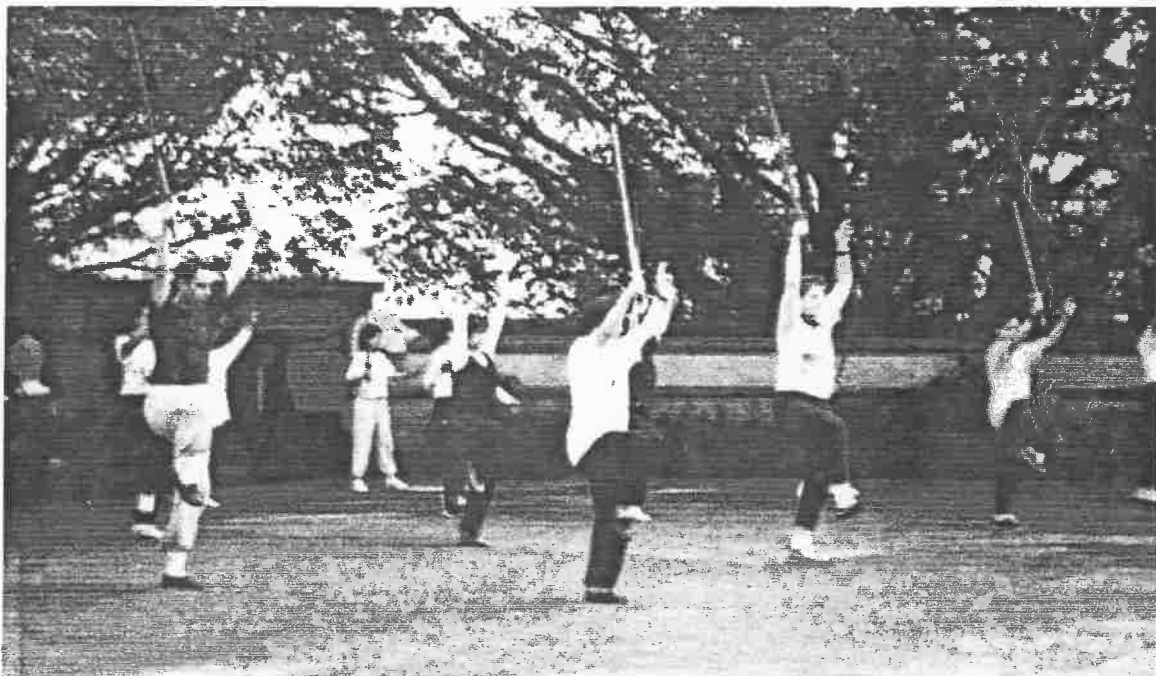


# AYMTA

## JOURNAL



**A History of the Golden Mountain Taoist  
School**

**Double Arm Vertical Circle**

**Neigong Breathing/Reverse Breathing**

**Where do you practice your Taiji?**

## **A Message from John A. Cole, President AYMTA**

What is the American Yangjia Michuan Taijiquan Association? Why should you be a member? These are legitimate questions. Taiji people are busy people, actively practicing their taiji, and have little or no time for an association that doesn't contribute to their growth and development. So, what's in it for me?

Our association is a mandate to promote Master Wang's version of the Yang Family's confidential or Hidden Tradition style of Taijiquan. Master Wang would like to see this taiji grow, promoting health and longevity.

The best way for you to get something out of our association is to actively participate by giving your valuable time interacting with other members and teachers from all over the country.

Taiji expertise grows through personal, persistent effort. I know from personal experience that I learned what I was taught, but what I learned may not be what my teacher thought he taught me. Practicing on your own is very important, but working with others helps point out differences that contribute to greater growth and understanding.

Some people say there is only one correct way to do taiji. This is just not true. Everyone's body, physical strength and health, and mental and emotional health are not the same. In fact from day to day we are not the same and from day to day your taiji is not the same. Every practitioner is on a course of personal development that provides an evolution in one's taiji development.

Every day the taiji teacher is learning, frequently from the students. Taiji teachers can also learn from their interaction with other teachers. This interaction between students and teachers is what the association is all about.

It is our plan to have a yearly gathering to promote brother/sisterhood among all the members. Taiji is a personal practice. So get personal. There are teachers all over the country. Where would you like the next gathering, New York, Washington, Florida, Hawaii? We are open for suggestions!

One of our board members Tom Campbell is editing the Journal and building a fantastic Web page, which will be interactive for members. Both the Journal and the Web page are tools for interaction with the association. Tom is contributing hundreds of hours. The next time you see him, buy him a drink, push hands with him or just say thanks.

These methods of communication, in person, the Journal, and the Internet, are methods of two-way communication. It is important that you contribute, ask questions, submit articles or give a demonstration at a gathering.

One of the mandates of AYMTA is to set national standards for teacher certification. At the Benicia Gathering, the teachers will be meeting to reach some consensus regarding teacher certification. It is our goal to promote as many teachers as possible, providing the tools to successfully instruct others along the path of good health and longevity.

# AYMTA

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The AYMTA Journal is dedicated to the promotion and practice of Yangjia Michuan Taijiquan and related neigong/meditation practices. Readers who choose to practice anything described in the AYMTA Journal do so at their own risk. It is always wise to learn from a qualified teacher. Neither the officers, directors, advisers, authors, nor the editorial staff of the AYMTA Journal has responsibility of any kind for any injury whatsoever arising from such an attempt.

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## The Editor's Notes

Welcome to the spring 1999 AYMTA Journal. As we get deeper into this year of the rabbit there are many issues for us, as Yangjia Michuan Taijiquan students, teachers and practitioners, to be concerned with. Near the top of all of our lists is to find the time (and, for some of us, the place) to practice this great system, to continue to learn and refine ourselves.

John Cole has addressed a number of important issues. His move to establish a yearly gathering of Michuan practitioners is inspired. The gatherings will be wonderful opportunities to learn, share ideas, meet new faces, do taiji and have some fun. He has also addressed the need for teacher certification. What does it mean to be a certified Yangjia Michuan Taijiquan teacher? What are the steps to certification? What are the benefits? We hope to have news for members soon.

How do members benefit from participating in this organization? That's a question that we have heard from others and thrown around ourselves. But I would also consider turning it around and asking the question of you, the members, former members and, hopefully, future members. How can AYMTA benefit from you?

But AYMTA needs the creative and inspired support of its members. We don't have all the answers. We don't even have all of the questions. But we do have a strong desire to make this organization work. So let us know how we can make it better.

What are some possible benefits? How about group health insurance at discounted rates? Other organizations offer it to their members. I have been told that the best way to find affordable (a relative term, of course) health insurance is to join a professional organization in order to take advantage of their group rates. I'd like to know more. Are there any members, or prospective members, who can help on this issue?

How about having regional gatherings of Michuan students and teachers, as well as a yearly national gathering? AYMTA is a national organization and is concerned with promoting taiji across the country. We have members in Maryland, Wisconsin, Illinois, California, Hawaii, New York, Florida and many other states. How can we share what we know, and get our numbers to grow? By offering more events to attract members and, in return, attract new students for schools who participate. If regional schools grow, this is good for everyone. With increased memberships in schools, membership in AYMTA will grow as well. We could have a number of regional gatherings every year. Does this idea appeal to anyone else?

I will begin to coordinate a Michuan Web site as soon as this journal is finished. Like this journal, it will be an AYMTA-sponsored project and will give preference to the input of AYMTA members. How can this Web site be of value to you? We plan to include chat functions, which will allow members and guests to communicate with each other in "real time." We will offer space to all Michuan schools and teachers for course listings, schedules and other information. We will have a "what's new and latest" page with any and all national and international news that we receive. We will post articles, question and answers, and informational papers. We will archive selected past articles from the AYMTA Journal. One of

the purposes of this site will be to present Yangjia Michuan Taijiquan to the wider taiji community. For this reason this will not be a "members only" site. But there will be parts of the site, some of the very best parts, that will be only available to you, the dues-paying members of this organization.

