



Wu Tan Alaska

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Announcements

Saturday morning Hsingyi pop-up classes with Sifu Emily will change to an ongoing class included in the overall price. Classes incorporate informal warm-ups, stance training, drills, partner work, cultivation of 'San Cai Shi' including nei gong practice and form work. All levels are welcome!



Above: Sifu Emily Walle;
Hsingyi Instructor

Looking back: In July, Wu Tan students came together and practiced the Six Basic Lines of Praying Mantis with an emphasis on usage. We also enjoyed delicious food together at our monthly potluck and later joined Master Wong for meditation on zoom. It was great to see people there from our wider kung fu community. Thank you!



Upcoming Events

Tai Chi Usage & Applications

with Sifu Kevin
Sat, Sun August 26th and 27th
3-4pm (zoom available)

Wu Tan Potluck &

Meditation with Master Wong

August 20th (zoom available)
2-3pm Potluck
3-4 Meditation

Lian Huan Quan [Linking Form]

with Sifu Emily
October 7th and 14th [Saturdays]
8:45-10am (zoom available)

Q & A with Master Wong pg. 4

Special interview with Master Wong discussing the concept of chi and its relevance to Chinese martial arts.





Pictured Above: Students from Elemental Dragon's youth class, Sunday morning Baji class, and July's Praying Mantis Basics Workshop.

Pictured on this page

David Alderman and Eric Morrison who are dedicated Australia Wu Tang Disciples of the Hwei Generation [Sifu Kevin Walle's students]. Australia Wu Tang functions as a club in Darwin, Australia [a tropical paradise] and still meets weekly with their Sifu on Zoom as well as training weekly at a local Buddhist Temple.



Q & A with Master Wong

Question: Will you share with us your knowledge about the concept of chi, what it is, and how it relates to Chinese martial arts?

Master Wong:

Very good, that's a huge question because it involves a lot of different concepts and ideas. People has different theory behind their martial art in my understanding, but from my own encounter in martial art, I was only focused on self-defense part at the beginning. The skill to improve my level of Kung Fu you know, by overcoming others, be skillful in my own emotions and not think too much about the other part that the chi until Grand Master Liu, and Master Su mentioned about the chi. OK also talk about the level of Kung Fu practice and they were saying that according to Master Su that the level of practice that one in the Kung Fu practitioner that has to develop the energy so you practice **the FIRST LEVEL** - from the Form to come up with the energy, which to energize your vital energy , in Chinese it's called '練形養精'- (liàn xíng yǎng jīng - practice the form to gather the energy) , then going to **the SECOND LEVEL** of - '練精養氣'- (liàn jīng yǎng qì - transform the energy to chi) , meaning begin Transforming the Energy into the Chi based on the form practice. I know, this is an abstract concept to most of the people because it's invisible, but we made that as one of the goals that to cultivate our chi to practice of movements, the forms, and the form itself you only practice based on the movement that were taught by your teachers, so every student has to have this sincerity of faith in their teachers, so that they can develop a good energy level that's the level one practice. You practice until they really get into a level that they understand about their own energy, so that they can connect to their chi. People are going to ask what's the chi then, OK, I don't have a clear definition to be honest with you, I think all of the people they can Google it, and they can find the definition for it, but from my personal experience I feel chi is the energy that we focus and develop and becoming a very controllable substance, and also it should be not abstract. OK that's abstract because for example if we do the stances, the basic trainings, even just stance training and basic training we can develop chi from the Dan-Tien. The Dan-Tien I'm talking about, it's not just one focal point, it's the area, and it's an area around a few inches under your belly button, that you can reserve the chi in there. For instance,

Grandmaster Liu spoke one time, you know at my presence, we talked about the chi, he said well, if I focused that energy into my heart, my heart would be racing, if I used my mind focusing in my lung, it's not so good OK, if my focus when I do my Kung Fu in my kidney, then the back hurts, so the only place that he felt comfortable was to place that thought into the Dan-Tien. The place that had the room to contain the energy that we developed through practice of Kung Fu, or other martial arts, and so it would be a reservoir to contain the energy throughout, and eventually energy developed the chi.

