

# Transcendental Movement: A New Awareness

By Vincent J. Lasorso Jr.

To some, movement is the most important and most beautiful aspect of the Process of Mastery. The ecstasy of a flow state achieved through rhythmic movement is impossible to describe in words. As with all experiences, it must be felt, not told.

Once having experienced flow state, it's hard, almost impossible, to imagine any movement more exhilarating, more beautiful, more free. Can even this animated joy be transcended? Of course!

Let me introduce you to the concept of transcendental movement as it relates to the practice of T'ai Chi Ch'uan. It is a concept, not because of its lack of reality, but because it is an experience that can only be explained in conceptual, relative terms.

From the moment we begin our practice of T'ai Chi Ch'uan, we are thrilled by the biomechanics. The action, the energy, the relaxation and flow, combine to make the practice more than an exercise.

The exercise becomes an opening process of awareness to feelings and insights, an experience of mind, body and spirit. It is an experience which, except for a rare few individuals, is limited to the dimensions of physical space and time.

It is limited somewhat by experience and belief, but mostly because it's not commonly known that there is more to the system of T'ai Chi Ch'uan than physical movement!

Transcendental movement, as I'll use it here, deals with the focus of consciousness during the activity of practicing T'ai Chi Ch'uan form.

There are two basic practices of T'ai Chi "transmove." The first is to physically practice form in the state of universal awareness.

This is a state where awareness is expanded simultaneously in all directions, where you are as conscious of the spider on the wall, the singing of the birds, the vibrations of the earth, as you are of your own movement. Self is lost within this awareness.

To recognize you are in this state is to suggest a difference, an individuality. Separated from the whole, harmony and the experience are lost.

To accomplish this state, you must learn to transcend the limitation of form, the focusing upon "correct" movement, pace, positioning, etc., etc. You do not need to focus on movement to perform it correctly.

You can drive a car while simultaneously singing a song and daydreaming. You can walk, chew gum and think at the same time. Words within the mind have nothing to do with the execution of movement. They are just the play-by-play announcement that prevents the unification of mind, body and spirit in a state of universal awareness.

You must master a movement, then forget it. This form of transmove is most easily achieved through the practice of ch'i kung or basic exercises, where the momentum and cadence of the multi-repetition of simple movements aids in the loss of "self" awareness. This adds a little more depth to the statement, "If you master the basics, then you master the system."

"Your whole body, from wing tip to wing tip is nothing more than your thought itself, in a form you can see. Break the chains of your thought, and you break the chains of your body, too . . ."--  
"Jonathan Livingston Seagull," by Richard Bach.

The second practice of transmove will seem no more than a fanciful concept of imagination to most, yet it was a part of the advanced teachings of Yang Shou-hou, handed from founder to sons, to grandson, to disciples.

The disciples earned the teachings by personally having the experience. There was no way a student of that time and place could possibly comprehend the concept otherwise. We are somewhat more sophisticated today.

The second practice of transmove is the "movement within stillness." It is the ability to project consciousness through space to perform T'ai Chi Ch'uan form.

You stand in the preparation posture, assume a meditative state, and project consciousness away from the body into form. (Commonly, this is called Out of Body Experience [OBE] or astral projection.)

Unlike the first form of transmove where we lost self in the total awareness of movement and the universe, here we experience a total loss of physical perception yet are intensely aware of "self" as we move through space.

We move through a pattern of T'ai Chi form in a manner of consciousness and sense of center not much different than normal physical practice. Yet, there is an acute awareness of the "energy," the spirit of the form, not present in the physical practice.

You become a formless center of self within space. Unbridled by space and time constraints, you learn what is meant by the term, "The Direct Transmission of Knowledge," and with a practiced shift of focus, you can control the five elements via psychokinesis.

A wealth of new sources and means of acquiring knowledge becomes available to one who obtains the Transmove ability. A teacher is no longer limited to conventional teaching techniques. He can use telepathy to influence and communicate with students through space and time and can even enter their dreams.

The workings of the Tao will require such a teacher to teach lessons in the relative past or future to those other than his students, who may require the teacher's specific knowledge.

Some years ago, I was without a form teacher and deeply desired some form corrections. At five o'clock in the morning, while standing in the preparation posture, under a harvest moon and spectacular stellar display, a large energy entity, "appeared" before me.

My immediate reaction was extreme fear, but there was a warmth and benevolence, a familiarity about this energy, that made me surrender my resistance.

The energy enveloped me and took control of my body moving it through form. My body sensation expanded to

fill the dimensions of the energy and I mentally observed, noting all the corrections of balance and hand, some subtle, some not so subtle.

It ended. The energy moved off and disappeared to its own time with my gratitude and doubts about form. A simple example of the workings of the Tao, or imagination?

A few nights ago, one of my students had an urgent message to give to her son. Unfortunately, she hadn't heard from him in days and had no idea where he was. Using a meditation technique that I taught her, she was able to clairvoyantly "know" his unlikely location.

Continuing her meditation, she focused on an image of her son with the intention for him to contact her. The son was awakened from his sleep by very strong thoughts of his mother and a compulsion to contact her.

Try as he might, he could not rationally or logically resist his urge to see his mother and subsequently received his second "message" of the night. Eleven months ago my student knew nothing of T'ai Chi Ch'uan or metaphysics, and now was performing like a master, supporting destiny and the Tao. "What are the implications?" she asked. Freedom, and perhaps worldwide harmony.

These are just two minor examples of the many means available for teacher/student communication via transmove of consciousness, or as some would prefer, shen.

Yang Shou-hou would tell his advanced students to be aware in their dreams and pay close attention to their content. He knew that the intense meditation and movement practice would one day cause them to "wake up" in their sleep within physical reality, an indulged reality created by themselves, or a reality created by others.

It is here, within this waking lucid dream, that transmove and its extension, psychokinesis begins. When you become lucid in a dream, dispel the reality around you, and work your form. You are actively participating in the first level of the second practice of transcendental movement. Now you are capable of making things go "bump in the night."

If you should find yourself lucid within a dream-like environment, your consciousness has left your physical body and is actually within your normal physical environment with created dream images superimposed over it.

Concentrate on discarding the illusion of the imagery and try to see the physical world behind it.

Pick an object in the room that you can make a noise with by moving or manipulating, (smoke detectors are an excellent choice). Relax and stare at the object without thought and with the intention of manipulating it. You will start to move toward, and then into the object.

Then you're gone! You have merged into the universal and your individuality has ceased to exist. At this point you will most likely immediately awaken in your physical body with relatively normal consciousness, from the sound of the object you manipulated.

If you are very quick about it, and immediately recall the imagery just prior to merger, you can cause the manipulation to occur again from waking consciousness.

Psychokinesis is an art in itself with many styles of training and application, each an extension of the principles described above. I chose to give an example of a "spiritual" style because it does not require a high degree of belief, concentration and technique to be successful.

The second form of transmove begins within our dreams and moves into our meditations. If one can learn to transcend the conflict of individuality, the conflict of self/no self, then they can produce transmove and control of the five elements from normal consciousness.

The purpose of transcendental movement is that of both a goal and an exercise in learning to control the conflict of individuality. Neither form of transcendental movement is superior to the other. Neither one is an accomplishment. They are just different aspects of the same thing.

The quest for transcendental movement begins with the desire for truth and knowledge, for improvement of self and community; and it ends with peace, understanding and acceptance of the way things are. ●