

On the Relation Between Sanchin Kata and Chi-Kung

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Abstract. Sanchin Kata is the foundation of the Okinawan Goju Ryu Karatedo system. Originally brought to Okinawa from south China, it was kept intact by an oral tradition of teacher to student transmission. In this work I study the relation of Sanchin Kata to Chi-Kung. I show strong similarity of posture and breathing methods, and the similar use of creative imagination and trance techniques. I conclude that Sanchin Kata is a 'hard' Chi-Kung system aimed at martial applications.

1 Introduction

Sanchin Kata is the foundation of the Okinawan Goju Ryu Karatedo system. It consists of slow movements performed with complete muscle tension and deep diaphragm breathing. The effects of Sanchin Kata training are felt throughout the martial applications of the Goju system.

Sanchin Kata, together with the entire Goju system, was originally brought to Okinawa from China by Kanryo Higaonna in 1881. Kanryo Higaonna's studies in China continued for 14 years [7]. Sanchin was passed down intact from teacher to student (with slight changes; see [5] and [6] for details). Thus, the Sanchin Kata practiced today by Goju practitioners is faithful to the original practice.

Chi-Kung is a Taoist based system of practice that originated in China. Traditionally, its aim varies: it includes health on the one hand and the martial application of the Chi concept and traditional Chinese medicine on the other ([8],[1]). In recent years Chi-Kung has been adopted by many Westerners. As practiced in the West, Chi-Kung is generally perceived as a system aimed at increasing the practitioner's health. There is a growing body of research showing the health benefits of Chi kung practice ([3], section one, chapter five).

In this work I study the relation between Sanchin Kata and Chi-Kung. I distinguish between several types of Chi-Kung ([8]). When muscle tension is used, this is termed hard Chi-Kung, and when muscle tension is absent, this is termed soft Chi-Kung. In addition, I distinguish between types of Chi-Kung according to the aim of the exercise. I thus have health Chi-Kung practiced for health purposes on the one hand, and martial Chi-Kung aimed at martial applications on the other hand. Hard Chi-Kung is usually aimed at martial application, but soft Chi-Kung might also have this aim. Some authorities consider Tai Chi Chuan to be a soft Chi-Kung system with a martial application.

The posture as well as the steps are first identified as similar in both Sanchin Kata and Chi Kung. ([6] part three, [3] chapter ten and [2] section three, part one). The breathing techniques are then analyzed. Sanchin and Chi Kung use similar techniques with a common aim: achieving deep diaphragm breathing ([6] part three and [2] part two). Finally, the use of complete muscle tension in Sanchin Kata, which distinguishes it from soft Chi-Kung systems aimed at achieving health, is analyzed.

Both systems use creative imagination (see also [3], chapter on meditation). I use the existing terminology (e.g., Chi) to discuss the similarities and differences in the use of creative imagination in both systems. I do not address the question of whether or not the concepts used in the systems actually exist. In both cases the concept of the ‘microcosmic’ orbit ([2] section 2.D) composed of the governal and functional meridians ([1]) is used. As the aim of the two systems is different, the use of the image of the microcosmic orbit is slightly different. In Sanchin the image is used for martial application while the same image is used differently in health Chi-Kung for the purpose of achieving relaxation.

Both systems use the overload trance technique ([4] chapter three) to affect the state of mind and enter into a hypnotic state referred to in the Taoist tradition as the original state: the void, or Wu-Chi in Chinese (see Tranlator’s Introduction in [12]). I analyze how overload is used in health Chi-Kung practice and in Sanchin practice, and discover a surprising similarity. Again, the aims of the two exercises are different. From the martial perspective it is believed that the Wu-Chi state of mind maximizes reaction time. From the health point of view, the Taoists believed that the Wu-Chi, relaxed state of mind, increases the life span.

I conclude that Sanchin practice is a hard Chi-Kung practice with martial and health applications.

This paper is organized as follows. The second section introduces Sanchin training. The third section introduces Chi-Kung. Similarities in preparatory exercises are discussed in section four. Section five compares the body posture used

in Sanchin and Chi-Kung training. Breathing methods are compared in section six. Creative imagination is discussed in section seven. The use of overload in both systems is discussed in section eight. The connection between Shime training and hitting with packing is discussed in section nine. Wai-Dan is discussed in the next section. Conclusions are presented in section eleven.

