



# NEWSLETTER

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## *Nourishing Ourselves*

*'Hearing the sound of flowing water  
 nourishes the ears;*

*Seeing the green of trees and plants  
 nourishes the eyes;*

*Studying books, which explain  
 principles, nourishes the mind;*

*Playing the lute and practicing  
 writing nourishes the fingers;*

*Wandering about on foot with staff  
 nourishes the feet;*

*Tranquillity of mind and sitting in  
 meditation nourishes the natures;*

*Harmonizing the breath and qi  
 nourishes the muscles and sinews.'*

An ancient Taoist ode

### **SATURDAY CLASSES**

9:00 -10 Bagua instruction  
 10:00-11:00 Yang Taiji  
 11:00-12:00 Wild Goose Qi Gong  
*Beginning in May all Saturday  
 session will be held outside in  
 lower Woodland Park (50th &  
 Woodlawn Ave Picnic area) All  
 weather.*

### **WWW.AMAZON.COM COMMERCIALISM!**

For those of you on the web I've  
 added a bookstore to my site. I've  
 listed books in categories: must  
 have, should have, should read  
 etc. I'm an associate member of  
 Amazon.com which means anyone  
 ordering the book through my site  
 may give me as much as \$2.00  
 kick-back per book. On books that  
 Amazon doesn't have I'm working  
 on links to places where you can  
 order them.

### **\$ FEE INCREASE \$**

Private lessons fee is now: Club  
 members: \$20 @ 1/2hr  
 Non-club member \$30 @ 1/2 hr

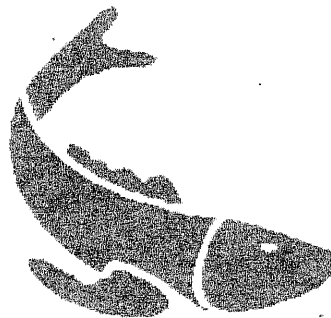
### **VIDEO TAPE**

I don't have an instructional video  
 tape on the Wild Goose Qi Gong  
 yet. however in the 1994 Club  
 Demo tape (\$27.50) Master Zhang  
 Jie demonstrates this form.

### **SUMMER RETREAT July 10-12th BANDON, OREGON**

This year we will have a three-day  
 open workshop similar to the

*(Continued on page 3)*



### **INTERNAL WUSHU ARTS**

#### **SATURDAY SCHEDULE**

May - September

9-10 Bagua Zhang

10-11 Yang Taiji Quan

11-12 Qi Gong (Dayan)

All these sessions will be held outdoors  
 (all weather) at lower Woodland Park  
 just east of Aurora (hwy 99) off of 50th  
 street in the picnic area. Since I will  
 not be renting from the Phinney Center  
 during this time Saturday members can  
 pay per-session fee \$13.75 or the  
 usual monthly fee of \$55.00.

# ENERGIES OF TAIJI QUAN

Ji JIN (press)

I can't say Ji is one of my strong points. As a matter of fact I'd say Ji is the energy I know the least.

Ji is perhaps the sneakiest/meanest of the 4 energies. It is definitely an 'attacking', 'going in for the kill' type of energy and movement. Translated as *press* or *squeeze* the power is issued from the inside hand. While one hand is in touch with your partner (like the bumper of a car), the energy is focused and directed by the other hand. As if the first car is rear-ended by another fast moving car.

Whereas An Jin (push) is like a wave that you have no choice but to go with, Ji cuts into your center, center-line, or tightness. When done quickly it's definitely not a pleasant experience to be on the receiving end. Ji is like focusing a beam of light into a laser beam. You just don't go through your partner you go *into* them.

