

THE

VITAL FORCE

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T'ai Chi Chih
(Justin Stone,
originator)

For Teachers Worldwide of JOY THRU MOVEMENT

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THE IMPORTANCE OF "TEH"

By Justin Stone

(Reprinted from Tai Chi, Warfarer Publications
February 1990)

I have stayed with Yogis, in the Himalayan Foothills, who are masters of Prana, the Sanskrit word of CHI. They seem to be impervious to the cold and hunger. Since we ate only once a day, about ten-thirty in the morning (which was not enough for me), one would expect an eagerness to get to meals. However, such was not the case. One time I asked my friend, Mararaj, why he was not at the meal that morning. He replied that he had been meditating.

"When will you eat?" I asked.

"Oh, tomorrow morning, if I'm not in meditation then," he casually replied.

Most of the Yogis bathed in the narrow section of the upper Ganges at about four-thirty a.m., when many other animals were also there. Things went smoothly unless the roar of a tiger was heard, at which the animals scattered and a few monkeys fainted. I have seen the Yogis leave the water, ice-cold at that hour, and not even bother to dry themselves, relying on their inner heat to keep them warm. One newly-arrived Yogi, who had been a lawyer in Bombay before renouncing, tried to do this and became seriously ill; he wasn't ready.

This mastery of Prana and the development of the "Dumo Heat" are the basis of Tibetan Yoga. Some Yogis, deep in Kundalini practice, meditate in water to stay cool while developing this terrific internal warmth. (There is a picture of such a Yogi in one of my books.) I spent two years in developing this internal heat, and the first success was just like turning on a faucet. The overwhelming energy made sleep impossible, but it did not seem to matter. Unfortunately, I was doing this without a teacher and there were some bad side effects, such as internal bleeding. This is all described in my book Meditation for Healing, with instructions. I would not advise one to practice without instruction.

We have all read how an advanced Tibetan Yogi can melt the snow for many feet around him, just using this inner heat, and I know of a Zen Master in Japan who used to stand under an ice-cold waterfall at midnight, in the dead of winter, to test his discipline and practice keeping the concentration in the T'an T'ien. Neophytes who have tried this have invariably fallen ill.

BE A SUPERIOR TEACHER

I feel that anyone teaching T'ai Chi Chih has a personal duty and obligation to continue to qualify themselves by improving their understanding and refining their performance of the art, through time. To impart something as profound as T'ai Chi Chih we must comprehend and embody the essence upon which it is based, as comprehensively as possible.

It is a relatively easy matter to earn accreditation to Teach T'ai Chi Chih, but this accomplishment should be seen only as a beginning, as far as qualifying to teach well. It is a foundation upon which to build increasing proficiency in an ongoing manner. This is a process of self-discovery, through continual nurturing and willing discipline.

I have found that superior teachers of T'ai Chi Chih do the following:

- Practice daily and experiment with the movements regularly, by performing them for extended periods, at various speeds and in different combinations of sequential order.
- Offer classes regularly to a variety of groups, with the intent of facilitating the learning process of their students as efficiently, thoroughly and lovingly as possible.
- Attend teacher accreditation courses for review, at least once a year.
- Contemplate the written words of master practitioners past and present, on a regular basis, for deeper understanding and application.
- Cultivate humility and live the T'ai Chi principles as well as possible.

Steve Ridley
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Denver, CO 80220
(303) 322-7717

Importance of TEH, continued.

I mention all this because the circulation of the CHI, and the balancing of the YIN and YANG, are the primary goals of T'ai Chi Ch'uan and T'ai Chi Chih. To just think of these disciplines as exercise is to place them in the same category as aerobics, jazzercise, and so on. Wen Shan Huang spoke of Chi a Priori and Chi a Posteriori, that is, the Chi with which we came into this life and that we accumulated (and stored) during the lifetime. This is not "our" Chi; we are a product of this Chi. In Chinese Cosmology, from the ineffable TAO comes

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the Yin Chi and the Yang Chi (the beginning of dualism). This is before there is a Heaven, an Earth, or Man. They are products of the Yin and Yang Chi. To unite with this Chi and to balance it is to return to the "Un-carved Block", and this is what is meant by "Centering." In this sense, T'ai Chi practice becomes meditation.

