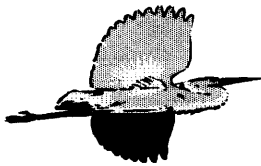


# NEWSLETTER

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atdale@cnw.com http://www.cnw.com/~atdale/ subscription \$10yr U.S.



*"Running water  
clears itself.  
Keep the energy  
rivers of your  
body moving and  
they will blance  
and clear out  
toxins."*

#39  
A STRING OF PEARLS  
108 Meditations on Tai Chi Chuan  
by Michael Gilman

## GOOD NEWS!

Master Gao Fu's visa is extended!  
and ... she will be going for her  
greencard. YES!

## NEW SECTION

A quick reference on up-coming  
workshops: PAGE 2

## BEGINNING CLASSES

March 14th

10-11 Taiji/Bagua instruction  
11-12 Group Qi Gong

## CHANGE!

In April and through the summer  
Saturday sessions will be as  
follows:

9-10 Bagua instruction  
10-11 Yang Taiji  
11-noon Qi Gong

## MONDAY NIGHT SESSIONS

(Non-club members \$20 per session,  
club members no charge but RSVP!)

- March 2<sup>nd</sup>: Principles & Practice  
of Taiji & Bagua

## BASICS OF BROADSWORD

MONDAYS 7-8:30

Monday nights, April & May will be  
training sessions on basics of the  
Broadsword. Monthly club fee for  
those adding this session will go up  
to \$65.00 a month. For non-club  
members taking this class it will be  
the basic club fee: \$55 month.  
Those completing this session will  
have the opportunity to learn either  
the Yang/Chen Taiji or the Bagua  
Dao forms and spring and summer  
continues. If you can't attend this  
session don't worry, the broadsword  
is part of all the systems and will  
eventually be taught during the  
particular class time.

## FORM COMPLETION CONGRATULATIONS TO ALL

The following have completed the  
*Yang Taiji 7&8 completion*

- Deborah Goldhaft
- David Miller

*(Continued on page 3)*

## Let time stop

If you go quickly through the yard you'll  
reach the other side quickly.

However if you take your time ... stroll,  
then you'll have time to notice, enjoy  
and appreciate the journey. Also you'll  
be richer for the experiences along the  
way.

Look! It's a rose in full bloom. Look at  
the color, the shape and the beauty.

Now if you take one more moment,  
away from your destination, lean over  
and smell the wonderful fragrance of the  
rose ... Time stops!

As you enjoy the amazing fragrance,  
appreciated it; time stops! Nothing ex-  
ists at this time except for the apprecia-  
tion of beauty, the moment, the experi-  
ence. At this time the body, mind, and  
spirit are all unified enjoying the mo-  
ment.

Now this should be similar to our daily  
practice. The joy, feeling and experience  
of our particular practice. The beauty of  
the harmonization of body, mind, &  
spirit. Time stops and at this moment  
there is a great healing process happen-  
ing.

If you go quickly through the yard you'll  
reach the other side quickly, but you'll  
still be empty when you get there, per-  
haps still tense and hurried.

Be Here NOW, Experience NOW



# ENERGIES OF TAIJI QUAN

## LU JIN

Push straight at a revolving door and you have LU JIN. It yields to your pressure, doesn't collapse, yet your force is permitted to pass through.

*Lu* is translated as ROLL-BACK energy. As far as I know it's unique to the internal arts, crucial to Taiji and used to a lesser degree in Bagua.

Remember, without peng jin the other energies can't manifest. So in essence all other energies contain peng jin.

Now regardless of what energy we are working with or trying to manifest there are certain requirements that will always be true in the internal arts.

## STAY CENTERED, ALWAYS.

On a physical level this means not reaching out too far, not stepping beyond the point where you can control your weight and balance. On another level it implies not being greedy; trying to *get* your partner if they're out of reach. At the same time it's not collapsing so your partner can overtake you or apply their force on you. See Jan/Feb 1998 newsletter.

