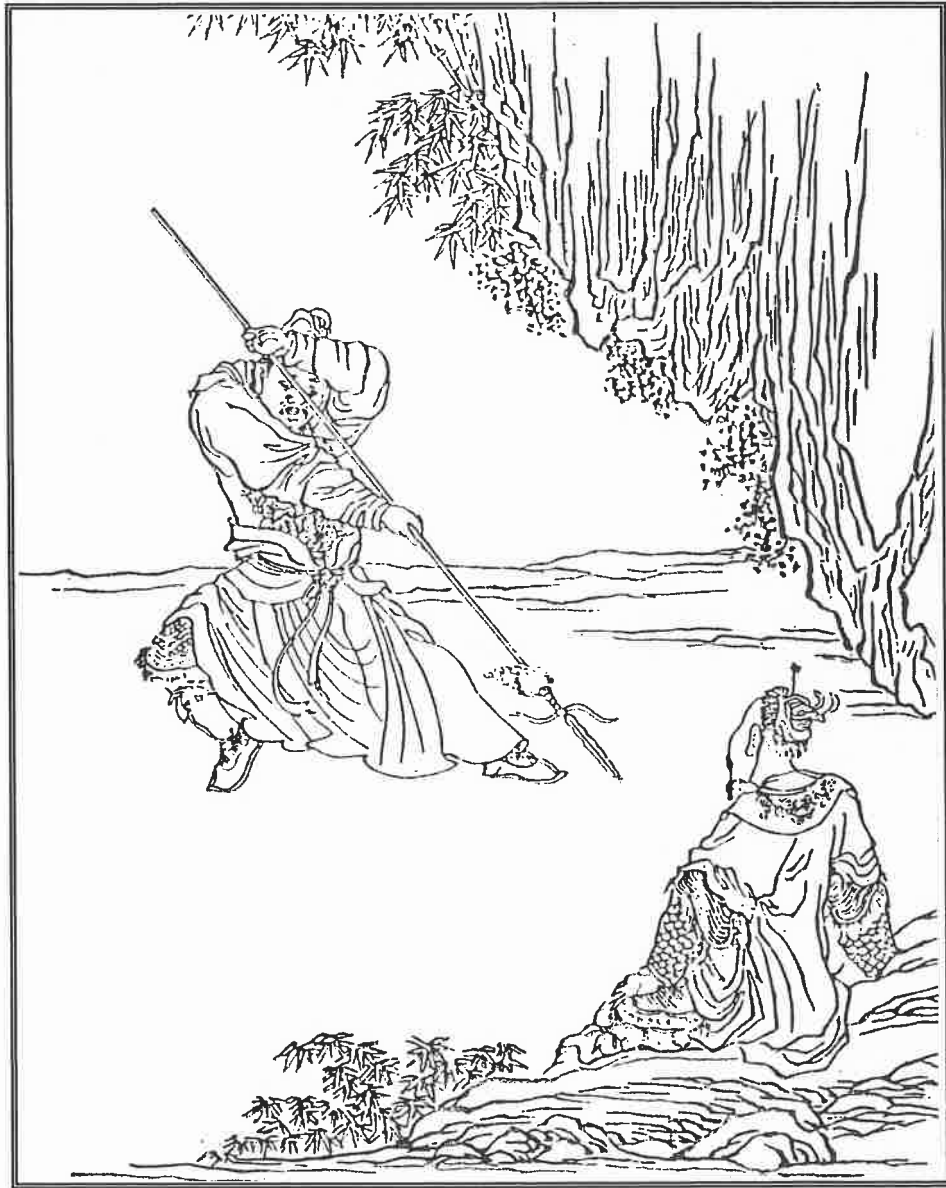


A W Y M T A
J O U R N A L

YANG FAMILY HIDDEN TRADITION TAIJIQUAN

MAY 1995 • VOL. 3 • NO. 1

AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION



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Editor's Desk

1995 is to be a year of firsts. In July the First International Yangjia Michuan Taijiquan Festival will be held in Strasbourg, France. Festival '95 is expected to draw participants from France, Switzerland, Belgium, the Netherlands, Taiwan, Japan, Russia, and the United States. This is an exciting and eagerly anticipated event. For those who have the time (and money) the additional workshops spread throughout the month should be quite rewarding.

In addition to our an"annual" Spring Journal, a second Fall issue is planned for October. Ever so slowly we are inching forward to our goal of having a quarterly Journal. With a new editorial staff, no one is quite sure what this issue will look like. A note of thanks to Theresa Thomas who has been plunged into desktop publishing and working diligently to make this Journal look presentable. We are all neophytes struggling to publish for the first time and regret the unavoidable delay in getting this issue out to you. Wilma Wong, who did a superb job on last year's Journal, was unable to continue as editor as her time and energy are being directed toward her job and starting a new business. Our thanks and best wishes for success go out to her.

Bulletin: A number of people (including myself) have contacted Taiwan regarding a picture of a Zhang Qinlin in Yang Chengfu's book Taijiquan Shi Yong Fa (in Chinese). This is not our Zhang Qinlin. So please pass the word around.

Corrections: In our last issue (April 1994) there were several errors. In the article Yang Family Taijiquan: The Hidden Tradition, Yang Chenfu should be Yang Chengfu. On page 5, the last paragraph in the middle column should read: "Liang described the encounter with a wave of his hand. 'Zhang [Qinglin] just pushed him down.' The story goes that Zheng [Manqing] bowed to Zhang and studied push hands with him for nine months." (In the remainder of the paragraph, the names are correct.) Also in that issue (The Search for Zhang Qinlin) in the top picture on page 13, Li Jincan is on the far left and Li Baoyu is on the far right.