With your contribution of ideas and inspiration you can influence this taiji community and make it more valuable for yourself and for others. If teachers and, at minimum, the most dedicated students of each school are participating members, we can all gain from the energy and commitment that this brings to the Michuan community.

Let us know what you envision for AYMTA.

I want to thank everyone who contributed to this issue, whether through providing advice, creative criticism, articles, artwork or simply inspiration.

What is in this issue? Allan Tillotson has provided an in-depth history of the Gold Mountain School of Taoism. Wang Yen-nien is the oldest living fifth-generation teacher of this school, making this a very important subject for us to know about, whether we practice Taoism or simply want to learn about this school. The Chinese characters on page 7 are from the original invitation to the Tien-Ming ceremony discussed in his article. They are translated as "Total Relaxation without Restriction".

Mike Basdavanos, a regular contributor, has written a concise and individual look at "Carry the Tiger Back to the Mountain." Master Wang and Julia Fisher-Fairchild have, as always, contributed greatly to the journal. Julia has sent us an article, and companion chart, about the importance of neigong breathing in both meditation and taiji practice. They have contributed question and answers, as well as being kind enough to answer questions that we sent to them. Be sure to send in your questions so that we can pass them on and publish the answers for the benefit of all.

Pan Jou-Shih is an old friend of Master Wang's, as was his father. When he is in Taiwan they get together for taiji and

friendship. The teacher mentioned in the article is, of course, Master Wang.

The lecture notes are from a speech and question/answer presentation that Master Wang gave during his first visit to New York City, in 1996. It was translated during the presentation by Julia Fisher-Fairchild and is but a small excerpt.

The push-hands article, and the images, are taken from a series of videos I shot during that same visit. The article, with translations of Master Wang's instructions, is meant to provide an introduction and review of some very important tuishou concepts. It will hopefully be an aid for teachers and students who wish to explore the subtle and fundamental elements of Yangjia Michuan.

"Notes from Abroad" is a new department that we hope will encourage YMT people to contribute their experiences from outside of the United States. Ann Lee has once again sent us some of her thoughtful poetry. This issue's contributor to the "Reflection" page, Gretchen MacLane, has described where she often practices her taiji. Where do you practice yours? Let us know.

We received excellent photographs and artwork, allowing for the continued development of the graphic side of the journal. We are pleased, as well, to offer a newly edited video collection of Master Wang demonstrating many of the fundamental forms and exercises of the Michuan system. This footage was shot in the mid-1980s and was previously released on a very limited basis in a shorter form. Master Wang has made it available at an extremely reasonable price so don't overlook this treasure.

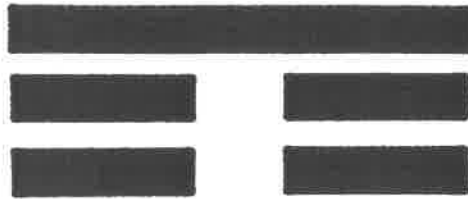
We look forward to meeting up with everyone at this summer's workshops in France. There will be plenty to write about... .

Keep practicing to the best of your abilities and don't forget to share with those who are willing to learn and to learn from those who are willing to teach.

Thomas W. Campbell

# An Explanation of "Carry the Tiger Back to the Mountain"

By Mike Basdavanos

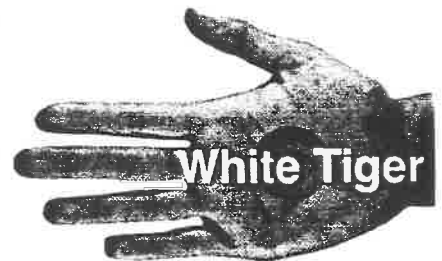


I am always interested to see how the names of taiji movements and the images they present are attached to some real situation or action that makes immanent sense. Some of the names are obvious (for example: "Deflect/Strike," "Push the Mountain Into the Sea") but others are more



esoteric. For instance, the movement "Carry the Tiger Back to the Mountain" always seemed like a strange image and nearly impossible feat given the nature of this animal. I had heard different versions of the name, for instance, "Carry the Tiger and Return to Base Camp" but that didn't account for the carrying of a tiger very well to my mind.

The answer became clear to me after meditation workshops with Wang Laoshi. I learned that the points on the palms of the hand had the names White Tiger and Green Dragon. I put two and two together and saw that the Dragon hand was "carrying" (lifting) the Tiger hand back to the taiji closing posture, which is very much like the immovable mountain, equal weighted and solid below while empty and cloud covered above.



The I Ching trigram for Mountain has old yin (==) below and young Yang (—) above. According to John Blofeld in his translation of the I Ching these two (old Yin/young Yang) combine to form Yin and show the interaction of Yin and Yang. Of course the Carry the Tiger Back to the Mountain movement at the end of the form is a great way to gather Qi from the Cosmos and return it to the mountain (you)... .

# A HISTORY OF THE GOLD MOUNTAIN SCHOOL OF TAOISM

By Alan Tillotson

逍遙自在

The term Taoism refers both to the philosophy outlined in the Tao Te Ching of Lao-tzu, and to China's ancient Taoist religion. Next to Confucianism, it ranks as the second major belief system in traditional Chinese thought.

## The Philosophy of Taoism

The formulation of Taoist philosophy is attributed to Lao-tzu (born c. 571 B.C.) and Chuang-tzu (c.369-c.286 B.C.) as well as the Lie Xi (Lieh-tzu) (compiled during the Han dynasty, 202 B.C.-A.D. 220). Three doctrines are particularly important: The Tao (Way) is nonbeing (wu), the creative-destructive force that brings everything into being and dissolves everything into nonbeing; return (fu) is the destiny of everything that is, everything, after completing its cycle, returns to nonbeing; and nonaction (wu wei), or action in harmony with nature, is the best way of life. Chuang-tzu taught that, from a purely objective viewpoint, all oppositions are merely the creations of conceptual thought and imply no judgments of intrinsic value (one pole is no more preferable than its opposite). Hence the wise person accepts life's inevitable changes. The Lie Xi said that the cultivation of Tao would enable a person to live for several hundred years. Taoism teaches the student to lead a long and tranquil life through the elimination of one's desires and aggressive impulses, and through the practice of meditation."<sup>1</sup>

## The Taoist Religion

Regarded by students of philosophical Taoism as a degeneration of Taoist philosophy and practices, the Taoist religion

began in the third century B.C. with various magical practices, carried out by Taoist priest-magicians, such as those at the court of Shih Huang-ti of the Qin (Ch'in) dynasty (221-207 B.C.). These magicians were also acclaimed as spirit mediums and experts in levitation. They were the heirs of the archaic folk religion of China, which had been rejected by the early Confucianists, and which included all the trappings of cultist religions, including rituals, costumes, extreme emotionalism and supposed heavenly communication.<sup>2</sup>

Among the principal Taoist sects to emerge was the Heavenly Master sect, founded in West China in the second century A.D. It advocated faith healing through the confession of sin and at one time recruited members as soldiers and engaged in war against the government. The Supreme Peace sect, also founded in the second century, adopted practices much like those of the Heavenly Master sect and launched a great rebellion that went on for several years before ending in A.D. 205. The Mao-shan (Mount Mao) sect, founded in the fourth century, introduced rituals involving both external and internal alchemies, mediumistic practice, and visionary communication with divinities.<sup>3</sup>

