

The Vital Force

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for teachers & students

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Justin Stone: In His Words

Justin Stone Speaks

By Justin F. Stone

The Grand Plan and the I Ching

Events continually happen to me as though some grand plan is being carried out. No matter how I try, I cannot seem to go against the shape of this plan. If one can flow easily with the current, all goes well. But it will, seemingly, reach the predetermined end, no matter what.

When I depart somewhere with nothing certain about the future, I know the coming events are already formed but not yet visible, just as a future sculpture lies within an untouched marble cube. Secure in faith, one can wait patiently and the inevitable will arrive. Several examples follow.

I didn't go to Japan from San Francisco as planned, but I instead found myself in New Mexico. I decided to take an apartment and build a future in Santa Fe, but after two visits, I did not find a place to stay. Resting at a friend's house in Taos, I awoke one rainy Monday morning with the feeling that I should be in Albuquerque, a place that had never evinced the slightest interest. I was so anxious to get there (for no apparent reason) that I did not wait to collect my laundry, but asked my host to pick it up and forward it to me. I took off on a 130-mile drive in the rain to a larger city.

Arriving in Albuquerque, I did not even know which freeway exit to take. I emerged on a main street and parked in front of a bookstore. Inside, I asked some unimportant questions. The man behind the counter idly inquired what sort of work I did, and I gave the first answer that came into my head: "I guess I teach T'ai Chi Ch'uan."



“ secure in faith,
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Immediately two students jumped up from behind the books and said, "We've been waiting a long time for a T'ai Chi teacher to arrive."

I protested that I was not in Albuquerque to stay, had no place to live, no studio in which to teach. All the answers were forthcoming, however. Within a few days, six weekly classes had been organized at a nearby yoga academy. From this "accidental" beginning, I began three years of teaching about the Far East at the two universities, teaching the English language to young businessmen from Japan, and even designing a series of Zen cards and note paper. Writing books and other things followed (as though prearranged – all, seemingly, because of an urge to go to a strange city and a careless answer to a question.)

A Prayer Before Meals for Buddhists and Others

May I be properly grateful for this food,
which is the result of the work of others
and the suffering of other forms of life.

May I always be grateful to the Buddha,
Who was born at Kapilavastu,
Enlightened at Magadha,
Preached at Varanasi,
And died at Kushinagara.

I now open the Tathagata's* eating bowl for my meal.

May I and all others
Be delivered from self-clinging.

May we be led from the unreal to the real,
From darkness into light,
Bringing an end to the suffering of all beings.

**Tathagata is another name for the Buddha, meaning "the One who thus comes."*

From *Climb the Joyous Mountain*, excerpted and reprinted with permission from Good Karma Publishing.

TEACHING WHEREVER WE FIND OURSELVES

On a recent slow boat trip through Vietnam for 11 days, I found myself teaching T'ai Chi Chih at 6am to most passengers on board. During the first of many communal meals, as we introduced ourselves, I mentioned TCC and much to my surprise, the passengers clamored for a morning class. (It reminded me of being in Melbourne and spontaneously teaching TCC to thirty Lonely Planet authors and staffers during a 10-day in-house workshop. Those authors around the globe continue to practice and some even participate in the TCC Facebook page.)

In Vietnam we rose before dawn to watch the sun rise, with the boat moored silently in the middle of the river, and began with Rocking Motion. Currents ran around us, but the

flat-bottomed boat remained so still that a glass of water showed no signs of movement. The practice and its effects came up in conversations throughout the day, during shore excursions and well into dark, quiet evenings. For our last morning we tied up to the shore, and as we gathered for our final practice, a dozen school kids riding by got off their bikes to watch us move. I get reports from passengers, who've become friends, that many are still practicing. We never know when or where; we just have to seize the moment.

GIVING

Please consider a tax-deductible year-end gift to support the far-reaching, impactful

activities spearheaded and continued by The Vital Force (detailed lower on this page.)

JUSTINSTONETCC.COM

Watch this website URL for Justin's life's work, most of which will be available for free download and/or viewing. Book groups, like this one from Northern Colorado using *Spiritual Odyssey* (below), will have physical

books as long as there is breath. As Justin said to me after he died, "You have my words now." Little did I know what that meant.

~ With gratitude.
Kim Grant,
Albuquerque, NM



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The Vital Force

~ Web Site Updates ~

The on-line database (for www.taichichih.org) will be updated within a week of the following deadlines: January 15, March 1, April 15, June 1, July 15, September 1, October 15, & December 1.

~ Submission Deadlines ~

January 1 for the February issue
April 1 for the May issue
July 1 for the August issue
October 1 for the November issue

What Does The Vital Force Do?

- Produces a quarterly journal by and for its members
- Creates and maintains taichichih.org for everyone
- Keeps up the extensive teacher database
- Extends its reach through a blog and e-newsletter
- Outreach for teachers and students about TCC through social media
- Provide free subscriptions when we have resources.

~ Submission Guidelines ~

Please send articles as Word documents, electronically, to kim@kimgrant.com. A 1/4 page in this newsletter runs about 200 words; a 1/2 page is 400 words. We are always in need of photos and artwork. Please send high resolution jpgs, which the Editor will crop and edit. If you have 10-12 pieces of related artwork – calligraphy, drawings, photographs, or something that will reproduce well in B/W – please submit them for consideration in an entire issue. The Vital Force reserves the right to edit submission for length and clarity.

~ Giving ~

Please consider a tax-deductible contribution to support The Vital Force's essential and vast outreach. Membership fees cover the journal; our other activities continue through the discretion and generous support of our giving base. They allow us to effectively reach hundreds of thousands of practitioners around the globe. Thanks to our supporters who:

- Bequeath assets to The Vital Force in their estate planning
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- Give through their employer's matching programs, thereby doubling their contributions
- Donate by credit card via www.taichichih.org
- Donate by check to: The Vital Force, PO Box 92674, Albuquerque, NM 87199

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TCC, The Same Old Thing?

By Caroline Guilott, Lake Charles, Louisiana

Not so long ago, someone asked me how long I had been doing these 19 movements and one pose? “Quite a long while,” I answered, adding that I was still learning. The quick response was, “Oh, you must be a slow learner.” I laughed and agreed. Then I remembered what someone else said to me once, “les choses qui en valent la peine prennent du temps,” meaning “things that really matter take a long time.”

Maybe discovering the *Chi* in our own body is worth all the time it takes to do so.

Yes, I am still doing 19 movements and one pose, and I still go to retreats, conferences and workshops because every time I go, another opening to the *Chi* happens. We all have probably felt heat or cold, tingling or the palpation in our fingers or a vibration in our body or a tickle in our ear. Every physical sensation is actually an energetic response. Quantum physics says that everything is energy. We just have to be open and alert to the way it manifests in the body. The present moment is the best way to tap into this energy. We have to tune in and listen to how this energy, our energy, flows in our own body. As TCC practitioners, we have been given a great way to access it.

I just came back from a TCC retreat in Albuquerque led by Carmen Brocklehurst. We practiced those 19 movements and one pose, and it was amazing. Moving, flowing and gliding slowly through very heavy air, each movement unfolded in its particular way. Carmen was there to guide us through the process of finding how the *Chi* expresses itself in each one of us. It was a beautiful thing to feel and watch it come alive inside. Being true to the principles and to the movements that Justin gave us is all that is required.

So how does it feel to do the same old, same old?

It feels great. Especially for someone who had – and has – the hardest time staying grounded even though I am reminded, and remind myself, to feel the soles of my feet.

It feels great when I really find my feet on the floor and I find all the nuances of a slow weight shift. “A slower TCC is a better TCC,” Justin often reminded us.

The more I give my whole attention to the soles of my feet, and the more I become strong and solid in my feet – with no wavering or wobbling – **the more my practice becomes totally fluid all the way to the fingertips.** Every part of the body responds to the movement of the *tan t’ien*. It is magic.

It feels great to just breathe and feel light and solid all at the same time.

“
How
long does
it take?
The time
it takes.

It’s a moment of grace when the *yin* of the movement encounters the *yang* of its strength; I feel totally present, strong in the body, strong like a mountain and fluid like water. The grounding energy is there to hold a space for the moving energy to manifest the life force within and around us. The bubbling spring is really bubbling with a moist heat. Twenty years to arrive in my feet; 20 more years to stay in them?

Yes, it is the same old, same old way, done in a new light every time we sink, shift the weight and set our foot... every time we pay attention.

Are we ready to tap into our own inner power? Are we ready to activate and harness our power? **Are we ready to keep on going back, again and again, to those “simple movements” without adding anything and simply surrender to how all of the principles work in them?**

Have I always known or understood this? Probably not. Have I always felt it in the body? Not likely. How long does it take? The time it takes, I guess. I wonder what the next twenty years of practice have in store for me? I will have to be patient and wait... and see... and feel... starting now.

To become friends with this energy is to tap into the essence of who we are, to reacquaint ourselves with ourselves, to find the magic of the present moment.

Now we can listen and feel how the energy flows inside our own body. Thank you, Justin, for trusting all of us to keep this practice alive and well.



We Need Each Other

By Amy Tyksinski, Albuquerque, New Mexico

After presenting Justin's form of *Turiya* meditation in two early morning optional sessions at the recent T'ai Chi Chih teacher conference in Philadelphia, I found myself sobbing in gratitude and appreciation for the support I had received from so many directions. Leading up to the conference, doubt had its way with me as it frequently does. I observed the human condition express itself through me, familiar, personal and impersonal all at the same time: Who am I to be offering this? I don't know anything. Am I making a mistake? Can I find a way to share that is appropriate for those who show up? Can I have **faith** in the *Chi* in spite of all these mental machinations? Can I **trust** the "Yes" that flew out of my mouth faster than I could think when the request to share the *Turiya* meditation was made in the first place?