In the Journal all Chinese names and terms will be romanized using the pinyin system with the exception of Wang Yen-nien (which is Wang Yannian in pinyin). For those names and terms that are romanized differently by an individual or country, their method will be noted at the end of each article or feature.

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The AWYMTA Journal is dedicated to the promotion and practice of Yangjia Michuan Taijiquan and related Neigong/meditation practices. Readers who choose to try to practice anything described in the AWYMTA Journal do so at their own risk. Neither the officers, directors, and advisors, the authors, nor the editorial staff of the AWYMTA Journal has any responsibility for any injury whatsoever arising from such attempt.

LIU ZHILIANG

Wang Yen-nien

In Chapter Three of the Chinese language medical annal Zhonghua Tuina Yi Xue Zhi: Shou Fa Yuan Liu (The Chinese Massage Medical Science Annal: The Origins of Hand Massage) edited by Luo Jinghong and first published in China in 1987, there is a short description of the life of my third-oldest martial art brother, Liu Zhiliang.

Dr. Liu Zhiliang (1893 - 1977) was born in Hunyuan County, Shanxi Province. As a young boy seeking martial art instruction in his hometown, he learned and practiced the martial art Tantui (springy leg).

In 1909 he was installed as an acting officer in Dr. Sun Yi Xian's [Sun Yat-sen] presidential compound. Later, he went to study at a military academy in Japan where he remained for six years.

When he returned to China he fell seriously ill and the many attempts to cure his illness had no effect. Finally a friend introduced him to Zhang Qinlin, who formally accepted him as a vowed student and he learned Wudang Daoist methods of Neigong (including techniques for moving, standing, sitting and lying down positions). He gradually began to recover from his illness. He decided to give up the military and take up medicine instead.

While studying medicine, he continued his practice of Neigong. For many years he not only studied books on classical Chinese medicine, he also often consulted with famous doctors, including Cheng Tanan and Tu Zhiyou. He learned much from them and his skills steadily improved.

Liu Zhiliang studied Neigong with Zhang Qinlin, and later founded the Hehan Chinese Medical College's department for Qigong and Tuina.

"After China's 'War of Liberation' (1945 - 1949), he joined the Henan Chinese Medical College and established a department specializing in Qigong and Tuina.

"During the Cultural Revolution (1966 - 1976), he was mentally humiliated and physically destroyed and died of unknown illness in 1977."

NOTE: In addition to studying Neigong with Zhang Qinlin, Liu Zhiliang studied Taijiquan and Tuishou with Zhang as well. I take this opportunity to state this fact and emphasize that Liu Zhiliang is truly one of this school's "greats". WYN.

PUSH HANDS REFLECTIONS

Judy Mueller



Push hands is a way of becoming conscious of yourself in relation to others. Oddly enough it resembles psychotherapy in the way it is a microcosm of how one deals with life. In psychotherapy, however, someone else gives you the feedback of your actions to them. Push hands requires you to become conscious yourself by constant practice, developing sensitivity and listening skills on the physical level. Some of the areas I have become conscious of:

1. When I learn a new move I feel I won't grasp it as well as my partner does.

How is this a microcosm of my life? Ha! Take a look at my relationships.

2. When I know (or think I know) a move really well, and my partner doesn't know it, I feel compelled to show him how it is done.

How does this relate to my life? Same answer as above.

3. Sometimes when I'm pushing hands with one partner and noticing how well I'm doing, I get a new partner and totally wash out.

I am more in tune with one partner than with another. What, I ask myself, can I learn about myself from this phenomenon? Push hands forces me to understand in a very physical way (a

way somehow less threatening than words, which can be so judgmental) how aggressive I am with this one and how fearful I am of that one or of that move or of being hit, etc. It forces me to see who I am in these different situations with these different people in these various moves. So little by little I know myself better: with this one I play; with that one I tease; with the other one I am a serious student; with another, an aggressor; or a perfect model; or a practical joker, etc., just as I am in life.

4. I have begun to be more aware of my partner and learn to "sense" her moves: when she is going to push me and when she is vulnerable to my push.

This is crucial in push hands and isn't it in life? Isn't that really what relationships are about? Learning to listen to your partner is an art to be practiced. Is this a good time to tell him I'm going to do "x"? Or, I see he is beginning to step over my boundaries so I will deflect by doing or saying "y".

5. Push hands is to taijiquan what psychodrama is to psychotherapy.

It is happening now, in the moment when you have the power to see, experience, become aware and transform all in one moment. As this happens, whether you intend it or not, you transform on every level. The next time it happens on an emotional level you will begin to notice the changes in

yourself because of that transformation on the physical level in push hands.

6. *When you try to force something to happen in push hands, you will fail because then you won't be able to respond to what is actually there.*

Oh, how true this is in my life, I'm beginning to understand. I am beginning to realize that as in push hands mental wishes and pictures of what should happen stop me from being present in the moment to what is happening and I've landed on my butt (derriere, seat, whatever) every time in push hands and especially in life. By becoming more aware of this phenomenon in push hands this helps me notice it in my relationships.

