

Vol III

No. 2

March 1988

P.O. Box 630, New Milford, N.Y. 10959

WORKING TOWARD AIM

Dear Tai Chi Player:

In the last issue I detailed my plans for the future and discussed the history of the TAI CHI FARM, and of my own efforts to create a permanent farm which will serve as a repository for the transmission of a special type of knowledge which appears to be in danger of being lost. It is very important to me that there be clarity in the minds and hearts of those whose assistance has been invaluable. It appears that there may exist confusion about my plans, and possibly even hurt feelings. Because of this I will, to a certain degree, re-iterate what I wrote last month and see if I can add some further clarification.

We have a 100 acre property in Warwick, N.Y. in Orange County, with a pond, and several streams running through it. There is a small house, which I live in, 8 cabins, which we named after the 8 trigrams, and several out-buildings. A great deal of time, effort, and expense has been expended in repairing these buildings, and beautifying the property.

I would like to personally thank the following people. Wim and Rian, from Holland, who were among the first to live here. Victor Franco., Paul Abel, Pai and Ralph, who were among the first, in this particular phase to serve as "business managers." Then came Doug from Virginia, and Joe from Montreal. I apologize for not having your last names, I am writing from memory. It was with

the latter that the reconstruction of what is the Chang Building began to take place. Sidney Austin and his students came faithfully every Sunday for quite some time and did an enormous amount of work. Mark Bassell did most of the electrical work. Later Steve and Kathy were here and it was then that the final transformation of the Chang Building took place. They also paid attention to some of the more prosaic details, like the outhouses and the showers. Peter Kraus did some ingenious improvisation in plumbing those showers. Master B.P. Chan was gracious enough to come up with his students and work in creating the Pa Kua Garden. Frank Mazzoca and Anson Rathbone did a staggering amount of work, and Frank was instrumental in creating the Wu Chi Pavilion, (helped by a cast of "thousands" too numerous to mention). I would like to thank Jay Dunbar for writing many of the articles which appeared in the Newsletter. Steve Rhodes helped me produce the first Newsletter. Robert Moore and Marsha Rosa are responsible for the printing and both helped me with the Chang San Feng Festival. Donna Dyer and Angela Chiango were also very involved with the Newsletter and the scheduling of Masters for the Festival and Workshops. There were a great many other people who chipped in on a variety of projects. The person who is helping me to prepare this article is not familiar with all of it, and so I apologize for any omissions. Believe me, I welcomed all the

help I got.

It is important to me that these people who gave me all this help do not have a "sour" feeling and feel that all the work they did was wasted. Let me make a comparison. We have a 100 acre property in a residential area, with all the concomitant problems in zoning and local ordinance that can be expected, and we have a number of buildings, in poor condition, that are essentially unsuitable for our needs. We will be getting 1200 acres, with mountains, ponds, and modern living quarters, in excellent condition, in a beautiful natural setting, not surrounded by sub-divisions, and having less restrictive local building codes, zoning, etc. So this decision to transfer from Warwick to Ithaca is not a personal decision. For example, if we only use the Warwick property as it is now, it is good for Summer Seminars, small workshops and the like. It is unsuitable for live in students and to an atmosphere conducive to serious study.

In my book "The Tao of Tai Chi Chuan," on page A-4 I stated my aim:

"It has long been my dream that one day Americans of all ages, creeds, and colors will be practicing Tai Chi Chuan in the beautiful parks of this country, as they do in China. Few places in the world have lovely open spaces which can and should be used productively and at no expense. The result would be tremendous improvement in mental and physical well-being.

To realize this dream, I have for the past ten years been teaching Tai Chi Chuan on a voluntary basis using the open facilities of Rutgers University in New Brunswick, New Jersey. For the past 5 years I have also been working on this volume which has a dual purpose: first, to guide people in the understanding of Tai Chi and its philosophy; and second, to raise funds for a Tai Chi College which will train Tai Chi teachers and introduce Chinese culture to Americans."

One area of importance I did not discuss in this preface is my desire to build a temple for Chang San Feng, the founder of Tai Chi Chuan. By "exchanging" these properties, so to speak, I accomplish the following: 1. A 1200 acre property dedicated to Tai Chi Chuan. Not even in China does such a thing exist. 2. A property with no mortgage against it. The liquidation of the Warwick property makes the Tai Chi Foundation debt free. So if we do something "good," we can create our own "dynasty," and set a new standard which, hopefully, will endure forever. 3. A property with mountains will make a more auspicious residence

for Chang San Feng and will be in greater harmony with the original surroundings where Tai Chi Chuan was first evolved. 4. Lastly, we will have sufficient room to not only have a college, and a temple, but a resort.

I have continued to work for my dream. I did not get complacent after successfully acquiring the Warwick property, but decided to use it as a springboard for bigger and better achievement. This is not a question of making money in real estate for myself.