I was particularly moved by the care I received from a few specific people. Knowing full well how deeply supportive one trusted and dear friend had been throughout the actual sessions, later in the afternoon I blurted out to her, "I need you." Like the earlier "Yes," that got me into this pickle in the first place, I did not know I was going to say those words until after it happened.

"**We need each other,**" she responded.

And indeed we do.

More strongly than ever before, it occurred to me just as TCC teaches us TCC, **we, as TCC teachers in our individual "personal/impersonal" expressions of this *Chi*, are teaching, coaxing and encouraging one another to accord, trust and flow from our *tan t'iens* as well.** We need only to listen and the exact right question from or interaction with another will guide us further into our own learning as the shape, balance and manifestation of the *Chi* embodies and expresses through us, as us.

I can share a personal story about this circular learning effect. At last year's TCC teacher conference in Colorado, I presented on the element of the wrists in TCC, including in part, as expressed through the movement Push Pull. At one of those presentations, another trusted friend shared an observation (I am paraphrasing here): "It feels good to allow the hands to drop into the heart rather than return to the shoulders on the backward weight shift, but I don't feel the continuity of the movement after the hands drop in. Because of the dropping in, it seems like there is a complete stop before the hands then have to turn up (rising upward from the index fingers, not dropping down and around) and face out prior to the weight shifting forward again. It feels abrupt, like there is no continuity."

This reflection was a great one for me, and I felt I didn't provide insight on it well in that moment. The friend was right in what he was perceiving visually in me and trustworthy in what he was feeling in his body at that moment. For my part, in presenting Push Pull, I know

I was nervous and I believe I may have exaggerated the "Releasing-of-the-hands-down-into-the-heart" part of the movement so that it did look abrupt and cut off prior to the hands returning to their starting point. I had just been given a wonderful opportunity to plumb deeper.

So, for this last year I have worked with Push Pull in my own practice. I asked myself, "How is the continuity felt? How is this movement animated, what is that which doesn't interrupt or negate the principle of softness and continuity?"

Day by day, I slowed down Push Pull when I practiced it so I could really feel all the parts of the movement as flowing from inside the *Chi*, rather than from a more mechanical understanding of it imposed externally by the mind or how I thought I understood it. As the *tan t'ien* shifted the body forward, I paid particular attention to the slightly downward-pointing curve of the ellipse that the wrists traced, the subtle tug in the wrists as the fingertips pointed upward. **An exquisite awareness began to infuse each millisecond of Push Pull as a fuller embodiment coaxed the vital energy to circulate more strongly and teach me about itself.**

What was happening, what was felt at the final moment of the return? Ah, the return. The energy of love poured into the front of the heart as the **hands released** more and more gently into the chest area, **seemingly pausing** in completion once the pinkies were parallel to the ground, **but not**. Never losing an inner connection, **the hands began to lift of their own accord**. The energy continued its flow, now delicately embracing and massaging through the back of the heart in accord with the hands opening up and out. **The *Chi* itself had animated the hands back to the starting point effortlessly and continuously.**

This, so far, has been my personal experience through my inquiry into Push Pull as inspired by a friend's question and of course, we all must have our own. How do others feel the continuity in Push Pull? How do others feel the animation and expression of the *Chi* through their bodies **in any given moment** of any given movement? Through deep inquiry, enjoyment of process and willingness to feel, what a delight to be able to ask with patient reverence, "What might the *Chi* be whispering to me now? And now? And now?"

We don't have to be perfect to share with one another when we are moved to do so by the inexplicable power of the *Chi* and our own inner sincerity, even holding in our hearts the gentle encouragement from Justin in the face of our own doubt, "I don't know now, but I will know." As we find ourselves sharing, we can also receive one another's questions and observations and allow the *Chi* through this feedback to have its way with us. We can follow up with one another at any time, sharing further insights and refinements. We can play and delight in this back-and-forth learning together. In this way, TCC not only teaches us TCC. We, in turn, teach and learn from one another, too. Both our TCC practice and our TCC teacher community become ever more dimensional, a felt experience of connection.

We need each other.

Weaving

By Margery Erickson, Hanover, Pennsylvania

Attendees at this year's conference were invited to help create a woven cloth that symbolically connected the T'ai Chi Chih community. *[Editor's note: The finished product was presented to a co-host of the 2019 Minnesota conference from the 2018 Philadelphia co-hosts.]*

Flowing from emptiness

We are asked to enter conference through emptiness
 A loom starts empty – The first threads added are not connected.
 We also start with an empty shuttle and add yarn.
 As yarn is added and woven the threads touch and connect with the other yarn.

We each came to the conference in a separate space not connected.
 We mingle, hug, touch, and talk.
 Our lives begin to intertwine and connect.



Community Updates: What You May Not Know

By Sandy McAlister, Hayward, California

“T'ai Chi – like wind and rain it changes the world with whispers and sighs.”

– Bill Douglas, Founder of World Tai Chi & Qigong Day

When I read this quotation I can feel the truth of this statement rather than process it cognitively. As we practice T'ai Chi Chih vibrations of harmony, whispers of calm, flow outward from us. We feel *our* spirit breathe a sigh as we let go and open. The more this happens our world changes, who we are changes, our patterns of response change, our relationships change. These changes have a rippling effect.

The community of TCC also feels like it moves in whispers and sighs – slowly and quietly. In order for us to stay connected, thrive, share, learn and grow, many people lend their hearts, hands and time to work toward that end. It is a slow process, but by developing slowly we are building a strong foundation.

At the yearly teacher conference this year there were several updates about what is happening in the community that I would like to pass on to those unable to attend.

Five years ago, 20 or so teachers participated in developing a two-part TCC Community Vision Statement. How do we see ourselves in five years, and how do we want the world to see us in five years? At conference the question was asked of those attending: “Do we need to update this now that five years have passed?” After discussion it was felt that we are just beginning to make headway toward our vision so we decided to renew the vision statement for another five years.

It was brought to my attention that many people are still not aware of the TCC International Foundation and what it does. Incorporated in 2013 with non-profit status, the Foundation is

slowly getting underway. In 2017 donations totaled \$13,446; the ending balance in the general fund was \$14,805; the conference scholarship fund was \$4,434; and the continuing education/teacher training scholarship fund was \$14,468. (At the end of 2017, the total on hand was \$33,707.) In 2017, 17 scholarships were granted to the conference and 15 scholarships were granted for continuing education.

The Foundation’s purpose is to sponsor the annual teacher conference; provide scholarships for TCC and Seijaku Teacher Accreditation and continuing education; and sponsor events and projects that promote the knowledge of and practice of TCC worldwide.

In 2016 a scholarship committee developed guidelines and procedures to administer the educational scholarship fund. Committee members are Jim Eagle and Lucinda Kutsko.

This year a group of teachers with experience hosting conferences produced a conference guideline book to assist future hosts. This took many hours, conference calls, gathering and culling information from several conferences, and I appreciate this effort to support future hosts with their planning.

Last year the Foundation gave two grants to teachers (Julie Heryet and Sr. Christa Thompson) for their TCC projects; they will share results in a *Vital Force* article. Three grants are offered for 2019, with an overriding goal to spread TCC. Contact me for an application or more information.

This year a five-member focus committee will explore ideas and develop programs, projects, events or practices that will support the growth of TCC that the Foundation will sponsor. Steve Stevens is the chairman.

In 2018 Laurie Thomas’s work allowed conference participants to register online through

PayPal. It was a big project and her time and effort are much appreciated.

I would like to shout out a big thank you to Dorene Krause for her five years of service as the Foundation treasurer. I deeply appreciate her dedication to detail and desire to see that things are done correctly which has freed me from any concern about our accounting. On January 1st she will turn over duties to Jim Kaib.

As you can see, many people support TCC in various ways through the Foundation. In addition there is *The Vital Force* journal, the taichichih.org website and the teacher database. On Facebook there is the main page and a teacher’s circle page. There is the TCC Association, with a monthly newsletter. There is the monthly community newsletter and the tcccommunity.net webpage. I can’t even begin to name all the teachers who volunteer their time working for the abovementioned programs, but I thank them all.

When we all participate in our community, no matter how small the contribution, it produces a more well-rounded, healthier community; more opinions are expressed, more ideas can bloom and bear fruit. **Volunteering gives you a voice and a deeper sense of belonging.** I encourage each teacher to search their hearts and consider how they can lend a hand to share the work.

I would like to make a special appreciation for Connie Hyde, who died in August, for her many years of service to the TCC community. She was a founding board member and supporter of the TCC Center in Albuquerque and produced their monthly newsletter for 25 years. She transcribed several of Justin’s talks, available in booklet form from the Center, and was a Good Karma Publishing board member. She was a great support and friend to Justin. And she was my dear friend who I will greatly miss. Thank you Connie for giving so much of yourself to TCC.

Editor’s Note: Additional ways to connect include all social media channels below (sponsored by the Vital Force); many regional TCC Facebook pages; the Vital Force’s free e-newsletter (sign up on the homepage of www.taichichih.org); and watch for www.JustinStoneTCC.com with Justin’s materials available for free.

-  facebook.com/taichichih
-  instagram.com/taichichih
-  pinterest.com/taichichih
-  twitter.com/taichichih
-  flickr.com/photos/taichichih
-  youtube.com/tccabq

Working With Memory Loss Groups

By Daniel Pienciak, Howell, New Jersey

As I prepare for our annual T'ai Chi Chih teacher conference in two weeks, I find myself thinking back on previous years' conferences. I'm very fortunate to have been accredited just nine months before the first conference in 1985, and to have been able to attend every one since then. Just for fun, I pulled out my saved conference folders and browsed through them. They brought back so many lovely memories.

I have been leading two senior memory loss groups for a number of years and have learned a few lessons that might provide valuable tips for others. Both groups have participants ranging from slightly inhibited or reduced memory and brain function to rather severe cases.