2 Introduction to Sanchin Training

In this section I introduce some of the elements of Sanchin training. The purpose of this section is to set the ground for the study of the relation between Sanchin and Chi-Kung. As a result, this introduction does not describe the particular movements of the Kata but concentrates on the Kata's principles. In addition, distinguishing between different versions of Sanchin practiced in Goju (e.g., Miyagi Chojun Sanchin and Higaonna Kanryo Sanchin) is immaterial for the purpose of this study. For more details on Sanchin practice movements see [5] and [6].

Sanchin practice contains slow movements, as if the practitioner is working against resistance. (This type of Kata is sometimes termed *Heishgata* Kata, meaning closed or concentrated Kata). All the muscles of the body are contracted for the duration of the Kata. At the same time, the muscles executing a particular movement are further contracted to the maximum. Complete muscle concentration never stops during Kata execution, but it sometimes increases, specifically, at the end of a movement (e.g., a punch).

The breathing is deep and uses the diaphragm. As complete muscle concentration is maintained and the upper chest and shoulders are not moved during the training, other forms of breathing are not possible; in fact, the practitioner might faint after the first few movements if the breathing is not correct.

Standing is done using *takoashi*. First the toes are spread as wide as possible, and then they grip the floor firmly until a feeling of a 'rooted tree' is created. Movement is done in *Sanchin* stance using *suriashi*, i.e., sliding over the floor. In this way the rooted feeling does not diminish .

Perhaps the most important aspect of Sanchin Kata is the training of the mind. The mind directs the intake of breath by imagining the stream of air going through the nose, over the head, down the back, and in between the legs, and finally concentrates the air in the *tanden*, approximately 7 centimeters below the abdomen, using the image of concentric circles with smaller and smaller radii. As the movement completes, a tight ball is imagined in the *tanden*. This helps create deep diaphragm breathing. When breathing out, the stream of air is imagined to go up along the front of the body and out through the mouth. If a punch is executed, the mind is used to imagine that the stream of air goes along the striking hand and concentrates at the point of impact. At the time of impact, the mind completely concentrates on the point being struck, the *tanden* is further locked, and more breath is pushed out using the 'ha' sound. Thus, the stomach muscles are used to push more air out of the lungs.

Sanchin Kata is considered to be the Kukuchi, or key point, of Karate. It is said that if Sanchin is practiced repeatedly all other Kata are understood and mastered.

3 Introduction to Chi-Kung Training

In the Liang Dynasty (502-555 A.D.), Chinese martial artists applied Chinese medicine and the Taoist concept of Chi (energy of life) [11] to increase their speed and power. In addition, Chinese medicine was utilized to obtain maximum damage by precise striking at cavity (acupuncture) points ([1], [8] chapter five). To utilize Chi, mental concentration or intention was used. This is expressed in the proverb *first there is YI (intention) then there is Chi* ([9], page 60). Chi-kung, or literally "Chi work", was the term given to this practice.

During the Liang Dynasty an Indian Buddhist monk named Da Mo (or Bodhidharma) visited China. Da Mo stayed in the Shaolin temple, where he researched the application of Chinese medicine to the martial arts. His study had another purpose: to improve the ability of monks to perform their lengthy sitting meditation practice and increase their health. He wrote two classics on the subject: Muscle/Tendon Changing and Marrow/Brain Washing. These classics had a revolutionary effect on Chinese martial arts. As a result of his work, all current Chinese martial arts have a Chi-Kung component ([10] page 16).

3.1 Categories of Chi-Kung

I next discuss different categories of Chi-Kung. Chinese martial arts are categorized as either internal, soft, or external, hard, ([10] chapter one, section two). The proverb says: "The external styles are from hard to soft and the internal styles are from soft to hard, the ways are different but the final goal is the same" ([10] page 16). For example, the traditional Shaolin style is external while Tai Chi Chuan [9] is internal. Thus, Chi-Kung training can be either external, where muscle tension is applied, or internal, where muscle tension is kept to the minimum and relaxation is emphasized.

Another way to categorize Chi-Kung practice is according to the aim of the practice: health ([2], [3] and [8]) or martial application ([8], [10]). Although the principles behind the Chi-Kung practice are the same regardless of the aim of the practice, the methodology is influenced by this aim, and this results in minor but interesting differences. For example, large circulation (a concentration-through-breathing method) is used both in martial art practice ([9], figure 2-67, page 58) and for health purposes ([2], figure 3-67, page 155), but concentration and Chi circulation around the body parts used for striking is only used in the martial arts ([9], chapter two).