## DON'T USE FORCE

Brute strength and excess force makes our body stiff and rigid so we're easily manipulated by others. Our body should be like a heavy iron chain instead of an iron rod. Even with the same weight the chain is more difficult to move and manipulate than the rod. On an inner level this means figuring out the comfortable/effortless way, aka the efficient way of performing a task as not to strain or weaken us. Performing whatever task from a relaxed position and using our bodies efficiently coordinated. You push a car using your legs not just your arms!

## LU

As a force is coming towards us we don't want to resist it, but yield with it and gently guide it past us. If we can perform this with skill the person applying the force shouldn't realize what's happening until they are off balance and overreaching.

Though *Lu* is 'yielding' it's not giving in. As the force is coming toward us we don't resist it but gently guide it past. If you take a bicycle and turn it upside down, then push on the wheels you have both Peng and *Lu* jin. Peng is what keeps the shape of the wheel not permitting it to collapse, it's the hub. If you push hard enough the wheel turns and your force is 'guided' off to the side. As we perform *Lu* our tiantian is the hub and as force is applied there is a gentle turn, the arms slightly drawing back to help the force go by.

Now in my book *Lu* is also not letting *anything* touch you. For instance, if someone is shouting at you or trying to argue with you; if you don't argue back or let the words irritate or upset you, just let them go by, this is another expression of *Lu*. You maintain your center and just let the words go by. Pushing a turn-style is *Lu*, it doesn't collapse, just lets you go by. *Lu* responds to pressure and force. Without force applied *Lu* can't manifest.

There is also soft and hard *Lu*. As our skill develops our opponent shouldn't really know until it's too late that *Lu* is applied. Hard *Lu* doesn't contain the softness or lightness that the advanced *Lu* does. As you apply force and your partner uses a hard *Lu* you're definitely aware of what they are doing but you still 'slide' by as you push.

ATDale

## 1998 WORKSHOPS

Listed are workshops and instructors related to the Internal Wushu Arts / Xin Qi Shen Dojo

### March 2nd

**PRINCIPLES & PRACTICE  
OF TAIJI & BAGUA**  
Monday, 7-8:30 RSVP  
(\$20 non-Dojo members)  
Xin Qi Shen Dojo  
Seattle, 283-0055  
atdale@cnw.com

### March 7th

**QI GONG WORKSHOP**  
Saturday, 1:00 -  
Port Townsend WA  
inf.: (360)385-5027

### March 23:

**FORM CORRECTIONS**  
(any and all)rsvp  
Monday, 7-8:30 rsvp  
Xin Qi Shen Dojo  
Seattle, 283-0055  
atdale@cnw.com

### April 6-27th

**TAIJI / BAGUA  
BASIC BROADSWORD**  
Mondays 7-9, \$55.00  
(non-club members)  
Xin Qi Shen Dojo  
Seattle, 283-0055  
atdale@cnw.com

### July 10-12th

**SUMMER RETREAT**  
BANDON, OR:  
atdale@cnw.com

### August 23-29th

**KOOTENAY LAKE TAI CHI RETREAT**  
\$445 Canadian or \$370 US  
Kootenay Tai Chi Centre  
Box 566,  
Nelson B.C. Canada V1L 5R3  
Phone Fax (250) 352-3714  
e-mail: chiflow@insidenet.com

### September 4-9th

**GILMAN STUDIO TAI CHI CAMP**  
Camp David on Crescent Lake  
inf.: P.O. Box 431  
Port Townsend, WA 98368

# The Eight Methods

**1. QI** - The qi works internally as our energy source. Qi emanates from the tantian. The tantian is in the lower abdomen and the source of energy from which all movement springs. The tantien lies dormant within everyone until it's activated by constant practice. Since Spirit guides all our movement, spirit assists the movement of our qi. Qi without spirit is inactive. Show the spirit in all your movements. Have the spirit of the dragon and you will move like the dragon.

**2. BONE** - The internal force *JIN* is concealed within the bones and joints. It's the nature of this internal force to come forth suddenly when needed and then to subside. The internal work is more forceful if we move from our legs with the entire body coordinated. If we practice the proper way to root ourselves, eventually our internal work will be very powerful.

**3. FEATURE** - From learning our first movement, as well as each successive movement, it's very important to practice properly. Each movement should be clearly distinguished from the others. In the advanced stage the movements are smooth and done continuous so there are no separations.