First: Folks don't always have to do T'ai Chi Chih "correctly" to get something out of it. That might sound like heresy but other teachers, too, have shared that even in a "normal" class group, someone thinks they are doing what you are doing, when in fact it's far off from the form you are sharing. And yet they enjoy the practice immensely and get a lot out of it. In such a population group, it might behoove us to try different ways to help a student be more aware of the form. Or it might be better to let the person just enjoy it. If they keep returning to class, there might eventually be some changes that the teacher will be happy to see.

Second: Be very enthusiastic and speak loudly and clearly. My memory loss groups easily drift or fall asleep. I speak a bit more like I would to younger children, without going overboard. They respond to this.

Third: Repeat yourself over and over; and do more of the same movements over and over. Some catch on and join me only after six or eight repetitions. Saying "that's right, just do what I'm doing ... good" will often get them participating.

Fourth: Move around the room a lot. My groups sit down; and they often cannot shift their weight the way we teach in seated TCC, so I concentrate on getting them to do hand movements, while I walk around and place myself directly in front of each person. This is more likely to keep their attention and keep them participating longer.

Fifth: Ask them to count aloud as you count, which keeps them alert and feeling part of something.

I also find some things they like more than others. Of these, we always start by doing Justin's preliminary massages (which he taught with *Seijaku*). These wake them up and help them be more alert, and they get better with every repetition.

Then we do Joyous Breath emphasizing "picking the air up while breathing in and pushing the air out while breathing out." This grabs their attention and also helps wake them up. They also like Push Pull, breathing out on the push and breathing in on the return. (See Justin's article "About Breathing Techniques" in *Spiritual Odyssey*.) Rocking Motion is often difficult because of how they are seated, so I ask them to rock back and forth using their hands to "lift something up off your lap as you breath in, and put it back down on your lap breathing out." While leading this, I sit on the edge of a waist-high cabinet so they can see me sitting up higher and doing it this way.

Six Healing Sounds is also a big hit. I say each sound aloud and ask them to repeat it as a loud whisper or "like breathing on your eyeglasses to wipe them clean" while they push with their hand(s). I don't get overly concerned with left or right, or mirroring. I just get them to make the sounds and use their hands. I know that they benefit.

I teach them the "Joy Song" – also taught with *Seijaku*. (See "Healing Thru Joy" in *Spiritual Odyssey*.) They love to sing this, moving however they can, usually slightly rocking themselves. The staff has asked with amazement, "How do you get them to do that?"

I do some other simple TCC movements as best I can with them. The slowness and repetitiveness of the movements tends to lose them or put them to sleep. Be very aware and watch. When this happens, I return to something I know that they like.

Lastly: Smile and be happy with these special students. They will be happy with you and thank you for coming. Indeed, joy through movement.



TCC anytime, anywhere.
Around the Platter,
photo by
Dorene Krause,
Long Branch,
New Jersey.

Things That Make My Chi Smile

By Margery Erickson, Hanover, Pennsylvania

~ **A woman came to a first beginner's T'ai Chi Chih class.** She looked around and started walking out. I asked what's wrong? She said it wasn't for her. Another student overheard her and struck up a conversation. She stayed. During the class introduction I discussed that the movements could be done seated if necessary, and I demonstrated. During the first two warm-up movements the woman who had almost left became short of breath. She proceeded to do the remaining movements seated but stood for the last review movement. The Chi smiled the next week when she returned.

~ **During another class,** a student who'd been practicing for several months approached me after class. She mentioned that her severely handicapped adult son visits every other weekend. Since practicing she has begun holding her hands on both sides of his head and on his body. She feels energy when she does TCC and is sharing it with her son. Thank you for another *Chi* smile.

~ **Attendance varies for another TCC class** within a retirement facility. After the students and I did several movements and ended our practice, one regular resident smiled and said, "Of all the classes offered here, this is the only one where I feel something afterward." I felt a *Chi* smile.

~ **Jennifer had taken a class last year and returned for another.** After one class she waited to share that because of practicing last year, she was able to stop taking her anti-depressant medication. Since then, though, her father had passed away, she stopped practicing and resumed the medication. She returned to take another class to hopefully help her reduce the need for medication. Smile *Chi*. Smile.

I am so grateful for these moments.



Did someone say smile?

A Smile Is A Form Of Love

By Judy Kistler-Robinson, Plano, Texas

Sister Joan Schafhauser of Kingston, Ontario, celebrated a birthday during the teacher conference in Philadelphia. While a slice of cheesecake was being decorated with candles, my mission was to prevent her from witnessing this forthcoming surprise. Blocking the doorway of the dining room, I asked "Joan, tell me about your experiences teaching T'ai Chi Chih."

She told me about teaching in several places, but the most interesting was her experience at a men's prison. The prison provided days of training about laws and guidelines, both for her safety and to prevent problems. She was told not to ask the prisoners about their offenses or counsel them in any way. And she was instructed not to wear clothes that might show cleavage (of course she never would) or t-shirts with logos on the chest that might draw the men's attention. She also learned not to

wear low-cut ballet-type shoes without socks that might reveal toe cleavage (something she'd never heard of).

While teaching at the prison, Joan didn't focus on the students doing the movements perfectly, she just made sure to smile at each of them. One student said he only came to class because she smiled at him. She realized that probably no one else in the prison ever smiled at the prisoners. But maybe their grandmother had. So she thought of herself as the prisoners' grandmother and smiled at them. She said, "I know that's not TCC." I pointed to the banner at the front of the room that read "TCC is a service to humanity, a form of love."

Video TCC

By Joseph Selzer, New Jersey

The residents of Four Seasons at North Caldwell, New Jersey, enjoy Video T'ai Chi Chih on Monday and Thursday mornings. After years of weekly instruction, the residents organized Video TCC utilizing the excellent practice videos available.

One resident – when asked by his doctor what had changed to improve various blood test markers – responded that he had started TCC. The doctor said to keep it up. Another resident remarked that her blood pressure and cholesterol had both improved.

All residents enjoy the social interaction and serenity that TCC practice brings. Many share how their balance and energy have improved. A few who have Parkinson's and one who has Multiple Sclerosis (whose doctor highly recommends TCC) say that TCC helps them cope. Some residents practice at home daily with the video; for others, group practice encourages them to continue. We look forward to more meditation with movement.

Gratitude For Teachers

By Sue Bitney, Richfield, Minneapolis

I've had the honor to work with wonderful T'ai Chi Chih teachers and am especially grateful for two. Laurie Jacobi, the epitome of kindness and grace, was my first teacher and the reason I became a teacher. I am also grateful to Bonnie Sokolov who stood behind me – literally – through accreditation.

Accreditation week is a beautiful and stressful time in the lifecycle of becoming a teacher. During my accreditation I could not feel Working the Pulley and really struggled with it – for hours. Bonnie watched me and gave me pointers on how to move my legs, waist and hands. Yet still I could not get it. My arms were everywhere except where they needed to be. Finally, Bonnie stood close behind me. I could feel her and finally – moving together – my body understood how to flow through this movement.

With every Working the Pulley movement since I was accredited in 2005, I have felt Bonnie's presence, especially in the darkest times of my life. She has carried me when I could not stand, and all I needed to do was Working the Pulley.

At the recent TCC conference in Philadelphia, Bonnie led a morning practice with others. I was in a Bonnie sandwich and it was uplifting. I am grateful for teachers whose passion surround their students with love and *Chi*.



The fountain and Chi were flowing despite temperatures of 34F in Minnesota.

A Gift From One Teacher To All

By Dr Jerry C. Jonnson, Bridstow Ross-On-Wye, Herefordshire, UK

Editor's Note: Jerry prepared these two pieces to promote his classes and to share with his students. He is now sharing them with the broader community for use as anyone sees fit.

Balance, Connection & Peace What is T'ai Chi Chih?

T'ai Chi Chih is a discipline of 19 easy-to-learn, graceful and gentle movements and one pose that focus on activating, circulating and balancing the life force energy (*Chi*) within a person. This form is a moving meditation founded by American T'ai Chi Master Justin Stone utilizing ancient principles of Chinese energy cultivation in a modern, original form.

What are the benefits?

Some of the more important results documented by research studies of various T'ai Chi practices include:

- increases control of daily life
- reduces daily stress and tension
- lowers blood pressure

- reduces depression, anger, fatigue and anxiety
- relieves back and neck pain
- improves weight control
- enhances muscle tone
- increases overall energy, strength and flexibility
- improves circulation and balance
- slows the aging process
- enhances the body's natural healing powers

In Conclusion

T'ai Chi Chih is easy to learn, requires no special physical abilities, special clothing or equipment and can be learned in a series of 10 lessons. Many experience profound changes during the beginning course and with continued practice, greatly improve the quality of their lives.

I invite you to experience T'ai Chi Chih. It is a gift shared with me that I would be honored to share with you. It will inspire the potential within you. Achieving excellence in life comes from knowing the greatness within you.

~ T'ai Chi Chih Basics ~

(Mental)

Be Patient
Feel vs. Think
Let Go

(Physical)

Move from
Center
Shifting = 80%
Posture = 15%
Hands = 5%
Be Soft

Intention Happens

By Parker Reynolds, Strongsville, Ohio

I have held an intention of teaching T'ai Chi Chih to youth since 2016, ever since seeing Linda Jones' video of Sister Christa and April Leffler teaching youngsters at Drexel Neumann Academy. And it came to fruition last night.

As I began watching the video of the children's transformation, as they began their TCC practice, an intense feeling rose from the *tan t'ien* and came out in sobs of joy. At that moment it was revealed that this was what I need to do. And now, after sharing the intention with everyone I speak to about TCC, it has begun: the leaders of a local church youth group asked me lead a class of intermediate students and high schoolers. The kids were enthusiastic and absorbed TCC like sponges. We will see where the *Chi* leads from here. So grateful and excited.