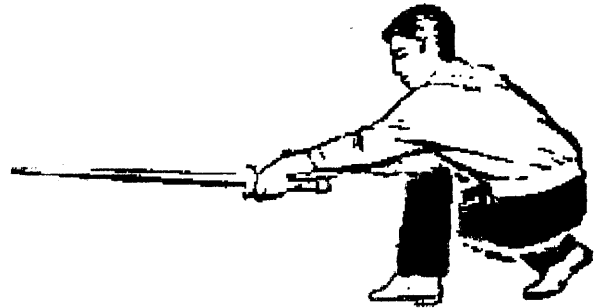
In my view, Ji has a more noticeable yin/yang hand since the rear hand has the primary focus and energy. Too many practitioners practice Ji as a two handed wrist push. To me Ji is a triangular movement. Your energy is the point of the triangle and the base is, of course, your back.

NO NONSENSE MOVEMENT

Ji cuts to the core, no playing around. In conversation it would be someone who doesn't have time to be polite or tolerate the bull and immediately calls someone on their falsehoods. Not being tactful or diplomatic at all.

Perhaps we need more Ji Jin in our lives at times. However Ji Jin upsets the cart, it's immediate and quick not permitting things to get out of hand or linger.

Clean, direct, efficient, and final.



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## 1998 WORKSHOPS

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

**May 29th (Friday)**  
**7-midnight practice**  
**Workout, form corrections,**  
**tuishou (RSVP!)**

**June 15-18th (7-9:30)**  
**Week Study Session**  
**Qi Gong, tuishou, Forms,**  
**Weaponry**

**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](mailto: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

## TUISHOU ATTITUDE

While visiting with Master Gao fu, she was talking about the 'attitude' of tuishou (push hands). Too often practitioners seek to 'push' or shove their partners. Having the idea that this is tuishou. This implies a plan and intent to force something. Instead tuishou is practicing the sticking, adhering, following and yielding. Being alert and 'waiting' for an invitation to push. Due to your partners movements and actions there may be an invitation a stiffness you should respond to. They are the ones that indicate when to push! Be as a guest, wait for the invitation

# LET'S RAISE THE STANDARD!

By ATDale

We come to class, get instruction and practice. We do our best to follow the instructions we remember, but there's only so much that we can handle at one time. When we focus on one thing another thing goes to pot or gets ignored.

The internal arts are expressions based upon certain meditative, health, energy, and martial principles. The forms and exercises are to work, understand, research, and absorb the principles into our daily life. It's the *quality* of what we're doing, not the forms themselves.

Now most of these principles are to insure that our body structure and dynamics are always safe and strong. In addition they also keep the energy channels of our body open and work at releasing blockages and keeping the kinks out. Aside from making our practice correct they have a dynamic effect on our health, attitude, and appearance. Actually our appearance (posture) reflects our inner state of health and spirit.

It's very easy to get 'caught up' in the forms and structure and forget the most important of all: the principles. Adhering to the principles is what makes the forms correct! Good habits are formed from repetition. Also as beginners (we're always beginners) we need constant reminders due to our distractions or our being overwhelmed by all the information and requirements.

Now I ask you to help fellow classmates and practice partners by being a little more observant. This does not mean being critical of their practice or forms but occasionally helpful. If you notice a classmate with head tilted looking down during a practice you will do them a favor by reminding them. Also, if you see 10 things don't read them the list. Remind them of the most important or obvious one. You don't really have to interrupt their practice to tell them. You may just say something like: 'head top', 'lower shoulders', etc. Also, if you see something exceptional or that's they've really improved upon let them know. We never really see our own progress.

There are many stylistic differences in forms or different versions of postures so be careful if you decide to 'correct' the way they are performing a movements. If it's a way you're not familiar with you may ask how they do it, what's the application, when and who showed them that version. With my fellow classmates I'll make suggestions since we're studying stylistically the same thing. With other club members I don't feel it's my place since I don't know the emphasis or the plan of their particular instructor.

This is not a way to demonstrate your superior knowledge of the forms but as we all become aware and helpful; we not only improve the quality of the forms but the quality of energy flow and health. This also raises the standards of our club and the art. I'd say, "Correct the principles you see that may be forgotten, not the forms."