The ancients have stated that the technique of the form is the least important item, yet we continually hear emphasis only on the outer physical aspects. Contests in combat and tournaments only strengthen this emphasis. How can you look inside the practitioner and see his accordance with Reality? Just as there are Hatha Yogis in India who do incredible things with their bodies, without a shred of spiritual progress, so can emphasis only on the outer keep the student from real fulfillment. Real adepts well understand the relationship between the Mind and Chi. For each state of mind, there is a corresponding character of Chi, and, in turn, each aspect of Chi influences the state of mind. If one will study the Buddha's great "Sattipathana" meditation, or the Yasenkanna of Japanese Zen Master Hakuin, one will see how the Chi, the State of Mind, and Spiritual mastery are tied together.

It is my hope that T'ai Chi instruction will not just be physical. "T'ai Chi Chih" teachers are told that the important thing is "TEH", the power of inner sincerity and integrity.

Justin Stone, originator of T'ai Chi Chih, resides in Pacific Grove, California.



CHI FOR ALBUQUERQUE

In October 1989, I taught an 8-week class for the city of Albuquerque, New Mexico. It was wonderful to be able to share with such a large business. The way this came about was that two years ago while doing a T'ai Chi Chih demonstration, I met the Director of Health & Wellness activities for the City of Albuquerque. She had an immediate response of relaxation and calm and was interested in knowing more about it. We made an appointment and talked about the possibility of a class for the city employees. After discussing it with her superiors and finding that all monies had already been allocated for other programs, we worked out a special program at a 'One Time Only' very special, very low price. It was a success! The people that came were from all departments and from every level of the business, from managers to janitors. The director was delighted because the class was full (20 people), there was continuous, full attendance and everyone sang the praises of the class. One of the people even became a T'ai Chi Chih teacher later.

After the class finished, another was not offered by the department, even though there were several requests. There was no available funding. However, this past year, I met the Director at another presentation and again talked to her about a class for the city. This time she told me that they were just getting ready to prepare the budget and to call her at the office. Within a week we had a class set up, for the same amount of money I would be paid if I set up the class privately. All promotion and space arrangements were made by the city. They were pleased when 30 people signed up for the class. It was great; they even invited me to come in and do special presentations at meetings for department heads which was wonderful exposure for T'ai Chi Chih.

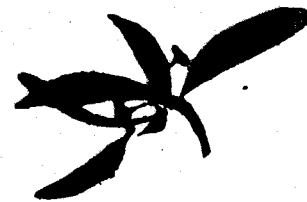
Some of the people who attended the class were in a special disability program. Even though several came on crutches, and some with their arms in casts, there was no problem teaching them T'ai Chi Chih. One man in particular had a great response. We were in our sixth class when he came on crutches, for the first time. I showed him how he could do it sitting down and he went along with it. At the end of class I noticed that he had a big smile on his face. As I shook his hand good-bye, I asked if he had enjoyed it, and his smile got even bigger. He said, "When I came I didn't think this would do anything for me, you know, it is different than they tell us in therapy. They tell us that it has to hurt before it gets better, and you tell us that in order to do it right we have to be soft and gentle. Well, when I came, my back was hurting real bad, as it has all morning, and now it doesn't hurt any more. I will be back next week." And he was, this time without crutches.

The supervisor of the program was very pleased and now wants to make T'ai Chi Chih a permanent part of the City's Health & Wellness Program. I will let you know more as this unfolds. As the Director told me, "You know, T'ai Chi Chih is a PROVEN given, nothing strange about it. It just helps people's bodies to feel better."