Hold Lightly

By Dixie Adeniran, Arroyo Grande, California

This has been a long season of loss. Within the last three years, I've experienced the deaths of my parents, the destruction of our home by fire, and the long illnesses and death of my dear husband Jack. I have such gratitude to Justin and my teachers for the gift of T'ai Chi Chih. It has given me life throughout the turmoil: grounding and calming, allowing better judgement, decision-making, perspective and energy. TCC allows me to feel gratitude and to rest in love.

Justin's observations speak to me profoundly:

"Live in the present with gratitude."

– *Spiritual Odyssey*

"Nothing is permanent ... change is inevitable."

– *Heightened Awareness*

"To want what we cannot have, to ask that we sustain what is unsustainable, and to demand that the law of continuous change be somehow annulled is to invite unhappiness." – *Climb the Joyous Mountain*

As I was doing the practice one morning just after my husband's death, I felt the need to pause and write phrases coming into my mind so strongly.

love
 enjoy
 hold lightly
 tightly is pain
 the season
 passes
 yield

no
 grasping
 hold lightly
 each life, each thing
 let them go
 as they
 need

Life surges.
 It flows like a tide through the generations.
 Once gone, we are husks,
 But not debris.
 We re-enter the surge.
 Our building material
 Finds a new repeating pattern
 In another creature's DNA.
 Life surges on.

TCC With Shakuhachi

By John Flynn, Ventura, California

We all know that to study the Way is to forget the Way, but sometimes one is asked to articulate in words this no-thing.

I play the Shakuhachi (an end-blown bamboo flute introduced to Japan from China in the 6th century A.D.) for a T'ai Chi Chih class in Ventura, California. This class is taught by the generous Cathy Burton who has asked me to put my experience in words. I am often thanked after class for playing the flute, but the pleasure is all mine.

Playing during TCC is part of my practicing the Way along with my fellow TCC practitioners. An old Chinese Chan (Zen) poem speaks to this practice:

Sitting at night
 on the cold veranda
 the ancient melody
 coming from your fingertips
 hearing its old melancholy
 sounds often makes
 people weep
 but Chan is beyond
 sentiment,
 do not play again until
 The Great Sound
 Of Lao-Tzu accompanies you.

– *introductory manual to Kinko Honkyoku, by Robert Grous*

In our class, the "cold veranda" is a large room adjacent to bustling, noisy Ventura Avenue. The ancient melody is more New Age than "Old Age." I practice ancient melodies during my private, personal time. The fingertips refer to my fingertips on the flute and our groups' fingertips as they float through space. The Great Sound comes from the Great Silence of the Way; I watch and listen for this sound and silence while playing for our TCC group.

My accompaniment is also informed by my favorite Shakuhachi master, Yoshinobu Taniguchi. His description of the song *Sanya* (Three Valleys) in *Bosatsu, Chikuzen Shakuhachi* influences my playing particularly during the Daughter on the Mountaintop and Daughter in the Valley. Here is what he writes:

Three Valleys (a traditional flute song) depicts the journey of a monk through his trials and challenges of existence filled with highs and lows. The analogy extends to our everyday lives . . . At the end, we are returned to the original feeling of peace, as if one has become accustomed to these ups and downs and has found a way to keep a sense of balance throughout.



Thanks to Dixie Adeniran, the founding teacher of our Avenue TCC group, for allowing me to accompany the class with my flute. Thanks to our current leader, Cathy Burton, for continuing this tradition. And heartfelt thanks to our entire group for allowing me this wonderful opportunity.

A Lesson In Being Present

By Eliza Fulton, Glenwood Springs, Colorado

Recently, I was asked to do a T'ai Chi Chih demonstration and practice at the Downtown Block Party here in Glenwood Springs. It was very interesting to say the least – held in a small park on Main Street while a band, vendors with beer and food, and lots of cars swirled nearby. The organizer wanted me to wear a microphone, which was immediately intimidating. I began with Rocking Motion and invited folks sitting nearby and milling around to join. One person tried it seated; the rest of the crowd gawked. I thought geeze, what shall I do? Breathe. Ground. Carry on. Work through the awkwardness. Center. Continue to breathe. And then it happened.

Three young people scurried over to participate. They had a little baby that they plunked on the grass in front of me. I finally had a group. The baby made me smile and she smiled back. As we got to Light at the Top of the Head and Light at the Temple, the young man blurted, "Wow, this is so awesome." We finished and he added, "I was just called to join you. I think we came to the Block Party just for this without knowing it." Then a woman who had just been watching came over to share that, "It reduced my blood pressure just watching you move." She signed up for a course starting soon.

I was so inspired by all of this. What started out as a difficult situation turned into a blessing. The *Chi* moves as it will. **We just have to show up.**

The Practice

By Connie Lapp, Albuquerque, New Mexico

I was at deaths' door when I began my T'ai Chi Chih journey in September 2012. I was very sick and tired all the time. It took everything I had just to make it to work every day. That was all I could manage. In the beginning, the movements were difficult to learn, but I just kept going to classes at the TCC Center, which became a lifeline for me. I practiced as much as I could. Gradually I began to feel alive again. I wasn't exhausted all the time. Fatigue and irritability changed into energy, love and light. The unfolding lessons, physical vitality, mental clarity, spiritual blessings and awakenings are so sweet. Life is no longer something to dread or endure – but something to behold, something to create and something to be grateful for.

Now I am in a teacher prep class and looking forward to the accreditation process. It is my heartfelt desire to bring this practice to my patients, the mentally ill, homeless and incarcerated. This practice and these teachings of Justin Stone's are a tremendous and a powerful gift to the world. Most of us have no idea how powerful and beautiful we truly are – especially my patients, the unwashed, unclean and forgotten. **I find that if I want to keep this precious gift, I must give it away.**

A Beginning Teacher

By Cathy Burton, Ventura, California

Last October 2017, I attended teacher accreditation in Rochester, Minnesota because I wanted to deepen my practice. At age 70, I felt an urgency to embrace T'ai Chi Chih; my sitting meditation and the TCC practice had awakened a certain sensibility.

Towards the end of accreditation week, we received comprehensive advice about how to start a class. I didn't absorb the information fully because I had no intention of even considering teaching until after the New Year.

When the Thomas fire hit our Ventura, California community in December 2017, my dear mentor and teacher Dixie Adeniran had to evacuate her home and move to Malibu. Because she could not continue teaching classes in Ventura, she asked me to step in. I had studied with Dixie for many months and was familiar with her style and students.

I so admired and respected Dixie that I felt compelled to say yes. I began teaching three classes for seniors over age 50. I'm relieved those first three months of teaching have passed. I was nervous about being in front of people and also shaky about my teaching ability. Would I say and do what is right? How could I follow Dixie's skill and sensitivity?

Fortunately, the students offered feedback, something I had encouraged. Comments included "Remember, Cathy, some students may never do the movements better" ... "Teach to the group, not the individual" ... "That music is awful" ... More than once I thought of words spoken to me by Lisa Otero, a master teacher: "Once you start teaching, then the learning really begins."

As one full year of teaching approaches, I love teaching and my heart is full of gratitude. I have learned to relax, advice I give to my students all the time. I take my mistakes in stride: "I'll do better next time." The students have been beautifully supportive and patient. It's been a great gift meeting so many good-hearted and kind people.

John Flynn's flute playing during our intermediate practice has been another gift. Our group in Ventura is inspired by his creative contribution. Sometimes during TCC when John is playing, I break out in a big grin because the music melds so majestically with the movements.

In writing about the flute, John identifies highs and lows, and finding an inherent balance. This has been a lesson for me during my beginning teaching: whether I made mistakes or did well, I learned to trust my openness to improve, to flow with the challenges and to find the balance.

Heightened Awareness: Mindfulness

By Justin F. Stone

Mindfulness is a term used by the Buddha, and he said that it is the first of seven factors of enlightenment. [Earlier in the book we] have already examined our state of mind and watched our breath; we are now to mindfully note our sensations and feelings (not our emotions).

This, of course, can be done at any hour of the day in any situation. However, here we will be sitting quietly and noting what we feel from physical contact, such as the pressure of the seat on our backside, the weight of our glasses on the nose, the touch of a breeze from the open window on our cheek, the slight contact of our fingers on our leg and other such sensations. In addition, we will note the feeling of gas in the stomach, a slight headache above the eyes, the anticipation of having to go to the bathroom, a twitching under the eye and other observances like this. **We are determining our feelings and sensations, which we might not normally register.**

Remember, the mind is the judge and jury. Whatever we might experience or feel, **if the mind doesn't take it in but ignores it and refuses to register it, we really have no sensation or feeling.** This is saying the same thing as the psychological observation that if a tree falls in the forest and no one hears it, there is no sound.

Mindfully we watch our sensations and our feelings, and as we do so, we classify them as pleasing, displeasing or neutral. We normally do this anyhow, but we are not aware of it. Most of us live in a pleasure-pain continuum, avoiding what is unpleasant, seeking to hang on to and repeat the pleasant, and remaining completely unaware of the neutral. Now, in this practice, we want to be aware of all these reactions.

Although we are tossed around like tumbling tumbleweeds (the Chinese would say "like straw men") by our feelings, and our lives are shaped by the direction of our state of mind, we do not generally ascribe any significance to what happens to us or the sensations and feelings we have. We rationalize them but do not really cognize them. He who is mindfully aware of the tactile stimuli and of the mental reaction to a given stimulus has taken a big step forward in understanding life. If he can also determine the stimuli – and mental reactions – of others, he is a budding sage. What do I mean by the latter statement?

The Zen master Tokusan was walking through the meditation hall one day when he spotted two monks having a disagreement. Patiently folding his arms, he waited for an explanation.

"When you spoke yesterday, I heard you say so-and-so and took it to mean so-and-so," stated the first monk. "Am I wrong?"

"No," replied the master, "you are right."