Throughout this work I will refer to these categories. I will thus refer to:

- Health hard Chi-Kung: Chi-Kung practice that applies muscle tension and is done for health purposes¹.
- Martial hard Chi-Kung: this is the oldest form of Chi-Kung practice. Traditional Shaolin Chi-Kung practice falls under this category.
- Health soft chi-Kung: this is the most modern form of Chi-Kung practice and is becoming more and more popular in the West [3].
- Martial soft Chi-Kung: this practice is applied in the soft styles such as Tai Chi Chuan, Hasing Yi, etc. This style of practice is newer (approximately 1101 AD, the Chan style [9]) than the traditional Shaolin Chi-Kung practice and evolved out of the old style.

3.2 Principles of Chi-Kung

Next I describe the Chi-Kung practice methodology using Chinese medical terminology [1]. The first method of Chi-Kung practice includes the use of mental concentration to excite the Chi in the limbs. This increases blood circulation in the limbs and, after a period of training, muscles and tendons are strengthened. In addition, excess Chi is said to flow to the center of the body (Dan Tian), located 7 cm below the abdomen. This is sometimes termed the Wai Dan training method [9]. The second method of training includes the opening of the small and grand circulation. This includes the building of the Chi supply in the lower Dan Tian and then learning how to use the mind to lead the Chi circulation in the two major acupuncture vessels. This style of training is termed Nei Dan [9].

¹ The Myagi Chojun Sanchin Kata can be considered such a practice ([6], chapter two on why he changed the original Sanchin Kata).

Throughout the practice of Chi-Kung, body posture and alignment of the bones is stressed. The toes of the foot are stretched to grab the floor while standing. The image of being pulled towards the ceiling is used to help stretch and align the spine. The chin is tucked in and the scapulae are retracted to further achieve the required bone alignment. A wall is used to test for the required alignment ([2] chapter three). These technical requirements are instrumental for the purpose of comparing Chi-Kung practice and Sanchin Kata practice. I discuss this further in section 5.

3.3 Health Benefits of Chi-Kung

Although the Chi-Kung practice methodology is not scientifically based, there is increasing evidence of its health benefit. Research has shown ([3], chapter five) that Chi-Kung practice strengthens the heart muscle and increases stroke volume. As a result, blood flow throughout the body is increased. In addition, Chi-Kung practice increases the efficiency of the digestive system, probably as a result of increased diaphragm movement. It has been shown that Chi-Kung is helpful for asthma. Recent research explores the use of positive images to treat cancer. It has been shown that Chi-Kung images positively influence cancer patients through the mind-body relation.

In the next section I analyze the relation between Sanchin and Chi-Kung.

4 Similarities in Preparatory Exercises

One of the characteristic preparatory exercises for Sanchin Kata is walking while gripping the *Nigiri – game* [5]. The *Nigiri – game* is traditionally a jar filled to capacity with sand. The jar is gripped and held at waist height while the scapulae are retracted. The practitioner then walks slowly across the practice hall in Sanchin (the hour-glass stance) while keeping the feet on the floor.

The purpose of this practice is to increase the gripping ability in a fight. In addition, outstanding balance is developed. This is referred to as developing rooting. The image used to enhance the practice is of a tree deeply rooted in the ground and thus very stable.

In *Chi – kung* the practice is divided into standing and walking meditation [3]. First, standing meditation is practiced to unify the body and mind while quieting the mind. The next stage is to transfer this into walking meditation. The practitioner walks while attempting to maintain the state of mind obtained in standing.

It is amazing that the posture and movement of the walking meditation ([3] page 144) is nearly the same as the posture and movement of the *Nigiri – Game* preparatory exercise [5]. Again the scapula is retracted and the hands are held at waist height. In contrast to the *Nigiri – Game* exercise, the feet are slightly lifted off the floor while advancing. One can not help identifying both exercises as having the same origin.

There are two images used in the *Chi – Kung* exercise which enhance the practice and can be used to enhance the Sanchin preparatory exercise. This is clearly a benefit to the practitioner. One image is of the hands sliding over a lake. This image enhances sensitivity, which greatly improves martial ability. The other image is the traditional Chinese process of ink preparation. This process involves a movement similar to the movement of the feet in the exercise and is done slowly and for approximately ten minutes. Finally, the connection between the *nigiri – game* preparatory exercise and meditation can be used to enhance Sanchin practice. Thus, it makes sense to introduce standing meditation before the Sanchin practice ²

5 Posture in Sanchin and in Chi-Kung

In this section the posture of the Sanchin Kata ([6] part three) and the posture of the *embracing the tree* Chi-Kung stance ([2] chapter three and four) are compared. The alignment of the bones is similar in both Sanchin and Chi-Kung. In Chi-Kung it is believed that correct posture increases the Chi flow and enhances the effect of the training. Eventually, excess Chi concentrates in the Dan Tian (Chinese terminology) or Tanden (Okinawan terminology). This achievement is also attributed to correct posture and training of the Sanchin Kata ([6] part three, section 10).