### **Philosophical Taoism and the History of the Gold Mountain School**

The origins of the schools of philosophical Taoism lie in the crystallization of the experience and knowledge gained by the early experts in Taoist meditation. Records of their training reveals that it was often very strict and ascetic in nature. It is believed that in the earliest days, the teaching of techniques was informal, and remained that way until distortions like the ones mentioned

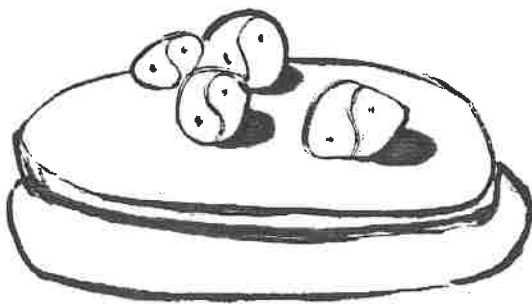
above forced the teachers to set up rules for transmission of the teachings. This often took the form of monastic schools, often indistinguishable to the untrained from the religious schools. Perhaps the largest school of philosophical Taoism in China, until the purging of Taoism by Mao Tse-tung in the middle of this century, was the Dragon Door School.

One branch of this school in the 1600s was located at the Shan Qing Monastery, situated on top of a mountain along the coast of Shandong Province in northeast

China. Living at this monastery was the founder of the Gold Mountain School, Xie Shujia. Prior to his monastic life, he had been a successful candidate in the national civil service examination held at the imperial capitol at the end of the Ming Dynasty

(1368-1644). The Ming Dynasty fell to the Manchurians, and the Qing Dynasty (1644-1911), was established. Not wishing to continue as a government official in the new government, Ancestor Xie (as he is called according to Chinese custom) withdrew from government service.<sup>4</sup>

Soon thereafter, Xie entered the Shang Quing monastery, learned the methods of internal energy development taught there, and became quite accomplished after many years of practice. At that time, only initiated student residents of the monastery were taught. Admission to the school was quite difficult. Potential students often traveled for months to reach the coast, and found that they then had to complete an arduous climb to reach the top of the mountain where the monastery was located. After completing the climb, the would-be students had to remain in the courtyard for long periods of time while the monks judged whether or not





their characters rendered them fit to receive the teaching. Ancestor Xie made a decision to leave the monastery and to return to society to teach the general public, perhaps in reaction to the severe asceticism surrounding the Dragon Door teachings. After some struggle, he received his teacher's consent, after which he returned to the Chinese mainland, accepted students, and officially opened the Gold Mountain Taoist School. He became this school's first generation teacher.<sup>5</sup>

The official name of the school is Xian Zong, Jinshan Pai Jin Dan Tao Tong Tao Lu, or the Immortal Ancestor, Gold Mountain Taoist School of the Gold and Cinnabar Method.

All initiated students of the first generation teacher were and are known collectively as the second generation. Each succeeding generation, rather than an individual within the generation, maintained control of the decision-making process concerning the teachings. The members of the elder generations have precedence over members of the younger generations. In the north of China, where the teachers were more conservative, the Gold Mountain school is now in its seventh generation. In the South, the school is in its 13th and 14th generations.

The teachings of the Gold Mountain School were introduced to English-speaking students with the translation into English in 1970 of the book, *The Secrets of Cultivating Essential Nature and Eternal Life*, by Master Chao Pi Ch'en, member of the third generation, who was born in 1860. Master Chao, in order to preserve the teachings for later generations of students, wrote down a general description of the various stages of development along with questions and answers concerning meditation. The translator, Charles Luk, was not an initiate in the school, and so much of the translation is obscure. Nevertheless, this book, entitled *Taoist Yoga*, is quite valuable for the Western student, as Luk was quite advanced in other forms of Chinese and

Buddhist meditation, and his presentation was quite scholarly and detailed.

The advanced teachings of the Gold Mountain School remained in Chinese hands until the oldest living fifth-generation teacher, Master Wang Yen-nien, decided that the Taoist teachings needed to be spread outside China. Accordingly, he initiated students in the United States and France in 1986. Over the next eight years, new students were initiated in Canada, France, Japan, Switzerland, the United Kingdom and the United States.

Unknown to many of his students, Master Wang has been a long-time member of the Gold Mountain School. His renowned Taiji teacher, Ch'ang Ch'ing-ling, winner of the 1934 All China Boxing title and his own father, were both members of the fourth generation. Ch'ang's internal and martial skills are legendary. It is said that while standing on solid turf he could push his feet several inches into the ground.

### **1994 Tien-Ming Ceremony**

In 1994 Master Wang, in a ceremony known as Tien-Ming, granted advanced degrees in Taoist meditation to 10 advanced students in the United States, including the present writer, giving them permission to initiate new students into the seventh generation. Master Wang announced in 1994 that the highest degree in the Gold Mountain School of philosophical Taoism was a teaching degree (D.Med., or Doctor of Meditation), and was not to be considered religious in nature. Though the nature of the degree is clearly understood by the Chinese members, Master Wang had identified a tendency of Westerners to think of meditation practitioners and schools of meditation as being akin to religions. One proof of this is the tendency of Western writers to assume that Taoist meditation teachers should be referred to as Taoist priests. In fact, a philosophical Taoist, even one of high rank, could easily be a Roman Catholic, a Buddhist or a Moslem; the

teachings of philosophical Taoism are independent of formal religions, without being opposed to them. An examination of the basic concepts of Taoism, as described in the second paragraph of this article, explains why this must be so. An advanced practitioner is considered such solely for his or her ability to control the internal energies and states of consciousness which develop from serious meditation practice. This work is known in Chinese as Nei Kung, or internal work. It may be practiced by anyone.



### **Access to The Taoist Teachings**

Today the early stages of Taoist-meditation training are easily available and taught widely, and there are many books explaining the practices. However, entering a Taoist school such as the Gold Mountain School for advanced training is still only possible through initiation by a certified teacher.

The reasons for this are to maintain quality control on the advanced teaching, and to protect from the distortion of what today would be known as intellectual property. In fact, the advanced teachings are attempts to clearly reveal a methodology for reaching higher states of consciousness through a series of special steps. Due to their highly subjective nature, this sort of teaching is

easily distorted and/or reified, as history has shown. The distortions can come from external sources, when outsiders make erroneous assumptions about the nature of the teachings, or internally, from students whose practice falls short or who recite theory beyond their own capabilities.

The Gold Mountain School, in contrast to most other schools in China over the centuries, has always admitted female students. Because of this, it was discovered by the early generations that the experiences of energy flow felt by women students varied in some important details from the experiences of the men. For this reason, the advanced training for women students is always done by female teachers and male students are only taught by other males.

The principal reasons for practicing the Taoist Internal Energy remain the same as outlined by the early Taoist teachers. These reasons include: cultivating and nourishing one's physical health, obtaining longevity, and recognition of the state of "oneness with everything." To cultivate physical health, students work on strengthening their Qi (energy), opening up the routes the Qi flows through, and filling up the spaces where Qi can be stored.