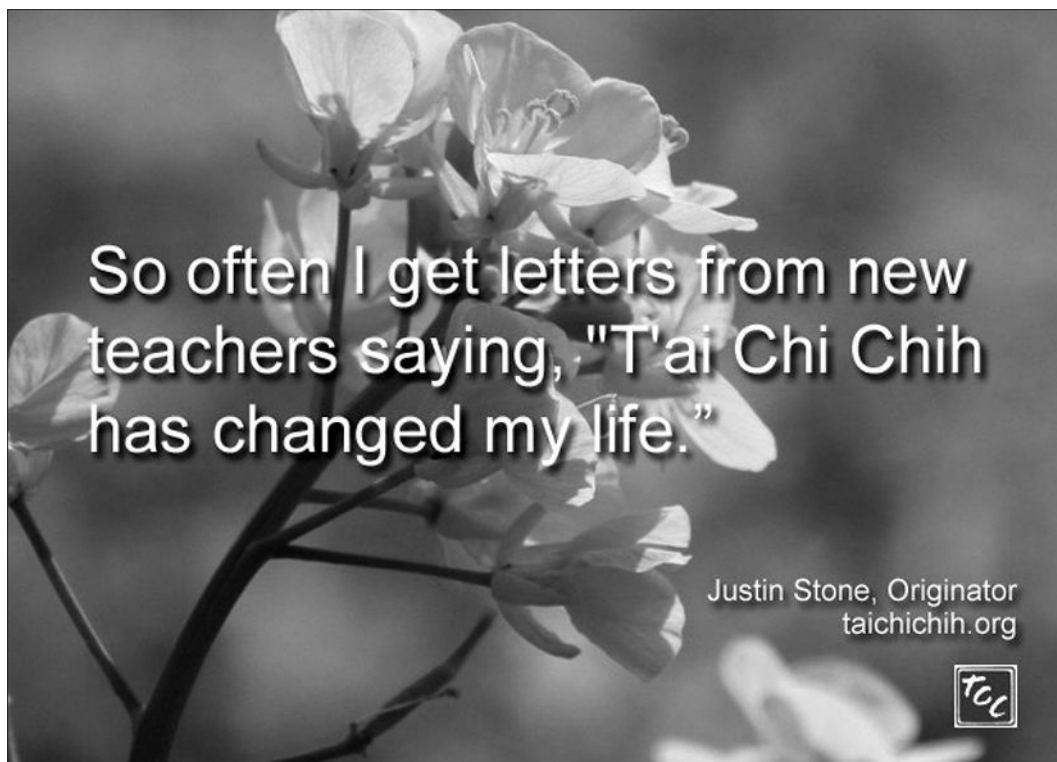
The second monk was distraught. "But I understood you to say so-and-so and mean just the opposite," he protested.

"You are right," agreed the master.

Tokusan's attendant was astonished. "They can't both be right," he blurted out.

Tokusan smiled. "And I see that you, too, are right," he concluded.

“ if a tree
falls in the
forest and
no one
hears it,
there is no
sound



Here is a master teacher.

Paul Reps once wrote a treatise on the “pillow wisdom” of Japan. One child realized that a pillow has four corners. At this corner you may be right, but at the far corner the other person may be right, and so for all four corners in the eyes of the wise. At the level of the ordinary man the judgment must be either-or. To a skeptic it might be neither-nor. **But to the sage all answers would be possible.** It is not a matter of who is right or wrong.

It is just so with our recognition of various feelings and sensations. A short period of time should suffice to recognize pleasant, unpleasant and neutral reactions. We may be surprised at the number when we really focus on them.



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Now we will skip from sensations and feelings to “objects of mind.” Actually, these two – sensations and objects of mind – overlap somewhat, but **our sensations and feelings do not include what we see and what we hear.** The senses of sight and of hearing go out to their individual fields, and we now become mindfully aware of what we see and hear – even peripheral sights and sounds. In the chapter [earlier in the book], “Sound,” we get used to recognizing even seemingly inconsequential sounds. Now we are also going to register sights. **If there is a reaction to the sight, we will note it, but in no way adjust to it.** If there is feedback from a sound, we want to know about it. We don't want any of our reactions to go unnoticed.

**The Zen teaching that when we eat, we only eat, and when we see something, we just see that thing, is great as an ideal. But it is not the way we live.** Seeing burning leaves, various associations may arouse nostalgia, and we may think of an autumn day in childhood, perhaps one on which we played football. A stream of consciousness chain is unleashed. Eating a dessert, we may remember eating a similar piece of pie with a departed loved one. (Taste is great for evoking memory.) Pretty soon we drift down the path of recollection and then into daydreams. This is not mindfulness, which says “now.”

**By registering all objects of mind and noting our reactions to them, we take away the tendency to drift.** Daydreaming may be pleasant, as many songs imply, but it does not help us toward a heightened awareness. Be strict with yourself and continually bring your mind back to the observations counseled here.

When we have dealt with sensation feeling and with objects of mind, as well as our reactions to them, we are ready to put the pieces together and begin to practice the great Satipatthana meditation, as we shall do in the next chapter.

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A summary of this practice includes:

Sensations and feelings: We note the sensations (touch, etc.) and our reactions to them.

Objects of Mind: We note what we see and hear (even peripherally), and we are also aware of our reactions to these sounds and sights.

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Editor's Note: The following are talks – or summaries of talks – from the July teacher conference in Philadelphia, Pennsylvania. Its theme was “Flowing from Emptiness.”

Flowing From Emptiness

By Dora Wiemann, Albuquerque, New Mexico

Flowing from Emptiness, what an intriguing phrase. What does flowing mean? What does emptiness mean? And what does flowing from emptiness mean?

Let's talk about flowing. Justin always flowed. This was especially evident when he did T'ai Chi Chih. He flowed doing the movements, and joy poured forth. Flowing means moving in sync with the natural flow of the energy – not trying to make the movements happen, just going with them. Going with the flow. You might ask, "How do you do that?" By grounding. Grounding is absolutely essential. We're going to spend some time on grounding because it is so important in TCC practice, and in life in general. I always tell my beginner students, "If you take my TCC class and decide that TCC is not for you, you will still have learned a very valuable life skill of resting your attention in the bottoms of your feet."

In my teacher prep class, I give my students an assignment to list what

they feel or experience when they're ungrounded and to list what they feel or experience when they're grounded. This includes during TCC practice and in life in general. I give them this assignment so that they can identify markers for themselves for when they are ungrounded, or grounded. I want them to become familiar with their own signposts so that they can more easily realize, "Hey I'm feeling such and such; I'm not grounded," and get back to being grounded.

The students' answers for ungrounded were thoughtful and insightful: "I wobble when I do a movement"... "I get a headache"... "I can't concentrate on what others are saying"... "I'm speeding through my day"... "I'm reliving the past and projecting into the future"... "I feel overwhelmed, scattered, confused, anxious, spaced."

Fortunately, the students' answers for grounded were just as insightful: "I can feel my feet"... "I'm aware of where I put things"... "No judging"... "I'm aware of my surroundings and of others"... "I feel peace and quiet inside"... "I feel centered, strong, alert, grateful, connected, joyous." I might add that I feel freedom, too, when I'm grounded. What a big difference, from ungrounded to grounded.

Generally, it's difficult for us to know when we're not grounded. Things just don't go smoothly and the harder life gets, the easier it is for us to check out, or become ungrounded. If we're lucky, somebody may tell us we're not grounded. And that's about the last thing we want to hear at that point in time. Grounding is always a work-in-progress, and I encourage everyone to come up with a list of their own markers for when they are ungrounded and when they are grounded.

Grounding is the key to flowing. That is when T'ai Chi Chih is doing T'ai Chi Chih.

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Now that we have an idea about how to flow, what is emptiness? In short, one might say that emptiness is void of our self-made limitations. Emptiness is full of love. It is wholeness, limitless possibilities, all the goodness there is. With this awareness, flowing from emptiness (or you might say flowing through emptiness) is exciting. There is no lack. There is wholeness and connection, abundance and gratitude. What a great way to practice TCC, flowing from emptiness.

So now I'd like to switch gears a bit and pose a question. The question comes from a talk that Justin gave at Folsom Prison when he was describing a plant sprouting from a rock where it was snowy and cold and barren. He talked about life having a great urge to manifest and that the plant was manifesting that urge. He said that was love, that manifestation of life. So, there's this plant sprouting out of a rock, manifesting life. My question to you is this: Does that plant, growing out of a rock, flow from emptiness?

We can break that down a little bit. That plant has to be really well rooted. It's got to be grounded or it's going to blow away. And it's got to be grounded so it gets nutrients, so it gets food and water. When I think of a plant, I don't think of it thinking. A plant is just being, being a plant. Justin's good friend and Zen writer, Paul Reps, probably would have said that the plant was planting (like cucumber unaccountably cucumbering in **Zen Telegrams**). So, that plant is just planting, it's just being a plant, rooted to the ground. I leave you to decide whether or not that plant is flowing from emptiness.

At right: Watercolor by Judy Kistler-Robinson of Dora Wiemann



The Nei Kung: Snippets From Saturday Night

By Amy Tyksinski, Albuquerque, New Mexico

Each semester, I introduce the safe and gentle Nei Kung practice (as presented in Justin Stone's **Meditation for Healing**) to my beginning T'ai Chi Chih students about halfway through their semester-long class. In so doing, the Nei Kung has proven to be very helpful in cultivating the students' relationship with the *Chi*.

Indeed, the Nei Kung is one component of what Justin called his "**Maximum Chi Program**," especially beneficial for athletes towards the end of their careers. The four components include T'ai Chi Chih; tappings (from Seijaku); tonings (from Seijaku); and the Nei Kung (also found in Justin's book, **The Joy of Meditation**).

In preparation for a presentation on the Nei Kung for our recent 2018 TCC teacher conference in Philadelphia, I perused my journal in which I had taken many notes each Saturday night at Justin's home as we gathered there after dinner for the weekly tesho or spiritual talk. What pearls of wisdom might reveal themselves?