**4. FOLLOW** - In *tuishou* we use stick and follow. Without anticipating your partners' move you lightly stick to their every movement. Immediately yield to oncoming force yet leaving no room for them to advance. In this manner we can thoroughly understand our partner's intentions and how they wish to attack. Our touch should be so light they should never know what we are up to.

**5. RISE** - The head is held as if suspended from above, yet relaxed. Remember, the principles of Taiji are the same as those which guide the I Ching. The two trigrams which compose a given hexagram in the I Ching are composed of three lines each. The top represents heaven, the bottom line is earth, and the middle line is mankind. We must maintain our balance between heaven and earth. In Taiji your head corresponds to the top line, always moving as if through the heavens. In this manner, the circulation of qi moves freely along the spine.

**6. RETURN** - To maintain an even balance, a movement one way is related to it's opposite. Return means balance between yin and yang movement. Our legs work like a bow, and our advance and retreat should be controlled from the waist by the spine. Our back and arms should be rounded. Inside and outside should be circulated with qi. To and fro, advance and retreat train us to move in Yin and Yang. We should have both hard and soft, empty and solid at the same time. In maintaining the balance between Yin/Yang there is a constant shift in our movements, constant movement.

**7. RESTRAIN** - The mind should be calm, maintaining an inner void. Don't mind how fierce your opponent is, or whatever moves are made. Calm your mind, don't allow yourself to be disturbed. Calmly watch your opponent with an inner void. This calmness gives you the idea you will need to meet the attack; the instant it comes your way.

**8. CONCEAL** - The inner force is concealed until it is needed. After you have practiced enough, you will reach an advanced state. You will have an inner force concealed within your bones which the attacker cannot see but you know it's there. Conceal the inner force. Do not reveal it until it is needed. When needed, release it like an arrow, suddenly and with surprise.  
(classic from Hwa Yu Taiji Quan)

## 8 Mother Changes of Bagua Zhang

- |                   |                   |
|-------------------|-------------------|
| * Russ Fish       | * Cedar Acosta    |
| * Ken Astrein     | * Mike Holstine   |
| * Victor Crandall | * Chris Laliberte |
| * Francine Seders | * Joe O'Malley    |
| * Claudia Ross    | * Steve Cousins   |

### \$ FEE INCREASE \$

As of April my private lessons fee will go up \$5.00 so:

Club members: \$20 @ 1/2hr  
Non-club member \$30 @ 1/2 hr

### XING I QUAN INSTRUCTION

Randy Clere: 706-4511

### CLUB ITEMS FOR SALE

- Club shirts & sweatshirts \$18-\$24
- Club videotapes \$28.00
- Sifu's book \$37.50 Yang system
- Bagua Qi Gong: \$8.50

### SUMMER RETREAT

July 10-12th

BANDON, OR:

This year we will have a three-day open workshop similar to the Anacortes event. I will be offering a morning Bagua basics & Qi Gong session and be available for private lessons. Master Yueng will be attending as well.

If you are an instructor and wish to offer sessions please let me know that you'll be there. Offer sessions whenever you like and print up a flyer with when and what. Send me a copy so I can put it in the July newsletter.

So far: Bagua Qi Gong and basics: 8-9:30 mornings by me; Andrew Dale \$10 per session. Also I will be available for private lessons.

### BANDON LODGING INFORMATION

SUNSET MOTEL ~ 1-800-842-2407, 1755 Beach Loop Road, P.O. Box 373, Bandon, OR (E-Mail: sunset@harborside.com) www.sunsetmotel.com (by the beach practice area)

