

A W Y M T A J O U R N A L

YANG FAMILY HIDDEN TRADITION TAIJIQUAN

SPRING 1996 • VOL. 4 • NO. 1



AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

Editor's Desk

Greetings to all in this new year of the rat 4694.

Since our last issue, the momentum and preparations for Wang Laoshi's seminars this summer have intensified. The arrangements have now been completed, the dates set and the locations determined. With seminars on both the East and West coasts, all Yangjia Michuan Taijiquan practitioners in the U.S. are encouraged to make every effort to attend and take advantage of this opportunity to study and learn from Master Wang. Don't be one of those who say after Laoshi retires, "I should have gone."

In this issue, we have a number of exciting and informative articles, including the finale of Wang Laoshi's interview; two on tuishou: the essential principles for the practice of push hands, and an overview of the three levels of push hands workshops held in Taiwan; one on 45 years of personal experiences; and a "Q & A" section in which Laoshi explains some things that have been confusing to, or misinterpreted by, a number of practitioners. Every effort is being made to provide our members (and all Yangjia Michuan Taijiquan practitioners) with information that is as complete as possible (such as expanding or adding glossaries where applicable), filling in gaps in our history, and correcting unclear or inaccurate information. [For example, see Laoshi's response to an article written by Robert Smith in AWYMTA Journal, May 1995, Vol. 3, No. 1.]

For those who caught it, there was a printing error in our last issue which dated the Second International Yangjia Michuan Taijiquan Festival for 1988. Obviously, that should have read 1998.

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News Briefs

WEDDING BELLS rang several times within our YMT family. Jim Douglas and Melanie Aoki tied the knot in California. In the same month, Martin Taylor and Jaqueline

Taraval were married in France; apparently, Festival 95 was the site of romance as well as learning. In January, Peter and Laurie Clifford were married in England. Other recent newlyweds are Mr. & Mrs. Alexei Ditter and Mr. & Mrs. Stephen Merrill.

Our congratulations to all the happy couples with best wishes for a life of love and harmony.

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Subscription inquiries and changes of address: All members of AWYMTA receive the annual publication of the AWYMTA JOURNAL. For more information or address change notifications, please write: AWYMTA, 535 Liberty St. #203, El Cerrito, CA 94530.

MASTER WANG'S TUISHOU CLASS

A Personal Overview

Mark Linett



Last June, Master Wang completed a series of tuishou (push hands) workshops here in Taipei. For a period of over two and a half years (Fall '92 through Spring '95) Master Wang taught beginning, intermediate and advanced levels of push hands.

Introductory Level

In the beginning introductory level the basic push hands exercises (see Chart #1) were taught. Practising these movements not only helps to develop strength, flexibility and rooting but also a deep familiarity and understanding of the movements in the form.

First we learned the entire set of basic tuishou exercises with the feet stationary (dingbu tuishou). Then later as the movements became more familiar and natural we practised them while moving one step forward and one step back (huobu or fixed-step push hands). And then finally we practised some of the basic exercises in a series of steps (dongbu or moving step push hands). As we were learning these movements, Master Wang continually reminded us to relax, breathe from the dantian, to sink the chest and tuck the weilu point at the base of the spine.

During the first session, Master Wang also taught two series of moving two-person exercises: Dalu or The Four Large Hand Movements (draw down, twist the joint, elbow strike, shoulder strike). The method is practised in the four diagonal directions.

Bafa (The Eight Hand Methods) is a way to practise the last third of the thirteen postures with a partner. The Eight Hand Methods are draw down, twist the joint, elbow stroke, shoulder strike, hold off, sweep to the side, push and compression strike.

In Bafa one partner begins with draw down and the other responds with hold off. The partner who is issuing energy continues with twist the joint and the partner absorbing energy does a sweep to the side. The elbow strike is met with a push and the shoulder strike with a compression strike. At this point the partners switch roles with the issuing partner becoming the absorbing partner and the movements are repeated.

In practicing the Eight Hand Methods with a partner we have the benefit of working on forward and backward stepping while developing the ability to remain stable and balanced while in connection with a partner.

In the Peng Fajin practice, the one who absorbs the incoming energy with Hold off draws the other partner into what Master Wang calls the void.

Intermediate Level

In the second of the three workshops, Master Wang focused on

rooting and issuing energy. In the rooting practises one partner pushes continuously at the dantian while his/her partner sits solidly on the back leg. The same is practised while being pushed at the lower back and at the chest. To maintain balance and stability one has to sink the chest and tuck the tailbone. Master Wang came behind each one of us and gave us each a push to the lower back to see if we were rooted and stable.

We went on to practise releasing internal energy (Fajin) using each of the eight basic hand movements. In the Peng Fajin practise one partner issues energy with a push while the other partner absorbs the incoming energy with hold off (thus drawing the partner into what Master Wang calls the void or the moment the partner loses his/her root). The absorbing partner then bounces the issuing partner away with a Peng Fajin.

Advanced Level

In the third session, Master Wang gave us the opportunity to take all aspects of the push hands practise and refine them. In several classes we practised standing on bricks either facing our partners with the back foot at 45 degrees and front feet parallel and about 10 cm. apart (see Figure 1) or standing with our front feet side-by-side (see Figure 2).

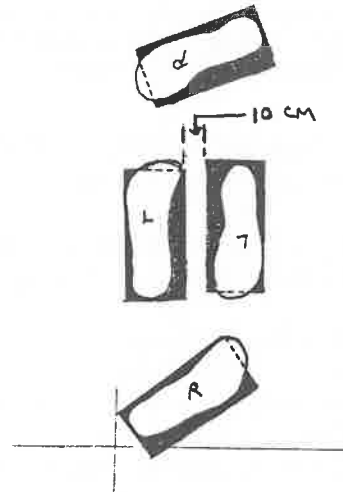


Fig. 1. Tuishou rooting exercise: Front feet parallel and 10 cm. apart.

Practising on bricks made it more obvious when we lost our root since we could see when the feet moved or shifted. In doing free style push hands on the bricks it was also much clearer when someone lost balance or stability since they simply stepped off the bricks onto the mat.

When practising standing sideways on the bricks we discovered how important it is that we turn the waist. Master Wang often told us to turn the waist and allow the rest of the body to follow. The practise taught us to use the waist to lead the rest of the body.

I have only brushed the surface of what Master Wang taught during these workshops. On several occasions he spoke of the need to practise not so much with the intent of becoming great martial artists but more with the idea of becoming teachers who faithfully pass on the tradition and techniques of the Yangjia Michuan School of Taiji Quan. I am sure that the participants in these workshops would agree that Master Wang took us more than one step toward that goal.

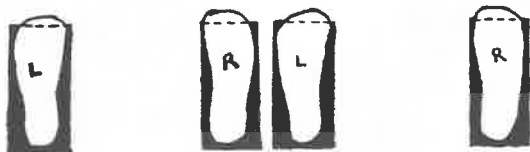


Fig. 2. Tuishou rooting exercise: Front feet side-by-side.