In reference to the first affirmation of the Nei Kung, Justin commented one Saturday night: "*What is 'Original Face'? I would have to say, Chi is the Original Face.*"

Another night Justin discussed learning: "*How you learn depends on what you give to it. In learning something, motivation is everything. Put that in your minds: motivation. The opposite of motivation: impatience. The thing that keeps you from being motivated is impatience. If people doing TCC would realize what the real meaning of it is,*" said Justin, "*I think they would be more motivated.*"

Here are a few more quotations from Justin to encourage and inspire us as we deepen our relationship with the *Chi*, whether through the Nei Kung, TCC, Seijaku or other meditation practices:

"Have patience and courage (the courage to doubt your own doubts.)"

"Have confidence in yourself as being Divine. Each person must develop their own relationship to the Divine."

"If you have confidence in the Chi as being in your corner, you'll be taken care of."

"Whether you know it or not, you are made of light."

I firmly believe the depth of Justin's offerings is available to all to embody and realize. The key word is embodiment.



Softness In TCC

By Carmen L. Brocklehurst,
Albuquerque, New Mexico

Softness, flowing, and moving like slow motion in a dream are all T'ai Chi Chih principles, the basis for our movements. Most people think softness means to "go limp." Nothing could be further from the truth because limpness has no substance, meaning it can't be felt.

With true softness, we can feel the *Chi* as it moves through us. We don't think about it, we feel it. I heard a recent statement, "Don't mistake softness for weakness," which made a big impression on me. Softness is full of substance while weakness has no substance. Softness has the feel of strength. When you pick up a baby, you do it with softness, with confidence and strength. If you don't do both of those, you may drop the baby. Let's not drop TCC.

Let's explore the idea of softness in Rocking Motion. Begin the movement. As our hands move up toward the middle of our chest, feel the strength of the *Chi* as our hands move through very heavy air. Don't imagine it; really feel the flow of *Chi* as it moves from the tips of our fingers, up our hands, then our arms, and begins to relax our shoulders and back. We are actually moving through the substance of life, in harmony with it.

We like the terms describing our movements as "no one is doing anything" and "the effort of no effort." But do we know what they really mean? Softness equals substance means our total involvement, that everything is generated from the *tan t'ien*. We are not making it happen, it is happening all day long, we just miss it happening. And when we do our TCC practice we have the opportunity to really become aware of it. This awareness can bring about a very deep change in how we view our life.

Now let the hands turn over and release the substance, let it go. We do this several times in the course of doing Rocking Motion. As we do the movement I'm going to say several words and I ask you to feel what they mean in our movement: smile, swim, non-violent, sweet. We let our bottom relax, as the substance moves all the way up the spine. These were words and phrases that our Thursday Albuquerque group felt as they did their TCC practice. This was spontaneous; they had not been asked to focus on a word or phrase as they did their movement, but rather to focus on what they felt. Later they were happy to know that their experiences would be shared with you. TCC is an experience. We let ourselves experience the *Chi* so that we can love and share the *Chi* with softness.

At right: Judy Kistler-Robinson's watercolor of Joan Schafhauser being surprised by her birthday cake.



An Evolution

By Janet Oussaty, Hillsborough, New Jersey

In the Lotus Sutra, it is said

*Everything is emptiness – this
World is empty,
Hell is empty,
Heaven is empty,
God is empty,
Everything is emptiness.
Emptiness is the nature of all things,
Nothingness,
So be attuned to nothingness
And you will achieve. – RAJNEESH*

Introduction

In thinking about Flowing from Emptiness – particularly the source of the flow, emptiness – two statements by fellow T'ai Chi Chih teachers come to mind. I remember Alma Zerboni, from New Jersey, telling me that between her classes she stops in a park to clear her mind from all that occurred in the previous class. She did not say she was clearing the negative and bringing in the positive, as we often hear. She instead was just clearing, bringing a state of emptiness. A quotation by Lama Zopa Rinpoche reflects what Alma was saying:

*You may be able to recite by heart
And brilliantly explain teachings on emptiness.
But in daily life, if someone says something
A little negative or a little positive,
Offers a little criticism or a little praise,
Immediately the mind becomes emotional.
There is no stability, immediately there is like and dislike.
If this is what happens to our mind in daily life, there is not even
A particle of practice of right view.*

– LAMA ZOPA RINOCHE, DOOR TO SATISFACTION

I also remember Lucia Veteran, recently deceased and from Pennsylvania, telling me about a student: "You know what the problem is about TCC [for the student]? There is nothing to hold onto." Apparently, the student was searching for something more tangible to grasp. Just when we think we may have any of the TCC principles, we don't. We are brought to glimpses of emptiness even if it is not our overt intention.

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The Tao Te Ching teaches us that we must realign with the implicit unfolded order in

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the evolution of the universe from which we try to abide. We do this in our TCC practice, in our everyday lives, living organically. Justin Stone invites us to “Enter the Cosmic Rhythm.” As Lao Tzu says, “Those who flow as life flows know they need no other force.” And as Barbara Maxx Hubbard says in the forward to the Tao Te Ching: as in a time 2000 years before Lao Tzu, when we lived in relative harmony with nature caring for each other by necessity. Thus the purpose of TCC is to circulate and balance this intrinsic, inborn energy of the body known as *Chi*. As we know, the *Chi* must flow; stagnant *Chi* leads illness and disease. Too much or too little *yin* or *yang*, a lack of balance, also leads to disease and illness in each of us and in the world.

Editor’s Note: Janet’s entire paper appears on www.taichichih.org under “Conference 2018.” Janet says the continuation “brings a closer look of how this evolutionary story and the teachings of Justin Stone inform our TCC practice and our teaching. Included is how the definition of TCC, ‘Knowledge of the Supreme Ultimate,’ yields permanence and transformation. Also included is the fundamental reason why, according to the Taoists, ‘cultivating a life free of limitations is practiced.’”



Class Props & Activities: Presentation Notes

By Stephen Thompson, Tupelo, Mississippi

Kitchen T'ai Chi Chih – Use a white paper plate and partner TCC. Have two students face each other; the first does Pulling in the Energy with the plate resting on their hands; the second does Around the Platter. Both start with their left foot forward, but the second student waits until the first has brought plate all the way forward. They are both told: Do not to look at the plate. The second student doing Around the Platter is to keep their hands over the plate. They will naturally synchronize their movements to each other, and they will smooth out any irregularities that either student might have had.

Working the Pulley Partner Practice – Stand facing each other. One partner starts with the left side with the left hand and foot moving forward. The other partner starts on the right side with the right hand and foot moving forward. The hands moving forward will approach each other, but they don't cross or approach the midline of the body.

Energy Circle – Hold hands while in a circle (your left hand is up and your right hand is down) and do the forward and back weight shifts in unison. After everyone is moving in harmony, stop, separate the hands a few inches, letting them hover over each neighbor's hand. You'll form an energy circle and the energy will be felt flowing around the circle. Play with this by moving in forward and backward weight shifts with hands still almost connected.

At right: Watercolor by Judy Kistler-Robinson of Conference Panel



Men & TCC: What's The Problem?

By Stephan Koblick, North Haledon, New Jersey

At this year's conference, I was sitting at a table with a group of male T'ai Chi Chih teachers when the question was raised (as it often is with us guys), "Why are there so few of us?"

During the presentation on *How to Reach and Teach Diverse Audiences* the question of language arose. When I heard this, a light went off. Men and women often have different perspectives and approaches to issues, many of which have been molded by societal attitudes. Although changing, many men still see some activities as more masculine than others. Unfortunately the language used to describe an activity can be quite misleading. Do you think most men would choose "Joy Through Movement" or a discipline based on the principles of ancient martial arts?



The majority of men in my classes are accompanied by a wife or female friend. They appear somewhat reluctant to engage in TCC. I always address them directly to give them a different perspective, using different language. Having a background in sports and karate, I will ask about their interest in sports. Whether their interest lies in golf, tennis, football or baseball, I draw parallels between moving the *Chi* from the *yang* leg to the *yin* fingertips using the same principles in throwing a baseball or football, or hitting a golf or tennis ball. I will demonstrate the identical movement, transferring *Chi* in a karate movement and a TCC movement. I often identify male golfers because of the way they bend the knee on their *yin* leg on a side-to-side weight shift, which is good form in driving a golf ball. The difference is to use the transfer of *Chi* (energy) outside our bodies in sports but inside while practicing TCC. An explanation like this demonstrates that rather than being a "soft" activity, TCC is a very powerful one.

I reference similarities during classes just as I do with students who may be chair-bound or have other physical limitations. It is our job as teachers to include all our students by using language that they can integrate into their own experiences.

Being Aware: The Hands Make A Difference

By David Parrish, Media, Pennsylvania

We give a lot of attention to what's happening below the waist in T'ai Chi Chih and rightly so, given the importance of moving from the center and grounding. However, the movements involve the hands as well.

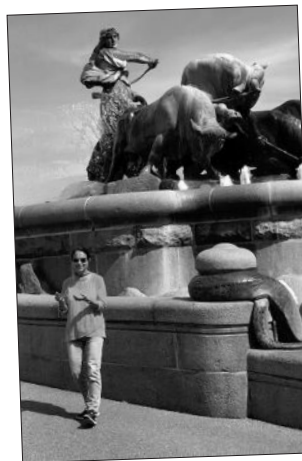
Directing attention and intention to shape and soften the hands has made a difference in my experience of the movements. I ask students to let their hands be alive, awake and soft, and to **let the wrists be open so the *Chi* can flow.**

We don't necessarily realize it, but our hands hold a lot of tension. Given all the joints in the hands, it is easy for there to be blockages to the movement of *Chi* there. At the same time, given the number of meridian channels in the hands, we feel the flow and when the hands are relaxed can see the *Chi* fluttering.

I also discovered that when the hands move in circular motions, visualizing them moving the *Chi* increases the sensations in the hands and the overall sense of the *Chi* flowing throughout the body.