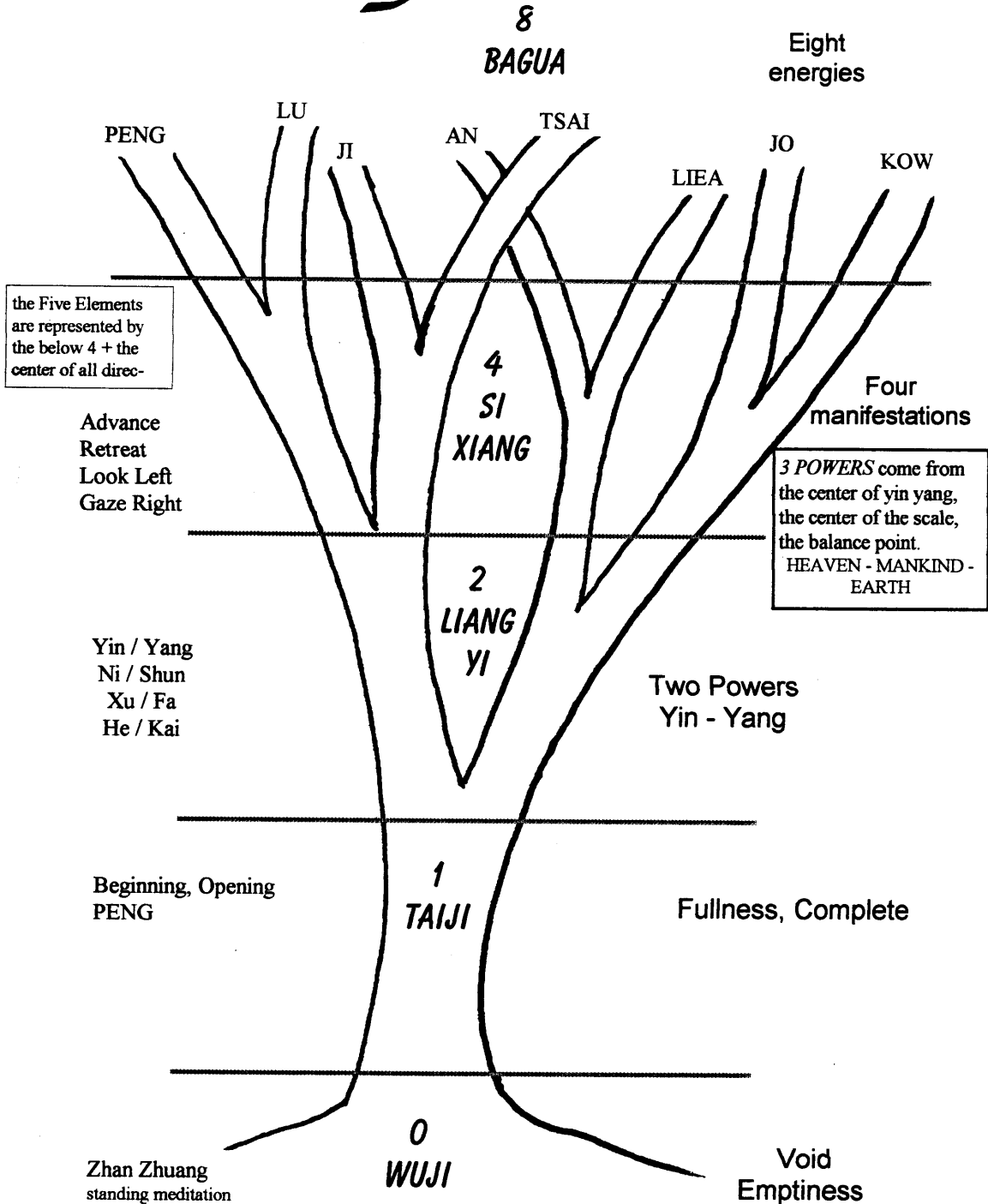
BANDON BEACH MOTEL, (541) 347-4430 or (541) 347-9451, P.O. Box 1838, Bandon, OR 97411

GORMAN MOTEL, (541) 347-9451, 1110-11th SW, Bandon, OR 97411

(I will be putting together a more detailed list)  
Bullards Beach State Park 347-2209



# Taiji Tree



From emptiness there is oneness, completeness. This completeness is a balance of the two powers Yin / Yang. Including the centerpoint between Yin / Yang we have the three levels: Heaven, Mankind, Earth. Four represents the 4 directions. In order to have 4 separate directions there must be a center, this is represented by the 5, the Five elements. The 6 harmonies come from combining the 4 directions with up and down. If we include a center point we now have the 7 stars. Eight is symbolic of all directions and our basic energies. The combination of these 8=64 which are practiced and studied in our long forms. From 64 come the 10,000 things LIFE: incorporating our practice into daily life. ATD

# PRACTICE MAKES PERMANENT SCIENTIFIC TRAINING

by © Harvey Kurland Part 2 of 3

We find it is important to teach proper breathing as well as mental imagery. In t'ai-chi ch'uan proper breathing is in through the nose, down to the lower abdomen, i.e. diaphragmatic breathing. This type of breathing should be taught in coordination with the movements from the very beginning. Some students have trouble with this and they should be allowed to breath naturally, as this breathing method is too much of an overload for them. Students who coordinate the breathing with the form seem to learn faster and gain a greater fluidity of movement than those who don't.