**The Fifteen Yangjia Michuan Taiji Quan
Tuishou Basic Exercises**

1. Left/Right Twist the Waist: Spiral UP (The body's center stays on the back leg when pushing.)
2. Right/Left Twist the Waist: Spiral DOWN (The body's center shifts to the front leg when pushing.)
3. Bend Backward from the Waist
4. Bend Forward from the Waist
5. Spiral Down on One Leg in a Kneeling Position
6. One Arm Moves in a Horizontal Circular Motion
7. Hold Off UP (Peng) Bending Backward from the Waist
8. Hold Off DOWN (Peng) Bending Forward from the Waist
9. Hold Off with Sweep to the Side (Lu)
(Note: When practising Sweep to the Side the palm is turned toward the face and level with the eyes.)
10. Push down and out (An) with Energy
11. Compression Strike (Ji) with Energy
12. Two Hands Move in a Vertical Circular Motion
13. The Four Hands Hold Off, Sweep to the Side, Push then Compression Strike in succession (as in 9, 10, and 11 above)
14. The Four Large Hand Movements, Cai, Lie, Zhou, Kao (Dalu)
15. The Eight Hand Method, Peng, Lu, An, Ji, Cai, Lie, Zhou, Kao (Bafa)

GLOSSARY OF TERMS

Bafa - The Eight Hands methods
Dalu - The Four Large Hand Movements
Dantian - Lower Abdomen
Dingbu Tuishou - Stationary Feet
Dongbu Tuishou - 1/2 Step Feet Movements
Huobu Tuishou - Free Stepping
Sanshou - Free Form Fighting
Weilu - Tailbone
Fajin - Releasing/Issuing Internal Energy
Peng - Hold Off
Lu - Sweep to the Side
An - Push
Ji - Compression Strike; squeeze
Cai - Drag down
Lie - Twist the Joint
Zhou - Elbow Strike
Kao - Shoulder Strike



Mark has been studying Taiji Quan with Master Wang for the past 15 years. He teaches Taiji Quan and Tuishou in Taipei, where he and his wife Wendy currently live.



SEVEN IMPORTANT TUISHOU CONCEPTS

Wang Yen-nien

Translated by Julia Fairchild



ONCE the taiji quan form has been learned, once the movements of the form, their martial and practical applications, have become thoroughly familiar, then the practice of tuishou (push hands) becomes a method for learning how to respond to other people in appropriate and timely ways; strengthening the body and lengthening one's life; and for reaching a realm of Daoist practice aimed at developing one's sixth sense and a higher level of awareness.

WHEN practicing tuishou, incorporate the following essential concepts.

1. **STAY RELAXED, PLIABLE** [Song, Rou]: A function of Yin and Yang, full and empty. The entire body should be relaxed thoroughly, without the least bit of crude strength, and so pliable that the whole body will seem to be without bones and yet elastic, resilient and with bounce.

2. **BUILD UP THE LIFE FORCE** [Qi]: A function of your ability to draw qi deeply into the dantian. Circulate qi stored in the dantian around the entire body in an unimpeded, continuous flow. Use prenatal breathing to circulate qi in the "microcosmic orbit".

3. **DEVELOP WILL TO LIVE** [Shen]: Will to live comes by means of

concentration or focus of one's attention aided by the inspiration of the sixth sense. Do not neglect this nor be indolent. Maintain an unhurried manner.

4. **DEVELOP CATCHING ABILITY** [Jie Jin]: The ability to lead incoming force into the void. Use your arm or other parts of the body, which remain relaxed and pliant, to take advantage of the right moment and catch incoming force in such a way that it causes your partner to be emptied of his force.

5. **DEVELOP BONDING, STICKING ABILITY** [Zhan Nian Jin]: A function of your ability to expand and contract, extend and retract freely and unhindered. Coming into contact with the partner, use the "do not resist, do not let go" method. Your partner will then have no place to apply his force, be unable to release his energy and unable to escape.

6. **DEVELOP GROUNDING ABILITY** [Hua Jin]: A function of your ability to use softness to overcome hardness. Achieved with the round and lively application of the "pull or push with four ounces to topple a thousand pounds" method, grounding ability, when applied correctly, causes your partner's center of gravity to rise and he will find himself rootless or voided of energy.

7. DEVELOP CHANNELING ABILITY

[Fa Jin]: Use slowness to control fastness. If the partner does not move, you should not move either. If your partner moves even slightly, you should have moved already. Coordinate your movements with dantian energy; aim correctly at your partner's center of gravity and channel the energy of the body as a whole. This will produce an outward flow of energy that feels like pure steel and yet has bounce.

THESE seven essential concepts for tuishou players I list briefly here in the hope that students will practice diligently and study to improve themselves according to these principles.



Editor's Glossary

SONG (adj.) - relaxed

FANG SONG (v.) - to be relaxed; to relax

ROU (adj.) - supple, flexible, pliable

QI (n.) - life force; vital energy

SHEN (n.) - spirit, mind. Translated in this article as "will to live".

JIN (n.) - energy, strength. The term in this sense is often erroneously transliterated as **JING** which is the adjective form of this character and which means tough, powerful, sturdy.

JIE (v.) - to receive, to catch. Also translated as to absorb, to borrow.

ZHAN, NIAN (v.) - to stick, to adhere. Each word has different implications: **ZHAN** implies to moisten, to wet (e.g., how your tee shirt "sticks" to you when you sweat); **NIAN** implies sticky, gluey, viscous, bonding (e.g., a stamp "sticks" to an envelope because of the glue).

HUA (v.) - to change, to transform. Also translated as to neutralize. The term "Hua hai wei li", "turn a disadvantage into an advantage" gives the idea best.

FA (v.) - to issue, to discharge, to emit, to channel outward. Also translated as to release.

NOTE: *In gathering information during the preparation of this article, it came to our attention that the meaning of the terms **Zhan** and **Nian** (as well as the associated terms **Lian** and **Sui**) were not clearly understood or were misinterpreted by a number of YMT practitioners. In order to avoid further misunderstanding, we asked Wang Laoshi for a definitive answer. See his response in the **Q & A** section.*

☺

YANGJIA MICHUAN TAIJIQUAN

West Coast Summer '96 Workshops with MASTER WANG YEN-NIEN

THIRD DUAN (18 hrs.)
 Saturday, July 13 thru Monday, July 15
 9 AM to 5 PM

POLE (9 hrs.)
 Friday, July 19 thru Sunday, July 21
 Friday, 2 - 5 PM; Sat./Sun. 9 AM -NOON

LOCATION

MASONIC CENTER
 3903 Broadway (at 38th)
 Oakland, CA

TUISHOU (9 hrs.)
 Friday, July 19 thru Sunday, July 21
 Friday, 7 - 9 PM; Sat./Sun. 2 - 5:30 PM

FEES

	<u>by May 31</u>	<u>after May 31</u>
Third Duan	\$200	\$225
Pole	100	115
Tuishou	100	115
All Three	285	285

All registration must be
 completed by July 6th.

No registration at the door.

REFUND POLICY

Full refund by May 31. 50% from June 1 through June 30.
 No refund after June 30.

PAYMENT

Make check or money order payable to:
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 535 Whitecliff Dr.
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Janet Phillips (510) 524-5023
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 Jim Douglas (510) 883-9963
 Sam Tomarchio (510) 527-2058

YANGJIA MICHUAN TAIJQUAN
East Coast Summer '96 Workshops
with MASTER WANG YEN-NIEN

NEW YORK

- A) *West Side YMCA, New York City*
YMT LECTURE (2 hrs)
Friday, June 21
FIRST DUAN (12 hrs)
Saturday, June 22 and Sunday, June 23
- B) *Mercy College, Dobbs Ferry (Westchester)*
NEIGONG (6 hrs.)
Monday, June 24 and Tuesday, June 25
TUISHOU (24 hrs.)
Thursday, June 27 through Sunday, June 30

NOTE: There will be a Jinshan Pai Daoist Association meeting on June 26 at Mercy College.

For more information contact New York Michuan T'ai Chi, Cathedral Station, P.O. Box 1161, New York, NY, 10025 or call (212) 663-4229.

DISTRICT OF COLUMBIA
DAOIST NEIGONG/MEDITATION (6 hrs.)
Friday, July 5

Students are required to have practiced with Master Wang Yen-nien or one of his disciples in Jinshan Pai neigong more than one year to participate.