Chi in Chinese is just the AIR in a very simple sense, it's the air, you know, you can say the Kong Chi (空氣) - Air, Pi Chi (脾氣) - temper or anything that associate chi, it has to do with breathing, OK through the air, and so but in the Kung Fu practice the Chi become somewhat more abstract. It is not simply the air, there's more into how do you transform the energy into this essence. OK, the essence probably is a better word, it is the vital essence. The vital essence does contain the Chi and your Yi in there, so your intent and your energy will produce the Chi, particularly from the martial art perspective, so once you have that Chi, cultivated, or practiced, then there will be the opportunity to develop the Spirit, which is the Shen (神) the **THIRD LEVEL** of '練氣養神' - liàn qì yǎng shén – meaning Practice & Cultivate the Chi into the 'Spirit or Essence' okay, the spirit is the final result, or I shouldn't say the final result, it's the product of you have completed your first level form training, second level, from the form to the chi, and the third level from the form to your spirit, OK, so something a very abstract concept, but as a student you just follow your teacher and you believe in their practice because you can see it from their performance. You know, sometimes a student look at the teacher and say well how come they can do a better job than we do, you know they have more energy, they have more the Jing, and they have more spirit in there. It's because they follow their teacher's guidance to develop not only the energy, but chi and also spirit.

OK, so once again, "What's the purpose of practicing Kung Fu?" My teacher taught us, because, you are going to refine your energy, refine your chi, so that you have a good energy, a vital energy. And, would that be the completion of your practice?

No, there is a level higher than that. Okay, so there are higher levels, meaning that after the Shen (Spirit) is developed, and then **the FOURTH LEVEL** of **practice the Shen (Spirit) to return to the Emptiness - (練神還虛)** - liàn shén hái xū – A state of mind that Kung Fu practitioners should

transcend into Emptiness of letting things go, which required a high standard of Morality (武德) - wǔ dé. Okay, **after your Spirit return to the Emptiness for some time after tested,** then it becomes ‘Flowers’ of **the FIFTH LEVEL.** Okay, there are **Three Flowers placed over your crown**

(三花聚頂) sān huā jù dǐng - a spiritual phenomenon of condensing one’s Energy, Chi and Spirit into ‘Oneness’. Later on, the Five Element Chi, we talked about wu xing chi (五行氣) - **the Five Elements Chi returns to its ‘Origin’ (五氣朝元) -**

wǔ qì cháo yuán, the SIXTH LEVEL – back to the Dao. Okay, then will be back to the Dao, basic fundamental Dao, which is the UNIVERSE, the energy source. So this would be the sequence of practice based on my understanding and experience with Grand Master Liu Yun Chiao (劉雲樵), Master Su, Yu Chang (蘇昱彰), many Masters and Ancient Masters.

That is why I feel that the fundamental training to develop the righteous Chi is so important, because that is the foundation for building a good Chi and providing righteous Spirit of high Morality, so that a person can, based on that energy source that return to its origin. Ok, So Mencius is a philosopher, right, Mencius is a philosopher that in ancient time, and when I was doing the cultivation of chi that he spoke of something about that ‘He was skillful in nourishing his great spirit, because he was talking about spirit, right, because spirit is coming from the chi, OK, and so he said that the great spirit can be exceedingly great and exceedingly strong and nourished by rectitude without injury, it fills up all between heaven and earth. This is incredible, okay, it somewhat lead people to contemplate, and from the martial art standpoint, I feel that is also providing a path that people can achieve, rather than fighting and developing this skill of good fighter and trying to be a champion or something. I don’t think that is the ultimate goal of Chinese martial art or martial arts in general.

Okay, so in the later days, Grand Master Liu developed a theory, a Theory of Nourishing Chi and Restoration (養氣還原) - yǎng qì hái yuán, and I wanted to spend more time in next Newsletter on that because that really ties to the ultimate goal as a martial art practitioner at the end. If you see his life, he was really ambitious, competitive, strong, a very good martial artist when he was young, when he was 19 he beat up everybody in his surrounding and more, or the martial art neighborhood, you know nobody could overcome him after his training with Great Grand Master Li, Shu Wen (李書文).

But in his life, uh, if I remember correctly, that he spent a lot of time doing that when he was younger, OK, and then, because in 1949, The Republic evacuated to Taiwan and therefore he joined with the military and started to teach the Presidential Bodyguard, you know, on this very special occasion he started to teach because he was meeting his older Kung Fu brother, and somehow one thing lead to another and he started to teach in public, and he taught the stuff that he learned from all the different ancient masters. Ok, but at the end of his journey he developed the theory of nourishing the chi. So he talk about, in his article, Man, and Heaven, and Earth are Three Talents, side-by-side, that's what he say, and their original is one.

