



The Newsletter of the
**Twin Cities T'ai-Chi Ch'uan
Studio**

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Wu-Dang

Vol. 7, No.3
September, 1999

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Complimentary for studio members.
\$5.00 subscription for others.
Please send requests to address at left.

New Schedule-Fall 1999

As of September 15, our fall schedule begins with a new Hsing-Yi class which will start with San-T'i and progress to the 5-Elements. We will also be adding some new and different training methods for the 5-Elements. The Wednesday Pa-Kua class will begin Course #2, which is the entry level for 2-Person training. Anyone wishing to begin Pa-Kua may join this level.

Monday night Pushing-Hands will begin learning the 5 Methods and 3 Ta-Lu's then link them together in the linked set. This will lay the foundation for taking the methods to deeper levels of study. The Form Applications class will continue starting with the 2nd section. Monday's 12 Animals is open to beginners as well as veterans. There will be a Course #1 Pa-Kua class featuring the Circle Walk, 8 Inner Palms and other foundation work.

Tuesday night's 7:00-7:30 Fast Form class will resume. The 2-Person Form class is beginning anew and the Form takes about one year to learn, so now is the time to begin.

Please refer questions to Ray or Paul. ☺

Studio Happenings

We had a very well-received and successful Retreat in August. Twenty-two attended the weekend in Faribault. The weather was exceptionally cooperative and the lessons superb. We have tentatively scheduled a 2000 retreat for the same weekend in August and hope to expand it by one full day. There will be space for only 35 at Shattuck next year, so plan to sign up early.

We have scheduled three complimentary seminars for Saturday evenings in the upcoming few months. The first will be **October 2nd** and cover the first section of Wu-Dang Sword Fencing. The second is **November 6th** and the topic is T'ai-Chi Knife Fencing Set and T'ai-Chi Sticking Spear Set. Both of these will be taught by Ray and Paul. Jodi Chaffin and Dianne Lefty will present the final fall seminar on **December 4th** which will cover herbs and supplements.

Lastly, we will list in each newsletter any dates in the upcoming few months when we will be closed. For now these will be: **Thursday, November 25th-Thanksgiving, December 25th and January 1st.**

Please feel free to ask Ray or Paul about details. ☺

The What, Why, When and How of Pushing-Hands—Part I

by Ray Hayward

At the Studio, interest and involvement seems to shift through the T'ai-Chi system in cycles. Sometimes people are very interested in ch'i-kung, other times it is weapons. Now we are getting a surge of enthusiasm about Pushing-Hands and partner practices. In this three part article I will explain real Pushing-Hands techniques, practices, theories, and some benefits you can gain from this essential T'ai-Chi practice.

Over the years instructors from other schools have come wanting to learn Pushing-Hands or take their knowledge further. They have read about soft and yielding, but once they leave the most fundamental of practices, they become, as Master Liang says, “two bulls fighting.” This is a lesson for students as well as teachers. We may read many books about T'ai-Chi, Theory and Pushing-Hands, and we may grasp the ideas, but it takes a good teacher with the correct method and a certain degree of skill of their own to guide us through the pitfalls of tension, ego and competition. We are so fortunate in that our teacher, Master T.T. Liang, is an expert in this field.

The first question is: What is Pushing-Hands? Pushing-Hands, otherwise known as Push-Hands, Sensing-Hands, Outreaching-Hands, Joint-Hands, Sticking-Hands, or Tui-Shou (which means a hand that reaches out by sense of touch, i.e. pushing) is a practice involving two partners using any one of five categories of methods, for the basic purpose of self-knowledge. Lao-Tse says in the Tao Te Ch'ing, “To know others is knowledge, to know yourself is enlightenment.” These practices involve fixed and active steps, prearranged sequences, “feeding” sequences (which literally means I will give you certain techniques over and over again), and many ways in between, leading up to free-style which is totally spontaneous, improvised, and the summation of all partner training. The way we gain this knowledge is working toward yin goals and yang goals. Which I will explain later in this article.

The first category of practice is the Pushing-Hand Drills. This involves two partners taking turns between active and passive, offense and defense, issuing energy and neutralizing energy. Besides laying a foundation for more complicated practices, the Drills help you to focus in on a particular attack and a particular defense (which I like to call, Problem and Solution). The Drills illustrate the defenses for pushes, pulls, strikes and

ch'in-na. They emphasize that the yielding, defensive aspect is accompanied by shifting back, while the attacking, issuing energy is accompanied by shifting forward. Leading, following, and many aspects of the philosophy of yin and yang are easily understood and experienced in the Drills. Also in the Drills there is a set of basic sticking hands which are mainly striking attacks and their appropriate defenses.