(Continued from page 1)

Anacortes event. I will be offering a morning Bagua basics & Qi Gong sessions and afternoon Taiji form correction and workout. I will also be available for private lessons. As far as I know so far it will be Master Yueng and myself.

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

## FORM COMPLETION

### Chen 48 Form

Tom Flener  
Al Anderson

### Yang Taiji Long Form 1-6

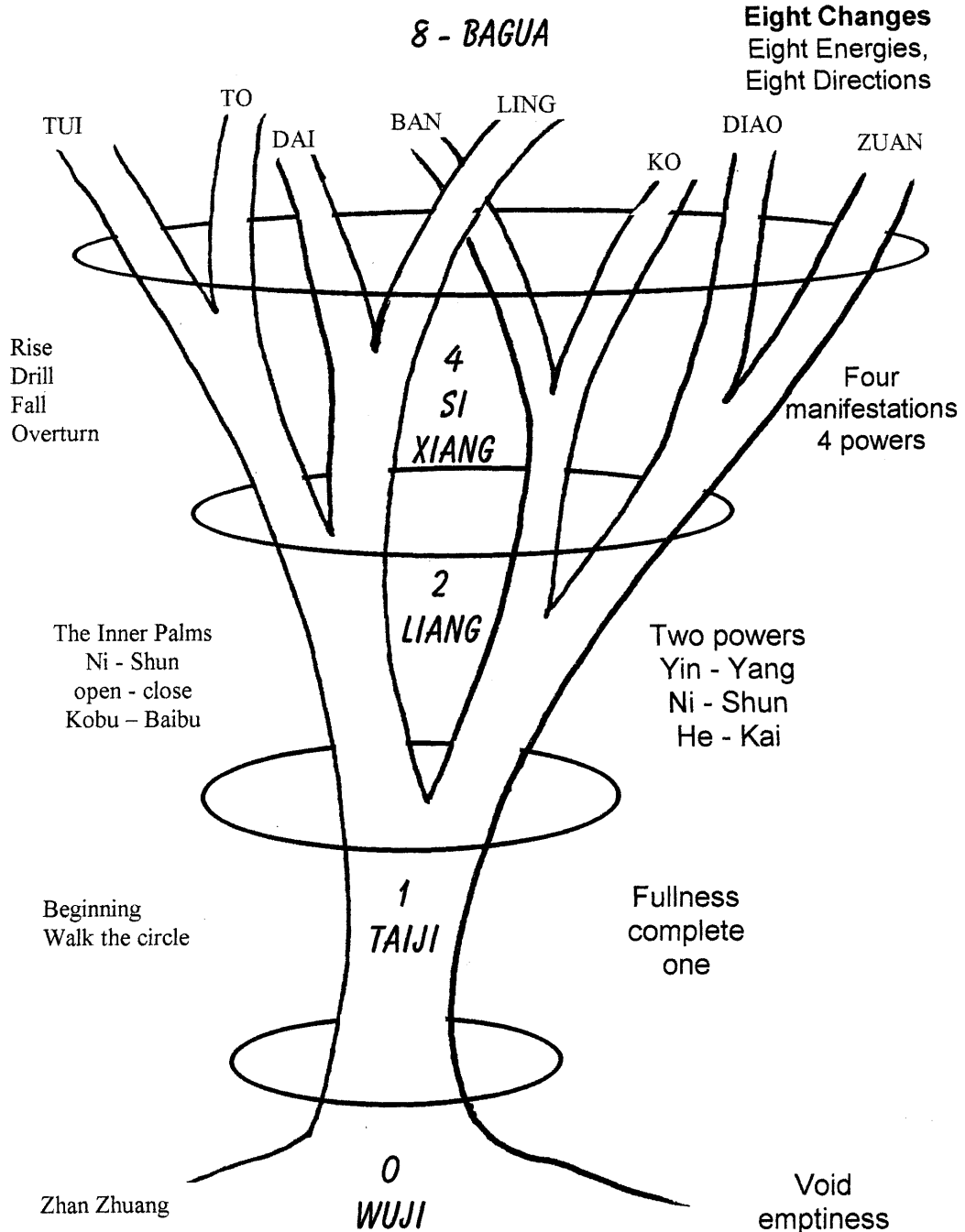
Russ Fish  
Emily Mabelbaum  
Virgil Rogers  
Brian Schiffer  
Derryl Willis  
David Miller  
Dennis Sharp  
Barbara Osinski  
Ruth Pattison  
Francine Seders