When we compare a finite achievement in material work with the self-perpetuating residence of a higher aim it is difficult to feel regretful about expended effort. I feel hopeful that those who helped me, and help me they did, come to share my enthusiasm. This I also address to the local students who may not have a chance to easily continue studying. If we have this kind of persistence towards our goal we can give something permanent; perhaps an ancestral inheritance for all of mankind. I hope my students will come to share this aspiration, and continue on this path. I would like to say that to my compatriots mentioned before: You are like a nucleus to me. You will be responsible in the future for passing on what you have learned. I am going to transport your efforts with me and your names will be inscribed in the Temple I will build for Chang San Feng.

Let us address hard fact for a moment: Nothing is guaranteed! The real estate market has been soft. The negotiations between us and the potential buyer have been interminable. This process might take a long time. We might be in Warwick for awhile yet.

The Chang San Feng Festival is still on. For more information please call Marsha Rosa at 201-968-4430 or Robert Moore at 201-795-1922. The date will be June 3rd, 4th and 5th.

Although we cannot schedule other masters for seminars this summer, I myself will conduct the following workshops:

1. Master Key to Tai Chi Chuan 6/24-6/26
2. Chen 1st Routine 6/27-7/1

3. Chen 2nd Routine 7/11-7/15

4. Yong long form 7/18-7/22

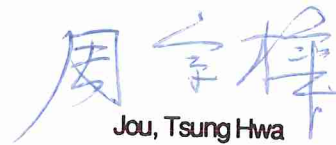
It is likely that master T.T. Liang, will have a workshop on 8/8-8/12. Master J.J. Soong will give another push hand workshop as he will be visiting Tai Chi Farm on August 8/15-8/26. Jay Dunbar will have a workshop "I Ching for Tai Chi players"

on May 14 and 15 in Lambertville Cultural Center,

Lambertville, N.J. More information, please contact Susanna T. DeRosa 609-466-1246.

A special thanks to Mark Bassell who helped to write this letter.

Sincerely,



Jou, Tsung Hwa

BREAKTHROUGH IN TAI-CHI CHUAN by Jou, Tsung Hwa

PART I

Tai-Chi Chuan is based on the I Ching, especially on the idea of "change". No body can perform the forms and postures of Tai-Chi perfectly, for perfection is relative-- an ideal dependent on individual perception. In playing Tai-Chi, our aim must be to change again and again; to play with variations in order to make progress each time in our understanding of the principles we are attempting to embody. Even if we try to hold everything constant, even if we strive to reproduce some image of a "perfect form," nature itself insures that conditions within and around us are never the same and no two performances will ever be identical. We can either be frustrated by this or we can learn the way in which change, the only constant, can be employed to attain higher levels of wellness, happiness, and awareness.

Sometimes in our efforts to improve our Tai-Chi, we experience "breakthrough." This does not come from our attempts at humdrum repetition, but is triggered by some modification, some change in nuance or posture, in mood or intent that opens us to a flow of unexpected energy. Sometimes we are able to describe a breakthrough, perhaps with a story or image; other breakthroughs may be nonverbal-- a new feeling or heightened perception. Usually, the sensation of breakthrough is exhilarating. It is accompanied by a sense that seemingly difficult things are easier-- that seemingly complicated things are simpler. Frequently, breakthrough in one area will have a far broader impact. Breakthrough in a single posture, for example, will often be felt throughout a form.

Breakthrough is not unique to Tai-Chi Chuan. Passing an important examination, graduating from school, trying a new method after doing a job the same way for ten years, finding a faster route home, or putting on toeclips after years of only pushing down on bicycle pedals all may result in the feeling of breakthrough. In daily life, we think of solutions to problems as "breakthroughs." I am not talking about the slow, nearly imperceptible progress that comes from daily practice. Breakthrough feels more dramatic, even if it is a relatively small gain. It is like an earthquake-- an abrupt release of tension that is measurable and discrete-- rather than a series of tremors indistinguishable from one another. I would define breakthrough in Tai-Chi Chuan as "a sudden and exhilarating transition toward enlightenment."

Everyone who persists in Tai-Chi, utilizing the principle of change, will experience many of these transitions. Cheng Man Ching told of one such breakthrough which occurred when he was a student of Yang Chen Fu. According to Cheng Yang repeatedly admonished his students to relax. Cheng did his best but still made no progress: his fellow students could still push him around. Then one night Cheng dreamed that his two arms were broken at the shoulder and, like a doll's, were connected to the body only by a string. When he woke, he understood what "sung" (relax) means, and when he pushed with his classmates they wondered how he had made such rapid progress.