### **Modern Scientific Developments**

The dramatic health benefits that come from Qi development have been the subject of much research at the research institutes associated with the large colleges in each of China's provinces. Many of the seemingly unusual claims have been substantiated, though the mechanisms are still only partially understood. For instance, the first scientific measurements of "Qi" in a laboratory occurred in the 1970's at the Beijing College of Traditional Chinese Medicine, where Prof. Liu Guolong showed that some Qigong masters could induce enhanced, synchronized alpha EEG activity. Later work showed the emission of a kind of far infrared radiation adjustable by

the rise and fall of low frequency electrical waves. In 1979 it was demonstrated that the "Qi" emitted from the fingertips of another master was a current of fine particles with electrical charge.<sup>6</sup>

To satisfy skepticism about his earlier experiments, Professor Liu expanded his research to show effects with Acoustical Brainstem Evoked Response (ABER). These studies demonstrated that Qigong masters could influence the brain waves of humans from a distance of several feet. Later experiments replicated these effects on animals, with no voice or eye contact. Dr. Lu Yan Fang at the National Institute of Electro-Acoustics in Beijing showed that humans have a very high degree of acoustic activity in the subsonic range below 20 Hertz (infrasonic), similar to the alpha rhythm of EEG. People with chronic illness were found to have a much lower level of infrasonic activity, while Qigong masters had a much higher level of output when they were emitting Qi.<sup>7</sup>

At the practical level, in Beijing there are now in operation over 160 teaching posts and over 750 coaches for Taijiquan, the before mentioned exercise form which utilizes Taoist breathing techniques. Yearly new enrollment in classes in 1981 exceeded 50,000. Statistical studies have shown that of those participants with chronic diseases, over 90 percent have reported improvement in their medical conditions.<sup>8</sup>

To achieve longevity with Taoist meditation, students must advance to a stage where their control of Qi energy is sufficient to cause formation of what the Chinese call "internal elixirs." Some recent scientific research on meditation is focusing on hormonal changes, such as serum cortisol, which have been measured occurring in meditation practitioners.<sup>9</sup>

### **Advanced Stages**

The advanced stages of Taoism have to do with understanding how to work with the internal energies to fuel alterations of

consciousness. The descriptions of these stages are highly allegorical, such as "Nourishing one's Immortal Body," "Restoring Shapelessness," and "Realizing Oneness with Everything." This semantic limitation is inherent in the very nature of such experiences, yet the existence of an underlying truth or truths about human possibilities remains quite feasible in light of the similarity of experiences as reported by meditation practitioners from virtually every culture and time period in human history.<sup>10</sup>

It is in fact an intuitive recognition of these possibilities which draws new students to meditation. For the time being, however, it only through intense personal practice directed by competent teaching that the individual can confirm or deny for themselves the existence of the internal energies and altered states of consciousness described by Taoist teachers.

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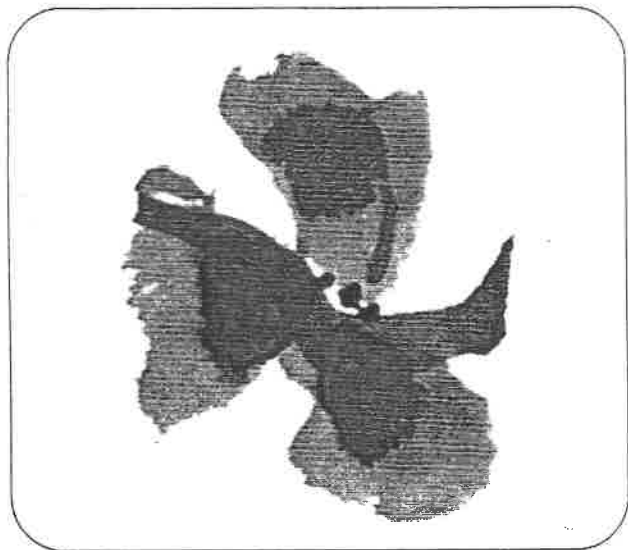
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# Questions and Answers

## Wang Yen-nien

translated by Julia Fisher-Fairchild

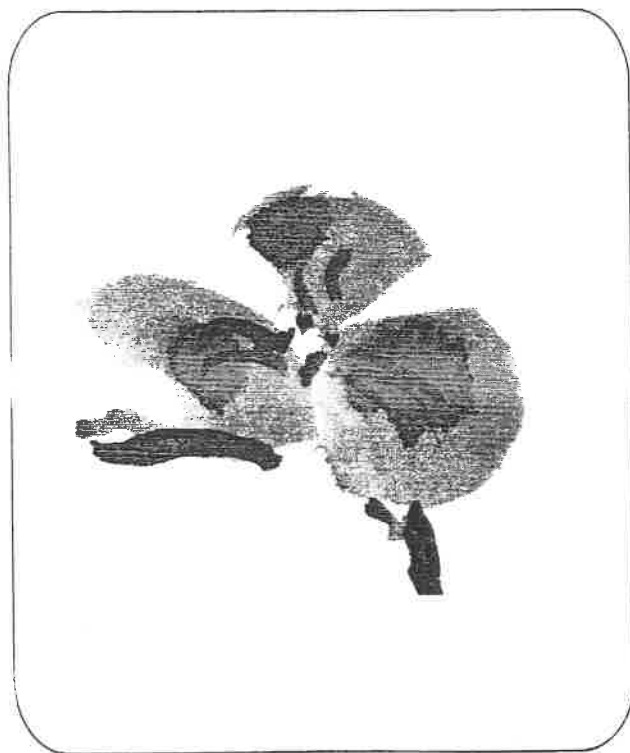


*Q: I have learned to keep the feet turned inward in the starting position of our form. Why do we do that?*

**A:** With the feet turned inward slightly, Qi collects (is concentrated) in the dantian. With the feet turned outward, Qi is dispersed and cannot be collected or concentrated in the dantian.

*Q: Some teachers teach "Grasp the Sparrow's Tail" with four twists of the waist and with the body spiraling down, then up, then down and finally up again for the ji. Some teachers show this move with the turns of the waist but with no up and down spiral movement of the body. Which is correct?*

**A:** Sometimes I teach "Grasp the Sparrow's Tail" without describing the spiral aspect because many students find this concept difficult to see and to understand in the beginning. Since the spiral is inherent in most moves of Yangjia Michuan Taijiquan, from Basic Exercises through Tuishou, I suggest teachers describe the waist and leg motion as seen in the "Grasp the Sparrow's Tail" as a spiral with the body moving up and down, rather than staying at one height, as early as possible. Beginning students tend to exaggerate the up side of the spiral, causing them to over turn their waists and send the hip out too far. To avoid this, introduce the spiral without exaggerating.



*Q: I have heard you say that we should end up where we started when practicing the form. I have learned the Thirteen Postures and the First Duan, but it does not seem logical to end up where we begin. Is this just a game?*

**A:** To be able to return to your start position in the Thirteen Postures or in the First Duan requires a deep understanding of the way the feet move and acute awareness of direction, distance and angles of the feet and legs and stepping methods. To make it a game helps students focus more on the legs and feet. Later, it becomes a test of one's legs skills. I do not insist or force students to return to the start point each time they practice the form. It is up to the students themselves to test their abilities. It also becomes part of an overall ability to be more mentally flexible; to be able to lengthen your steps to take up the maximum amount of space available and to be able to shorten your steps and perform the entire form in a space less than one square meter and return to your starting point.

*Q: How should a teacher approach a class that has both young flexible students who learn quickly, together with less flexible senior students who may need more time to learn?*

**A:** Do not insist on perfection at the outset. Focus on moving the class as a whole forward through the form. Teach slowly but not too slowly. All

students, no matter what their age or flexibility, begin at the beginning, moving through the basic exercises and through the form slowly, learning to become more soft (rou) and more relaxed (song). A beginning teacher may find it difficult to let go of the need for perfection in the students' movements before going on to the next movement, but experience over time will show this to be a wisest approach. Pair a slow learner with a faster learner when reviewing movements that have just been taught.