The many seeds that we all have been sowing are beginning to sprout. Each time that one of us succeeds in introducing T'ai Chi Chih to new people, we ALL share in that success. I want to thank all the front line people who have been GRATEFUL enough to T'ai Chi Chih to be willing to blaze new paths for its unfoldment and sharing.

Share the Chi,
Love,

Carmen Brocklehurst
(505) 299-0562



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Corinn Codye, Publisher; Lois Mahaney, Editor,

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WHAT IS "SUCCESS" WITH T'AI CHI CHIH?

By Corinn Codye

Success is practicing T'ai Chi Chih. Success is integrity in all aspects of practice, which includes all movement and the continuity of each moment connected to the next within unbroken and encompassing awareness, so that the continuity of awareness extends beyond the physical practice period. Success is rapid evolution through practice. Success is a growing "knowing."

Success in T'ai Chi Chih is not a function of how many classes you teach or how long you have been teaching. But as we practice T'ai Chi Chih, we prove for ourselves the power for good that T'ai Chi Chih is. Then as we practice sharing T'ai Chi Chih with others, allowing ourselves to accord with that force for good, we suddenly find that we begin to magnetize innumerable situations where we can use/practice/teach T'ai Chi Chih. Trust the directions it takes you and the changes it may seem to foster. You may feel led primarily to inner explorations; equally, your practice may lead you to expand your teaching. If we can but accord with the healing flow, we know that it takes us always in the "right" direction.

* * *

Please attend the Teacher Conference in August--an invaluable opportunity to renew your movements and yourself. Come and drink deeply of T'ai Chi Chih in the singing silence of the group practices. Feast on a deeper understanding of the principles of movement through the leadership of Steve and Justin. All accredited teachers should attend, whether or not you are teaching or feel you have something to contribute. You have much to gain, and you are contributing something every time you practice T'ai Chi Chih.

PLANS JELLING FOR CONFERENCE

Another planning meeting was held on Saturday, March 24 to further consolidate suggestions for procedures, activities, and shared responsibilities for the 5th International Teachers Conference. At the next meeting in about a month, things should be nearing final stage. There is a registration form in this issue of the VITAL FORCE. Please get your reservation in early if you can.

Steve and Lia Ridley came and shared in our T'ai Chi Chih practice with which each session is opened. All were thrilled to have them with us and enthusiastically welcomed Steve's words on the principles of T'ai Chi as they applied to our performance. They were a warm and encouraging addition to our gathering--we wished they could have stayed longer.

We were delightfully surprised to be able to share the afternoon with Chris Worcester, his wife and beautiful little daughter.

As for the program--Justin says that he would be willing to speak philosophically, from an Eastern standpoint; would review toning-with-movement for new teachers, and show all a simple way to circulate Chi mentally. Steve would be willing to help us understand the principles on which our movements are based, and help us to refine our teaching techniques and explanations to our students.

CALENDAR

- April 28-29
Edmonton,
AB, Canada
Contact: Guadalupe Buchwald (403) 489-6748
- May 6-11
Bemidji, MN
Contact: Jeanne Carlson-Linscott (800)-548-2759
- May 8-13
Chicago, IL
Contact: Hanna Hedrick (312) 645-4697
- June 2-3
Santa Cruz, CA
Contact: Liz Salada (415) 278-3263
- June 4-9
Alameda, CA
Contact: Liz Salada (415) 278-3263
- June 22-24
Edmonton,
Contact: Guadalupe Buchwald 403-489-6748
- August
10-12
Contact: Sandra McAlister (415) 582-2238
- Winter 1991
So. Calif.
(Tentative)
- T'ai Chi Chih/Meditation Intensive with Steve Ridley. \$125 (\$65 deposit due March 15).
- T'ai Chi Chih Teacher Accreditation Course with Steve Ridley. \$365.00 (\$185 deposit due April 10)
- T'ai Chi Chih Teacher Accreditation Course with Corinn Codye. \$365.00 (\$185 deposit due April 10)
- T'ai Chi Chih/Meditation Intensive with Steve Ridley. Day-Use \$120; Overnight \$135 (Day-Use deposit-\$50; Overnight-\$70; due May 1, 1990)
- T'ai Chi Chih Teacher Accreditation Course with Steve Ridley. \$365.00 (\$185 deposit due May 1)
- SEIJAKU ACCREDITATION COURSE by Justin Stone. \$450 includes room and board \$150 for auditing Seijaku graduates. (\$150 deposit due April 1.)
- 5TH INTERNATIONAL TEACHERS' CONFERENCE
Vallombrosa, Menlo Park, CA
Pre-conference Special Interest Groups begin at 9:30 a.m. Fee details on registration form. Conference fee \$185.00 double; \$200.00 single. Deadline July 1.
- T'ai Chi Chih Teacher Accreditation Course with Steve Ridley.