I experienced a breakthrough one evening as I watched a cowboy ride a wild horse in a televised rodeo. Suddenly I saw that every motion of the horse had a purpose. The horse's intention to unseat the cowboy was accomplished in a

succession of movements that threw the cowboy's center of balance further and further off until it was possible for the horse to toss him to the ground. I realized with excitement that this is also the aim in push-hands-- the smallest movements must be related to the goal of defeating one's opponent. Of course, long hours of practice must follow these moments of revelation.

In this article I would like to distinguish between two kinds of breakthrough. The lesser is the personal milestone, of which there can be many. The two examples above belong to this category. The greater mark the boundaries between three major developmental stages which define the road to true mastery in martial art. Each of the three major stages is characterized by a "method." Martial artists in the first stage use hand method, those in the second stage use torso method, and in the third stage mind method. Although many lesser breakthroughs are possible within each stage, the transitions from hand to torso method and from torso to mind method are distinct-- requiring a major breakthrough, or what is sometimes termed a "quantum leap." Lesser breakthroughs are individual experiences and will vary widely; the greater breakthrough, however, will be very similar for all who pass from one stage to the next. Most martial artists remain in the first stage. A few reach the second stage. Classical stories tell us of those who have attained the third stage, but I know of no one today who has reached it.

Hand Method: The First Stage.

Hand method refers to the execution of techniques by the body's extremities. Techniques include punching, blocking, kicking,

striking, locking, and chin na. Stretching is important, and movements are usually large, fast, and forceful. All hard, external schools stay within the bounds of the hand method. For martial artists trained in these schools, the practice of Tai-Chi-- defined by its principles, not its forms-- represents a breakthrough: the doorway to the second stage of development. Unfortunately, most Tai-Chi players also remain at the first level, for the performance of form and push-hands will simply be the exercise of techniques until players learn to apply the Master Key (the application of the eight trigrams and the five elements) and thereby breakthrough to the next stage.

Torso Method: The Second Stage.

The hallmark of the second stage is the use of Torso method. Torso method is characterized by use of the body, specifically the waist and spine, to initiate and empower the movements of the arms and legs. That is, the torso learns to lead all movement. In the first stage, muscular dynamics and independent movements generate force. In

Mind Method: The Third Stage.

Finally, there is mind method. It is difficult to talk about this third stage, as I myself have not reached it and I have not yet met anyone who had broken through to this level. The classics attest that it is possible and there are tales of masters whose feats sound as if they had attained this level. In mind method, all movement has been absorbed into the body. Techniques formerly executed with the extremities now begin and are consummated within the energy of the individual. Where previously the torso led, now it is the mind that leads, the energy follows, and the player's intention is accomplished with little or no external action. In this third stage, physical energy, ch'i, has

been transmuted into psychic or spiritual force, called "shen." Tales tell, for instance, of masters who could neutralize the attack of a tiger simply by reflecting the tiger's fierce energy back at him in a concentrated glance.

It is one thing to say that a breakthrough is necessary to move from stage to stage, but how can we each work toward breakthrough in Tai-Chi Chuan? Imagine the course of your development to be like an endless corridor. If development were merely a function of effort over time, then the corridor would look like a ramp angled upward to the vanishing point. But it is not. The corridor is uneven and interrupted by a series of locked doors. Advancement within each passage comes with patience and perseverance over time; but without a key, the next passage is inaccessible. With effort, you can maintain your skill at the level of the door: but if you become complacent or have no key, you will only remain there without making progress.

Breakthrough is not the automatic result of the passage of time or an accumulation of experience on a particular level. Years of practice will result in smoother technique, but the habit of performance is external. Internal concentration and change are necessary to breakthrough in Tai-Chi Chuan. Think about the history of automobile design. The first cars were essentially a chair or a couch mounted on four wheels. For years, designers allowed these features to dictate what cars look like on the outside and produced only variations on the theme. The exterior was simply a casing for the

Part II will be continued in the next issue!!

*Stop here
Typer is not experienced*

IMPORTANT ANNOUNCEMENT

Chang Sang Feng Festival

1. The 16th annual Chang San Feng Festival will be held June 3rd - 5th here at the Tai Chi Farm in Warwick, New York. This is the time of year when we can gather together and pay homage to Chang San Feng, and exchange information and experience amongst one another. The Tai Chi Farm has a beautiful, peaceful, and natural setting. It is an ideal place to meditate and obtain a clear youthful mind. The result of our practice should reflect itself in a more relaxed daily life. We hope to be able to include all of you this year in the Chang San Feng Festival.

Tai Chi Tour

2. There will be a Tai Chi tour of China this year which will be leaving on September 2, 1988. The regular tour is leaving from Chinatown in New York City on that date and the tour will last for 20 more days. This will include airfare, hotels, meals, etc. and is presently priced at \$2370. The tour will start in Beijing, and go to Xian, then to Chengdu, then to Chonging, including a 4 day cruise by boat on the Yang Tse river, then to Wuhan, then to Guanzhou, Hong Kong, and back.