The next category we call the Methods. This is what other schools think of when they want to do Pushing-Hands, but as you'll see this is a higher level. The Methods are either single or two-handed with vertical and horizontal circles, using the four postures; ward-off, roll-back, press and push—which are called the four directions alternating back and forth in offensive and defensive patterns. As you will see, when we progress from the Drills to the Methods, we start to combine and use multiple techniques. The Methods are also practiced fixed-step, which means you stay in place, and active-step, which means you can move around.

Another category is called Ta-Lu, which means literally “big roll-back.” Ta-Lu uses the four corner techniques, which are pull, split, elbow and shoulder, and the five steps, which are advance, retreat, left, right, and central equilibrium. In Ta-Lu the techniques are generally bigger, therefore the attacks and defenses need footwork to support them. As a package, the four directions of Pushing-Hands and the four corners of Ta-Lu are what we call the eight energies, which is eight ways we may attack our partner's centerline or balance (this subject will be dealt with in the How To part of this article). The eight energies combined with the five steps make up all the variations in T'ai-Chi, whether it's solo, two-person or weapons and are commonly called the “13 Postures.”

The final category is called San-Shou, which translates as free-hand and is also called free-style. The T'ai-Chi Two-Person Form is called San-Shou because it freely mixes and combines techniques from the solo form, the drills, the methods, and the Ta-Lu's in a choreographed sequence to teach you how to deal with all kinds of attacks. Kicking, punching, pushing, pulling, locking of joints, sweeping, knock-downs, and other various problems are dealt with using relaxed T'ai-Chi solutions. The concepts of hua-neutralize, na-control, da-strike, are clearly shown in each and every technique. The Two-Person form teaches many concepts and strategies for sparring and self-defense. For example, how to protect your territory, while attacking your partner's territory, or how to apply the Classic “You must gain a good opportunity and a

superior position.” Besides the basic sequence, there are many ways to practice and alter the Two-Person form which is the jump-off stage for true free-style practice. After mastering the 2-Person Form in all its variations you will then be ready for true free-style in the way the Old Masters practiced it.

Once you know what you are going to practice, one thing that seems to get confusing is what is the goal for the practice. I call these yin and yang goals.

Yin Goals

- Test partner’s relaxation and sinking
- Use a push or pull to unbalance partner
- Make partner take one step back
- Make partner take two steps back
- Uproot partner (both feet leave ground simultaneously)
- Push partner back past a line
- Push partner into the mattress
- Maneuver partner out of a circle
- Touch partner’s body or trunk (which is the foundation for sticking-hands)

Fugitive T’ai-Chi

by Lynette Malles

Labor Day Sunday on our way home from vacation, we saw a “Home Cookin’” sign outside Tilton, Illinois, population 403. Husband Bob and son Victor (age 9) were hungry, so we pulled up to Whooligan’s and they went on in. Being more road-weary and stiff than hungry, I set off on a stroll, hoping to do a bit of the form.

In a shady spot where alley meets street just off the corner of someone’s lawn, I began with some stretches. After doing the 21 Ch’i-Kung, I had just completed the first section when I looked up. A man and woman had emerged from their house across the street and were staring at me. They may never have had the opportunity of seeing anyone do real T’ai-Chi, thought I. Ah, just wait ‘til they see the kick section. I focused harder than ever, trying to picture how I looked in my long, flowing print dress, pale salmon socks and Nikes. Why can’t I balance this well at the studio, I wondered? Figuring that I might lose track of time, before starting the third section, I decided to retrace my steps to the restaurant. Anyway, my audience had already retreated inside.

As I walked back along the quiet residential street, a patrol car pulled up suddenly and an officer jumped

Yang Goals

- Partner touches one hand to floor for balance
- Partner touches two hands to floor to regain balance
- Body/trunk touches ground from a push, pull, knock-down, throw or sweep
- Lock partner’s joint with ch’in-na
- Strike partner with any possible body part (hand, elbow, head, foot, etc.)

In short, yin goals are for sensitivity, health, non-violence, and non-Martial Arts gains, while yang goals are more aggressive and dangerous and are for self-defense and fighting. Great care must be taken to protect practitioners from serious injury.