### Yang Taiji Sanshou 7&8

Russ Fish  
Cedar Acosta  
Ruth Pattison  
Dennis Sharp  
Derryl Willis  
Barbara Osinski  
Francine Seders

CONGRATULATIONS TO ALL

# Bagua Tree



We begin our practice always standing quietly, emptying the mind: Wuji. Next we unite mind, body, and qi, trying to keep them focused in the dantian as we walk a simple circle. As we achieve a strong base from walking the energy moves and divides - this is expressed in our various palm positions: The Inner Palms. Next, once we can keep the palms connected to our root we seek to develop a more useful application of the two energies so yin/yang become in-out/rise-fall. Now we have the four actions and four directions.



During the performance of the snake creeps down posture several problems can occur. When the knee is maximally bent, overly flexed, the weight hangs off the knee joint. This is similar to a full deep-knee bend, but with the weight all on one side. The mechanics are such that there is no real muscular action to stabilize the knee, but rather there is a passive stretching of all the structures. This can result in an unstable knee. A more severe problem is when the student has neither the flexibility nor the thigh and hip muscle strength to maintain the proper position. Often what happens is the student cheats leaning over and twisting the knee inward. Rotation plus flexion can result in internal damage to the knee. This causes a strain on the inside of the knee. To prevent problems the student should strengthen the thighs and have sufficient hip flexibility before attempting this posture. Those who don't, should do the 90 degree squatting single whip variation. Trying for an over dramatic posture can also lead to improper alignment. A similar stance is found in pa-kua and several Chinese and Okinawan styles.

Many native born and raised Asians seem to get away with the deep knee bend position as well as twisting knees. This might be because their knees are looser. This may be genetic a la the elite athlete. They may have used squatting or kneeling as a resting or functional position all their lives, or it could be that they started training so early in life that their knees and hips adapted to these positions. Though it should be noted, some masters do end up with bad knees and hips. Also, those people who are lighter weight can attain this position much easier. But an adult who is just starting out, maybe at age 40, overweight, without the above type of life long adaptation, may have problems with improper position. Teachers should teach the ideal position only, and not tolerate cheating, e.g. twisting the knee. Exercises that over stress these positions such as duck walks, should be avoided as it is too easy to do these improperly. Strengthening exercises done correctly! , such as 90 degree lunges and squats, can be used to strengthen the thighs. But I must stress DONE CORRECTLY.

In some arts the Asian sitting positions themselves causes older, life-long, non-squatting people problems. In Aikido and other Japanese martial arts the seiza

sitting position is common. This position is where the student kneels with the hips over the heels, sometimes with rotation of the lower leg outward. This position as well as squatting, and sitting cross legged is common in many Asian cultures. This position hyperflexes the knee joint and can cause problems for certain at-risk-students.

Performing techniques in this position is common in certain schools as it is part of traditional Japanese training, but for those with knee problems it can cause or aggravate a chronic knee problem. The paradox is that it is lower intensity exercise position than standing throwing for those who are able to do it. Such techniques should be relegated to a historical novelty for most Adult North Americans. What is easy for people who squat all their lives can be injurious to ! those who haven't.