For the group traveling with Master Jou, when Wuhan is reached they will then go on a pilgrimage to the Wu Tang Mountains to pay homage to Chang San Feng. This will last 7 days and cost approximately \$500 extra; so the tour will cost \$2370 plus \$500 for a total of \$2870. These prices are subject to change.

WORKSHOPS

THE MASTERS KEY TO TAI CHI CHUAN

1. Instructed by Master Jou, Tsung Hwa. The course will start on June 24, and run until June 26, 1988. He will teach the "Silk Reeling" exercises, which express the 8 trigrams in the hands, and the "Power Released," exercises, the "Fa Chin," which express the 5 elements in the legs. This will relate to all styles of Tai Chi Chuan. They are the key to open the door to improvement in all aspects of your internal practice.

THE FIRST CHEN ROUTINE

2. This course will start on June 27, and run until July 1, 1988. The first routine expresses many techniques associated with external styles in a more flexible and internal manner. The form expresses the Chan Ssu Chin, or silk cocoon energy, and promotes flexibility and strength, in the abdomen and lower body especially. This is a good form for serious Tai Chi students to learn for developing energy and applying the master key. The entire form will be taught during this intensive.

PAO TUI OR THE SECOND CHEN ROUTINE

3. This course will be held July 11-15, 1988. Pao Tui is an important bridge between the first Chen Routine and hard external martial art. It emphasizes internal energy, used to burst or Fa Chin. All hard style players want to change their strength to internal energy, or Tai Chi players feel lacking internal power. All have to learn Pao Tui.

THE TRADITIONAL YANG LONG FORM

4. Master Jou, Tsung Hwa will instruct this form. Students of the Yang short form will be better able to understand the derivation of their short form by studying the long form. Many students believe that this long form is much more efficacious in opening up the channels for internal work, so that

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4. The Traditional Yang Long Form.

Master Jou, Tsung Hwa will instruct this form. Students of the Yang short form will be better able to understand the derivation of their short form by studying the long form. Many students believe that this long form is much more efficacious in opening up the channels for internal work, so that Chi and Blood will circulate in the Meridians and internal organs of the body, as well as strengthening the sinews and bones. This event is timed to occur from July 18 until July 23.

5. Master T.T. Liang will be here again!

The highlight of the summer program will once again be the appearance of the dynamic and ever youthful T.T. Liang. This is scheduled for August 8 until August 12. We are once again pleased and honored that the oldest living master of Tai Chi in the United States will instruct a week of Push Hands, Yang Long Form, Weapons Forms, and Taoist Philosophy. Master Liang, who is a very flexible 88 years old, will astound you with his vitality, imagination, and informative teaching. Do not miss this one!

6. Master J.J. Soong will come from Taiwan!

This event will take place between August 15 and August 26. Master J.J. Soong will be visiting Master Jou this summer from Taiwan, and while he is here will be gracious enough to lead a seminar in Push Hands. He is a noted expert in this, and those of you who were fortunate enough to experience him from his last seminar will no doubt be back. The opportunity to add more sophistication to your technique should definitely not be missed.

7. I-Ching For Tai Chi Players with Jay Dunbar.

Date: May 14-15

Location: Lambertville Cultural Center, Lambertville, N.J.

Fee: \$70 week-end or \$40 each day

Sponsored By: Inner-Space Tai Chi Chuan

To Register Call: Susanna T. DeRosa

30 Featherbed Lane

Hopewell, NJ, 08525

609-466-1246

Back in the area by popular demand is Jay Dunbar, Tai Chi instructor in Chapel Hill, North Carolina. Mr. Dunbar is also a literature professor and the founding editor of "Changes," and an I-Ching scholar. This course will thoroughly explore this sacred book of divination, and its relationship to supreme universal fist, Tai Chi Chuan.

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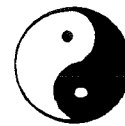
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by Jou, Tsung Hwa



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Way to Rejuvenation
Third revised edition.
hardcover, \$17.00



2. **The Tao of Meditation**
Way to Enlightenment
hardcover, \$15.00



3. **The Tao of I Ching**
Way to Divination
hardcover, \$20.00

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		COURSE FEES - 1988	
		<u>Weekend</u>	<u>5-Days</u>
Tuition:		\$85	\$170
Lodging:	Cabin	\$10	\$20
	Camping	\$5	\$10

WEEKEND WORKSHOPS - begin at 9:00 AM Saturday and end at 3:00 Sunday, with registration and informal gathering on Friday night.

FIVE - DAY - SEMINARS begin at 9:00 AM Monday and end at 12:00 noon on Friday, with registration and informal gathering Sunday night.

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Name _____
Address _____
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Dates of Course _____
Course Title _____
Cabin or Camping _____

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PLEASE RETURN THIS FORM AS SOON AS POSSIBLE