Of course, this attention to the hands should not mean that we give less attention to other areas of the body and the movement of *Chi* there. I have found that giving bits of attention to various parts of the body results in an integrated movement that does not require attention.

At some point if we refine various aspects of our movements, we find that "TCC is doing TCC" as Justin said.



Three Areas Of Focus

By Bob Poland,
Fort Collins, Colorado

Pulling in the Energy

I'm diabetic and must stick my finger to test my blood sugar levels many times a day. As a result, my fingertips are like rocks. During practice today, my teacher Marie mentioned something about open palms allowing energy to flow. And for the first time, I became aware of energy passing through the palms and fingertips. I now concentrate more on Pulling in the Energy through the tips of my fingers and what a difference it's made.

Relax

We are often told to relax our wrists, shoulders and more. But do you ever think to relax your knees? They can become stiff, tense and sore, too. This is a work-in-progress for me, but it's working.

Weight Shift

When starting a movement, it's common for your teacher to remind you to shift your weight to the left or right. But that is not enough for me. I need to remember to shift all the weight off the opposite foot.

Where in the World Sheryl Adair; Rocking Motion (above) in Saint Petersburg, Russia and Pulling in the Energy (left) in Copenhagen, Denmark.

Twin Cities 2019 International TCC Conference

By Linda Zelig and Laurie Jacobi, Co-Coordinators, Minnesota

Welcome back to Minnesota! The 2019 International T'ai Chi Chih Teacher Conference returns to the land of loons, lakes and lutefisk on June 27-30, 2019, to celebrate a **Return to the Circle**. The conference site is Marriott Southwest, located in a serene and beautiful area just minutes from the Minneapolis/St. Paul airport. The hotel boasts five miles of walking trails, an outdoor patio for breakfast or lunch, and plenty of flexible breakout spaces as well as a huge ballroom for all-conference gatherings. You will feel a sense of ease and comfort the minute you walk through the door.

June in Minnesota is spectacular. Native plants show off their best, the weather is ideal and everything smells fresh and clean. Consider arriving before the conference or spending time afterwards. There's plenty to see and do: Minneapolis Institute of Arts, The American Swedish Institute, Walker Art Center, Guthrie Theater, Minneapolis Sculpture Garden, Mall of America or a leisurely spin around the City of Lakes.

Co-coordinators Laurie Jacobi and Linda Zelig have gathered a talented and experienced team to assist them in preparing and running the event. We are dedicated to carrying the LOVE from Philadelphia to the CIRCLE of *Chi* in the Twin Cities. Please mark your calendars now for June 27-30, 2019. Registration opens in November.

Sail Away With Seijaku

By Annette McNeil, Brick, New Jersey

As we glided in unison to becoming accredited Seijaku instructors, I reflected upon the beauty and awe as if we were skimming the surface of water. As a sailing enthusiast most of my adult life, I was struck with the similarities between Seijaku and sailing.

The practice of Seijaku is a deep and fluid expression of life, a compass to guide us and right our ship in times of turbulent seas. As we sink into relaxation, our sea legs secure us. We must hold fast at the helm, at times, but also relax and let go during calmer seas. We are always adjusting our sails and fine tuning our practice. The soles of our feet, which ground us, can be equated to the keel of a sailing vessel which provides stability and is the deepest point in the water. The expression “even keel” can surely be experienced as we *yin* and *yang*. We balance on both sides of our body utilizing our port and starboard sides. Sailing can be exhilarating but one must respect the sheer force of the wind and sea as we respect the *Chi* with *prajna* (intrinsic wisdom). There is a certain finesse while steering our ship; so too, with Seijaku as we move slowly with intention and hang time.

Seijaku has allowed me to change directions just as in sailing one must adapt to the wind changes as we tack and establish a point of sail. Our attention may waiver, but we steer it back gently and knowingly. We trim our sails by the awareness of our breath. The resistance is always present as the wind fills our sails, but we allow it to occur without anticipation. We are encouraged to be present in both endeavors – to enjoy the serenity of surrender. Just as your sailing days are never the same, the internal seascape of our practice will ebb and flow. You must practice, practice, practice on land and sea to reap the benefits each has to offer. Lest I forget, we have “anchor taffy” to reflect upon.

Standing left to right: Pam Towne, Jungmin Lee, Lorry Marcketta, Annette McNeil, Sandy Springer, Janet Oussaty. Seated left to right: Linda Zelig and Mary Cerullo



Seijaku Teacher Accreditation: Personal Thoughts

By Janet L. Starr, Houston, Texas

What a marvelous experience to be introduced to Seijaku in July. It felt like turning on a magnet in my soul that I could feel in my soles. The first time I watched the Seijaku DVD, I giggled and thought that a campfire and costumes might be in order for those “hi-yas.” Yet upon experiencing the sinking and grounding of my *tan t’ien* (that began with these reverberating toning sounds), I was amazed.

I felt connections to my own breathing instincts with T’ai Chi Chih and concentrated on the difference between resistance and release. I had already thought that release from resistance and pressure in our cardiovascular and neurological systems is the magic of Seijaku. This is in line with my thinking that release from tension and effort in muscles and joints is the magic of TCC.

Driving in daily morning traffic builds stress if not released, so having my body’s systems practice letting go is beneficial every day. After the Hurricane Harvey flooding, many people in my area of Houston experienced anxiety even as normal rains fell, so I value the brain training that accompanies returning to peace as we release.

Our TCC teacher tribe is open, accepting and supportive. Our host was gracious and accommodating. Our venue was like coming home. The grounds provided opportunities for grounding in nature. Daniel tuned into our groundedness.

I sensed the energetic resonance of meeting Seijaku during my very delayed flights and long drive home. I consider Seijaku as beneficial – and possibly essential – for all TCC teachers. I am confident that my TCC teaching is affected through greater awareness with softening and grounding from Seijaku.

Did you know that Seijaku includes tapping, massages, toning, meditations and suggested readings as well as modified movements? I am gradually adding these elements to my personal routine. I hope you will join me in holding fast and letting go in the midst of the activity all around.

Post-Conference Basic Seijaku: Bringing it Home

By Janet Oussaty, Hillsborough, New Jersey

A diverse group of T'ai Chi Chih students, teachers and accredited Seijaku teachers came together with beginners' minds to allow learnings and discoveries to unfold the depths of the advanced practice of Seijaku. Here is what participants shared:

SARAH RILEY: This course taught new things about my practice of TCC and included information about the origin and practice of Seijaku, as well as practice of each movement. The mix of new students and some with experience was terrific because it let us do our early morning practice incorporating Seijaku.

KAREN HORNBERGER: I've taken the Seijaku course with Daniel a number of times and learn a little more each time. I occasionally incorporated a bit of Seijaku in my TCC practice but it never felt comfortable. I was using too much shoulder and arm and I was thinking too much. This time I allowed my *tan t'ien* to take over and really felt the moves.

ERIC SCHONFIELD: The people who attend are positive, happy, friendly, encouraging, engaging, thought provoking, interesting and interested in getting to know you. We may come from different places and backgrounds, but we share a spirited commonality that transcends distinction. TCC binds us; we experience the gift of Chi at the same time.

JUDY MAGUIRE: I enjoyed this introduction. I am aware of softness at a more profound level and of much deeper grounding. The preliminaries have definitely enhanced my TCC experience.

BRUCE LEE: This basic course cleared up misconceptions about Seijaku. I thought Seijaku would distract from my beloved TCC practice. I now see how it enhances my TCC practice. Although I am still digesting the massages and preliminaries, I am already utilizing Seijaku's seventh principle: meeting resistance, moving through it and transitioning back to softness. Seijaku looks like the world to which my experimenting and exploring were pointing.

Seijaku Accreditation: Group Takeaways

By Lorraine (Lorry) Marcketta,
Lakewood, New Jersey

The combined experience of the T'ai Chi Chih teacher conference followed by our Seijaku accreditation added up to one huge "ah-ha" with many sparkling moments. What follows is a compilation of the "ah-ha" moments from some participants.

During the rededication part of conference, as I poured my cup of complaints into the word "love" at the front of the room, I was struck that I was an alchemist taking dross and complaints and letting them be transformed. The "cup" of my being was emptied and then filled by love.

Mary Cerullo shared about a funeral she attended; her Seijaku practice gave her the strength to present the eulogy. She realized her practice is now more internal than external, providing strength and resilience, and that "things come full circle with the *Chi*."

Ann Pia noted a different attention to the movements and discovery of additional nuances. Lorraine Lepine commented that the principles and movement details brought her heart more deeply into her regular Seijaku practice. When Sandy Springer began to think about the Seijaku accreditation, it filled her heart. She concentrated on taking time to fully ground the energy between movements.

Linda Zelig felt a great amount of *Chi*. She had an impression of walking around with the Tao symbol as her head. During practice she felt a rush of incredible heat, and then grounded and softened her movements to allow the heat to move down her body, which released it.

Before learning TCC, Jungmin Lee

knew nothing of being grounded. In fact, she would occasionally lose her balance and fall. After practicing TCC and Seijaku, Jungmin understood the value of grounding, not only in a physical sense (with her feet flat on the floor), but also using intention. Without grounding, her mind was distracted. During practice she experienced an increased awareness of her *tan t'ien*.

Janet Oussaty shared that hosting both the basic practice and the accreditation was humbling, emptying and a privilege. She noticed a tremendous sense of intimacy with the practice, needing to rest and feel more, and feeling where the resistance begins and ends. She felt a closeness, oneness, aliveness. She gained inspiration to be more consistent with her own practice and teach it.

In considering a question about how we've made friends with the *Chi*, I realized I wasn't just friends with it, I am in love with it. In fact, we're going steady. Mine is an experience of profound love, not just a love of the heart, but one that encompasses mind and spirit. I felt Seijaku bring me deeper and wider, so that it was not *my Chi* but the *Chi*. This *Chi* moved in me and through me like a great warm wave. I recognize it in others and in all things.