(1,6,8,9)

Aikido has a relatively low serious injury rate. In one study, I observed an injury rate of 16 injuries per 1000 practice hours, with most injuries to the lower extremity. The mat might be the most dangerous to aikidoists. In the study of Aikido injuries, I found certain types of mats seemed to be implicated in injuries. Those that were soft and spongy caught the toes or ankles causing more injuries. Soft mats caught toes and fixed the foot so it could not slide out of harms way. Twisting the knee during a weight bearing turn resulted in two subluxations of the patella in this study. Harder traditional tatami mats had less leg injuries attributed to them. (10)

In contrast in a karate class study I found an injury rate of 19 per 1000 practice hours. Most of the karate injuries were sprains of the hand and foot. This is different than I observed in karate tournaments. In tournaments I found that 1787 contestants studied had an overall injury rate of 106 injuries per 1000 matches. Most of those tournament injuries were contusions to the head and torso. Though, what might be considered an unwanted or illegal injury in one tournament, would be considered a winning technique in another. (11, 12, 13)

Shoes and footwear can also result in problems. Shoes are worn in Chinese and some modern eclectic styles. If your footwear is out of balance it puts stress

(Continued on page 6)

on the knee and hip. For example one student was getting knee pain while practicing. On observation I found his shoes were unevenly worn so that it forced him into a bow-legged position. The outside part of the shoe was worn down and the inside part of the shoe had a built in arch support causing him to roll out on edges of the shoe. By tossing the shoes out, his pain magically disappeared. More often the reverse is found, where the inner, medial, side of the shoe is worn down and the athlete rolls inward, pronating the foot. This also results in improper alignment of the ankle, knee and hip. Constant training in this shoe can result in knee, hip or back pain. These shoes will also throw off the balance of people going into snake creeps down as well as simpler postures. Any student with a true foot problem! should see a specialist. Old worn out shoes should be thrown away. Sometimes training barefoot as do Japanese styles, remedies the problem. If it does, check your shoes.

Alignment of the body is important. In t'ai-chi ch'uan there should be a line from the top of the head to the center of the foot. If the body is tilted the line will fall to the front of, rear of or side of the body. This can cause a strain or compression. For example if one tilts forward the strain will be on the low back. While in transitions this is acceptable, depending on stylistic characteristics and applications, long periods of being bent over puts an incredible amount of force on the back. Tilting backward also causes stress on the low back, a lordotic curve should be avoided. At least tilting forward puts you into a biomechanically sound position for power production, i.e. pushing or hitting, but lordosis strains the back and is biomechanically disadvantageous. Bending backward causes the force to go through the body in an arc resulting is wasted effort as well as strain. Proper position is with the head upward, keeping the natural curves of the spine! and no tilting. In t'ai-chi often the lower back is flattened by tucking the hips under to achieve the proper position. (14, 15)

In Aikido, posture is important for movement as well. Just as in t'ai-chi if the body is tilted or bent over you are less able to move circularly, sideways or turn. By standing with the head up and back straight one has better maneuverability. In t'ai-chi the waist can turn like a wheel, in Aikido, tenkan turns are more efficient as the student can turn like a top. Any bending over results in a bent axis, like a wheel which is out of alignment.

In t'ai-chi ch'uan it is important for the back to be straight, head held high, with a feeling of energy suspending the head from above. The body should be light and relaxed, but not dead or limp, dead

relaxation is not what is meant here by relaxation. All stiffness and strength must be emptied from the upper torso and should sink to the soles of the feet. The body should be alive and full of vigor.

Teachers should strive to minimize injuries and maximize competence through a balance progressive training program.

About the author: Harvey Kurland is an exercise physiologist and t'ai-chi ch'uan instructor. He teaches at the University of California Riverside and Loma Linda University. He was a fitness editor for Inside Kung-fu and Inside Karate magazines for several years and Director of Exercise Physiology for the National Athletic Health Institute for seven years. He has performed research into the health benefits and energetics of t'ai-chi ch'uan, as well a mechanisms of Aikido and karate injuries.

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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.