OLD SWORD (24 hrs.)
Saturday, July 6 through Tuesday, July 9

Participants are required to have a minimum of three years of taijiquan training with one year of continuous push hands practice.

NOTE: At the time of publication both workshops were filled.
To be placed on the waiting list, or for more information, contact Scott M. Rodell at Great River Taoist Center, P.O. Box 40920, Palisades Station, Washington, DC 20016 or call (703) 830-8896.

AN INTERVIEW WITH WANG YEN-NIEN

Sam Tomarchio

Translated by Julia Fairchild

AFTER moving to Shanxi province, Zhang Qinlin earned his living by buying and selling furs and skins. He did not hang out a sign and start teaching taijiquan. No one knew that he had been taught taijiquan. During this time he entered the Gold Mountain School of Daoism (Jin Shan Pai). Zuo Yifeng, who was my daoist teacher's teacher, was Zhang's daoist teacher. With Zuo, he began learning neigong and daoist gongfu. As his internal alchemy, neigong and daoist breathing improved, his taijiquan and gongfu took giant leaps forward. It was then that he began to be on the lookout for young potential martial artists - and accepted his first student: Wang Shanzhi.

EVEN though Wang Shanzhi was a pretty good student, Zhang Laoshi did not teach him Yangjia Michuan Taijiquan. He first taught him the 81-Step,¹ using this time to observe Wang's character, how he practiced, and what type of person he was. Zhang wanted to see if Wang was the right "material". He saw that Wang Shanzhi was good, but not exactly what he was either looking or hoping for, and Wang remained at the level of the 81-Step. So Zhang Qinlin was still on the lookout for young people with good potential. It is said that not only do students look for a good teacher - teachers also look for potential students.

THEN he found a man named Hu Yaozhen. Hu, already an accomplished Xingyi practitioner and teacher, had a strong physique and worked hard. Hu had heard of Zhang Qinlin and knew that his gongfu was great. Zhang Laoshi saw that Hu was not afraid to train hard, and Zhang was willing to accept him as a student. *But* before he actually "entered the door", Hu said he wanted to challenge Zhang. If Zhang beat him, then Hu would become his student. [To understand this, we must remember that] Hu Yaozhen was not only very skilled, but a well known master of Xingyi. He was the "king" of Shanxi, Hebei and Suiyuan provinces -- and was known as the best xingyi master. No one in these three provinces had ever defeated him. He was also about five years older than Zhang Qinlin and so felt he had to challenge Zhang -- and be beaten by him -- before he entered the door. Zhang Qinlin said, "Are you sure you want to do this? You are not going to bow to your laoshi unless we do this?" Then Zhang told Hu that if he (Hu) lost, he would *not* take him as a student. Hu replied: "Who are you anyway? You just arrived in Shanxi province. Nobody knows you. You must be dreaming to be saying this to me." Then Hu said, "If you win I'll be your student." Zhang replied, "If you lose I am not going to

take you.” They decided to go ahead with the challenge.

① NE of the key movements in xingyi is Pi (splitting) and this was the move that Hu made toward Zhang Laoshi's face. Zhang Laoshi made a Cai and caught his hand. The Cai was so fast and with so much energy, that Hu fell to his knees. In xingyi, this move is made with the weight on the front leg. Because Hu's weight was on the front leg, the cai pressed Hu forward so that he fell onto his knees in front of Zhang Laoshi. On his knees, Hu had to look up at Zhang Laoshi and gave up. Zhang Laoshi said, “You were defeated, now go home.” Hu quickly shouted, “No, no, no! I want you to accept me as your student.” Zhang said, “I told you, if you lose I am not going to take you.” Hu pleaded, saying, “You must take me, I am already on my knees. I am not leaving until you take me as your student.” Zhang Laoshi replied: “If you want to kneel there, that is your business, but I am not going to take you.” Zhang then walked away.

HU stayed there, kneeling and waiting for almost three hours. Mrs. Zhang said to her husband: “Hu is older than you. How can you let him stay on his knees for so long and ignore him?” Zhang Laoshi replied, “I did not make him kneel there, he is doing that by himself.” Zhang's wife, realizing that things were at an impasse, wondered what to do. She thought perhaps that finding a sponsor to intervene, rather than have her husband and Hu deal directly, would be a possible solution. She knew everything would depend on who Hu found to be his sponsor. If the sponsor was good at talking with Zhang

Qinlin then things might work out. So Mrs. Zhang suggested this, and hearing of this possibility, Hu bowed to the floor and went off to find a suitable sponsor.

HU YAOZHEN, also a member of the Jin Shan Pai (Gold Mountain School) went to a member of the older generation - someone who would have influence over Zhang Qinlin - to ask him to be his sponsor. Because Hu's sponsor was an older brother of Zhang Laoshi's and was willing to “introduce” Hu, Zhang said, “Yes.” After the formalities were over, Zhang told Hu to practice only taijiquan, but Hu was not really able to let go of his xingyi. He was already a great master, and thus it was very difficult to “throw it out the window”. Zhang kept telling Hu that his jin (internal energy) was wrong - it was a xingyi type, not a taiji type of energy. Hu said that there was nothing he could do because he had been practicing that way for so long. Zhang decided to teach Hu the 81-Step form of taijiquan, realizing that unless Hu was able to let go of his xingyi it would be quite difficult to teach him Yangjia Michuan Taijiquan.

LIU ZHILIANG,² from Shanxi province and in the army, was accepted by Zhang as his student. Liu was a good person with many good characteristics, but was not able to truly relax. Being able to relax in the 81-Step was a necessary condition to move on to Yangjia Michuan Taijiquan. So Zhang Qinlin still had not found the person he was looking for.

ZHANG LAOSHI then found Su Qigeng, also from Shanxi province. Su was a little bit taller than me. He was not thin and not fat, just an average

physique - except he had very long arms. Zhang first taught Su the basic exercises and saw that he practiced very well, was able to relax, listened to instructions and was obedient. He decided to teach Su Yangjia Michuan Taijiquan. He taught this one person - for this was the way it had been handed down. He had found the person he had been looking for.

A BOUT two years later there was a national martial arts competition in Nanjing, and Zhang Laoshi took first place in the bare-fisted competition. Along came Zheng Manqing, who had studied both taijiquan and tuishou with Yang Chengfu. He saw Zhang Qinlin and realized how good Zhang's gongfu was. After the competition was over, Zheng Manqing asked the National Martial Arts Federation president, Zhang Zhijiang, and Pu Bingru's father to sponsor Zheng and recommend him to Zhang Qinlin. Zhang Zhijiang was an influential figure in the martial arts world. "Old Man Pu" was a high ranking civil servant and philanthropist. Zheng asked them to say good things about him to Zhang Qinlin so that Zhang would take him as a student. The dinner invitation was made and Zhang Laoshi, seeing that these two men had agreed to sponsor Zheng, accepted.

AFTER dinner Zheng Manqing demonstrated his form and asked Zhang Qinlin to do likewise. Zheng watched and saw Zhang do the 81-Step and thought, "Nothing special." Zheng Manqing then asked Zhang Laoshi to push hands with him. Zhang Laoshi looked at Zhang Zhijiang and "Old Man Pu" with a questioning expression.

Zhang then said to Zheng Manqing, "Do you really want to push hands with me?" Zheng replied, "Yes." After making sure everyone agreed, Zhang Laoshi consented.