In parts two and three we will get into some benefits of Pushing-Hands practice and some strategies for learning, practicing and understanding this multilevel exercise. ☺

out with an air of utmost urgency. “Where ya from?” he demanded.

“St. Paul, Minnesota,” I replied.

“Well Ma’am, we got in a report that you were sighted back there waving yer hands in the air high over your head.” He asked for my name, and I told him.

“Can you prove who y’are?” (I had no purse on me—humm ... incriminating). I calming directed him to Whooligan’s where I told him he would find my family. He indicated that I should get in his patrol car, which I had no intention of doing. Reluctantly, as if regretting losing his prey, he drove on ahead.

According to Bob, the officer entered the restaurant and asked the patrons if anyone was from Minneapolis. Bob was immediately concerned that I’d been in an accident or maybe that our parked car had been hit, and identified himself as being from Minneapolis. Victor tried to slide down under the table—terrified (the only policeman ever addressing him directly had been Officer Friendly in school). The officer asked, “Is Lynette Malles your wife?”

“Yes, Officer. She is my wife.”

“We got a report that she was walking down the street waving her hands in the air, and I just wanted to be sure that she was okay.”

“She’s fine, Officer. She was doing T’ai-Chi. (No response. Bob quickly tried to fill him in on just exactly what ‘Tie Chee’ is.) “It’s a form of Chinese Martial Arts, like slow Karate. It’s for stretching and relaxation.”

(Not getting through too quickly.) “Was she doing it to relax her *mind*?”

“She is fine. She is not a danger to herself or anybody else. She is perfectly fine.”

At this point I came in, and the still unconvinced police officer said that Bob and Victor could finish the meal. Bob got the idea that he wanted to see an ID, but didn’t

Concrete Benefits of T’ai-Chi

by Mark Tomlinson

“The last thing I did before each match was to do the first section of the form.” After sharing my recent success in the United States Tennis Association Northern Sectional Tournament, one of my co-students at the River Falls Area Hospital T’ai-Chi class suggested I start an article about the benefits of T’ai-Chi with that statement. Sustained alertness, efficient motion, release from anxiety, surprising power, and freedom from injury and soreness have been my benefits from practicing T’ai-Chi for 4 ½ years. I welcomed these benefits which led me to some thrilling victories this August 21 and 22.

The emotions can run pretty high in a highly structured tournament to determine who gets to go to the nationals from the Northern Section states of Minnesota, the Dakotas, and Western Wisconsin. Applying myself to the form in the midst of milling, nervous tennis players in the staging area allowed me to focus inward, gathering peaceful purpose. Fear nearly disappeared, and was replaced by a feeling of confident awareness of what my body can do smoothly, steadily, and consistently with strength and balance. Playing for an entire weekend requires me to have an intensely focused state of mind without becoming fatigued or anxious. Before each match my routine was the same. I began with Huei-Ming’s warm-

quite want to ask for it, so Bob offered to show him his driver’s license. He took it and came back fifteen minutes later to point out that it had expired two months ago.

We laughed all the way home to radical Minnesota. No doubt, any other residents along the block who saw me as an apparition that day logically concluded that I was a lunatic escapee from an institution. In retrospect, from the point of view of Tilton residents, a stranger with rumpled white hair appearing out of nowhere, avoiding eye contact, not speaking or smiling at anyone while waving her arms in the air could only be a victim of dementia. ☹

ups to loosen the joints and protect them and the muscles from damage that could occur with sudden, forceful motion when play begins. I finished with the first section of the form which led me to the final settling of peace and strength.

I was reminded how much T’ai-Chi has allowed me to move with less effort and greater efficiency, which allowed my doubles partner and I to compete and win against players who were 30 years younger. George Leonard’s book Mastery describes how we stay on plateaus of achievement for sometimes long periods of time in which we do not have an awareness of the sense of growth or improvement. Then suddenly we experience a substantial improvement in our ability which seems like a geological uplift to a new strata of ability. The experience of playing in an intensely competitive environment set the stage for me to become aware of how much I have grown and benefited with endurance, strength, and power. My doubles partner and I were undefeated playing #1 doubles. That kind of achievement 5 years ago would have been inconceivable as reality, and probably not even entertained in a daydream. The progress in T’ai-Chi is not immediately noticeable in health and well-being, but in my case it is indisputably a cumulative, concrete reality. I extend my gratitude to all who have worked for the sake of this wisdom of the mind and body. ☹

Master T.T. Liang will be 100!

according to the Western Calendar on

January 23, 2000

Two celebration are currently being planned. Both will take place on the East Coast near where he resides. More information will be passed along as it becomes available.