Proper body alignment is important in t'ai-chi ch'uan as in other martial arts. It is the most significant aspect of training. Poor body mechanics can stress the joints and cause chronic joint problems, especially the knees and back. Beginners need to be trained as to proper alignment over and over, so they don't fall into bad posture. If a student learns bad posture or twisting the joints early in learning, then bad habits will persist. It is hard to get rid of bad habits and even some teachers of considerable note can be observed doing movements with poor posture, especially knee alignment. Practice makes permanent. If you practice incorrectly, you will learn incorrectly. Bad habits persist when strengthened by repetition.

Yang style T'ai-chi ch'uan has its own progression. The form starts with simple movement patterns, which are important foundation movements. For example the movement peng, ward-off, is considered by Grandmaster Tchoung Ta-tchen of Vancouver B.C., to be the mother of all techniques. It teaches turning the waist, rooting and extension energy. If you cannot do peng, one of the first movements and energy concepts correctly then to go on will make all the techniques suffer. In the basic training the more complicated movements are done after the foundation movements are learned. Going on to more gymnastic or exotic techniques does no good without a foundation. (4, 5)

I find that understanding the function of the movement facilitates the learning process in t'ai-chi ch'uan form training or karate kata. In t'ai-chi ch'uan for instance, too many students learn abstract ballet like movements that have no real meaning to them, causing lack of precision and confusion. Teachers who learned in this manner will teach the same way and rationalize it as mystical dance. Then students can easily deviate in technique and a few generations down the line the form will have changed from the original teaching. But by understanding some

basic applications it is easier to remember the correct performance of each technique. This can backfire as many t'ai-chi students have no interest in the martial side of the art and do not want to practice applications. For them a brief demonstration of an application is usually enough to help clarify the technique. As t'ai-chi ch'uan is open-ended, techniques have several meanings from strikes to throws to joi! nt locks, a simple application is best for explanation. Grandmaster Tchoung asks, "What is the use this technique?" If the teacher does not know at least one, then they better study some more. Each movement is open ended and has a variety of applications. (4)

Demonstrations of applications of kata in karate has merit. In traditional karate, bunkei or bankai where forms are broken down into applications, was once a major part of practice. With the on set of sport karate, bunkei has disappeared from many schools. Many of the techniques in kata that seem to be obscure movements may really be catches, throws and joint locks. Learning the essential applications gives life to the form, just as in t'ai-chi ch'uan. Grandmaster Tchoung demonstrated specific acupuncture points targeted with the techniques in the form either by hitting or hand pressure. (4, 6, 19)

In most schools after learning basic kicks, punches, blocks and katas, karate students will go on to sparring. Sparring is taken for granted today, but at one time was reserved only for higher level students. As another part of progressive overload, a variety of training methods can be used to slide students into sparring as opposed to jumping right in. (7) In t'ai-chi ch'uan the next step after learning the basic exercises and form is to learn pushing hands, tui shou. In learning pushing hands we have students start with basic energy drills. They start with only using one hand in half a dozen specific partner exercises, then going on to using both arms, the student will go through over two dozen pattern drills to develop sensitivity and balance. The basic concepts of ward-off energy, sensitivity, relaxation and rooting are learned through the drills, if done correctly. After learning over a dozen basic drills and another dozen or more sensitivity and sticky hand exercises the student goes onto free style push hands. This is where anything goes to throw or push the partner over, barring hitting, kicking, elbowing or other dangerous techniques. The intent is that the student stay relaxed and maintain their "Root", i.e. not get off balanced, while trying to up-root their partner. If the student goes to fast and jumps right into trying to off balance the partner without learning the basic concepts, then typically their push hands will not ascend. The