Justin states, "T'ai Chi Chih will play a big role in the world, if everyone is sincere."

We, in Alameda and Santa Clara counties, will endeavor to be sincere in our planning to bring all who attend the conference at Vallombrosa an experience that will further the growth not only of T'ai Chi Chih but the spiritual growth of all who attend.

Lois Mahaney

LET EARTH HAVE ITS DAY

April 22, 1990

(reprinted from "Insights for Positive Living" February 1990)
by Jeanne McDowell

It will begin at sunrise on April 22, with church bells pealing for the health of the planet. In tiny chapels and grand cathedrals, Sunday sermons in the U.S. will stress the moral responsibility of environmental awareness. And in thousands of communities around the world, citizens will stage a cacophony of events: parades, proclamations, protests, teach-ins, trash-ins and eco-fairs. In Seattle, residents will demonstrate against pollution in Puget Sound. Environmentalists in West Bengal, India are planning a bicycle procession. School children on Mauritius, a tiny island in the Indian Ocean, will plant trees. And a team of climbers from the U.S., the Soviet Union and China intends to reach the summit of Mount Everest and clean up debris left by previous expeditions. If all goes as planned, at least 100 million people will take part in the largest global demonstration in History: Earth Day 1990.

The April 22 date has special meaning for environmentalists: it marks the 20th anniversary of the first Earth Day. In that memorable 1970 mobilization, which evolved from an idea by U.S. Senator Gaylord Nelson, more than 20 million Americans, many of them students, rallied under the banner of Mother Nature. Their plea for action helped lead to the passage of America's Clean Air Act and the creation of the U.S. Environmental Protection Agency.

The organizers of Earth Day 1990 hope it will have a similar galvanizing effect, that it will change individual behavior and launch a decade of environmental activism. This time the event will be international, reflecting the recognition that all the major environmental threats are global in scope. More than 100 countries, including Hungary and Uganda, have started to form committees and plan activities.

With principle funding from foundations and individuals, Earth Day 1990 has a 115-member American board of directors that includes prominent environmentalists, politicians, business executives, religious leaders, celebrities, labor officials and journalist, among others. There is an international arm with representatives from 33 countries.

At Earth Day 1990 headquarters in Palo Alto, California, 20 staff members are plotting strategy.

One of the main goals of Earth Day 1990 is to help broaden the environmental movement far beyond its upper-class, bird-watcher base. Six major American labor unions have already endorsed the event, and in February a group from Earth Day 1990 will embark on a tour of the U.S. to urge minority-group members to get involved.

Above all, the organizers hope to have political impact. Earth Day 1990 will show how much people care about their planet. The challenge of the next decade will be to channel that concern into strong and sustained action to save endangered earth.

If you are interested in finding out more or helping out, please contact: Earth Day 1990, P.O. Box AA, Stanford University, CA 94305. (415) 321-2040.

NEW OFFERING FROM GOOD KARMA BOOKS

Good Karma Books is pleased to let you know that we are now distributing a book entitled A Potter's Notes on Tai Chi Chuan by Margy Emerson. It is a comparison between the author's experience in making pottery and in practicing Tai Chi, where she points out similar perceptions for meaningful living gleaned from each activity. She sensitively describes the inner side of Tai Chi and relates its spiritual basis with the on-going practicality of daily life applications.