News from the The Board of Directors

We would like to welcome our newest member, Julie Cisler. We have also re-arranged some of our officers. Joanne Von Blon is our President and Treasurer, Sally Polk is our Vice President, James Postiglione is our Secretary and Julie Cisler is a Board Member. Thank you to all of our Board.

The Three Essentials of Qigong

by Paul Abdella

Qigong is a system of mind-body exercise designed to revitalize health through breathing, movement, visualization, structural alignment and other natural methods. qigong literally means bio-energy (qi) work (gong) or working with the energy of life. Although the methods of Qigong are numerous and varied, they share some common principles.

The three essential elements included in all Qigong practices are posture, breath, and a quiet mind. This last in a series of three articles will focus on the element of quiet mind. Deeper understanding of the three essential elements and how they interrelate will help you enhance your qigong practice and have a positive impact on your health and well being.

Part Three: Quiet mind

For most of our waking day our minds are focused on the external world. From the distractions of current events to the demands of our careers, the mind exists in a world “out there” rather than “in here.” When we do bring the mind inside, often it is to relive a memory (the past) or indulge a fantasy (the future), and we miss the space and time where life is truly lived: the present moment. This tendency to flee the present makes learning to calm and quiet the mind and bring it into focus an essential element in the practice of Qigong.

The Mind's Influence on the Body

The Chinese have likened the mind to a wild horse running unbridled in any direction it chooses, or a monkey swinging from tree to tree. Left untamed its boundless energy is never harnessed for any fruitful purpose. Thoughts appear and disappear like passing clouds with little awareness of their deeper effect on the body, mind, and spirit.

Most of us can recall an incident in our lives where we felt anger, sadness, joy or some other emotion and instantly felt these emotions return. Indeed science has recorded changes to body temperature, respiration, heart rate and other biological functions with the memory of a past event.

Let's examine some of the ways in which our thoughts and perceptions create physiological changes in the body. A man we'll call Joe returns home from a long frustrating day at the office. He represented his department in making an important presentation to the

president and board of directors of his company. It wasn't well received. The result was a loss of respect for Joe by his superiors and co-workers, a diminished budget for his department and possibly some lost jobs. In recounting the days events he began to realize that inadequate information and unrealistic deadlines from his supervisor contributed to the failure of the project as well as incompetent support from his co-workers - yet he was being held responsible. As Joe reviewed the events in his mind his disappointment and frustration turned to anger and depression. If Joe's heart rate, blood pressure and other vital signs were measured during this memory of events some alarming statistics would appear.

The heart speeds up and slows down in different beat patterns. Scientists measure these beat to beat changes in heart rate known as heart rate variability (HRV). Almost any stimulus to the brain, such as thoughts and emotions will influence these heart rate changes. Joe's HRV patterns became erratic and jerky indicating his sympathetic and parasympathetic nervous systems are out of sync with each other. These two branches of the nervous system work together to regulate heart rate and blood pressure as well as establish communication between the brain and vital organs. When this system is out of balance your blood vessels constrict, blood pressure rises, breathing becomes shallow and you deplete your energy. If this happens consistently you can become hypertensive which greatly increases your risk of heart disease and stroke. This nervous system imbalance is not only detrimental to the heart, but to the brain, hormonal, and immune systems as well.

In the immune system is an antibody called IgA (immunoglobulin A) which protects us against colds, flu, and infections of the respiratory and urinary tracts. In a study which compared the effects of anger versus compassion on average IgA levels, it was found that one five minute episode of recalling an experience of anger and frustration caused an immediate but short rise in IgA followed by a depletion so severe it took the body more than six hours to restore normal production of the antibody. The study showed that recalling a single episode of anger and frustration can depress the immune system for almost an entire day! The same study showed that one five minute memory episode of the emotions care and compassion caused an immediate and much larger rise in IgA followed by a return to normal levels. However, the levels then gradually climbed above the normal level for the next six hours. Other studies have shown that feelings of joy and happiness increase white blood cell counts further boosting the body's immune system.

There is overwhelming evidence of the degenerative effects that stress and negative emotions have on the body, and increasing evidence showing the regenerative power of positive mental and emotional states. Knowing how to shift into a state of mind which promotes optimum performance of the body's biological functions is necessary if we are to offset the day to day stress of modern life. Qigong provides such knowledge.

