so fortunate as to be able to pick and choose. A quiet room or even closet, isolated and separate from the outside world should suffice. Some may find darkness an aid; others may enjoy the flickering of candles or hearing light instrumental music. Incense or fragrant oils may put you at ease enough to relax away the random thoughts dominating your mind. What works best for you, so that you will accumulate time before losing your concentration, is optimal. However, it is recommended that you practise meditation only under the supervision of a qualified teacher. As with any form of esoteric learning many problems can arise that may lead you astray with detrimental consequences.

Finally it is within your practice of Qigong or other Chinese Internal Arts that your time meditating is tested. You should find that you can bely the emergence of random thought and voices for increasingly longer periods of time. You will then be able to concentrate more on your breathing, or movement coordination for the benefit of your health and well-being.

Meditation has been proven over the years to be a great aid to the practice of the Chinese Internal Arts and has been incorporated into many systems like the Standing Pole of Yi Quan, or the single postures of Taiji. It is hoped, regardless of the system of Qigong or martial art that you practise, you find increased concentration and greater inner tranquillity over time ■

*by J. Reynolds Nelson
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Skill & knowledge are limitless, you can never stop learning and improving yourself. Once you think you know it, then you will never master it because you will stop looking.



Big Trees & Little Trees

梅
維
安

Once upon a time there was a famous teacher whose skill was admired by many people. Over the years many people came to him and asked him to teach them and he very rarely turned them away.

Some people were really keen and trained and studied hard, while others came for a short while and then left and never contacted their teacher again. After some years the teacher decided it was time that some of his seniors went out to teach and demonstrate the skill they had learnt.

On one occasion he sent two of his students Ma and Chan as they had been invited to demonstrate their skills at a local festival. Ma was very senior and had studied for many years whilst Chan had only studied for eight years, however they both got on very well and were very close. They trained together a lot and often talked until late at night.

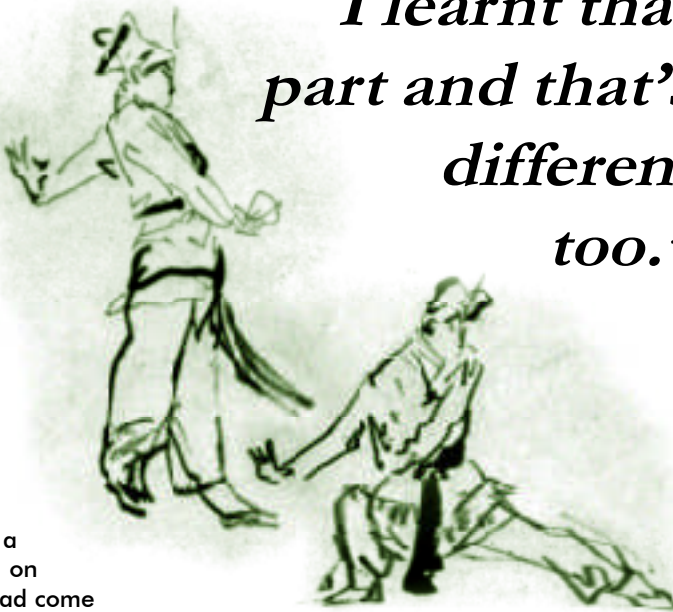
When they arrived at the festival there were a lot of things going on and many people had come to see it. As the two brothers made their way through the crowd a man came up to them and the senior seemed to recognise him. He spoke to him for a few minutes and then went off to get ready to do his demonstration.

Whilst Ma was demonstrating the man came over to Chan and introduced himself. He asked Chan how long he had been with his teacher and Chan politely told him eight years. "Oh," said he man, "that means I started before you. In fact I started before Ma did."

Chan suddenly felt very nervous as that meant this person must be very, very senior indeed. He decided he had better not say too much in case he embarrassed himself. So they both watched Ma's performance together.

"Oh, that's not how I learnt that part," said the man suddenly, "and that's different too." He continued. Chan just looked at him and did not know what to say. He had thought Ma's movements were very good and quite accurate. But now this more senior student could see

"That's not how I learnt that part and that's different too."



there was something wrong. Chan felt quite embarrassed but still did not say anything. As Ma continued the man carried on picking out other parts that were different and on one or two occasions performed it the way he had learnt it.

After Ma had finished he and Chan said their farewells to the man and began the long walk home. They had been walking for an hour or so and Chan had not said one word.

"Something seems to be bothering you little brother, what's wrong?" Asked Ma.

Chan tried not to say anything but Ma was insistent. So eventually he had to tell him what the man had said. Ma stopped and looked at Chan. But instead of being upset, Ma began to chuckle.

"Yes, the gentleman did start before I did, so yes I suppose he is more senior. But let me show you something." Ma then began to go through the same routine as before, but this time it was slightly different and in fact it some parts was the same as the man had done it.

"I don't understand" said Chan, "has Sifu changed the skill?"

"Little Chan, look at this tree." Ma pointed to a small sapling that was only three feet high. "In ten years time will this tree look the same?"

"Of course not." Said Chan. "But will it be the same tree?" Asked Ma. "Yes, but only bigger and stronger".

"So you have your answer." Said Ma with a sly smile. "The man we met today did study a long time ago, but he only studied for two years and then left. I have not seen or heard from him until today, and Sifu has never mentioned him. So you see some people like to impress others with how senior they are, or how long they have studied. He said he studied ten years ago, but you have been studying for almost ten years. There is a big difference. His tree stopped growing but after ten years he thinks he is a big tree. You are still growing but you don't think about being big, you just like to grow."

Ma started continue on his way home. Chan thought for a minute and then ran after him, "Brother, how come you are so wise?" he asked. "I am not the wise one" he said. "See that other tree over there" he pointed to a larger tree that was about twenty feet tall. "Sifu pointed me to that tree ten years ago." They both burst out laughing and went home ■

by Darryl Moy
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