In Grand Master Liu's theory if you look at his life, he's an accomplished martial artist, a teacher, and at the end of his journey he was back to the chi restoration and nourishment, right? And we are working on that right now, because we have the Cultivation of Three Talents Chi (三才養氣法) - sān cái yǎng qì fǎ, you know, we have the Yang Chi - (養氣之道) - yǎng qì zhī dào -, it is the Path of Cultivating Chi,, so I feel that I didn't do that intentionally, I just feel that is what I am good at, like Mencius saying, and I thought this should be worth sharing, and do you know what?

I feel the martial artist, we've got to be careful because we are not invincible, OK, all the people, no matter how good they are in their skills, okay, number one in the Boxing, Judo, Jujitsu, or MMA, Muay Thai, Karate, Tae Kwon Do, or many other disciplines, eventually they're going to get sick, and they're going to get old and die, alright, they are not bullet proof, alright, no one is. We are all human that just sharing the space on Earth for the time being.

I'm kind of more following in line with Grand Master Liu's Dao, is to restore your energy, one's energy, and nourishing it as Mencius was saying that he was good at Cultivating Chi, and so I would cherish that and carry that tradition and practice and so that we are not, get sidetracked by our own ego and our own ignorance. I think that there are other things we need to talk about is the Five Elements Chi - wu xing chi (五行氣), you know, in the Hsingyi arena, particularly, talk about the generation, meaning that to give rise to from the metal to the water, to the wood, to the fire, to the earth (金、水、木、火、水) - jīn 、 shuǐ 、 mù 、 huǒ 、 shuǐ, and those theories were developed in ancient time, I think it was probably 200BC or 500 BC, a long time ago, and we as human, we are living under these five elements, you know we are not able to get out of five elements but from the martial art point of

view, is that we can take advantage of the five elements chi, develop to help our internal organs, OK, so in the Hsingyi Chuan particularly you have the Beng Chui or you have the different type of movements to coincide with the different chi or organs, OK, and some school of thought is that, they have developed the movement to counteract

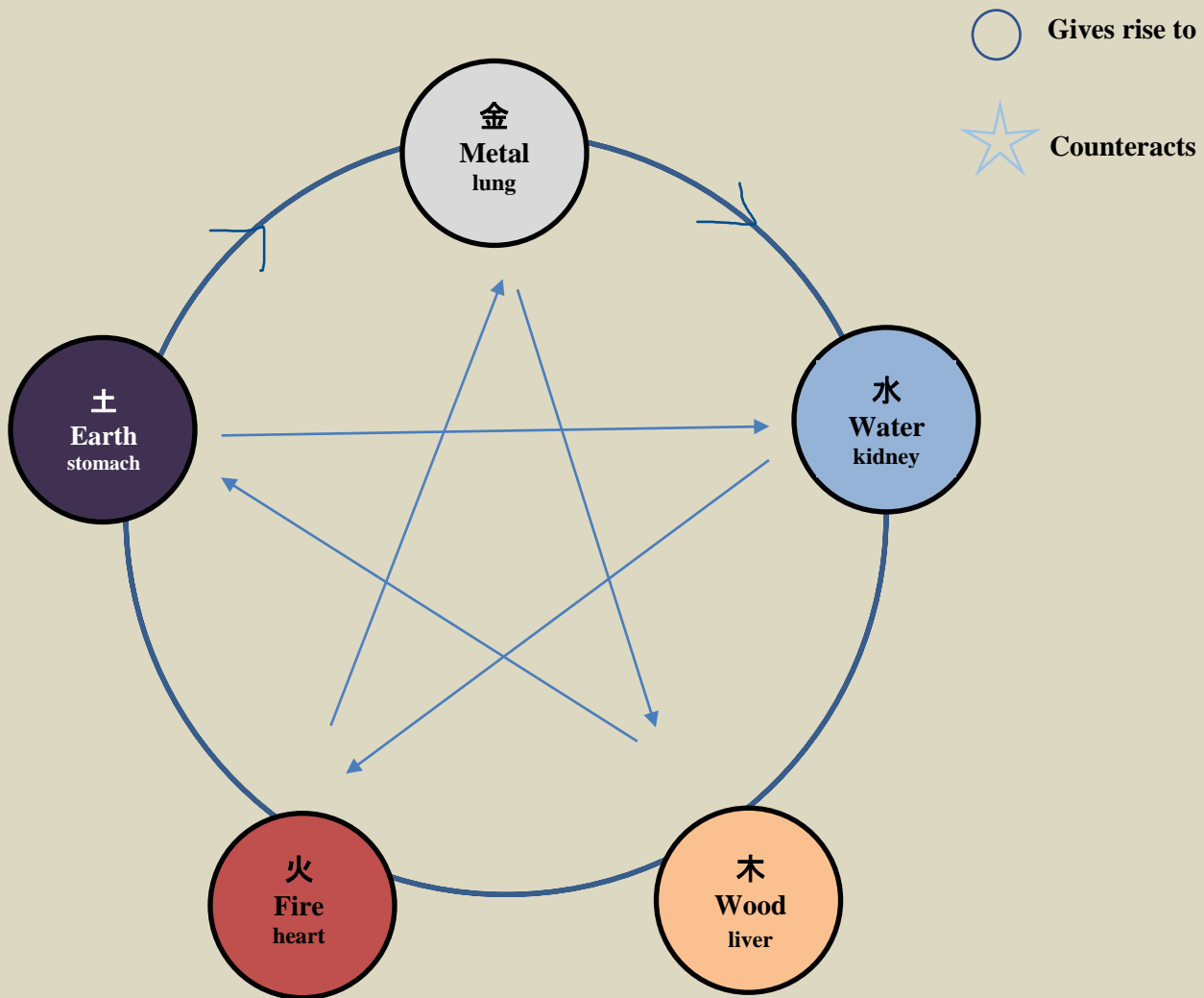
(相剋) - xiàng kè , let's say this guy using the wood, wood movements and I will use the metal to overcome it, okay, vice versa, so it has the different school of thoughts about using the five elements chi to do the generating (相生) - xiàng sheng, and counteracting movements.