² It is interesting to note that my teacher George Andrews independently uses the lake image in his teaching.

5.1 Feet

In Chi-Kung the balls of the big toes are first used to firmly contact the ground. Then, the toes are spread by widening the feet across the balls of the toes. Finally, weight is equalized over the whole foot ([2], chapter three section 2). The result is a feeling of gripping the floor with the feet. This is done to help develop a rooting sensation, an enhanced feeling of balance and stability. The same gripping of the floor with the feet is done in Sanchin training ([6], part three, section 2). In addition, as in the Chi-Kung exercise, the gripping feeling is also associated with an enhanced sense of rooting.

5.2 Knees and Elbows

In Chi-Kung both the knees and elbows are "locked" by simultaneously pushing them inward and outward. This is said to increase the Chi flow and create a feeling of screwing the feet into the ground, thus enhancing "rooting" ([2], chapter three, section 13). In Sanchin, as the exercise is dynamic, the knees are not "locked". Interestingly, when executing *morote nukite*, a two-handed simultaneous finger strike ([6], page 48, pictures 108-110), hands are pushed both inward and outward at the end of the movement, thus achieving the same "locking" effect.

5.3 Pelvis. Lower Back

In Chinese martial arts, the lower back and pelvis have two distinctly different

positions, one called "open" and the other "closed". Transformation from one position to the other is used in fighting to increase the power of different techniques (especially throwing, releasing and pushing techniques). For example, a movement of the Seiyunchin Kata ([6], page 107, pictures 184-185) includes pulling the hips in ("open") and then thrusting them back ("closed") while sharply delivering a ushiro hiji ate (elbow strike) to free yourself from a hold from behind. The same example can be found in White Crane twisting Jin ([10], page 310, picture 8-162).

The Chi-Kung embracing the tree exercise uses the "closed" posture, while in Sanchin Kata the "open" posture is used. This apparent difference stems from the fact that the comparison of the two systems is incomplete. Sanchin is part of the Goju fighting system. In Goju, Shiko dashi (horse stand), neko ashi dachi (cat leg stand) and Sanchin dachi (the Sanchin stance) are used. Shiko and neko use the "closed" position and the Sanchin stance uses the open position. The embracing the tree exercise is usually done in the horse stance and thus uses the "closed" position. Thus "closing" or "opening" the lower back is a function of the stance being used. In addition, in both systems the "closed" position is used for the horse stance.

5.4 Neck Head and Upper Back

In both practice methods the chin is tucked in. In Chi-Kung this is practiced by gently pushing the base of the skull against a wall. The scapulae are slightly retracted in the Sanchin training but not in the Chi-Kung embrace the tree prac-

tice. In both practices the chest is somewhat depressed to encourage diaphragm breathing.

5.5 Spin

Although both trainings require keeping the back straight, a difference in the methods used to achieve this is evident. In Chi-Kung an image of being pulled simultaneously towards the ceiling and down towards the ground is used to stretch the spine and straighten the back. In addition, standing with the back against the wall is used to straighten the back. This is not done in the Sanchin method of training. In contrast, during Sanchin Shime (see section 9), the instructor corrects the body posture while checking for muscle tension.

6 The Challenge of Diaphragm Breathing

An objective of Sanchin and Chi-kung training is an increase of oxygen absorption. Breathing is usually done by increasing and decreasing the volume of the chest. This is achieved mainly through use of the diaphragm muscle. In addition, the intercostal muscles, neck muscles and abdominal muscles naturally support the breathing process. In Chi-kung and Sanchin training, "diaphragm breathing," i.e., a focus of the breathing effort on the diaphragm muscle while avoiding use of other muscles to aid the breathing process, is used. In this way control over the diaphragm muscle and an increase in its utilization is obtained. Subsequently, an increase in oxygen absorption is achieved.

Generally speaking, the two training methods are methodologically the same. In both systems we avoid the use of muscles other than the diaphragm muscle in the breathing process. This is achieved through the immobilization of the chest, neck (and stomach, only in Sanchin training) while the breathing process takes place. Now, the only muscle available to satisfy the need for air is the diaphragm muscle. This is especially evident in Sanchin training, in which the demand for oxygen increases due to the effort involved in the muscle tension required for the training. In this way, the central nervous system is trained to utilize the diaphragm muscle to its maximum capacity and thus increase oxygen absorption.