IN 1993 I went to Shanghai³ and met with Pu Bingru.⁴ Pu was an avowed student of Yang Chengfu and the only one alive today to have studied with both Zhang Qinlin and Yang Chengfu. She recounted the same story (that Zhang Laoshi told me) but from Zheng Manqing's point of view (as follows):

"In the room was a table where they had eaten. The two men were on one side of the table pushing hands. On the other side of the table was a wall, which was not very thick and made of wood (something like plywood). At that time Zheng Manqing considered himself to be pretty good. While pushing with Zhang Qinlin, he was very intent on trying to push Zhang over. Zhang Laoshi was just deflecting right, deflecting left. He then made a Ji, and Zheng Manqing flew - over the table and into the wall, which almost fell over."

PU BINGRU (who was laughing while telling the story) said that the impact left a hole in the wall, and Zheng Manqing, after crashing into the wall, slumped to the ground. Everyone ran over, picked him up while asking if he was okay. Zheng stood up (a little shaken but not hurt - the outcome was not what he had anticipated) then went to his knees and said to Zhang Laoshi, "You must take me as your student." Zhang replied, "I just came for dinner. You demonstrated your form, and I

demonstrated my form. This is not something I had expected." He told Zheng, "At the moment I do not have any time, and I am only here temporarily. I live in Shanxi province right now. If you want me to be your teacher, you will have to send someone to get me."

ZHENG MANQING was very happy and realized that he would have to send a proper invitation to Zhang as well as make whatever special arrangements were necessary in order to bring Zhang Laoshi from Shanxi to Shanghai, where Zheng Manqing was living. Zheng spent a lot of money making these necessary preparations. In those days, there were no commercial planes. Because Zheng Manqing had a lot of connections he was able to use a military plane to fly Zhang Qinlin from Shanxi to Shanghai. In those days, the people used those round coins on strings, and the plane trip cost one string (about \$100) and another string (or two) was given as a gift to Mrs. Zhang for her use while Zhang Laoshi was away. A string of money in those days could buy quite a lot. After Zhang Qinlin arrived in Shanghai he said to Zheng, "You already know taijiquan, so we are not going to work on that. Because you are so interested in push hands, we will concentrate on that." For about three months, Zhang Laoshi lived and worked with Zheng Manqing. Some people say that Zhang Laoshi stayed with Zheng Manqing for three years, but it is not true - it was about three months. So, of course, Zheng Manqing did not learn Yangjia Michuan Taijiquan.

*I*N 1937 the Sino-Japanese war began. The Japanese invasion extended into Shanxi province and the city of Taiyuan.. Su Qigeng, mentioned earlier, was in the city center when the Japanese surrounded and attacked Taiyuan. Su was killed by a bomb. Now the only person to have been taught Yangjia Michuan Taijiquan was dead. At this time, I was in the army. During the war we were sent away from Taiyuan (to fight elsewhere). In 1945, the Japanese retreated, the war ended, and I returned to Taiyuan, my home town. It was then that I met Zhang Qinlin. My daoist teacher, Zhang Maolin, knew that I loved all martial arts and taijiquan. Zhang Maolin suggested that he (Maolin) introduce me to him (Qinlin). Because Zhang Maolin and Zhang Qinlin were of the same generation, that makes Zhang Qinlin my daoist uncle. Zhang Maolin took me to Zhang Qinlin's house and made the introduction. My father was also an initiate in the Gold Mountain School of Daoism, and Zhang Maolin explained how I came from a long line of daoists from this particular school of internal alchemy, and how my father was from the same generation as both Zhang Maolin and Zhang Qinlin. Zhang Maolin explained that it was not just my father, but I also was practicing in the same school. From all these points of view, he explained, I was an acceptable student.

KNOWING that I was still in the military and had duties to perform every day around the city, Zhang Laoshi said, "I am afraid that since you are in the army you won't have much time to practice." Taiyuan was a rather large city, and I was in charge of public safety

for all Taiyuan. Even so, I said to him, "Yes, I have time to practice." During this interview-type meeting, he asked me if I had studied other kinds of martial arts. I thought: If he thinks I never learned martial arts, he might think I would be too difficult to teach; if I say no, I am sure he will not believe me. I knew that I had to tell him and answered, "Yes." He then asked me what I had studied. I said, "I have studied Shaolin Quan, Xingyi Quan, Taijiquan with Wang Xinwu [a famous martial artist of that time], and several others." He started to laugh and said, "You have learned a lot. You must be very good." I said, "No, no, no. I am not very good." "Are you sure you want to study with me?" asked Zhang. I said, "Yes - that is why I asked my daoist teacher to introduce me to you." Zhang then replied, "If you really want to study with me, you will have to take all the martial arts that you just named and throw them out. If you cannot throw them out, then I don't want to take you. Can you throw them out?" "Yes," I said. "Really?" Zhang replied. I said, "Yes, if you accept me as your student, I will throw them all away." Only then did he agree to accept me. He then asked me when I was coming. I replied, "Tomorrow morning I will be here." Zhang Laoshi said, "You are in a hurry. Are you going to be here for just three days and never come back again?" "No," I replied, "that will not happen." He asked me what time would I be coming. I said, "I have time, but what about your time?" Zhang Laoshi replied, "I am here from morning to night, it is up to you." I then answered that I would arrive at 5:00 am. He said, "That is wonderful. You can practice until 7:00, then go to work." Then he

asked, "Just once a day?" I said, "No, I will be back." "When?" "I will be here at 12 (noon). I will eat a little something and be right over. I can practice until 2:00 pm." Zhang then asked if I was afraid of working too hard. Being 31 years old, I said it would not be a problem and that I would not get tired. Zhang said, "Will twice a day be enough?" When I said no, he said, "You are going to come again at night?" "Yes," I said, "If I am going to practice, then I am going to practice. I will be here after dinner at 7:00 and practice until 9:00." That is how we began.

DURING my first lesson, Zhang Laoshi had me stand in the basic stance (Zhan Zhuang) just to see if I was going to be obedient. That is all we did the first day. The next day we did the same thing. He just watched to see if I was talkative or complained, and in general to see my character. It went on like this for three days. During this time, I did not complain or say anything - not a word. On the fourth day, Zhang Laoshi said, "Now we really begin," and he started to teach. The first step was to develop qi. Because we were in the same daoist school, Zhang Laoshi explained a few more things about meditation, worked on the basic exercises, and watched me perform the 81-Step that I had learned with my first teacher Wang Xinwu. He saw that my 81-Step was okay, I was obedient and listened to what he said, and was able to relax in the form. About a month later, Zhang said, "You are young, honest and work hard." At that time my position in the army was rather high, a colonel. [It was not uncommon for the people to treat officers like royalty.] Zhang Qinlin saw that even with a high

rank and much responsibility, I was still able to humble myself in front of a teacher and was not afraid of working hard and practicing [diligently].

AFTER we went through that stage, Zhang Laoshi told me I was going to learn something different and told me that once I learned this, I could not teach it to anyone. "Why?" I asked. He replied, 'Don't ask.' I said, "Okay," and started learning the Yangjia Michuan style of Taijiquan. After learning the form, we went on to push hands, and so forth. By then, the civil war between the communists and nationalists, was getting closer and closer to Taiyuan. Taiyuan was becoming a mess. All the action in the north was centered around this very strategic city. As the war got closer, things became more and more chaotic, and the social situation was awful. Zhang Qinlin said to me, "We have a saying in Chinese - transmit to one, not to two (chuan yi, bu chuan er). But we have to break this tradition now.' He then said, "I can only teach one, but seeing the situation, I can also see that in the future you will be a great taiji teacher. So I say to you that this is just a saying, and although I can teach only one, you may teach many. We will end this 'transmit to one, not two' practice. If you teach, teach many. If you have the opportunity, find a way to share this art with others and transmit it to the outside."