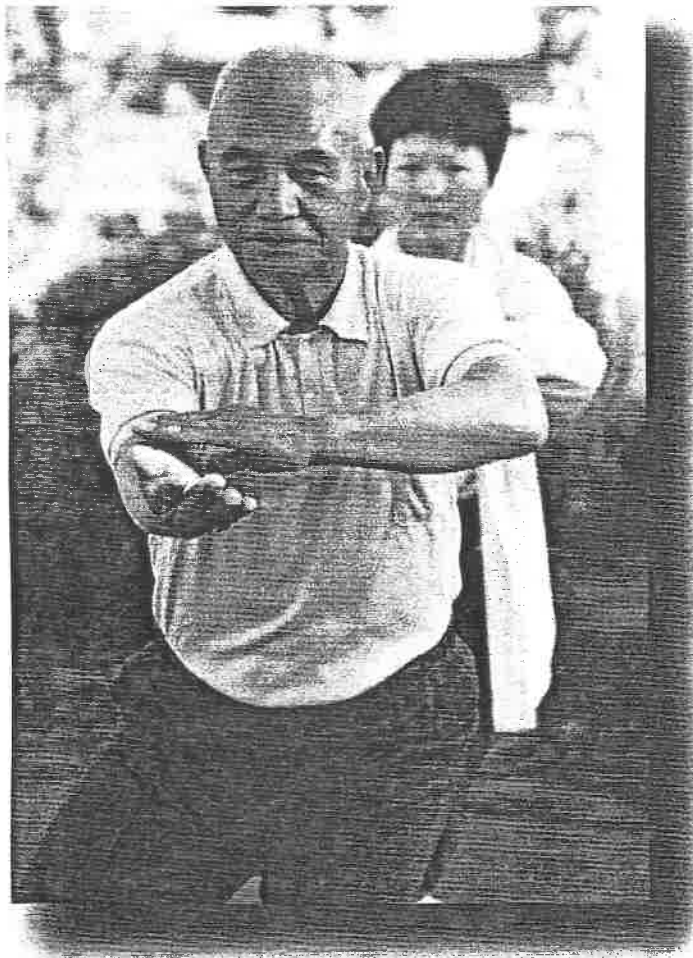
*Q: When teaching a seniors-only class, what would be the most important goals to focus on?*

**A:** Emphasize the slow aspect, otherwise the form becomes difficult to remember. The goals are: to strengthen the body for better health, to strengthen the mind, and to slow the aging process

# Pan Jou-Shih

## *"It's Like Holding an Egg"*

By DAN McKEE



It is early morning at the City of Ten Thousand Buddhas. In a courtyard, half a dozen students and residents are progressing through a series of graceful, flowing movements under the benevolent leadership of Pan Jou-Shih. The students have been working for about two hours, yet no one seems tired, least of all their teacher.

For a 78-year-old, Pan Jou-Shih looks remarkably young. He has the muscle tone, energy and good humor of a young man, things he says he owes to the daily practice of taiji. He teaches classes at the City of Ten Thousand Buddhas twice a day Monday through Friday. On weekends, he travels to Sacramento, where he teaches 30 students at the Buddhist temple there.

A Taiwan resident, the retired knitwear manufacturer spends most of his time teaching and traveling, says his son-in-law, Chang Fu Lin, who works at the Talmage Buddhist institution. The taiji master spends about six months here and six months in Taiwan, teaching taiji teachers, writing books and producing videotapes.

Jou-Shih began his martial arts training in Japan when he was 15, mastering judo, ju-jitsu, sumo wrestling and jyan dau, a form of Japanese long-pole fighting.

When he was 25, he returned to Taiwan. Over the next decade he became "a tyrant of the tie," immersing himself in business. For a while, his son-in-law says, Jou-Shih was "a playboy," partying and enjoying the good life while maintaining a strenuous work schedule, which allowed him little time to practice the martial arts, and raising five children.

Then, at age 39, his health collapsed. So did he. After suffering a fainting episode, Jou-Shih decided it was time to change his lifestyle and get back to basics.

While walking on a small hill near Taipei's Grand Hotel early one morning, he met a group of elderly Taiwanese practicing taiji. The group's 60-year-old teacher was doing a stretching exercise, Jou-Shih recalls. He was impressed by both the older man's strength and how relaxed he looked as he worked.

"He was still," Jou-Shih says. "There was no movement, yet small beads of sweat formed along his spine like shining pearl drops."

The younger man inquired what kind of exercise the older man was engaged in. "Taiji," was the reply. Jou-Shih decided to join the group. His health, he says, improved dramatically; he no longer suffered the colds or stomach problems that had plagued him before. He's been practicing taiji ever since and is "in great shape."

Ukiah attorney Frank Broadhead teaches taiji at the City of Ten Thousand Buddhas and also is one of Jou-Shih's students.

As a martial art, Broadhead says, "taiji is much 'softer' than karate or modern judo," relying more on the proper use of energy than raw strength. And while Jou-Shih prefers to practice taiji "to exercise for health," Broadhead points out it's "a very powerful martial art."

"The way (Jou-Shih) uses it," he says, "he lets his opponent know how strong he is, but never uses his skill for violence." "When you touch an opponent," Jou-Shih explains, "it's like holding an egg."

That's because the martial arts are not about aggression, but about peace, Jou-Shih says. "The highest state of martial arts is actually the pursuit of peace. Each taijiquan move is aimed at 'halting the spears.' Using t'ai chi correctly will show your opponent you can't be hurt."

Fu Lin says he was able to banish his low-back pain using taiji. Broadhead said his blood pressure dropped 20 points after doing the exercises for a month.

Taiji classes are being offered at the City of Ten Thousand Buddhas twice a day, from 6 to 8 a.m. and from 4 to about 4:45 p.m. The classes are free.

Broadhead hopes valley residents will take advantage of the classes and get to know both taiji and its master practitioner. "What's really special about (Jou-Shih) is his joyfulness," he explains. "This is his bliss."

*The AYMTA Journal would like to thank the Ukiah Daily Journal in Sacramento, California, Dan McKee, and photographer Barbara Vasconcellos for allowing us to reprint an excerpted version of this article.*

# Thoughts from a 1996 Lecture by Wang Yen-nien

translated by Julia Fisher-Fairchild

## Application

My own particular goal is to teach as many people who are interested, to give everyone a look at something that perhaps they haven't seen before, to give everyone reference material. If you practice this particular style of taijiquan little by little you will begin to understand the greatness of this form. For example Cloud Hands, Cloud Hands 1, 2, and 3. In those forms it is right, left, right left. In other forms most of the quintessential aspects are gone.

But Cloud Hands 1 and 2 in Yangjia Michuan are different. Cloud Hands 3 is different from 1 and 2. The difference is that each time you make a different cloud hands you have added additional movements that have to do with a sequential idea of the application. Those of you who practice taijiquan and touishou know that it is not always possible to topple your partner on the first push. If, on the first push, the person deflects, you need a backup. What if the second doesn't work, then you need a third. This idea is reflected in the form. So if the first

Cloud Hand application doesn't work then you have Cloud Hands 2 to back it up. If that doesn't work you have Cloud Hands 3 to back it up.

In most taiji forms this distinction, of what do you do if the person you are pushing deflects, is lost.

As you study other elements of the form you will begin to realize that all of the quintessential aspects of the form remain in this particular style.





## **Chen and Yangjia Michuan Taijiquan**

(Master Wang laughs) One time a Chen style practitioner said to me "Oh, this looks a little bit like the Chen style." "Yes", I said "Yang Luchan lived at the Chen family compound for three years. And so there are many similarities." However the style, the practice, is very different. Because the steel hard aspect of the Chen style is more than the soft aspect. In the Yang style of taijiquan the song and rou aspects are much more developed. So that the practice, and the form when it is practiced, looks very different. If you stopped the form and looked at a particular posture you might find many similarities.