7. *I'm learning about resistance in push hands and how vulnerable that makes me to being pushed.*

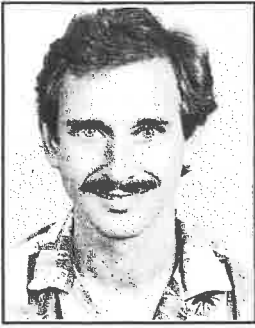
The idea in push hands is to deflect the partner's push by melting away, by being soft, by helping him to go in the direction he wants to go without getting in his way. This is called deflecting. How does this relate to my life? Well, I know that if I stiffen up when confronted I will have a huge mess on my hands. Also, if I avoid by ducking or running, I will have to face it the next time or things will pile up. But if I help my partner get what he wants, if I step out of the way and let him get it -- I'll see if this works -- it certainly is a softer way. It takes a little more thought and flexibility, a little more skill than saying, "No, I won't do it," an be stubborn, or say, "Yes," just to appease him, both of which work for a short time but build up resentment long term. So I think I'll try this more skillful way and see what it means in my relationships.

8. *Not far removed from that concept is the idea of being centered and rooted.*

It is relatively clear what that means in push hands. What does it mean in my life or my relationships? Ever since I can remember, I have noticed how vulnerable I am to being "taken over" in relationships. That is to say I easily go along with someone else's ideas or a partner's way of life. I keep on doing this, thinking I am pleasing them (and I'm probably right) or just because it's easier, until one day I wake up to the fact that I suddenly hate my life, my partner, my friends or whatever or whoever, and that's the end of the relationship. I see that I did not stay in the center of my being, stay true to myself and rooted in my own self so eventually the relationship falls over.



Note: Judy Mueller, a marriage counselor and psychotherapist, was recently in Taiwan for a three-month push hands workshop. Judy has been practicing taijiquan for some 15 years and lives in Oakland, California.



MEMBER PROFILE:

LUC DEFAGO

Luc began his study of Taiji just to improve his Aikido, but studying with Wang Yen-nien in Taiwan led him to dedicate his life to Taiji.



Born in Champéry, a ski resort in the Swiss Alps, Luc began his martial arts studies at eight years old, by studying karate from a book. With no martial arts teacher around, he also played ice hockey and skied competitively. It wasn't until he went to University of Geneva that his study of the martial arts resumed. He initially tried Judo, Shotokan Karate (one year) and then Aikido for five years. During this time he attended many workshops with Japanese masters. Luc's Aikido teacher advised him to study taijiquan, in order to better his understanding of Aikido (since it sprouted from taijiquan). Knowing nothing about taiji, but following his advice, Luc began to study a 108 posture form with a Shanghainese woman. She did not talk about breathing and had no idea about tuishou nor applications. Hearing about a Chinese

cook teaching qigong and some tuishou, Luc studied with him but only for a short time because of language problems. However, the few comprehensible words that could be understood (and repeated over and over again) were qi and dantian - something to do with breathing. Apparently nobody could understand more, but everyone could see the air filling his lower abdomen as he was practicing. In push hands, Luc could see that there was some link between his rooting and issuing of energy when throwing an opponent as well as a link with the breathing. This teacher encouraged him to persevere and to practice until he got the opportunity to learn from a more skilled teacher.

During this time, Luc decided to go to Beijing after graduation

from UG, to study taijiquan and acupuncture.

Although he had studied Chinese language for three years, it was insufficient, so he first studied Chinese at the Foreign Language Institute beginning in September 1979. In the early morning, he learned some Xingyi and Bagua at the Institute. After three months of Chinese, Luc came to the realization that there was no future for him in Beijing in either acupuncture or the martial arts. The political situation made everything difficult. Acupuncture and martial arts were still looked at suspiciously, and the Chinese people in general, did not dare talk to foreigners. Added to this was the never-ending run-around needed to do anything or travel anywhere.

After passing through Hong Kong, Luc went to Taiwan in early

1980. He did not know anyone in Taibei and it took him a few months to find Wang Yen-nien Laoshi at Yuan Shan.

Luc was immediately impressed by Wang Laoshi and that Laoshi's presence would fill the exercise area with a powerful yet tranquil qi. At that time about 60 students came every morning, and only a few were foreigners.

But Luc noticed that the difference between the students and teachers and Wang Laoshi was substantial. A friend once told him that Laoshi seemed like an uncarved block of wood - natural and spontaneous with the inner peace of the Dao.

Morning classes, which began at 6AM, rain or shine, were devoted to the form and sword, with students continuing to practice among themselves after class. Monday, Wednesday and Friday evenings were tuishou. "It was just great. Laoshi would push, teach, and have an eye on everyone.

The people would always be friendly and everyone helped each other to progress. Students from other schools came to have a try and were never deceived since each and every student of Laoshi had to have a go with a visitor - as a mark of consideration and for the improvement of everyone. Indeed only by practicing with a big variety of persons can you improve."

Yuan Shan was a peaceful place when Laoshi started teaching there, but the city of Taibei grew so much that it became surrounded by highways and invaded by noise and pollution. And it's getting worse and worse. But the place hasn't lost its qi - it's like an island floating in the smog, its trees and flowers warding off the pollution.

"Laoshi always had a great heart and open mind. His teaching did not change when teaching a foreigner. He would give everyone the same. At the same time, his teaching was personalized, taking into account each person's strengths and weaknesses. I learned a great deal from his attitude and pedagogy."

In 1982, after three years of study in Taibei, having "learned the basics",

Luc decided to return to Switzerland - to teach and open an acupuncture clinic. He felt he could "stay another ten years to study and improve, learning from Wang Laoshi." But it was time to leave. Fortunately, Laoshi went to Europe and Switzerland several times to teach, and Luc managed to return to Taibei to continue to study and improve his taijiquan. Now that he has been practicing taijiquan for about 14 years, Luc says, "I understand better how far Wang Laoshi's gongfu has reached."

Luc acknowledges how much he has learned by teaching, and that since 1982 he has had many students - some have dropped away, some continue to practice on their own and some are now teachers themselves.