There is a slight difference between Sanchin breathing and the two breathing methods found in Chi-kung, namely stomach and reverse breathing. While in Sanchin breathing the abdominal muscles are kept tight, in Chi-kung training they are used to aid the breathing process. The reason the abdominal muscles are kept tight in Sanchin training is martial: In fighting, these muscles are kept tight for protection.

7 Creative imagination and the microcosmic orbit

Creative imagination and visualization are used in Chi-Kung meditation to "direct the Chi" and achieve an altered state of mind ([3], chapter on meditation). Creative imagination is also used in Sanchin training. In both cases the concept of the "microcosmic" orbit ([2] section 2.D), composed of the governal and functional meridians ([1]), is used as the basis for the image. In addition, intention is used to guide the Chi. It is imagined that breathing flows along the microcosmic

orbit in some direction according to one's intention. Thus, the intention moves the imaginative breathing that is actually moving the Chi along the meridians.

The purposes of health Chi-Kung and Sanchin training are different. As a result, the microcosmic image is used differently. In the case of health Chi-Kung, Chi is moved up along the back, over the head and down along the front of the body to the Dan Tian in order to refine it [2]. In this way physical Chi is transformed into a more refined Chi, resulting in better and restored health.

In contrast to health Chi-Kung, in Sanchin training Chi is drawn from the universe during breathing: You must imagine a stream of air entering your body through the nose and following a path up and around the head, down the neck and back, passing under the groin to be concentrated in the Dan Tian ([6], volume 2, page 32). Chi is then discharged using the image of breathing out from the Dan Tian through the punching hand. The purpose of this image is to enhance the attacking punch.

It is interesting that the microcosmic Chi belief system applies equally to health Chi-Kung and Sanchin training. The difference in the use of this belief system stems from the purpose of the training, the first being health-oriented training while the second is martial.

8 On the use of overload

Overload [4] is a trance technique aimed at altering the state of mind. Overload is based on the 7 plus-or-minus 2 rule first formulated by George Miller. The seven plus-or-minus two rule states that human beings have the capacity to consciously attend to about 7 chunks of information at one time. Beyond that number a person becomes overloaded and starts to make mistakes in intellectual tasks. The 7 plus-or-minus 2 rule is applied to trance by introducing more than 7 chunks of information. The additional information is perceived directly by the unconscious mind.

An example of trance induction based on the overload technique follows. You ask a person to count backwards from 100 to 0 in jumps of three. In the meanwhile you inform the person that you will put your hands on his or her shoulders. With your hands on the person's shoulders, you turn him or her around and around. If at any time the person discovers that it is more comfortable to fall into a deep trance than to continue counting while being turned around, he or she can do so while feeling they are in good hands.

It is interesting to note that both Sanchin and Chi-Kung practice extensively use the overload technique. In Sanchin, concentration is directed simultaneously towards the muscle tension, the breathing, the point of contact with the opponent, the rooting feeling, the image of accumulating and discharging the Chi, the posture, etc. Each one of these concentration points is divided into sub-areas of concentration. For example, there are at least 7 areas of muscle concentration

and at least ten points to look for in the posture practice. This is clearly an overload of information chunks that leads to a trance state when such concentration is attempted.

Although the specific details of the overload in Chi-Kung differ to some extent, they are also a clear example of information chunk overload. For instance, in the embracing the tree posture [2], Chi is imagined to flow around the embracing hands in both directions horizontally. In addition, Chi is imagined to flow, much like in Sanchin practice, vertically. Both images are coordinated with the breathing sequence. The breathing method is a concentration point in itself, in that deep diaphragm breathing is used. The Chi image used vertically is similar to the one used in Sanchin practice. Finally, the posture required in the embracing of the tree posture is composed of at least 10 points of concentration. Again, it is clear overload is used, resulting in an altered state of mind.

Thus, both Sanchin and Chi-Kung practice use overload to induce an altered state of mind. This state is traditionally referred to as *moshin*, or clearness of the mind. It is said that in this state the warrior can optimally react to an oncoming attack using his or her deep mind. Taking this comparison one step further, it seems that the traditional deep mind concept of Sanchin and Chi-Kung and the unconscious mind concept of trance are strongly related.