Once Yang Luchan became famous he also lifted up with him the Chen family compound. Before Yang Luchan became famous the Chen family martial arts were particularly well known, for instance, in only Southern China. After Yang Luchan left, after he became famous, then suddenly the Chen family compound said he was their student. And we are fortunate that Yang Luchan took as the root of teaching the work of Zhang Sang-feng and in a way combined the Northern and Southern styles. He

took the Northern style of martial arts represented by the Chen and added to it the theory of Yin and Yang and Zhang Sangfeng.

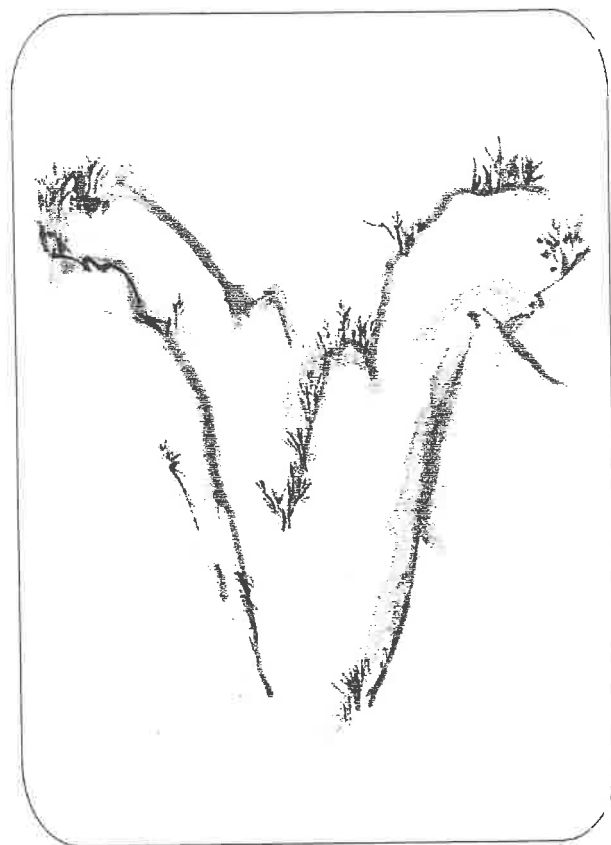


### **Internal**

This hidden tradition was almost lost to the world and has been rediscovered and redeveloped. Don't think of it as too mysterious. If you are practicing martial arts you really have to put out a lot of effort. Many of our older generation of teachers, the ones who have handed down great teachings... There all many great masters to learn from, but no matter how great the master is, or your teacher, you have to put out a little gongfu yourself.

The taiji classics should be the foundation of all taiji practice. If you practice the form and don't investigate the taiji classics then you won't reach a good level of taiji. You might say to yourself, well I'm not really here for the martial arts aspect, I am here for the health benefits. But in that case it is even more important to read the taiji classics. If you don't keep constantly referenced to the theories contained within the taiji classics then it is very easy to go off the path and lose the health benefits of the practice of taiji.

The characters that were up there right (projected on screen behind them) now say that character and skill should be practiced simultaneously... And dao has to do with the idea of working on the internal aspects, the internal organs. Ji has to do with the skill, or the external aspect of the practice. So any taiji practice should have the idea of the internal practice combined with the external practice, so that the internal and external are worked on simultaneously. And if you don't understand this, the effectiveness is greatly reduced. These key points are crucial to your practice.



**Ho/Shi**

Many people have asked, why do you have the "ho" and "shi" sounds that are expressed during the practice of the form. Why do you do that? They think this is Wang Yen-nien who has created this. No, it is not. When Zhang Qinlin was teaching me this was not said out loud. But it was constantly reinforced that for every movement there was an inhale and an exhale. Of course I can practice myself without making a noise, "shi" and "ho". It

is not necessary to say these out loud. But in order to teach students, and in the beginning as you are practicing, and to reinforce the idea that there is a breathing pattern, an inhale and an exhale, then little by little it becomes a habit.

You learn which movements are done on an inhale and which are done on an exhale. If I don't call these out loud then students are not able to absorb this as quickly. If I am leading say 10 students, and if you have to explain this one at a time to each student, it would take a long time.

## YMT News

### **Congratulations**

Larry Ford And Darci Picouet went to Jiujiang City, Jiangxi Province in central China to adopt Olivia Rinan Ford (Chinese name Cao Ri Nan) on September 28, 1998. Olivia was born on March 6, 1998.

### **YMT Teacher's Club**

Master Wang would like to start getting together a more complete list of people who are actually teaching YMT (whether or not they are AYMTA members); this would eventually be the basis of a YMT Teacher's Club (or any other name desired) that would then be more formally linked with the Teacher's College in Europe and the World Teacher's Friendship organization here in Taipei. Anyone who is teaching, no matter at what level, no matter for how long, (the idea is to support the people who are actually out there teaching and not to grade them or judge them), please send your name, address and contact tel/fax/E-mail information to Julia Fisher-Fairchild or to AYMTA. Then, hopefully, a little World Listing will be published. Valerie Opper, secretary of the European Teacher's College, will be publishing a little booklet that will include European Teachers and a few of the Teacher's Friendship Organization members. This will be available at the summer's teacher's meeting in France. The goal is to form a more complete listing that we might start putting together over the course of the next year.



# Notes From Abroad: A word or two about Taipei

By Charles Adamec

I'm now on line at a Western-style Internet café. I just came from spending the day at my friend Imai's house in what has become our usual Sunday way.

Imai is a Japanese woman living in Taipei and a long-time practitioner of Yangjia Michuan Taiji. All week long she teaches taiji to Japanese students in many different locations but, on Sunday, we bond as fellow musicians and play music together. She's been teaching me how to play a classical Chinese two-stringed instrument (it's sort of like a vertical violin but way more weepy).

Julia Fairchild introduced us during my first week in Taipei at a post-practice breakfast. Julia spoke with the highest respect towards her ability to teach taiji to young children. I expressed great interest and one hour later I was at the Taipei Japanese school watching her and five children (approximately 8-11 years old) in a dress rehearsal for the upcoming Christmas pageant.

The kids were so awesome. Since I come from the land of Pepsi and Cap'n Crunch I never thought I would see kids perform section one and the fan form with such solid composure but, they did (amidst a million and one distractions may I add). "This is a person I need to get to know better," I thought; and from that day forward I have had many such opportunities. Her English is minimal and my Japanese nonexistent but, with a comfortable patience we can whittle away the hours talking about the world at large and the many small things that wonderfully hold it together.

And then there's Charles Li, a long-time student of Master Wang's who brought Yangjia Michuan to Paris a while back. We began studying the taiji sword together in early January and have practiced nearly every day since. We often take long breakfasts in the mountain park, sipping fresh soy milk and swapping bits of taiji wisdom. I appreciate his poetic nature that brings such vivid life to words so simple.

One Sunday, at the crack of dawn, we met at a park in downtown Taipei to get some sword coaching from Madame Lin (a Grand Hotel regular on her home turf). Somehow I thought it would be just the three of the birds and us. Uh, not quite.

Packed!! Packed with people doing what appeared to be every conceivable activity under the sun. So packed in fact that we literally got pushed out to the sidewalk to make room for a group of 50 who wanted to practice the cha-cha-cha dance (blaring speaker kit and all). So, in slight widening of the walkway, we chopped and dropped, sliced and spun, and circled our swords; all as pedestrians streamed past seemingly unconcerned about the idea of an accidental beheading. I guess that in a city where motorbikes freely barrel down the sidewalk, people find no threat from a few slowpokes playing with thin metal sticks.