Ms. Emerson's book is a wonderful complement to Steve's Perspectives in Motion and Stillness. It is available for \$9.95 plus shipping. The same 40% teacher discount for purchasing three or more copies is in effect, just as with all our other materials.

We are happy to report that Justin has been paid for his investment in producing his music tape, "This Lovely Moment." Thanks to all you teachers who have helped support this project! It means that you, as teachers, can now purchase three or more copies of the tape and receive the 40% discount, instead of having to pay the full price for multiple copies.

Thank you to those who commented, through Liz Salada, about the direction of Good Karma Books. We appreciate any input that anyone has to offer.!

Jean Katus, Publisher
Box 511, Fort Yates, ND 58538
(701) 854-7435

ORIENTAL PHILOSOPHY COURSE

February 19th - March 1st, Justin Stone offered an Oriental Philosophy course in Albuquerque, New Mexico. Somehow, Justin managed to condense such a broad and fascinating topic into just four evening classes, which were enjoyed by over 30 people. He regaled us with comparisons of religious systems and philosophy of India, China, and Japan, - filled with wonderful anecdotes based on his extensive travels and studies.

The NM Tai Chi Chih Teacher's Association sponsored the course. Thanks to Justin's marvelous program, extensive marketing support from Carmen Brocklehurst, and technical support from Virginia and Doug Shilson, Donna Bundock, Pat Jensen, and Guy Kent, the project was a great success. Not only did all who participated learn much of great spiritual value and interest, the Association covered all expenses and raised some funds for operating expenses and future programs.

Thanks again to all who contributed to the program - the participants, the project volunteers, and especially Justin.

Chi!

Therese Goetz

P.S. from Carmen Brocklehurst: Therese left out only one thing—the tremendous amount of work she personally contributed to hosting the Oriental Philosophy course, without which it wouldn't have been possible. Many thanks to her.

THE INTERNALS AND EXTERNALS OF A HUMAN LIFE

The following is an excerpt from a recently published book, "The story of Two Kingdoms," by Taoist Master Ni Hua Ching. (Available from Union of Tao and Man, 117 Stonehaven Way, Los Angeles, CA 90049, 213/472-9970, \$14.00. Reprinted with permission of the publisher.)

A. Tao

Tao is the path through which all souls pass in the process of continuous evolution or devolution. Some souls develop themselves further during their life in the world, but some souls diminish themselves by wrong-doing in their daily life.

To attain Tao means to achieve and make progress in one's personal spiritual evolution. To lose Tao means to miss the direction of evolution and waste the opportunity of life. Tao is totally impartial.

B. T'ai Chi

T'ai Chi itself expresses the unity of the natural order of things in a state of normal balance, which can be expressed as two divisions, four divisions, six, eight or many. T'ai Chi represents the unity of an individual life.

T'ai Chi is the unity of any creation of the human mind with a rightful purpose. Unity is the basic essence of any existence. Movement from the principle of balance as symbolized by T'ai Chi is proper.

C. God-In-Self

The holy one lives on the sacred mountain which is not far from you.

You do not need to take a long journey in search of this godly person.

This sacred mountain is so close to your heart and mind.

It is the sublime altar where you can attain your holiness by your own spiritual cultivation..

God is the universal spiritual nature of each individual. God does not discriminate between people or things as humans do. The difference between the godly and the human in a person is only a matter of the limitation or discrimination of mind and form.

God is not limited, only humans are. God has no form, but humans do. God has no gender, but humans do. God does not discriminate, but humans do.

God extends itself to all lives in their beginning. By the principle of corresponding energies, God will either stay with a life or withdraw if the life is not in accord with natural principles. Health, vitality and truth are Godly energies. Lifelessness, illness and untruthfulness are not. By this concordance, God reaches out.