Entering tranquillity

In order to quiet the mind for qigong practice one must bring under control three basic factors: 1. external environment 2. mental activity 3. emotional activity.

1. Environment. When beginning your practice it is important to be in an environment free of distractions. The space should be free of unpleasant odors, lighting, colors, objects, and noise. The environment should be aesthetically pleasing and able to engage as many of the senses as possible. For example, the use of incense or fresh air from an open window, to engage the sense of smell. Soft, subdued lighting or natural light, muted, harmonious colors, an uncluttered room simple in design, sounds from nature or quiet music can all enhance the process of quieting the mind. In time you will learn to adapt to less than ideal surroundings as your mind develops and becomes undisturbed by external factors.

2. Mental activity. To reduce mental activity one must let go of all extraneous thoughts and bring the awareness to a single focus. This puts the mind in a meditative or alpha state where the electrical brainwave patterns have slowed from those of our normal waking state. When this occurs in the mind, the body will follow by activating the parasympathetic nervous system which slows the heart rate and calms the body down. Any number of techniques can be introduced to quiet the mind such as focusing on energy centers and pathways in the body, repeating sounds, words, or phrases (audibly or internally), or holding a thought or visual image in the mind. The most commonly used technique however, is to bring the awareness to the breath. Breathing is both a voluntary and an involuntary process which allows the meditator some influence over the lungs, heart, and other automatic processes. Begin your practice by adjusting your posture, calming the breath, and letting go of your thoughts. Then introduce the focus/awareness technique(s). Utilize whatever techniques work best for you or are inherent in the particular qigong practice you are doing. Practitioners of qigong and meditation will generally fit one of two

basic categories. They will possess either a yin or yang type personality. Yin type people tend to "zone out" in meditation, making techniques that require concentration and focus better suited to balance this tendency. These might include concentration on specific energy points or vocalizing stimulating sounds. Yang type people are easily over stimulated by focusing too hard on something and would benefit from cultivating a more general awareness of the body and its release of tension. The breath is a balanced place to center the awareness for both yin and yang type personalities. Spend some time with different methods to assess this tendency in yourself if you don't already know. As you practice, thoughts will reappear and consume your attention. When you notice this occurring simply let the thoughts go and bring the awareness back to a single focus by reintroducing the breath or other techniques. In time, and with consistent practice, the mind will quickly settle into a tranquil state and remain there for the duration of your practice.

3. Emotional activity. The mind is essentially a patternmaking computer. It seeks to create patterns of information, store them, and then to recognize them. Some patterns are built into the mind and manifest as instinctual behavior. The most important property of the mind however, is its ability to create its own patterns. The mind doesn't discriminate between an information pattern that is positive and one that's negative, just that it is repeated and stored in the mind/body for immediate or future use. As we've already examined, the emotions can induce powerful physiological changes to the body and mind that can either harm or heal. Harnessing the power of the emotions is essential if we are to reach deeper levels of tranquillity in our practice. When negative emotions overwhelm us we typically set up a kind of repetitive tape loop that is played over and over in our minds. This is like putting a videotape in the VCR and playing it continuously. Let's go back and rejoin our friend Joe and his conflict at work. As Joe reviews the events of his difficult day at work he begins to create a pattern sequence in his mind that goes something like this: I FAILED. IT WAS MY FAULT. I'M ANGRY. I'M DEPRESSED... I FAILED. etc. In order to offset the negative impact of this thought pattern Joe must get to a neutral emotional state in order to alter his perceptions of the situation and reprogram a more positive emotional response. In other words, Joe needs to press the pause button on his VCR. To get to a neutral state, interrupt the thought pattern, then take a time out by bringing the awareness to the breath until it is slow, smooth, and deep. Next bring the awareness to

the area around the heart. Imagine you are breathing through the heart. Keep the mind and breath in this area for a minute or two. Recall a time when you experienced compassion, joy, or some other positive emotion and take some time to re-experience those feelings. Ask the heart sincerely for intuition and guidance in restructuring a response to the current situation. One that will reduce the stress reaction and allow for a new, more balanced perception to emerge. Although this may seem simplistic, there is a scientific basis for its effectiveness.