When the Amicale formed in 1990, Luc immediately joined. In 1993 he was elected president and in accepting, vowed to do his best to help in the development of YMT and bring harmony and understanding among

Near Laoshi's home in Shilin (a "subdivision" of Taibei) is a very lively night market open until 2 or 3 AM. Luc says, "But I always wondered how Laoshi could take it and admired his ability to meditate in such turmoil."

its practitioners. Luc was one of the nine founding members of the International College of Teachers of YMT. In August of 1993, Luc helped to create the Swiss Taijiquan Federation (FST), which includes all

internal styles, and was re-elected president in 1994.

Obviously, Luc has dedicated himself to taijiquan and YMT. As he says, "I am sure taijiquan can help promote good health and harmony in the

world, and that is the goal I pursue."

**In Taiwan, Taipei is romanized Taipei and Shilin is romanized Shih-lin*



FESTIVAL '95

**July 9 - 12, 1995
Strasbourg, France**

The First International YANGJIA MICHUAN TAIJIQUAN FESTIVAL

A gathering of teachers and students (all levels) from all over the world to meet each other, practice together, share common experiences, and learn together under Master Wang Yen-nien's tutelage.

Program

July 9: Visiting Strasbourg; registration and orientation meeting; welcome cocktails and dinner.

*July 10-12 Early morning: basic exercises
Morning: intensive form & weapons practice
(by skill level)
Afternoon: Tuishou (all levels)
Evening: Neigong/meditation*

*Venue: Center Regional d'Education Physique et Sportive (C.R.E.P.S.)
4, Allee du Sommerhof
67200 Strasbourg
Tel.: (88) 30-30-94*

Additional Workshops

- | | | | |
|--------------|------------|--------------------|---|
| ● July 13-15 | STRASBOURG | US \$160 (FF 800) | 1st, 2nd Duans; Applications; Tuishou |
| ● July 19-23 | GENEVA | SF 600 | 1-3 Duans; Tuishou; Weapons; Neigong |
| ● July 25-29 | ANNECY | US \$185 (FF 1150) | 13 Postures, 1st, 2nd Duans; Applications; Tuishou; Fan |
| ● August 2-4 | PARIS | FF 750 | 1st Duan; Tuishou; Staff |
| ● August 6-8 | PARIS | | Neigong |

**For complete registration information, contact AWYMTA
at (510) 527-2058**

Host: INPACT (Institute de Pratique des Arts Chinois Traditionnels)
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NEIGONG

Notes from Big Sur

Part I

Theresa L. Thomas



These notes are merely a transcription of the handwritten notes I took at the Big Sur workshop, for the benefit of the membership. You will notice that in many places no effort has been made to correct sentence structure or even to complete a thought. Presenting the notes in this rough form is intended to preserve the flavor of Master Wang talking, with Julia Fairchild translating and interpreting, and also to jog the memory of those in attendance in a way that could be helpful. I will be very happy to receive corrections or additions from others who were in attendance at the seminar, or who have attended other Neigong workshops given by Master Wang.

Neigong is the art of how to circulate, cultivate and nourish *qi*. It involves prenatal breathing, which originally was not learned, but instinctively known.

Neigong is not just breathing, but the movements inside, with mind and intention and energy channels. In *neigong* we are working on:

1. Birth: forever living, finding the eternal self
2. Aging: never age; don't know the meaning of old; forget the idea of aging
3. Sickness: don't accept the idea of illness; it is not *you*, even if it is the body
4. Death: *You* don't die even if the body floats away; crystallize out the real self which is indestructible.

5. Bitterness (in life): You have no idea what this means; no fear of deprivation or hunger in life.

If one achieves these, one achieves immortality.

What is it you eat? Five elements.

They are needed to work on this special kind of transformed *qi*, these five kinds (five elements). Four seasons and five kinds of transformed *qi*:

- | | |
|-----------|-----------------|
| 1. Spring | wood <i>qi</i> |
| 2. Summer | fire <i>qi</i> |
| 3. Autumn | metal <i>qi</i> |
| 4. Winter | water <i>qi</i> |

Earth comes in between each of the seasons. Each season is 90 days. Take out 18 days for earth *qi* time ($4 \times 18 = 72$). Then each of the seasons is equal.

How do we distil transformed qi from ordinary air qi?

The first step involves the upper cavity (third eye). Refer to diagram #1. Baihui is like an antenna to bring in signals and energy from the heavens. We need to absorb energy from heaven and earth. Baihui is major place in body. Notice I never wear a hat. Covering the head affects reception. Inhale and exhale are used to help you absorb this energy. If you don't wear a hat, you won't catch a cold.

Niwan is located in the brain area inward from the Upper Dantian and down from Baihui. It is a potential that is usually not tapped. *We* need to use it. When jing or essence is full, Niwan begins to hatch. Once it becomes this qi-body crystallized at Niwan, this is the source of bone marrow and adds to it. Bring jing and qi up to this area and begin nourishing and replenish bone marrow cells. The Chinese view is that the rib bones give you starter cells for blood. This is the place where the internal pill is born, the womb of the head. Immortal fetuses are born here in the top of the head.

Xuan Guan - Upper Dantian. Between the two eyebrows, feel sensation if bring finger in with eyes closed. You can feel a flattened space. Many ancient religions also pay attention to this space [think about icons]. Knowing this point, if you are able to activate it, you will be successful in your practice. Why is it called Xuan Guan? In Japan, enter home and that area has same name: mysterious gate. It symbolizes entering the door. Same idea here. Relates to hormonal system and sexual energy. Also relates to your wishes, home of your *intent*, also includes one's natural abilities. This is *the* master field of the body; it can lead the rest in their activities.