Each individual is brought to the place he or she is intended to be. We know this vital force to be a movement beyond physical *yinning* and *yanging*. It is moving in and through us, and as we share this treasure we are bonded by love.

We ended with Justin Stone's **Spiritual Odyssey**: "If we examine it closely, we find that awareness is the root of TCC, which is essentially inner-oriented. Circularity is the fundamental. And we already know that softness and continuity are the Essence. When we practice TCC faithfully, we will find that love energy is the fruit."

My First TCC Retreat

By Gail Horlick, Atlanta, Georgia

In September, I attended my first T'ai Chi Chih retreat in Albuquerque, New Mexico. I had been practicing for a little over four years, and I was nervous about going. I wondered how I could do TCC for two and a half days. I wanted to take my practice to the next level but I wasn't even sure what that meant. Something inside me told me that I was ready, that this was the year to go.

As soon as I arrived, I knew in my heart that it was the right decision. I was welcomed with hugs from warm and caring people I had never met. As we began to practice the next morning, my nerves began to calm.

I learned how to refine movements and gained confidence from stepping out of my comfort zone and experiencing something new. I met wonderful, interesting people with shared values. I learned a little more about how we are all connected and what "knowing" and "wisdom" really mean. At the same time, I realize I've barely scratched the surface in understanding those concepts on a deeper level. I gained some skills to help me become more aware.

I am grateful to my teacher, Sheryl Adair, for encouraging me to attend, and for being patient until I decided I was ready. I am grateful to Carmen for sharing her vast knowledge and experience, and for understanding that everyone learns differently. Finally, I am grateful for new friends, and for being part of this community of sensitive, kind people. I look forward to my next retreat.



Teaching Tips Teacher Symposium & 2018 Conference

By Dorene Krause, Midland Park, New Jersey

The springtime T'ai Chi Chih teacher symposium led by Sandy McAlister in Aston, Pennsylvania, was a wonderful opportunity for teachers to come together and share teaching tips as well as to answer questions and refine our movements. I was asked to share two of my ideas from the symposium in a breakout session at our 2018 conference.

Around The Platter & Around The Platter Variation

Have students begin doing Around the Platter three times then switch to Around the Platter Variation three times. Then do Around the Platter two times, and then Around the Platter Variation two times. Then do Around the Platter one time, then Around the Platter Variation one time. If you want to go further, reverse the pattern (by doing each movement one time, two times and three times).

Why? This helps students keep the height of the hands the same for each of the Around the Platter movements. Sometimes there is a tendency for students to "pick up" the ball thereby raising both hands and the arms as well when doing Around the Platter Variation.

A student responded that there was "a feeling of more softness and a

more continuous flow... experiencing the essence of TCC – softness and continuity." They realize the difference between the two movements is quite subtle.

Bass Drum & Anchor Taffy

I use this technique after Bass Drum and Anchor Taffy have both been taught. Have students begin by doing two Bass Drum movements. Then as the weight shifts back in the second repetition, turn the waist in preparation for Anchor Taffy. Then do just the forward anchor step part of Anchor Taffy one time.

Bring the weight fully back again, reposition the hands and move forward for another Bass Drum, then another Anchor Taffy. Switch back and forth for several repetitions. There is a sense of a light pivot on the heel of the forward foot in switching from one movement to the other.

Why? Students often have difficulty in placing the foot correctly in Anchor Taffy. The placement of the heel when stepping forward for Anchor Taffy is just about where it is for Bass Drum (perhaps it's just a bit closer). The difference is the waist is turned and the forward foot toes-in for Anchor Taffy. Sometimes students see the turned foot and think the heel is placed almost artificially over to the side and at times crossing in front of the substantial foot/leg.

A student responded that there was "a feeling of less effort in just allowing the forward foot to toe-in a bit and a much smoother flow." They sense just a light pivot of the heel of the forward foot in switching from one movement to the other.

TCC Retreat

Santa Barbara, California

September 2018

By Regina Otero-Sabogal, Daly City, California

A group of California women shared sisterhood, learning and building community at this retreat. We learned much from each others' personal stories of how T'ai Chi Chih has helped with healing, softening, letting go and removing clouds.

Insights from Regina: **Balancing, Non-Duality**

- Practice has helped me think about balance in my life and in TCC. I have to get out of my head and become more aware of my body.
- I paid attention to how my neck, shoulders and back got stiff. Tension is part of the imbalance, but now I become aware of it and let go.
- I appreciated the observations to improve the weight shift and focus on the soles of my feet.

Insights from Gigi: **Letting Go**

- As I'm letting go, I'm visualizing the string of pearls, and it goes straight down to the *tan t'ien*, which is doing the movements.
- I want continual awareness. I need to work on feeling grounded and the soles of my feet.
- When I do a complete side-to-side weight shift, everything flows together.

Insights from Shirley: **Effortless Flow**

- My biggest issue is settling into my body and moving from my core, taking my whole body with me, not leaving parts behind. When I do this, I feel the *Chi* move.
- Letting the wrists be flexible has increased the flow of *Chi*.
- Hands are slightly rounded throughout the movements, as though cradling my face.

Insights from Carolyn: **Polarity**

- I am more aware of polarity and am mindful of the energy between my hands as they come together



At left: This rare Dragon's Blood Tree (a native of Yemen and named for its red sap) is believed to be the largest of its kind in North America.

in Bird Flaps it's Wings. Awareness truly is the root of TCC.

- I'm working on more softness and smoothness in my movements.
- I realized that my shoulders were coming up in Joyous Breath, so I'm relaxing them.

Insights from Karen: **Yinning and Yanning**

- I worked on *yinning* and *yanning*, feeling the heel touch first, then shifting the weight fully.
- I focused on having my elbows down and relaxed at my sides when they were not needed.
- Being together brings a lot of healing and joy.

Insights from Christine: **TCC Is Not An Exercise**

- I came from a very *yang* form to much more *yin*, which will take you to the end. My old and very athletic practice burned me out, and I stopped TCC. I am now in a TCC that feels very healing.
- I'm resting longer between movements.
- Less is more, with smaller shapes and shorter leg movements.

Insights from Dixie: **Tips For Teaching TCC**

- I reviewed my front foot position, widening my stance for greater stability and ease, bringing hand clear to side in the "Taffies."
- There is a slow, gradual filling each foot with weight.
- Observing a partner is useful in learning how to see, what to look for.
- We can exaggerate a larger shape and smaller shape to find the right size.

Insights from Pam: **Group Healing**

- This group has provided a safe space to share, support each other in moving forward, explore the inner and outer landscape of TCC and learn who we really are.

Flowing From Emptiness

TCC Retreat, Aston, Pennsylvania,
January 2018

By Dorene Krause, Midland Park, New Jersey

#1

Dry, brittle leaves rustle in the brisk autumn wind, struggle to hold on, fearful of letting go and the unknown.

I, too, share the same apprehension.

The tree, aware of its emptiness, stands naked And vulnerable in the dark, cold, unforgiving winter. It waits patiently, quietly receiving invisible strength from deep within the frozen ground.

Barren branches, lifeless and still for a long while, anticipate Spring's arrival to blossom, burst forth with renewed energy and grace the Earth with abundant beauty.

Emerging from empty to full, from dormant to alive and thriving.

The tree and I... we share the same feeling.

#2

A raging, tempestuous sea screams as loudly as the noise in my brain, empties herself with a furious roar, releases her anger and inner turmoil. Waves crash on the shoreline as tears flow from my eyes.

When emptied and quiet the sea returns to a gentle steady rhythm, singing a song of peace. I feel this same calm within myself and experience the freedom of the seagulls gliding through the sky. I think more clearly and breathe with the ease of the rolling waves...flowing from the emptiness.

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Community Calendar

For the most up-to-date info and event PDFs, see www.taichichih.org/events

DATE / WHAT & WHERE / CONTACT

Nov 11-17 | TCC Teacher Accreditation w/ Pam | Albuquerque, NM | Molly Grady | 505-280-4701

~ 2019 ~

Mar 21-Mar 24 | TCC Teachers Retreat w/Sandy | Santa Barbara, CA | Pam Towne | 442-222-8332

Mar 26-Mar 29 | TCC Retreat w/Sandy | Santa Barbara, CA | Pam Towne | 442-222-8332

Mar 30-Apr 5 | TCC Accreditation w/ Daniel | Colorado Springs, CO | Marie Dotts | 970-412-9955

May 9-May 12 | TCC Retreat w/ Pam | Prescott, AZ | Pam Towne | 442-222-8332

May 31 - Jun 6 | TCC Teacher Accreditation w/ Sandy | Aston, PA | April Leffler | 610-809-7523

Jun 27-30 | TCC Teacher Conference | Minnetonka, MN | <http://www.taichichih.org/conference-2019/>

Jun 30-Jul 2 | Conference Seijaku w/ TBD | Minnetonka, MN | TBD

Aug 20-23 | TCC Teachers Symposium w/ Sandy | Aston, PA | April Leffler | 610-809-7523

Sep 24-27 | TCC Retreat w/ Pam | Santa Barbara, CA | Pam Towne | 442-222-8332

~ MORE WORKSHOPS & RETREATS ~

Postings here are open to all teachers offering events wholly devoted to TCC.

Jan 26-Jan 27 | TCC Workshop w/ Carmen Brocklehurst | Fort Collins, CO | Sandy Roerig | 970-581-7393

Mar 27-Mar 29 | Heightened Awareness Retreat w/ April Leffler | Tupelo, MS | Ron Richardson | 662-844-6473

Mar 28-Mar 31 | Learn Seijaku Retreat w/ Carmen Brocklehurst | Albuquerque, NM | Judy Hendricks | 505-573-0820

Mar 29-Mar 31 | TCC Workshop w/ April Leffler | Tupelo, MS | Ron Richardson | 662-844-6473

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