The heart is our main power center in the body. Electrically, it is 40 to 60 times more powerful than the brain. This electrical signal can be measured at any point on the body indicating that power from the heart permeates every cell. As mentioned earlier the balance between the sympathetic and parasympathetic nervous systems establishes two way communication between the brain and heart and other internal organs. There is a third nerve pathway called the baroreceptor system which originates in the heart and sends

communications to the brain. When stimulated, it sends information to the higher brain centers where perception and learning take place. Bringing attention to the heart while experiencing positive emotions activates this pathway. Your perceptions trigger mental and emotional activity which stimulates the nervous system. This electrical stimulation in turn affects heart rate, blood pressure, hormonal production and immune response which combine to create a healthy body and mind. Balancing mental and emotional activity through the practice of quieting the mind insures that these communication links in the body operate at their highest level.

In learning to practice qigong we must integrate the three essentials of posture, breath, and quiet mind in a natural and gradual manner. With consistent practice we will develop control of the conscious mind, influence the involuntary systems and remain in a state of awareness which allows us to cultivate wisdom and reach our highest potential. ☺

Contributions Welcome

This newsletter is published in January, June and September. We welcome any contributions of articles, poetry, stories or other creations for publication in up-coming issues.

Mikey-San

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**HALF-OFF INITIAL SESSION
FOR STUDIO MEMBERS ONLY**

12 Animals

Starting Monday, September 20 from 8:30-9:30 there will be a beginning 12 Animals class.

The 12 Animals are twelve short animal-based forms utilizing principles and techniques that can enhance your practice of T'ai-Chi, Hsing-Yi and Pa-Kua. The set is stimulating and enjoyable to practice. All are welcome.

The Root of Wellness: A Workshop Integrating Self-Shiatsu and Qigong

Instructors: Cari Johnson & Paul Abdella
Sat., Nov. 13, 9:30-4:30 (1 hr. lunch)
Cost: \$75 by October 15, \$85 after

Explore "The Root of Wellness" through a combination of Self-Shiatsu-a system of hands-on pressing and stretching the body's energetic meridians-and Qigong-the practice of cultivating the body's vital energy through breath and movement.

Learn to integrate Self-Shiatsu with Qigong techniques to improve the three essentials of wellness: proper alignment, full quiet breath, and still mind.

***Please see Paul or call Cari at MCSS at
(612) 379-3565 for more information.***

Graduation News

Congratulations from the instructors to those members who have finished the 150 movement Solo Form. Many have started, few have finished. Congratulations also to those members who have completed other forms and styles. Keep up the good work and know it is an honor, a privilege and a great joy to share these arts with you.

Solo Form

Marilynne Felderman-Baldwin
 Brad Felske
 Chris Hauptert
 Tom Sandusky
 Cory Tobin

San-Shou

Matt Buzzard
 Julie Cisler
 Matt Cisler
 Elyse Duffy
 Lucy Franklin
 Mimi Holsinger
 Dianne Lefty
 Skye D. McCloud
 Dan Nave
 Karen Peterson
 Eric Stull
 Kevin Weckwerth
 Woody Wolston

Hsing-Yi 12 Animals

John Belbin
 Mike Crothers
 Aaron Friday
 Russ Hammond
 Bob Tjostelson

T'ai-Chi Fan

Cindy Ahlquist
 Julie Cisler
 Lynn Dennis
 Kim Husband
 Sue Swanson

T'ai-Chi Sword

Lavonne Bunt
 Robin Nelson

Two Poems
by Morgan Grace Willow

<p>T'ai-Chi Bat Unseen window open for bat to sweep the room three times, its soundings our blessing for luck.</p>	<p>Morning Form Cloud hands pull like weavers fine threads to draw our sun from her lazy quilt of starlight to work</p>
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Schedule September 15, 1999 - January 15, 2000

Monday	Tuesday	Wednesday	Thursday	Saturday
12:30-2:30 Solo Form	6:00-7:00 Pushing-Hands Research		12:30-2:30 Solo Form	10:00-11:30 Eclectics
6:00-7:30 Solo Form	7:00-7:30 T'ai-Chi Fast Form	6:00-7:30 Solo Form	6:00-7:30 Solo Form	11:30-12:30 Conditioning or Stretching *
7:30-8:30 Pushing-Hands and Form Applications	7:30-8:30 2 Person San-Shou	7:30-8:30 Hsing-Yi	7:30-9:30 Praying Mantis Level II	12:30-1:30 Chi-Kung, Standing Meditation and Energy Work
8:30-9:30 12 Animals/ Pa-Kua #1	8:30-9:30 Praying Mantis Level II	8:30-9:30 Pa-Kua #2		1:30-2:45 Solo Form

- First and last Saturdays, 11:30-12:30 are Stretching, all other Saturdays are Conditioning