IN 1949, the communists came in full force to Taiyuan, and that was the start of a journey that eventually ended in Taiwan. At that time, I had no intention of teaching taiji. It was something that I loved, but it never occurred to me to

teach. After I arrived in Taiwan I was still in the military. I practiced by myself in the park. One day two men⁵ came and watched. Afterward, they said, "We have seen a lot of taiji, but we haven't seen anything like what you are doing. What is this?" they asked. I didn't dare say that this was called the Yangjia Michuan (hidden or secret) form. I said it was the Yang style. They said, "It doesn't look like the Yang style." "Well," I said, "It is the old Yang style." They said, "It doesn't look like the old Yang style that we have seen." And I said, "It is older than that." One of the two men, Zhang Pingqing, told me that after seeing this form demonstrated he realized that this style of taijiquan, while unlike any Yang style he had seen before, was exactly what he had been looking for. He saw that it matched perfectly the ideas and theories described in the taijiquan classics. And they asked me to be their teacher.

NOW 46 years later [as of 1996], I am still teaching. You might find someone who has been teaching for 25 years, but 46 years? After all these years of teaching and practicing taijiquan, I am happy to say from first hand experience that the practice of taijiquan is truly of benefit to one's health, especially when combined with the practice of tuishou. Until recently, no one was very interested in Yangjia Michuan Taijiquan. Interest started to increase about two years ago. In Taiwan people have been doing taiji for decades, since about 1949. Before then, there were no people practicing taijiquan in Taiwan. We can say that when you eat a certain type of food often, you get sick of it. Yangjia Michuan Taijiquan is like a food too, but

-- the more you eat it, the more you like it.

AFTER I left Taiyuan, Zhang Laoshi's life was not easy. During the time I studied with him, three times a day, every day for four years, I paid all of his expenses, including food, fuel for heat, spending money and every other family expense. In those days, Zhang Laoshi did not work. Besides himself, he had a wife and daughter to feed and clothe. In earlier times, a teacher did not need more than one or two students. Students, like sons or daughters, would take care of you. A teacher did not need to take many students. After I left Shanxi there was no one to take care of him. In addition, times were very hard and bitter for everyone. Zhang Laoshi was a martial artist. He had to eat, but the communists rationed food for everyone. What there was, was not enough. During the cultural revolution, artists, scholars and martial artists were teased, bullied and ridiculed in ways that left them angry [but helpless]. Artists were not allowed to be artists, while those whose skills and talents were inferior were encouraged. This is what happened to Zhang Qinlin. He was a great martial artist, and he was bullied. He died near the end of the cultural revolution [1976] nearly blind and starving. Hu Yaozhen, who I mentioned before, had gradually become more and more famous also. During the cultural revolution everything was turned upside down, and he was reviled because of his greatness. The great had to be brought down; they were pressed down. Hu Yaozhen died with a cone on his head, chained and led around to be publicly ridiculed.

AND FINALLY, I would like to mention Li Yunlong, another of Zhang Qinlin's students. He was the one who started the search for Zhang Laoshi's picture, and the one who corresponded with me. He was also a great xingyi master. During the cultural revolution he was sent to Inner Mongolia. In 1993 we visited his tomb in Baotou.

THESE are the seven students who Zhang Qinlin had accepted. There is one other man, Li Fuyuan, who we met in the mainland and who said he had also studied with Zhang Qinlin. However, I never knew him or heard of him before my trip in 1993, so this is uncertain. Of those students who studied with Zhang Qinlin and who are still alive, there is Pu Bingru who was 86 (in 1993) and living in Shanghai; Li Fuyuan, who we are not sure about and living in Hebei province, and me. Of these three, I am the only one who knows Yangjia Michuan Taijiquan.

UP until my time, this form has been taught "one teacher, one student." To prevent this teaching from becoming extinct, I have, as Zhang Laoshi counseled, sought to share this precious art with anyone who wants to learn, regardless of race, color, or anything else. Thanks to the many thousands of students who are today working diligently to investigate all aspects of this style, I have no doubt that not only will this practice endure in the world for as long as it is needed, but also that the people who do practice will find their wisdom and good health nurtured simultaneously.

¹ During the interview as well as in a previous article on Laoshi's trip to China, the term "81-Step" Taijiquan was used. In order to avoid confusion, we asked Wang Laoshi to clarify "81-Step". See his response in the Q & A section.

² See AWYMTA Journal, May 1995 (Vol. 3, No. 1) for more on Liu Zhiliang.

³ See AWYMTA Journal, April 1994 (Vol. 2, No. 1) for the account of Wang Laoshi's trip to China.

⁴ Pu Bingru's father was a high ranking civil servant and great patron of the arts and martial arts who asked Zhang Qinlin to teach taijiquan to his only daughter.

⁵ See AWYMTA Journal May 1995 (Vol. 3, No. 1) for the story of these two men: Zhang Pingqing and Jin An.



TRANSLITERATION GLOSSARY

PIN YIN

WADE-GILES

Laozi	Lao Tzu
Wang Yannian	Wang Yen-nien
Wang Zongyue	Wang Tsung-yueh
Yang Banhou	Yang Pan-hou
Yang Chengfu	Yang Ch'eng-fu
Yang Jianhou	Yang Chien-hou
Yang Luchan	Yang Lu-ch'an
Zhang Qinlin	Chang Chin-lin
Zhang Sanfeng	Chang San-feng
Zheng Manqing	Cheng Man-Ch'ing
Gongfu	Kung Fu
Hong Quan	Hung Ch'uan
Hubei	Hu Pei
Jin Shan Pai	Chin Shan P'ai
Laoshi	Lao-shih
Michuan	Mi-Ch'uan
Pao Chui	P'ao Ch'ui
Qi	Ch'i
Taijiquan	T'ai Chi Ch'uan
Wu Dang	Wu Tang
Xing Yi Quan	Hsing-I Ch'uan
Xuan Tian	Hsuan T'ien
Yangjia	Yang-Chia
Yongnian	Yung-nien

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QUESTIONS & ANSWERS

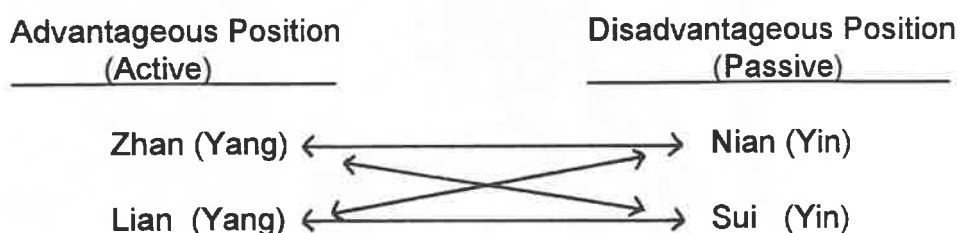


QUESTION:

Wang Laoshi, would you elaborate on Zhan, Nian, Lian and Sui and their uses?

ANSWER:

These four movements can be explained by the following diagram:



NOTE ALSO that anything can follow a Zhan, not just a Lian; similarly, Sui does not necessarily follow a Nian.

QUESTION:

Wang Laoshi, would you please clarify “81-Step” Taijiquan?

ANSWER:

The 108-Step was what was handed down by Yang Jianhou; the 81-Step was what was handed down by Yang Banhou. Even though Yang Jianhou also handed down the 81-Step, he taught and handed down the 108-Step more than the 81-Step. Similarly, even though Yang Banhou also handed down the 108-Step, he taught and handed down the 81-Step more than the 108-Step. The 64 Step was handed down by Yang Chengfu. Even though Yang Chengfu also handed down the 81-Step, he taught and handed down the 64-Step more than the 81-Step.