9 Hitting with packing and Sanchin *Shime*

Hitting with packing is a *Chi – Kung* (more precisely a *Nei – Kung* practice) practice, aimed at storing Chi in the bone marrow and around internal organs, thus creating what is referred to as an ‘iron-body’ capable of withstanding extremely strong blows [Bone Marrow Nei-Kung, Mantak Chia and Maneewan Chia, Healing Tao Books, Huntington, New York]. The hitting is done along the meridians and thus affects internal organs both directly and through their related meridians. It is claimed that this practice has a detoxification and relaxation effect on the muscles and internal organs. The vibration caused by hitting is said to open the organs and bones for Chi entry and Chi storing.

The practice methodology has several stages. For each body part being hit, the Chi is first breathed into that part (referred to as bone breathing). This is done while breathing in. The next stage is to hold the breath while compressing the muscles in the area. This is compounded with strong concentration of the mind directed at the area (again following the maxim that where the mind goes, the Chi follows). At this time, and while the breath is held, the area is hit. A wire rod or a bag filled with beans is used for hitting.

The Sanchin *Shime* practice [6] is similar in that the body is hit while the muscles are tensed. In addition, during *Shime* practice, breathing compounded with mental concentration is used. It seems that both practices have a common origin.

Some differences between the two practices are obvious. In *Shime* practice the mind is not directed at the point of contact and the objective is not defined as 'packing Chi in the bones and organs'. Hitting is not done along the meridians. Finally, hitting is done with the bare hands. I think the differences stem from the direct martial application of the Sanchin practice. In the *Shime* practice, as in a real fight, the point of contact is not prearranged. Finally, the outcome of *Shime* practice is similar to the hitting with packing practice. Both develop an 'iron body' capable of withstanding extremely strong blows.

To enrich the Sanchin practice, it might be interesting to incorporate some of the methodology of the 'hitting with packing' practice .

10 *Wai – dan*

Wai – dan [8] is a method for increasing the heat of a body part used for hitting or blocking. In addition, *Wai – Dan* helps maximize the use of the motoric units of that body part. It is believed that in this way Chi circulation in the area of the body used for hitting increases. The combined effect is a stronger attack that might injure an internal organ. In addition, such an attack might be directed to an acupuncture point.

It is believed that the Chi and the body functions flow in accordance with the mind's concentration. Thus, the *Wai – Dan* methodology is aimed at assisting the mind in concentrating on the body part used for hitting or blocking. There are two methods used in *Wai – Dan* training to help the mind concen-

trate. The first is contracting. In this method the muscles near the relevant body part are contracted slightly before the attack is delivered. This contraction has the disadvantage of revealing your intention to an adversary. At the higher level, merely imagining the muscle contractions gives the desired results. The second method that assists the mind's concentration is slowly moving against an imagined resistance. The more vivid the image of the resistance, the greater the effect.

Sanchin Kata is characterized by this moving against an imagined resistance. Training alternates between Sanchin Shime (checking), where resistance is actually applied by the partner, and solo Kata practice. This serves to enhance the resistance image in the solo practice.

Tensho Kata is another 'closed hand' form performed slowly with deep breathing. Although Sanchin Kata does not use the muscle concentration method, Tensho does. In Tensho, before the performance of the circular block, the hand is contracted slightly. In addition to achieving increased concentration in the hand, this slight concentration has a 'spring' effect on the muscle. It feels as if the muscle is a spring being released as the circular movement is performed.

Thus, both *Wai – Dan* methods are applied in the practice of Goju closed form Katas. The moving against a resistance method is characteristic of the Sanchin Kata. Since Goju is a hard Chi-Kung style, Sanchin and Tensho practice do not strive to decrease the use of muscle contraction to a minimum as is characteristic in the practice of soft style Chi-Kung. The use of the two *Wai –*

Dan methods in Sanchin and Tensho practice is another indication that Goju comprises hard Chi-Kung exercises.

11 Conclusion

I have shown that Sanchin is a hard Chi-Kung training system aimed at martial application. Sanchin practice is part of the Goju Karate system that originated in China. Naturally, it has a Chi-Kung component. Studying the different elements of the Sanchin practice, I identify the use of the microcosmic image and the overload technique as characteristic of Chi-Kung training. In addition, parallels of breathing, postures and preparatory exercises are identified. The relation between Nei-Kung and Sanchin Shime is also identified. Finally, it is interesting to note that different aspects of the broader Chi-Kung training system, such as training against the wall to improve the posture and imagining the hands sliding along a lake in walking meditation, might be employed to enhance Sanchin training.

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