These three, Baihui, Niwan, Xuan Guan, are key.

Middle Dan Tian: the area around the sternum. You can feel a soft bone. *Fang Cun*. One square inch. Huge Tao can be found within one square inch. Connection between upper and middle dantian very great. To think about something, must alternate between heart and mind. They are mutually dependent and work together. Once you find this place you don't need a teacher, everything you need is here.

Poem

Everyone has a Ling Mountain Pagoda inside them.

What do we mean?

You will notice that from middle dantian to... is windpipe [voicebox, trachea]: Lingshan Pagoda (12 story tower)

Buddha is at bottom of tower practicing.

(Where we should cultivate ourselves is here at the base of the tower.)

Where could this pagoda be?

Could be as far as 10,000 miles

But if you want to see how close it could be, It could be as near as one square inch.

Close eyes, nourish body

(Heart area needs to be quiet)

As soon as heart starts to gallop away, have trouble

As soon as mind is off in a tree, trouble.

These two areas need to be tranquil and quiet.

Huang Di Nei Jing talks about these places in the body. Do not focus mind or intent here; this would be wrong. Signals from above and below are [redirected] here, sent where they need to go.

Zhong Xia Dantian: the principal dantian. Located 1.2 inches below the navel and 1.2 inches inward, it is the *(continued on p. 14)*

ZHANG QINLIN TAUGHT ZHENG MANQING TUISHOU, NOT NEIGONG

Wang Yen-nien



Robert W. Smith's recently published article, "Zheng Manqing & Taijiquan - a Clarification of Role,"¹ unwittingly propagates misinformation about Zuo Yifeng (ZYF) and Zhang Qinlin (ZQL) in its attempt to establish a neigong teacher for Zheng Manqing (ZMQ).

Below, I state and explain my position on a few points. Statements in Smith's article attributed to me explicitly or implicitly indicating something different from what is written here are not true.

1. "Yifeng" was Zuo's given name.

Smith refers to Zuo Yifeng as Zuo "Laipeng" throughout his article and in a footnote Smith says "Wang Yennien inexplicably renders Zuo's given name as 'Yi-feng.'"

Unbeknownst to Smith, however, "Laipeng" was Zuo's religious name: "Lai" is a title given to all priests of the Li religion; "Peng" was his specific religious name.

Therefore, "Yifeng" was Zuo's given name.

2. ZMQ never met ZYF; ZYF did not teach the "Zuo" style of Taijiquan.

Zuo was from Shanxi Province. ZMQ never met ZYF. Zuo, a Daoist priest, neither practiced nor taught either taijiquan or tuishou.

3. References to ZYF "tumbling" ZQL are meaningless.

ZYF was not only much older than ZQL in years, he was a Daoist generation older than ZQL as well. They were of the same Daoist school. Therefore, references to ZYF "tumbling" ZQL are not meaningful.

4. ZMQ studied tuishou (not neigong) with ZQL in Shanghai (not Taiyuan) for three months (not six).

After seeing ZQL's tuishou in Nanjing, ZMQ arranged for the head of the Zhongyang Wushu Federation, Zhang Zhijiang, and a high government official, Mr. Pu, to introduce him to ZQL and to invite ZQL to dinner.

After dinner, ZMQ asked ZQL to show him a few things about tuishou. ZQL politely said that it was not necessary. ZMQ politely insisted that it was.

ZQL pushed ZMQ against a wall so hard that when his head hit the wall he was temporarily knocked out and he slumped to the floor. His head left a big hole in the wall.

Convinced of ZQL's tuishou ability, ZMQ later arranged for a plane to take ZQL from his home in Taiyuan, Shanxi Province, to Shanghai. Only after ZMQ performed "baishi" (not a kowtow) and became a vowed student of ZQL's did ZQL teach ZMQ tuishou (not taijiquan, not neigong, and not qigong) for three months (not six) in his (ZMQ's) home in Shanghai.

This information was corroborated by Miss Pu Yu, daughter of the above-

¹ Robert W. Smith, "Zheng Manqing & Taijiquan - a Clarification of a Role," *Journal of Asian Martial Arts*. Volume 4 - Number 1, 1995, 50 - 65.

mentioned government official, Mr. Pu, in Shanghai, 1993.

Mr. Pu was a big supporter of ZQL's and it was he who arranged to have his only daughter study privately with ZQL.

Miss Pu, 89 years-old this year, is the only living person to have studied with both ZQL and Yang Chengfu (YCF). Miss Pu was a good personal friend of ZMQ. She and ZMQ studied painting together with ZMQ's auntie. Miss Pu introduced ZMQ to Yang Chengfu. Her father helped make the introduction and arrangements for ZMQ to be accepted as a student of ZQL's. She heard all about the dinner, the hole in the wall, etc., but from ZMQ not ZQL. Her name is listed, along with ZQL'S as a vowed student of YCF'S in the first edition of YCF's book.]

Note: ZMQ's name is not listed in this first edition and the only edition published before YCF's death.

5. ZQL did not know ZMQ before Nanjing; therefore, they could not have practiced Tuishou together as students under Yang Chengfu.

ZQL began his studies with YCF when he was in his early teens and when YCF was living in the north of China. He had been with YCF a long time before YCF moved south. ZMQ studied with YCF in the south (Shanghai). ZMQ did not meet ZQL until Nanjing.

Therefore, they did not practice push hands together as students under YCF.

6. ZQL did not come to YCF knowing another style of taijiquan.

ZQL began living at the Yang home when he was 12 years old. He did not know any other style of taijiquan before that. ZQL learned the Yang style with YCF and later taught that style to his students.