The diagram on the next page illustrates the above.

(A)
 The theory of Yin and Yang (or Taiji)
 and a body of taiji classics, from LAOZI (5th C. BC)
 to ZHANG SANFENG, an A.D. 12th century Daoist
 living in the Xuantian Monastery on Wudang Mountain
 in Hubei.



WANG ZONGYUE
 13 c. Ming Dynasty, Shaanxi



WANG ZHENGNAN



(B)
HONG QUAN ⇨
 or "mighty fist", a
 martial art practiced by
 Yang Luchan and
 other martial artists in
 Northern China.

A + B + C =
 YANG LUCHAN
 1799-1872
 Yongnian County,
 Hebei.
 Yang "Wudi",
 the Undefeated

(C)
 ⇐ PAO CHUI
 or "cannon fist", a
 martial art practiced
 by the Chen family,
 Henan, Wenxian county.
 (Southern China)

YANGJIA MICHUAN TJQ
 (YMT)

Yang "Public" TJQ
 (108-Step)

↓
 YANG JIANHOU
 (2nd generation YMT)

↓
 Yang Jianhou
 108-Step
 (81-Step)

↓
 Yang Banhou
 81-Step
 (108-Step)

↓
 ZHANG QINLIN
 (3rd generation YMT)

↓
 Yang Chengfu
 64-Step
 (81-Step)

↓
 WANG YANNIAN
 (4th generation YMT)

↓
 Zhang Qinlin & many others

LEARNING, TEACHING, AND HEALING

Akai Jong

Martial Arts, Dao and Tuina (1951 - 1973)

When my father started to teach me Shaolin Gongfu, I was three years old and enjoyed it as the best of toys. Two years later, I began to take it seriously. I decided to become a professional martial artist when I was nine. I was committed to achieving the highest level, while helping people through teaching and healing.

My childhood was very happy, joyful and exciting. My father often took me fishing while requiring me to do the lowest horse stance for many hours. I was allowed to stand up only when I was catching a fish. Sometimes instead of a horse stance, my father would have me do the Golden Rooster Stands on One Leg with my other foot behind my neck.

I also had lots of other fun. I practiced throwing knives to catch wild rabbits for dinner and push hands with water buffalo (using their horns). Often my father and I went into the wilderness gathering herbs for Tuina.

My childhood was so much fun because I spent most of my time with excellent teachers. Not the boring and mean teachers from the mandatory schools, but the kind, inspiring, funny and wise tutorial teachers who patiently

taught me all kinds of martial arts, Zen, Dao, Tuina, poetry, and classical Chinese language.

Yangjia Michuan Taijiquan (1973-1993)

After 22 years of learning with some teaching and healing experience, I began to study Yangjia Michuan Taijiquan with Mr. Wang Yen-nien on July 22, 1973. I moved right next door to Mr. Wang and took classes from him. I took private lessons and group classes, as many as possible. Mr. Wang was very nice, kind, generous, and was an excellent teacher. He became the most important martial arts teacher in my life.

I started myself as a beginning student and practiced YMT at least 112 hours every week. On February 19, 1975, I had my first big breakthrough and achieved to a much higher level. Two months before I moved to the United States, Mr. Wang told me that he had taught me everything of Neigong and YMT and I should continue to practice them.

On December 5, 1975, I came to the United States. One month later, I started to teach YMT to the public in San Francisco. On March 30, 1976, I took over Brendan Lai's Praying Mantis

Gongfu studio in Hayward to teach both YMT and Shaolin. Up until July 1976, I had about 250 students who learned Section One of YMT well, and another 30 students who could do Section Two. Of those 280 students, only 4 were Asian.

I saw Mr. Wang again in the summer of 1990 for two weeks and was initiated into Jinshan Daoist School on June 22, 1990. When I was in Taiwan, I concentrated to study only Neigong and YMT with Mr. Wang. I actually began to study Dao with my former teacher in 1957, and was initiated in 1967. Due to my utmost respect and love to Mr. Wang, I was glad to join the Jinshan Daoist School.

A teacher is like water, students are like ships. If a teacher achieves a higher level, students will automatically improve as well.

It was because of this respect and love to Mr. Wang that I was willing to spend so much of my time, money and energy to form and establish the American West Yangjia Michuan Taijiquan Association. Only my wife and a couple of my students will ever know how much I really put into it.

The purpose of AWYMTA is to transmit, perpetuate, promote and further the growth of YMT in the United States. In order to protect and respect the quality and integrity of YMT as taught and transmitted by Mr. Wang Yen-nien, the most important thing is to make certain that the YMT instructors

know YMT and the Taiji they teach is truly YMT. Therefore, some of the important objectives of AWYMTA are to provide qualified members with YMT Instructor Certification, to help instructors improve their YMT, and to provide Certified YMT Instructors for the public.

Dao, YMT, Shaolin, Neigong, and Tuina

After the 1993 Big Sur YMT Seminar, it was time for me to find a new direction of learning and teaching. However, because Michiko Kato was still taking Neigong/YMT apprentice program from me 40 hours a week, I only had time to do the first step of my new research. That was to practice YMT from the views of all other martial arts, Dao, Zen and Tuina that I previously learned, and no longer limited myself to the wonderful teachings of Mr. Wang.

When Michiko graduated from her Certified YMT Instructor Program of A. Jong Institute in June of 1994, I was free to start my new research full time. First I reviewed all kinds of martial arts. Then I reviewed the healing arts. Next the Dao and Zen. In the end, I discarded all the arts and became the very beginning student again and learned solely from nature.

On October 3, 1995 I got my second big breakthrough and achieved to another much higher level. Soon after that, Stephen Merrill who was taking YMT private lessons from me suddenly discovered that he had also had a big learning breakthrough.

A teacher is like water, students are like ships. If a teacher achieves a higher level, students will automatically improve as well.

Learning is the way to improve oneself. Teaching is a way to share these benefits to others. Healing frees people's suffering with the arts.

Beginning January 1996, A. Jong Institute is offering classes and services of Taiji, Shaolin, Neigong, and Tuina.

The Taiji is Yangjia Michuan Taijiquan that I learned from Mr. Wang Yen-nien in the 1970's. The purpose of the Taiji programs at A. Jong Institute is to transmit and perpetuate the highest quality and integrity of YMT. It will always remain truthfully as taught and transmitted by Mr. Wang.

The Shaolin is based upon Jong family Gongfu with my 45 years of martial arts experience.

The Neigong is Daoist Neigong which I have learned from several teachers including Mr. Wang.

I developed the complete system of A. Jong Tuina based upon Traditional Chinese Medicine, Shaolin Tuina, Daoist Neigong Tuina, and most of all, my own hands-on experience.

I am completely committed to studying the Dao, YMT, Shaolin, Neigong, and Tuina as a beginning student with whole-hearted dedication for the rest of my life.

☯

Submissions for 1996 Fall issue due by August 15.

CALL FOR SUBMISSIONS

The AWYMTA Journal needs your help. The journal is written by and for its members. Become involved and see your work published.

Listed below are possible submissions:

- ☯ Articles
- ☯ Photos
- ☯ Anything relating to Taijiquan
- ☯ Neigong/meditation
- ☯ Artwork
- ☯ Personal Experiences
- ☯ Poems

Send your submissions to AWYMTA, 535 Liberty Street, #203, El Cerrito, CA 94530

DIRECTORY OF AWYMTA INSTRUCTORS

The following AWYMTA members are Yangjia Michuan Taijiquan instructors in the United States. The addresses listed are for mailing purposes only. Please contact instructors by mail or phone for specific information about class times and locations.