Okay, the café owners seem to be in "closing time" mode so I'll end my letter here. Anyway, I need my sleep. Tomorrow is Chinese New Year's Eve and I'm spending it with a Taiwanese family that I've never met but whose daughter I've dined with a few times in Buddhist restaurant. So, every drop of alertness will probably be called upon.

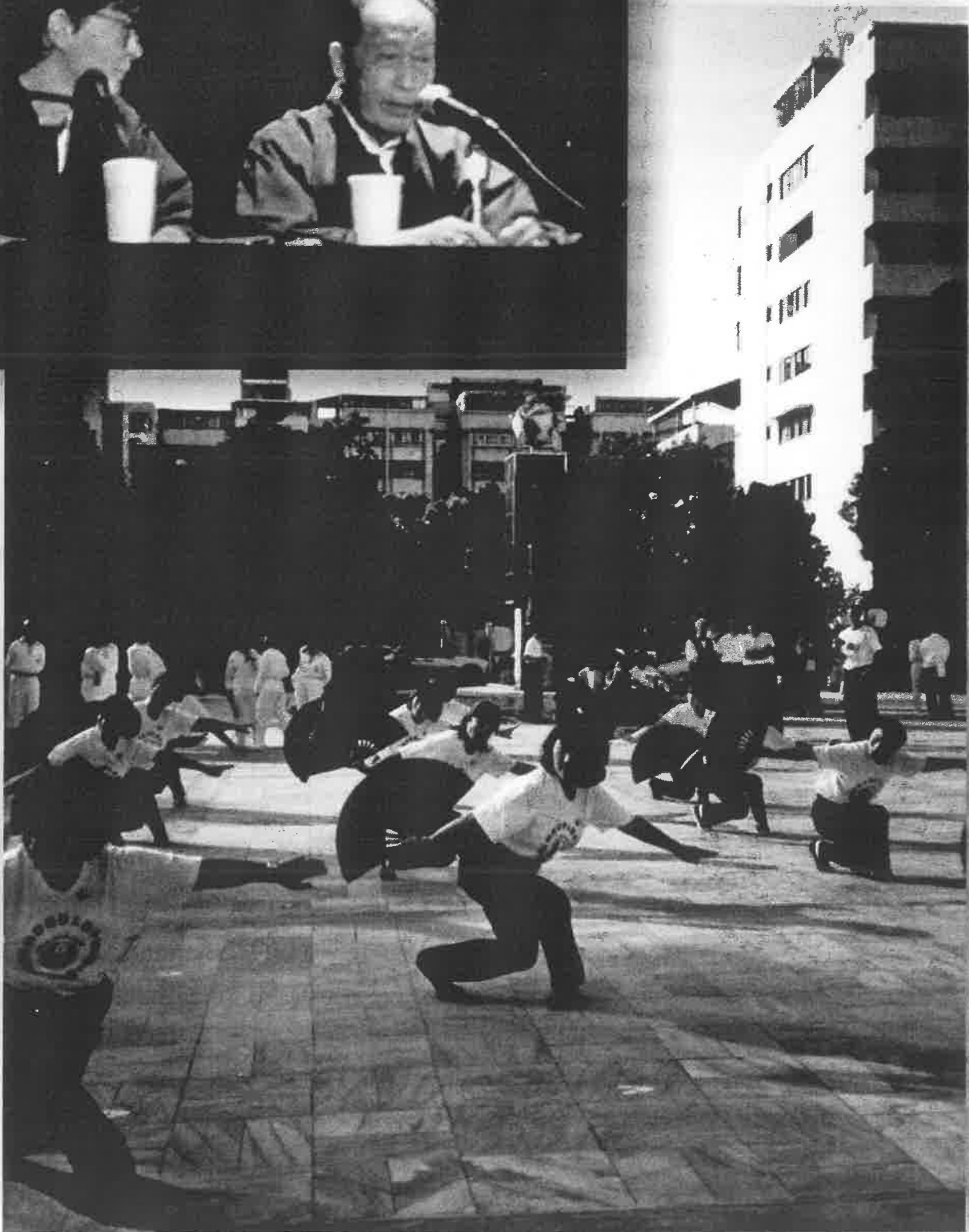
It's a popular expression to wish someone's upcoming New Year's plans go safely and smoothly (and that you hopefully make a lot of money!). So, that's my wish for all AYMTA folks in the year of the rabbit. Oh yeah, and come visit; the welcome mat is always out in front of Master Wang's Grand Hotel.

## Photo Credits:

Don Klein: "Sword" (Cover), "Fan" (p.21), "Sword" (p.22).  
Kay Reese: "Sweeping" (p.22), "Form" (p.23)  
Ilana Sheinman: "Meditation" (p.22),  
Vannevar Yu: "Tuishou" (p.24).  
Barbara Vasconcellos: Pan Jou-Shih (p.14).  
G. MacLane: "Northeast view" (p. 37).

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Holly Leavy: Brush Illustrations.









*Tuishou*



# The Significance of Neigong in Yangjia Michuan Taijiquan

by Julia Fisher-Fairchild

I.  
Because healing begins with the mind, the abdominal-based breathing technique, neigong, employs the mind to guide qi around the body: In meditation this leads to a feeling of timelessness, of expanding beyond the body and of oneness with the universe. In taijiquan (TJQ) it generates a continuous, never-ending flow of movement, an outward sign of excellence in all forms of TJQ.

Neigong, a Daoist breathing technique based on focusing the mind on breathing with the abdomen while keeping the lungs quiet, forms the foundation upon which Yangjia Michuan Taijiquan (YMT) stands. Without neigong, YMT becomes only an exercise. YMT amalgamates martial art as a survival technique with neigong as a longevity technique via their common denominator -- the Mind.

Why does TJQ work as a tool for better health? How does it help change one's health? The answer lies in the use of the mind. Better health comes with a strengthening of the mind. The body cannot heal because it cannot make itself sick. Sickness is of the mind and has nothing to do with the body. "Mind guides Qi and Qi moves the body," the taiji classics tell us. TJQ, a type of training-of-the-mind gongfu, leads to a strengthening of the mind where true healing begins.

People interested in beginning TJQ often ask what they should start with and Master Wang answers, "with breathing." In the beginning, your breathing practice and your practice of the movements of the form run parallel. Over time and with effort and attention and practice, the two merge to become one. In the beginning, you breathe with the lower abdomen only when you specifically think about it; later breathing with the lower abdomen becomes automatic and practiced 24 hours a day whether you think about it or not, no longer an isolated or special event.

II.  
**"When moving forward or backward, up or down, left or right, the principle is always the same. All movements are directed by the mind..."**  
- The Sanfeng Taiji Classic, attributed to Zhang Sanfeng

An abbreviated explanation of Tu Na, the Daoist Art of Breathing, the bedrock of neigong :

- Exhale through the mouth, without force, without sound; the abdomen contracts and the diaphragm lifts; Qi moves upward from the lower abdomen and out the mouth; the lungs stay quiet; the solar plexus is relaxed and slightly retracted.

- Inhale gently through the nose, without force, without sound; the abdomen expands, the diaphragm drops; Qi is drawn downward to the expanding abdomen; the lungs remain quiet; the solar plexus remains relaxed and slightly retracted.

It takes great strength of mind while inhaling to remain constantly aware of the expansion of the lower abdomen; while exhaling to remain constantly aware of the contraction of the lower abdomen; the whole while remembering to keep the solar plexus relaxed and slightly retracted because this enables the lungs to remain quiet; and guide qi with the mind (daoyin) through the energy lines, barriers and fields in the body.