D. The Soul

A soul is made up of a group of spiritual entities or energies that reside within a person. It can be united or fragmented, balanced or unstable.

Soul, in general, is a word used to carry the sense of personality: the totality of its natural health and continual achievement, whether it lives with internal harmony or disorder and whether it enjoys or suffers from life experiences.

Life is an opportunity given by nature to a soul to go upward or downward in its evolution, as determined by its own merits.

E. Mind

The mind is the center of connection among the fourfold energies of an individual's life being. Whether the mind gives constructive or destructive service depends on its conditioning, training or education.

A good mind is natural and contains the potentials of expressing intelligence and intuition as well as reaching the heights of inspiration, enlightenment, etc.

An overly specialized mind has been limited; its natural fullness and scope suffers from intellectual restriction in only one subject. This conditioning blocks its possibilities for expansion and upliftment.

The dominance of intellectual knowledge in the mind causes the loss of its natural creativity and elasticity. Thus, one who uses the mind in a narrow, intellectual focus would benefit from restoring his natural mind as a part of his daily cultivation.

F. The Body

The body is a small model of nature or the universe. It is an extremely active laboratory of chemical operations; it can be considered an active workshop of alchemy.

The body can serve as a womb for the creation of a spiritual life which is different from the life of the body, its physical shelter. The body provides good support and natural productive energy. Because its life carries Tao, the body must be well attended to and cared for.

G. Society

Society is a fish pond in which people live. Keep it clean and peaceful; avoid disturbing it and causing it to be trouble. At the very least, one should choose independence and remain in peace. Undeveloped people cannot do this; therefore, it is a great spiritual merit to guide others to peace.

Society is a fish pond of human lives. Its impulsive leaders wish to drain the water to catch the other fish or poison them so they can catch all of them, but finally their foolish notions and actions bring about their own self-destruction.

Human society was like a fish pond that belonged to no one; it was natural. Then, strong people came to call it their pond and make other people as their fish. They became the owners of the pond and were titled as this monarch or that monarch.

They assumed the power to eat any fish they wanted. For the most part, monarchy has been destroyed, but now in some regions collective forces continue to eat the fish.

Society is a fish pond that belongs to no one but itself. If an individual in this society retains his sense of being in a fish pond, he is limited to the evolution of a fish.

One must attain spiritual independence from one's small society as well as from the larger human society in order to evolve, develop and grow.

One's spiritual growth may not be the same as the rest of the world, so maintain harmony with society and courageously live your own unique way. Most of the time, one needs to conceal one's light so as not to irritate the surrounding environment.

H. The World

Before you attain your achievement and enlightenment, the world is a refinery that you can use to refine or consummate yourself; if you do not succeed, you will be smashed by the big pressure of time and turned into ashes. There is no mercy.

Do not follow the world; it has so many people at different stages of growth and with different problems. Also do not make the world follow you; if you do, there are two problems

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INTERNALS cont. from p. 5

which can occur. First, the expansion of your ego destroys your moral perfection. Second, your dominance harms the subtle organism of the world.

However, you can help the world in various ways without extending your ego. The Tao Teh Ching gives us three guidelines: 1) Help its growth without ruling over it, 2) Do your duty without putting it under your title, control or calling it your own, and 3) Do what is creative and helpful because your own nature is creative and helpful.

Do not pursue or obscure your undertakings on the relative sphere, and work only for the worldly reward or payment you receive; virtuous fulfillment is in a different category. Radiate a positive influence in the world through your upright life and in turn, choose virtuous models for your own life.. Do not be affected by its slow growth.

I. Religions

Religions have accomplished some good work in terms of taming undeveloped people. However, credit for their accomplishment is offset by the establishment of a false conceptual framework which created God as the ruler of the world.

Religions usurped and distorted the natural spiritual truth that God is within, in the inner nature of the organic world, and can be reached by harmonizing the spheres of our being.