CALIFORNIA/NORTH

Michael Christofilis
136 Rae Ct.
Vallejo, CA 94591
(707) 644-5455

John Cole
535 Whitecliff Dr.
Vallejo, CA 94589
(707) 552-4738

James Douglas
5494 College Ave.
Oakland, CA 94618
(510) 654-6043

Juliet Heizman
6742 Bonnydoon Rd.
Santa Cruz, CA 95060
(408) 429-5428

Akai Jong
P.O. Box 623
Big Sur, CA 93920
(408) 667-0363

Janet Phillips
523 Ashbury Ave.
El Cerrito, CA 94530
(510) 524-5023

Theresa L. Thomas
1825 Marin Ave.
Berkeley, CA 94707
(510) 527-7155

Sam Tomarchio
535 Liberty St. #203
El Cerrito, CA 94530
(510) 527-2058

CALIFORNIA/SOUTH

Wilma Wong
2348 Wilson Ave.
Venice, CA 90291
(310) 306-1668

Harry Wu
1223 Huntington Dr. #A
So. Pasadena, CA
91030
(213) 258-7224

FLORIDA

Jeff Pentz
10395 Seminole Blvd.
Seminole, FL 34648
(813) 392-6176

ILLINOIS

Joseph Morris
7524 S. Union Ave.
Chicago, IL 60620
(312) 487-8007

DIST. OF COLUMBIA

Scott Rodell
Fourth Floor
1215 Connecticut St.
Washington, DC 20036
(703) 820-8896

MARYLAND

Mike Basdavanos
P.O. Box 383
Garrett Park, MD 20896
(301) 565-3320

MICHIGAN

James Carlson
61655 Raintree Blvd.
Sturgis, MI 49091
(616) 467-1831

MINNESOTA

Alexei Ditter
404 Thomas Ave. So.
Minneapolis, MN 55405
(612) 374-1481

WASHINGTON

Royal Linden
300 N. 130th St. #1104
Seattle, WA 98133
(206) 365-1698

NOTE:

If you are unable to contact an instructor or need information, please call or write to Sam Tomarchio (see above).

If you are looking for an instructor outside the United States, please consult the Worldwide Directory on the following pages.

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJIQUAN ORGANIZATIONS

TAIWAN

WORLD YANGJIA MICHUAN TAIJIQUAN
FRIENDSHIP ORGANIZATION (TAIWAN)

87-1 Chungching North Road, Sec. 1
11 Fl., Taipei, Taiwan
Republic of China
Tel.: (886) 2-555-7390
(886) 2-556-5797
FAX: 886) 2-881-2981

WORLD YANGJIA MICHUAN TAIJIQUAN
TEACHER'S UNION

87-1 Chungching North Road, Sec. 1
11 Fl., Taipei, Taiwan
Republic of China
Tel.: (886) 2-555-7390
(886) 2-556-5797
FAX; (886) 2-881-2981

Both the WORLD YANGJIA MICHUAN TAIJIQUAN FRIENDSHIP ORGANIZATION (TAIWAN) and the WORLD YANGJIA MICHUAN TAIJIQUAN TEACHERS' UNION (TAIWAN) were established by Wang Yen-nien "...to preserve the integrity of the Yangjia Michuan style of Taijiquan; to prevent the loss of this traditional art; to care for our ancestor Yang Luchan the Undefeated's great fame; and to insure that the Yanjia Michuan Taijiquan method of cultivating one's physical and mental capabilities is perpetuated and extended throughout the world forever."

The work of these two associations continues under the direction of Wang Yen-nien. Wang Yen-nien, fourth generation student of Yangjia Michuan Taijiquan, is the most senior representative of this style in the world. He studied Yangjia Michuan Taijiquan under Zhang Qinlin, who learned this style from Yang Jianhou, son of Yang Luchan, founder of the Yangjia Michuan style of Taijiquan.

These associations hold regular meetings and publish a monthly magazine (in Chinese only). *For more information, write to the address listed above.*

UNITED STATES OF AMERICA

AMERICAN WEST YANGJIA MICHUAN
TAIJIQUAN ASSOCIATION
535 Liberty Street #203
El Cerrito, CA 94530
USA
Tel./Fax: (510) 527-2058
Contact: Sam Tomarchio, President

The AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION (AWYMTA), established in May of 1992, is dedicated to perpetuating, promoting and furthering the growth of the Yangjia Michuan style of Taijiquan in the United States.

By offering classes, sponsoring workshops, promoting friendly contact among students and teachers of the Yangjia Michuan Style of Taijiquan and publishing newsletter and a semiannual journal, the AWYMTA hopes to create a positive and supportive environment for both new and old students. *For more information, write to the above address.*

BELGIUM

ASSOCIATION DES ENSEIGNANTS DU
YANGJIA MICHUAN TAIJIQUAN
Av. de la NIVEOLE, 25
1020 Bruxelles, Belgium
Tel.: (32) 2-262-1051
Contact: Jacqueline Frenay, President
Cara Van Wersch, Senior Advisor

Formed in 1993, this fledgling group consists at its core of students of Kuo Che, who studied Yangjia Michuan Taijiquan with Wang Yen-nien in the 1950's. Following the death of their teacher, these students have since adopted Wang Yen-nien as their surrogate teacher and have pledged themselves to the support of all teachers and students interested in learning more about the Yangjia Michuan style of

WORLDWIDE DIRECTORY (cont'd.)

Taijiquan in Belgium and surrounding areas.
For more information about the group's activities, please write to the above address.

CANADA

WORLD YANGJIA MICHUAN TAIJIQUAN
FEDERATION (CANADA)
RR #1 Moser's River
Nova Scotia, BOJ 2KO, Canada
Tel./Fax: (902)347-2250
Contact: Ronald & Mireille Wensel

FRANCE

AMICALE DU YANGJIA MICHUAN TAIJIQUAN
8 Grand Rue Jean Moulin
30100 Ales, FRANCE
Tel.: (33) 66-56-79-61
Contact: Francoise Pongy, President

This organization is a confederation of associations in Europe that teach the Yangjia Michuan Style of Taijiquan. Concentrating on public affairs, the AMICALE is responsible for the development of Yangjia Michuan Taijiquan in Europe. It promotes friendship among all associations offering Yangjia Michuan Taijiquan by sponsoring inter-Association events, such as public demonstrations and workshops.

As of September 1991, the AMICALE was comprised of 15 member associations and 20 individual members, for a total of 466 participating persons.

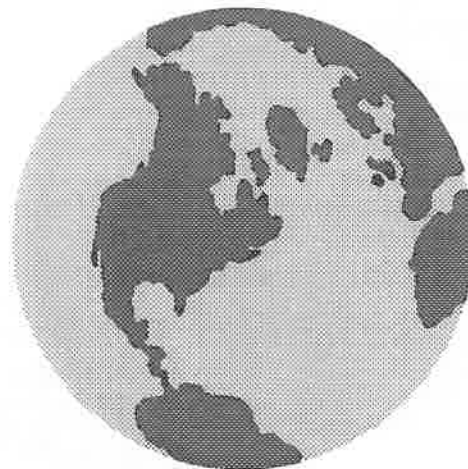
The AMICALE also publishes a quarterly Bulletin. To become a member of the AMICALE or to obtain a copy of the Bulletin (in French only), write to the above address.