And even so, there are people that got deeper into this martial art to cultivate internally for the health benefit by practicing their moves so they can vibrate their chi internally and to improve their health of certain organs. For example, from the stomach or the lung point of view, you know you can do the lung move, which can help the bad lung energy to get out of your body through the practice of movements of your Yi and Chi.

Five Elements Chi philosophy - wu xing chi (五行氣) has been in the Chinese martial art for a long time now. I am sure a lot of Chinese martial artists are try to analyze it, understand it but it is always abstract. The abstract means that it is hard to grasp, it doesn't, uh, 1+1 equal to 2, no, it does not, because human bodies come from the chemistry, you know it's the chemical reaction, no one is the same, you know our DNAs are all different, okay, so when we move, react, or when we interact, we all understand differently, okay, but the original principal are the same.

So what I am suggesting is that we can investigate some five elements chi more and associate them with the move, OK, and the chi practice, we did a lot of Bajji (八極), Piqua (劈卦), Tai Chi (太極) and Hsing Yi Chuan (形意拳) - xíng yì quán practice in classes, we also do Bagua and various Qi Gong practice. They are all associated with our internal organs to enhance our chi from the first level up.

Five Elements Cycles



So to improve our health. I believe that is more important than trying to overcome other people by force or by your skill, you know, to improve our health, to become a better person. To be in control of your own environment and be in harmony with others that will be the ultimate goal of practicing martial art and ultimately reaching the higher level of Kung Fu as I mentioned earlier as returning the Five Elements Chi to its ORIGIN

Quote from Grandmaster Liu Yunqiao

心意之誠，通乎臟腑。五氣在心，心受其制，武道識此，以法制氣，使五氣合一朝元而繫於心，心含此五氣，順逆五行相生相剋，故生生不息，而誠一可期也。

Xīnyì zhī chéng, tōng hū zàngfǔ. Wǔ qì zàixīn, xīn shòu qí zhì, wǔdào shí cǐ, yǐ fǎzhì qì, shǐ wǔ qì hé yī zhāo yuán ér xì yú xīn, xīn hán cǐ wǔ qì, shùnnì hù xíng xiāngshēngxiàngkē, gù shēngshēng bù xī, ér chéngyī kě qī yě.

Sincerity of mind and intention penetrates the internal organs. The five vital energies reside in the heart where it governs their regulation. Martial arts practitioners understand this and apply various techniques to control these vital energies and allow them to merge into one and return to their source within the heart. The heart contains these energies where they interact with each other in harmony and conflict, giving rise to the continuous cycle of life. Therefore, by cultivating sincerity and oneness, one can aspire to attain everlasting vitality.

Volume 2 "The Complete Works of Master Liu Yunqiao"

Xu Qiude

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