(See below for more information on how ZQL came to know that Yang Family Hidden Tradition of taijiquan, in addition to the Yang style, and why each teacher of this form taught only one student.)

7. ZQL learned the Yang Family Hidden Tradition of taijiquan from Yang Jianhou; he did not make it up.

The story of why Yang Luchan, a Ming dynasty loyalist and a Han Chinese, preferred not to teach his newly created taijiquan form I explain in my book.

To keep his form secret from the Qing dynasty "foreign" rulers, Yang Luchan taught it to only one person: Yang Jianhou. Yang Jianhou also only taught it to one person: ZQL. Why YJH taught someone outside the family and not his own son, YCF, I also explain in my book.

Because present day Yang family members have never heard of the "secret" tradition does not mean it does not exist and also does not mean that ZQL made it up.

I was taught this "secret" tradition by ZQL and up until the end of the Qing Dynasty, each teacher of this form has handed it down to only one student.

8. ZQL and ZYF stayed in Shanxi during WWII; and ZMQ went to Sichuan.

ZMQ did not go to Shanxi for WWII.

It should be noted that the "Sichuan man" referred to by Smith could not have been either ZQL or ZYF because both of them stayed behind in Shanxi during WWII.

May, 1995
Taibei

Neigong (continued from p. 11)....

furnace where ordinary qi is converted to transformed qi. Ordinary wine compares to ordinary qi; once distilled it becomes cognac. Very different. Inhale air to this place, passing through the other areas first. The changed qi can be used for nourishing the body. Without this process, inhaled air is just used for maintaining the body, not for nourishing it.

The lower dantian, *Xuan Pin*, has the function of collecting and concentrating the qi being drawn downward to keep it from dispersing. It also helps to send it to *Guan Yuan* (which corresponds to Niwan in the head). It is located 3.6 inches below the navel. The lower dantian is closely connected to the principal dantian and Guan Yuan. When it passes through Guan Yuan, the qi moving upward will go to Niwan [?], When it passes Guan Yuan it has changed, become pure and clear. Necessary to know where these places are (gesturing to Niwan and Guan Yuan).

Hui Yin: Its function is to absorb energy from earth; corresponds to Bai Hui in the head. In breathing, drawing up and squeezing, or relaxing, brings up energy from earth. Greater ability when in contact with earth (sitting). The qi moving down from the heavens is yin; earth is yin but energy moving up from it is yang and can be absorbed at this point.

Bai Hui. Inside the head is a plate (heavenly plate) and around edge are 10 heavenly stems. Energy from heavens goes through 10 stems directly to the *zangfu*, six solid and 5 empty organs. Energy coming from earth goes through 12 earthly branches, also like a plate (earthly plate). This energy goes to skin, bones, muscles, ligaments, etc.

When sitting in meditation, the closer you can get to ground to get the energy, the better. If too far away, energy not as strong.

Need to know these eight places and their functions to practice internal alchemy.

Eight pillars and four beams needed to build a house. These are the eight pillars.

First step: Fix mind on upper cavity.

Step 2: Working on microcosmic and macrocosmic orbits after Step one is firmly established.

(Fire) *Xing* has to do with spirit and naturally occurring body essences. It has to do with wisdom and higher consciousness.

(Water) *Ming* has to do with qi [?], strength of body.

When these are combined... . Should be true water and true fire. This type of gongfu is water and fire gongfu. In the first of three diagrams, fire is not good for the body, dangerous. How to make these pure and to get them in the right configuration. (First diagram, yin and yang separate: messy fire (*li*) and muddy water (*kan*)).

Refining the fire and water: draw from *kan* and fill up *li*; once purified, body begins to change and we begin to work on microcosmic and macrocosmic orbits. Still not enough to change configuration. Need to invert *chien* and *kan* to reach proper configuration so yin and yang can meet. The stronger the gongfu the hotter the fire; the more plentiful the water, the more steam is created and you can create the immortal pill. (Step 3.)

Diagram 3: working on immortal pill;

The practice for men concentrates on semen (tame the white tiger). The practice for women concentrates on blood (slay the dragon). Very separate and distinct practices.

Ming refers to everything we find in the dantian, mostly qi. If you maintain fullness of qi in the dantian, long life (for women, qi and blood). Xing and ming cannot leave each other; they are very closely related.

Theresa Thomas is a YMT practitioner and instructor who lives in Berkeley, California. She has studied Taiji and meditation since 1982 and is a member of the Gold Mountain Daoist School of the Jin Dan Method.

Fix on the upper cavity for 100 days; then should have sensation that things have changed. Need perseverance, despite feet falling asleep, sore back, legs, etc. 🐉

In the next issue of the Journal, we will print Theresa's notes from the afternoon session, when Master Wang explained how to fix on the upper cavity and discussed the microcosmic orbit.