COLLEGE EUROPEAN DES ENSEIGNANTS
DU YANGJIA MICHUAN TAIJIQUAN
56, rue du Dr. Mangeney
68100 Mulhouse, FRANCE
Tel.: (33) 89-65-51-12
Contact: Jean-Claude Trap, Secretaire

The COLLEGE, founded in 1989, concentrates on the quality of the teacher and is directly responsible for raising the level of teaching standard in Europe. Its duties include: maintaining communication among teachers interested in teaching Yangjia Michuan Taijiquan; providing teachers with opportunities

to improve their skills through teacher training workshops and supporting teaching materials.
For more information on how to become a member of the college and receive a copy of the COLLEGE Directory, write to the above address.

ECOLE FRANCAISE DE TAIJI QUAN
BP 3002
49017 Angers Cedex
France
Tel.: (33) 41-43-67-40
Fax: (33) 41-37-05-92



JAPAN

TOKYO TAI KYOKKEN AOI KAI
Address: Koengi Kita 2-33-5
Suginamiku, Tokyo
Japan
Phone: (81) 3-3339-6875
Contact: Sai Kunitada, president

TAI KYOKKEN SHINKI KAI
2-1-6 Shironouchi St., Nada-ku
Kobe City, Hyogo Prefecture
Japan
Tel.: (81) 78-861-8973
Contact: Shozo Matsuyama

THE NETHERLANDS

CYPRESS (Center for the Cultivation of Yangjia Michuan Taijiquan)
Madeliefstraat 14
5643 HS Endhoven
The Netherlands
Tel./Fax: (31) 40-11-71-01

WORLDWIDE DIRECTORY (cont'd.)

RUSSIA

THE RUSSIAN GREAT RIVER TAOIST
CENTER
Apt. 40, 86 Vavilova St.
Moscow 11726
Russia
Tel.: (7) 095-134-9882
Fax: (7) 095-324-1980
Contact: Albert Efimov

A small but strongly motivated group, this organization provides instruction in the Yangjia Michuan Style of Taijiquan on a weekly basis. Club fees are nominal. Occasional outings and workshops are arranged as are trips to Taiwan for the curious and/or serious student. *For more information, write to Maureen Poole at the above address.*

SOUTH AFRICA

YANGJIA MICHUAN TAIJIQUAN CLUB OF
SOUTH AFRICA
48, Kidbrooke Place
P.O. Box 801
7200 Hermanus
Republic of South Africa
Tel.: (27) 283-61842
Fax: (27) 283-61307
Contact: Maureen Poole, president

SWITZERLAND

ECOLE DE YANGJIA MICHUAN TAIJIQUAN
9 rue Michel Chauvet
1208 Geneva, SWITZERLAND
Tel.: (41) 22-700-71-81
Fax: (41) 22-700-71-83
Contact: Luc Defago, president



AWYMTA CATALOG



Books

Vol. 1: *Yang Family Hidden Tradition Taijiquan, Illustrated and Explained by Grandmaster Wang Yen-nien, 2nd ed.* The revised second edition explains the basic exercises plus all three sections of the YMT form through photographs and text. A must for any practicing YMT enthusiast, beginner or advanced.

**Cost: US\$65.00 - English/French
US\$75.00 - Chinese/Japanese**

Wang Laoshi is also preparing additional texts on Applications, Push Hands, Weapons, and Neigong. We will notify you as soon as they become available. **The Applications text is due in late 1996.**

FANS

Bamboo Fans

These fans are crafted with a beautiful bamboo handle and highlighted by the Chinese characters *Yan Nian* (literally, extended years), printed on the satiny red cloth. Terrific for the beginning fan student.

Cost: US \$15.00

Stainless Steel Fans

The stainless steel fans are designed with a satiny red cloth similar to the bamboo fan. The steel fan is made with heavier construction and is recommended for the more advanced fan student.

Cost: US \$31.50

TO PLACE A BOOK OR FAN ORDER:

AWYMTA is responsible for the distribution of all of Wang Yen-nien's books, as well as the other items above. *All prices include shipping by seairmail from Taiwan, which takes 6-8 weeks for delivery. In general, all orders will be mailed to AWYMTA. To receive direct delivery, there is a minimum order of ten books or fans.*

Please make your check payable to AWYMTA and mail to:

AWYMTA
535 Liberty St. #203
El Cerrito, CA 94530

If you have any questions about ordering, delivery, or need additional information, please contact Sam Tomarchio at (510) 527-2058, or write to the above address.

VIDEOS

A 2-volume set of the Thirteen Postures has been produced by Mike Basdavanos when Laoshi taught in Maryland prior to the seminars at Big Sur in 1993. This cost includes shipping and should take about two weeks for delivery. Each tape runs about two hours.

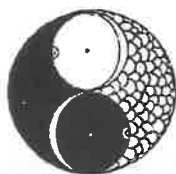
**Cost: US \$52.50 members
US \$58.50 nonmembers**

To order, please make a check payable to Michael Basdavanos and mail to:

Dancing Mountain
Yangjia Michuan Taijiquan School
P.O. Box 383
Garrett Park, MD 20896

For more information about the videos, call Mike at (301) 565-3320 (after 8 PM Pacific Time).





美西楊家秘傳太極拳協會

AMERICAN WEST YANGJIA MICHUAN TAIJICUAN ASSOCIATION

535 Liberty Street, #203, El Cerrito, CA 94530 • USA • (510)527-2058

會員申請表 **Membership Application**

Name		Home Phone	Office Phone
Address			Fax
City	State	Zip Code	Country
Occupation	Date of Birth	Gender M <input type="checkbox"/> F <input type="checkbox"/>	
Referred by			

Are you an instructor of Yangjia Michuan Taijiquan (as taught by Wang Yen-nien) Yes _____ No _____			
If your instructor is not Mr. Wang Yen-nien, Please describe their relationship:		If you have not studied Yang Family Hidden Tradition Taijiquan. Please specify what style of Taijiquan or Gong Fu you have studied.	
Your Instructors Name		School	
Address			Phone ()
City	State	Zip Code	Country

_____	Membership Fee : Annually (January - December)	US\$	35.00
_____	Lift Time Membership	US\$	500.00
_____	Donation (other than membership fee)	US\$	_____
Total Amount Enclosed:		US\$	_____
*** Make Check Payable to: AWYMTA			
Signature _____		Date _____	

FOR AWYMTA USE ONLY			
Date Received : _____ / _____ / _____	Effective Date of Membership : _____ / _____ / _____	Member Number: _____	Life _____
Check Number: _____	Approved YMT Instructor: _____		
Cash : _____			

WHAT IS AWYMTA?

WHAT IS YMT?

YMT, Yangjia Michuan Taijiquan, translated as Yang Family Hidden Tradition Taijiquan, is the original Taijiquan created by Yang Luchan in the early 19th century.

THE PURPOSE OF YMT

- To promote health, prolong the life span, calm the mind, and harmonize the spirit.
- To develop the art of self-defense.
- To provide the entry-level of the Great Dao.

THE PURPOSE OF AWYMTA

To transmit, perpetuate, promote, and further the growth of YMT in the United States; and to protect and respect the quality and integrity of YMT as taught and transmitted by Master Wang Yen-nien. All members may enjoy the benefits of practicing YMT in a friendly, positive and supportive environment

created by AWYMTA, the first and only YMT association in the United States.

THE OBJECTIVES OF AWYMTA

- To provide YMT instructors for the public.
- To sponsor YMT seminars, gatherings, & demonstrations
- To publish a regular newsletter and the semi-annual *AWYMTA Journal*.

MEMBER ELIGIBILITY

- Members are welcome from all over the world.
- Members need not be YMT practitioners.
- Members must support the purpose of AWYMTA.
- Members must pay the annual or lifetime membership fee.

MEMBERSHIP FEES

Regular Membership: \$35.00 per year
Life Membership: \$500.00

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