God does not and never will exercise dominance or control over any life. Those religions have their banners on the battlefield because they have fostered unnatural separation among people by promoting allegiance to their own cultural values and placing them above others.

To many individuals, religions are the opium and morphine which numb their senses to spiritual reality. Only the achievement you have attained by means of your own self-effort and internal cultivation is truthful.

Religions are man-made and can be thought of as small fish ponds that someone else lives off of. You can choose to remain there and be raised to be a good fish according to their standards, or you can choose to live in the vast ocean and get your own strength and attain your spiritual independence from nature itself.

J. Self-Cultivation

Even if you are a big fish who lives in the ocean, like a dictator in the world, you are still not safe. Dictators are nurtured in the psychology of fear. Even a king is managed by his physicians, who are managed by the limitations of their education.

Those who look for safety in the corral of religion will not find it there, either; they become like cattle driven by the precepts of religious dominance and sacrifice.

The only healthy way to manage yourself is to develop and achieve spiritual transformability and independence. This is why the ancient wise ones with all their experience and achievement gave us the path of spiritual self-cultivation; it builds a truly mature person. So achieve yourself using all their good methods, wise counsel and example.

K. The Friend of Tao

One cannot become achieved alone. To achieve oneself without extending to others has no meaning; it is an escape. It is fulfilling to have friends with the same awareness and achievement. It is meaningful to work together in friendliness.

But do not let them make you as their cattle, nor make them your cattle, although it is all right to influence or attract people by your good example. So, you can organize groups to study the books of this tradition or join someone's study group and achieve together.

"Even softer than soft."

"To go back to that remembrance of the rocking you did as a child, as a baby, in the womb...before you were born."

"The movement is like a golf game."

This JOY of sharing personally, of preparing with integrity, of letting go anticipation of anxiety--concerns embraced at the Fargo Pre-Teachers' Training Preparation Course.

Seasoned instructor Jean Katus and her certified students Jeanne Carlson-Linscott and Chris McLain were moving with six aspiring T'ai Chi Chih teachers when the door cautiously, slowly opened and instructor Steve Ridley sneaked in! We had just "carried the ball to the side" and we all dropped it and ran to greet him. Shocked with jubilation, we laughed and shrieked! We did not know Steve was coming!

Thus the second T'ai Chi Chih Pre-Teachers' Training Preparation Course was off to a spontaneously surprising start. (We've planned a third for the Minneapolis area early this spring.)

This is the second time we three instructors have conducted this course. Each time we have learned more and will share with you the format we incorporate and some of the issues processed. We feel that the team teaching effort offers students greater benefits than the single-teacher approach because they, as teacher candidates, are given an opportunity to see and hear things in perhaps a bit different way from what their original teacher expressed and demonstrated--while allowing them to realize that the form is the same no matter who does it.

The format focuses on perfecting the movement and on giving each potential candidate many chances to lead the group. Practice in giving the presentation is included--one aspect we all recalled having felt apprehensive about. The recommended books written by Justin Stone, originator, plus Stone's audio tape are to be familiar territory for the student. Primary attention is directed toward moving together and becoming more conscious of the ever-subtle awarenesses that evolve with dedicated and intense T'ai Chi Chih practice.

Key issues we have discussed in planning these courses are:

1. How do we continue to support each other as instructors?
2. Are OUR ears open and receptive to correcting OUR personality traits that have integrated into the basic form?
3. How do we maintain our integrity and humility as teachers being open to one another's constructive observations?

Teaching as a veteran triad under the gentle directions of Jean Katus' "13 plus years-of-experience" gave us "five-years-of-experience" instructors continual fresh insight. Add to this Steve's ever-evolving ability to articulate input...and, WOW, did those six candidates leave with a whale of a lot of information to integrate...and they were SMILING!

Dedication to the purity of the form and the integrity that Justin stresses remain the cornerSTONE of our combined efforts with preparing instructors.

Chris McLain and Jeanne Carlson-Linscott