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
- 🐉 Questions to Master Wang
- 🐉 Poems
- 🐉 Photos
- 🐉 Artwork
- 🐉 Personal Experiences
- 🐉 Letters to the Editor
- 🐉 Anything relating to Taijiquan

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

AN INTERVIEW WITH WANG YEN-NIEN

Sam Tomarchio

In July 1994, Wang Yen-nien Laoshi was coming to the United States for a special Daoist ceremony of the Jin Dan Pai (Golden Elixir School) of Internal Alchemy. Laoshi had indicated at the Big Sur Seminar in 1993 that he would not teach in 1994. Hoping that he would come to the West Coast anyway, and on behalf of the AWYMTA, I sent him an invitation. He agreed to come after the ceremony in Washington, D.C., "to see how things are going". For his visit a taijiquan demonstration was arranged for him to observe the development of YMT here in Northern California, and as it was his 81st birthday, a special banquet was arranged in his honor. While running around and making preparations for these events, an idea started forming about doing an interview with Laoshi which could later be published in our Journal. But Laoshi's stay here was brief - only four days - and his time was being utilized fully. Forging ahead, I made the request, but held out little hope that it would happen. To my surprise, Laoshi agreed and a time was arranged. Then the inevitable happened: on

the night before or the morning of the day of the interview Laoshi canceled. Oh well, nothing ventured, nothing gained. But later

that day, Julia called to tell me that Laoshi would be available the next day for a short time before our scheduled Board meeting, if I had time. Of course, I made time.

The next morning, armed with a sheet full of questions, worrying about the quality of the questions, and whether Laoshi's responses would be only one or two sentences, my apprehension grew. After thanking him for this opportunity, I took a deep breath and asked my first question. When it was translated, Laoshi sat back and 1-1/2 hours later he finished his answer.

What was the question? Actually, it was simple and straightforward; I asked him about his teacher, Zhang Qinlin. The answer about the life of the man who inherited the Michuan tradition from Yang Jianhou, and virtually snatched it from extinction, will begin in our next issue.

While Zhang Qinlin was training in the Yang family compound under the supervision of Yang Chengfu, a famed boxing master testing the techniques of famous masters throughout Hunan and Hebei provinces knocked on the compound door to challenge Yang Chengfu.

Usually a senior student of the challenged went first, but when they heard who it was, nobody moved, except Zhang Qinlin.

While Zhang was dealing with the challenger, the other students, although relieved that they themselves were not out there, were quite concerned about their brother Zhang and the beating he must be taking - or worse.

As they strained to hear the sounds of battle outside the gate, none came. Then Zhang Qinlin walked back in as if nothing had happened.

HOW ZHANG PINQING RECOGNIZES AND LATER RESCUES MASTER WANG

Julia Fairchild



On March 28, 1994, a fellow classmate, Zhang Pinqing¹, held a small banquet in Wang Yen-nien's honor at the Shanxi Restaurant in the center of Taipei.² Wu Tianfu, Li Jincan, Li Baoyu³ and I were invited to accompany Master Wang. While I had long heard of Zhang Pinqing, Wang Yen-nien's first student, I had never actually met him.

Zhang Pinqing, tall in stature, stands straight, has a mighty handshake and exudes vibrant energy. He speaks in a straightforward, clear, yet animated way and impressed us all with the kindness that he projected. Because we all felt so comfortable with him, we took the opportunity to ask him how he had come to meet Wang Laoshi. In response to our question, Zhang Pinqing told us this rarely heard story:

When he was younger and still living in China, Zhang, a native of Hebei Province, had first studied another style of taijiquan. Since he also studied diligently the taiji classics and had developed a deep understanding of the ideas and theories expressed, he knew in his heart that the taijiquan he practiced did not match the theories described in the classics. Unfortunately, he was unable to find a good teacher in his area and so eventually he gave up looking.

Later, Zhang Pinqing traveled to Taiwan on business and ended up staying in Taiwan after the revolution (1945 - 1949). In Taiwan Zhang met a man named Jin An⁴ and because Jin An, who was the older of the two, had asked him about taijiquan, they became fast friends.

Then one day, Jin An told Zhang Pinqing that he had seen a new guy practicing something that may be taijiquan in the park along the west bank of the Jilong River⁵, across from the Grand Hotel.⁶ So the two went together to investigate and came across a young man in his thirties practicing taijiquan under a tree. (That was in March of 1950; Master Wang was 36 years old.) Zhang Pinqing and Jin An stepped forward to explain their intention and politely asked Master

¹ Zhang Pinqing, born in 1913, is one year older than Master Wang. He has three sons: one in Chicago, one in Los Angeles, and one in Taipei. He lives with his son in Taipei, but often travels to America to visit his other children.

² In Taiwan, this is romanized as Taipei.

³ In Taiwan these are romanized as Wu Tien-fu, Lee Chin-tsai, and Lee Pao-yu.

⁴ Jin An practiced shaolin quan. While he is listed in Master Wang's book as Wang Yen-nien's first student and Zhang Pinqing as his second student, they both began studying with Master Wang at the same time.

⁵ In Taiwan this is romanized as Keelung River.

⁶ The area around the Grand Hotel is known as Yuan Shan.

Wang to show them his style of taijiquan. Master Wang responded right away and performed section one of the Yangjia Michuan style of taijiquan for them.

Watching Wang Yen-nien in action, Zhang realized this style of taijiquan, while unlike anything he had ever seen before, was exactly what he had been looking for: he could see it matched perfectly all that is said in the taiji classics.

Zhang Pinqing was so happy to have finally found a teacher that, right then and there, both he and Jin An asked Wang Yen-nien to be their teacher and Master Wang immediately consented.

It took Zhang months of hard work to learn all three sections of the Yangjia Michuan style of taijiquan. He mastered them and since Master Wang could not get up early (he worked during the day at the Ministry of Defense and moonlighted at night) Zhang Pinqing began coaching the students in Master Wang's place.

Zhang Pinqing felt he was not a suitable teacher because of his bad temper. He often lamented what a pity that a great teacher like Master Wang was not in a situation where he could teach.

Zhang had a solution: he arranged for the students to each pay NT\$50 (US\$2.50) per month to Master Wang to teach them. That way Master Wang could afford to stop working, could teach them every morning and be of more benefit to a greater number of people.