(Continued on page 6)

(Continued from page 5)

mastering of basic concepts is what gives the foundation to the art. (5)

As a specific overload, the t'ai-chi student next learns the two person form. Two person forms are in most of the kung-fu systems as a practical overload after learning solo forms. The student maintains the t'ai-chi concepts of posture, relaxation and rooting as they attack and counter in this form. This is not as stressful as free sparring and is similar to karate kata bunkei but longer, e.g. the form we practice is 94 movements long. This is another good example of a specific, progressive overload inherent in the system.

After learning the two person form, the student will learn the fast t'ai-chi form. This is done at full speed but with the basic t'ai-chi ch'uan concepts in mind. Alignment must be proper along with relaxation of the body.

Overload continues in t'ai-chi ch'uan, karate and aikido with the use of weapons. In t'ai-chi ch'uan we next teach the broad sword, double edged sword, and stick. Karate students may learn tonfa, bo, and sai. Aikido and jujutsu students learn jo, tanto and bokken techniques. Each school having a different curriculum and may have greater number or fewer weapons. In aikido the overload is increased by having two person sword or stick drills as well as empty handed defenses against weapons. In t'ai-chi ch'uan the student learns two person sword and stick forms and drills.

In t'ai-chi ch'uan and aikido the weapons are practiced so the student has to go through the concepts of relaxation and centering with an object in their hand. The additional stress of a two person weapon form tests this relaxation and centering as does the two person empty hand form. All these drills add difficulty in movement and help the student gain greater competence. At this point the student has progressed far above where they started.

Proper body alignment is also a significant aspect of learning t'ai-chi ch'uan and other martial arts. Poor body mechanics can stress the joints and cause chronic joint problems, especially in the knees, hip and back.

## STRUCTURE

The knee is a hinge joint which moves well in only one plane of motion. Knees should be in natural alignment with the toes, never going beyond the toes or twisted. Such unnatural movements only cause problems. I have studied this in detail and one of the most common errors in t'ai-chi is to improperly align the knee joint. In aikido improper weighting can cause knee injury as well. (5, 20)

In the late 1970's a student of a well-known master

visited me and asked advice for her chronically sore knees. I did two things: first I advised her to see a top sports medicine knee specialist and I observed her form. I observed a misalignment of the knee. It twisted inward during certain transitions instead of maintaining alignment over the toes. In t'ai-chi the knee should be over the foot as in normal relaxed standing alignment and not extend beyond a perpendicular line with toes. In this case and several similar problems that followed, I found that students who had not enough hip flexibility made up for it by twisting at the knee joint during turns, instead of at the hips and waist.

Another factor I found is that some schools, stylistically, do not un-weight the foot when turning it, so they stress the knee during transitions. This might work if you practice in loose gravel or a slippery surface but on any sticky surface it becomes a problem, such as rugs or soft mats. This enters into a debate of stylistic differences and concepts which is beyond our scope here. In faster sets these movements become weightless so are less of a problem, but in slow forms this is glaring. In my opinion the body must not be sacrificed for an arbitrary aesthetic view of what one person considers the ideal form. All movements should be natural, pain means something is wrong and the structure needs to be evaluated.

A different case showed another common problem. A t'ai chi teacher with knee problems made a very common error during a side squatting position called "Snake creeps down". In this position, a high level athlete who trained in the Republic of China, was found to twist his knee inward in this squatting position. The position is where you essentially put all your weight on one side and squat down while the other knee is relatively straight and extended outward. Even for normal knees this is very stressful exercise. For anyone with a previous knee injury or pain it should be modified so that there is no more than a 90 degree bend in the knee. Some call this modified position "Squatting single whip."

*continued next issue*

Harvey Kurland received his Masters Degree from the University of Washington and has dedicated himself to public health issues for the last 30 years. He has degrees in public health education and exercise physiology. He is a certificated chief instructor of t'ai-chi ch'uan by Grandmaster Tchoung Ta-tchen and teaches at the University of California at Riverside and Loma Linda University. He also holds certification from the American College of Sports Medicine and International Sports Sciences Association.