That happened in early 1951 and from that time on, Master Wang took up teaching taijiquan as a profession, moved his students to Five Hundred Men of Courage War Memorial⁷ on the east bank of the Jilong River and has been teaching there every day ever since, thanks to Zhang Pinqing!

As time went on, more and more students, hearing of Master Wang, came to study. Often other martial artists came to test their skills against his, but we'll save those stories for another time.



⁷ The Five Hundred Men of Courage Was Memorial is a memorial to the five hundred men and their families who stayed behind to hold the city of Taiyuan, Shanxi Province, against the communists, and when the communists did take over, they committed suicide rather than give up.

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

James Carlson
2644 Wakefield Ave.
Oakland, CA 94606
(510) 533-7097

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

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

Martin Taylor
3409 20th St.
San Francisco, CA 94110
(415) 648-7821

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

Gavin Cheng
917 N. Olive Ave.
Alhambra, CA 91810
(818) 284-9503

Wilma Wong
243-1/2 Windward Ave.
Venice, CA 90291
(310) 399-6870

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

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

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 preceding pages.

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJIQUAN ORGANIZATIONS

TAIWAN

WORLD YANGJIA MICHUAN TAIJIQUAN
FRIENDSHIP ORGANIZATION (TAIWAN)

87-1 Chungching North Road, Sec. 1
10 Fl., Taipei, Taiwan
Republic of China
Phone: (02) 555-7890
(02) 556-5797
FAX: (02) 881-2981

THE YANGJIA MICHUAN TAIJIQUAN
TEACHER'S ASSOCIATION

87-1 Chungching North Road, Sec. 1
11 Fl., Taipei, Taiwan
Republic of China
Phone: (02) 555-7890
(02) 556-6797
FAX: (02) 881-2981

Both the YANGJIA MICHUAN TAIJIQUAN
ASSOCIATION INTERNATIONAL (TAIWAN)
and the YANGJIA MICHUAN TAIJIQUAN
TEACHERS' ASSOCIATION INTERNATIONAL
(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 Undeclared's great fame; and to insure that the
Yangjia 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
Phone: (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, with primary emphasis on the West
Coast.

By offering classes, sponsoring workshops,
promoting friendly contact among students and
teachers of the Yangjia Michuan Style of Taijiquan
and publishing newsletter and a semi annual 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
Phone: 02/262-1051
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 in the ancient Chinese tradition,
these students have since adopted Wang Yen-nien as
their surrogate guide and teacher and have pledged
themselves to the support of all teachers and students
interested in learning more about the Yangjia
Michuan style of Taijiquan in Belgium and
surrounding areas. *For more information about the
group's activities, please write to the above address.*

FRANCE

COLLEGE EUROPEEN DES ENSEIGNANTS DU
YANGJIA MICHUAN TAIJIQUAN
82 rue du Moulin Vert
75014 Paris, France
Phone: (33)-1-45-39-04-29
FAX: (33)-1-45-42-34-80
Contact: Michel Douiller, secretary

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. The COLLEGE currently supports 75 certified teachers. The COLLEGE publishes annually a directory of certified Yangjia Michuan Taijiquan teachers. *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: 03 (3339) 6875
Contact: Sai Kunitada, president

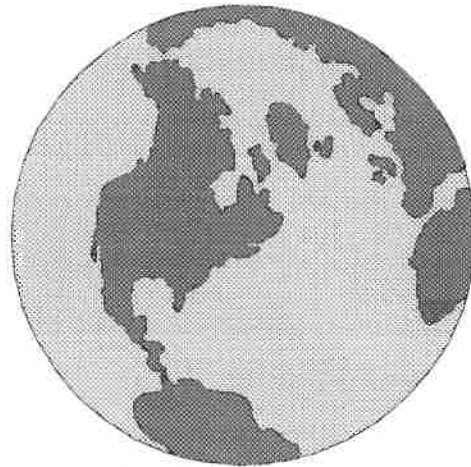
TAI KYOKKEN SHINKI KAI
2-1-6 Shironouchi St., Nada-ku
Kobe City, Hyogo Prefecture
Japan
Tel.: 078-861-8973
Contact: Shozo Matsuyama

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

RUSSIA

THE RUSSIAN GREAT RIVER TAOIST CENTER
ap 40, 86 Vavilova St.
Moscow 11726
Russia
Tel.: 007-095-134-9882
Fax: 007-095-324-1980
Contact: Albert Efimo



SOUTH AFRICA

YANGJIA MICHUAN TAIJIQUAN CLUB OF
SOUTH AFRICA
48, Kidbrooke Place
P.O. Box 801
7200 Hermanus
Republic of South Africa
Phone: (0283) 61842
Contact: Maureen Poole, president

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.*

SWITZERLAND

AMICALE DU YANGJIA MICHUAN TAIJIQUAN
85, Bd. Carl-Vogt
1205 Geneva
Switzerland
Tel./Fax: 022-329-9291
Contact: Luc Defago, 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.



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

Wang Laoshi is also preparing additional texts on Applications, Push Hands, Weapons, and Neigong. We will notify you as soon as they become available. At this time the Applications text is due in late 1995.

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.

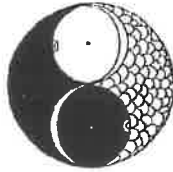
Cost: US \$52.50 members
US \$58.50 nonmembers

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 TAIJIQUAN 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 perpetuate, promote, and further the growth of YMT in the United States with primary emphasis on the West Coast. 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

AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION
535 LIBERTY ST., #203 ♦ EL CERRITO, CA 94530 ♦ USA ♦ (510) 527-2058