Once breathing and expansion and contraction of the lower abdomen are firmly connected during the practice of TJQ, try this: Sit in meditation, breathe using the abdomen as described above and use the mind to visualize yourself practicing TJQ. With the visualized image in synch with your abdominal breathing, see how far through the form you get before losing concentration!

Practicing YMT with the mind and breathing tightly bonded like this, strengthens the mind

and helps lengthen the breath. Slowing the rate of breathing while increasing the volume of air inhaled and exhaled by increasing the expansion and contraction of the lower abdomen promotes longevity. One often hears the Chinese say, "The longer the breath, the longer the life."

The key to bonding the breath to movement is the mind for without thinking about it it would not happen. Critics of matching movement with breath say if you have to think about it it isn't natural. We say: finding this relationship is a natural habit; is the essence of your natural learning process.

### III.

**"Not all martial artists understand neigong; similarly, not all those who understand neigong are martial artists."**  
- Wang Yen-nien

Understanding prenatal, postnatal and reverse breathing can be difficult without a few basic concepts to help you:

1. The breathing method used in neigong is called Tu Na. Tu Na stands for the words Tu, to exhale, and Na, to inhale. Tu Na is a Daoist breathing technique. Like the name implies, Tu Na begins with an exhale (not an inhale.) Tu Na is also called prenatal breathing because it imitates the breathing of a fetus in the womb. The abdomen expands and contracts but the lungs stay quiet. Prenatal breathing is a priori, or, "formed or conceived beforehand," It is a breathing technique you know before you were born and one that you can observe being used not only by fetuses in the womb but also in small children up to the age of about 8.

2. Prenatal breathing emphasizes the expansion and contraction of the abdomen only, keeping the chest area quiet.

3. Postnatal breathing emphasizes the expansion and contraction of the lungs. For example, most sports emphasize the use of the lungs. Some types of exercise use a mix of both expansion and contraction of the lungs and expansion and contraction of the

abdomen.

4. Prenatal breathing is not reverse breathing.

5. Reverse breathing emphasizes breathing that reverses the natural flow of qi around the body. By natural flow of Qi, I mean qi moves upward on the exhale and downward on the inhale. In reverse breathing, Qi is forced to move downward on the exhale and upward on the inhale.

The chart on the following page makes a general comparison between prenatal breathing (neigong) and reverse breathing.

### IV.

**"If you plan to expand outward, you must first move inward."** - author unknown.

Breathing with the abdomen generates a never-ending flow of Qi around the body that produces the flowing "without stops, without starts" movement sought for not only during the practice of TJQ but also during meditation.

Without conscientiously making that breath connection to the abdomen, the perpetual motion we want to achieve during the practice of TJQ and meditation is not possible. Once you have set Qi flowing around the body in perpetual motion, turn your thoughts inwardly. Now you need do nothing. To do nothing ("wuwei") is to rest, and make a place within you where the activity of the body ceases to demand attention. Turning the thoughts inwardly leads to a sudden unawareness of the body, and a joining of yourself and something else in which your mind enlarges to encompass it. It become part of you and you become part of it.

In the practice of TJQ, we seek an inner tranquility that allows us to discover the continuousness of minds. During the practice of meditation, focusing the mind on the breath leads to what the Daoists call: "Man and the Heavens Become One."

# A Comparison Chart of Prenatal (Neigong) Breathing and Reverse Breathing

	<b>INHALE/ EXHALE</b>	<b>DIAPHRAGM/ ABDOMEN</b>	<b>DIRECTION OF QI (UP OR DOWN)</b>	<b>LUNGS</b>	<b>SOLAR PLEXUS</b>
<b>Prenatal (Neigong) Breathing Techniques</b>	<b>EXHALE</b> Exhale, without force, no sound, through the mouth	Abdomen contracts, diaphragm lifts	Qi moves upward and out	Lungs remain quiet	Solar plexus retracted and relaxed
	<b>INHALE</b> Inhale, without force, no sound, through the nose	Abdomen expands, diaphragm drops	Qi is drawn downward to the expanding abdomen	Lungs remain quiet	Solar plexus remains slightly retracted and relaxed
<b>Reverse Breathing</b>	<b>EXHALE</b> Exhale with force	Abdomen expands	Qi descends	Lungs contract	Solar plexus extended
	<b>INHALE</b> Inhale with force	Abdomen contracts	Qi rises	Lungs expand	Solar plexus extended

# Push Hands Exercise 12 Double Arm Vertical Circle

Narration/Demonstration by Wang Yen-nien  
With Translation/Demonstration  
by Julia Fisher-Fairchild  
Video by Thomas W. Campbell



Hands meet

My partner puts his hands with the right arm 45 degrees up and the left 45 degrees down. The right foot is forward and the left leg is back. Is this the first deflect or the first push position? This is a first deflect, or lu, position. How would I meet my partner with my hands?



Push/Deflect

My hands have to be on the inside. Why is that? Because I am the first to push and my partner is the first to deflect.



Hands meet

If the left arm is up at a 45 degree angle, and right arm down, but right leg still forward, this is the first push, or an, position. How will I meet these two hands? I can't be on the inside. So in this case my hands meet on the outside. This means that on my partner's push I am ready to deflect. Then we come back to equal positions.

It's the first meeting of the arms that can cause a little bit of confusion. Once you get started, though, it becomes clear.

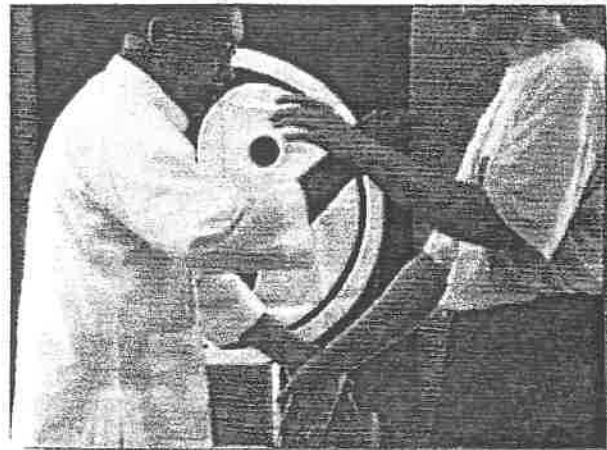
Practice with your partner. He puts his arms up and you say to yourself, what is this? How am I to meet with my arms? Should I be in position to deflect or push?

If I am in position for lu I am in the deflect position. I can not push from this position. Be sure to meet your partner's hands correctly.



Deflect/Push

**In the two-hand vertical circle, push hands exercise number 12, one circle is deflecting and the other is pushing.**



Notice that the hands are just rotating around the wrist. At the same time, the other hands are also rotating this way. One push, one deflect. The an and the front leg are matched, and the lu and the back leg are matched. By matched we mean that they are full together or empty together.

The push, an, is a spiral down. The deflect, lu, is a spiral up. Be sure you are twisting the hips and waist.

The hands have to move freely. If this can not happen you will get stuck.

You can practice using only the hands. Do not try to tie your partner up. You should both move freely.

1



If you can twist the hips and waist, then deflect to a certain point, this is enough. It is not necessary to deflect any further...

So you only deflect as far as you need to, and no further. This is as far as you need to make the lu.

2



Complete the lu but don't go too far. In this advantageous position the deflector can step forward or deflect

The deflector is in an advantageous position. This is as far as you need to go for the lu. Here, many transformations can be made.

3



If you are deflecting with only your hand and arms, then certainly you will be pushed over. So this is not a good way to work.

4



You should not go overboard on your lu, but you must at least make a complete lu. If you do not complete the lu your partner is ready to push.

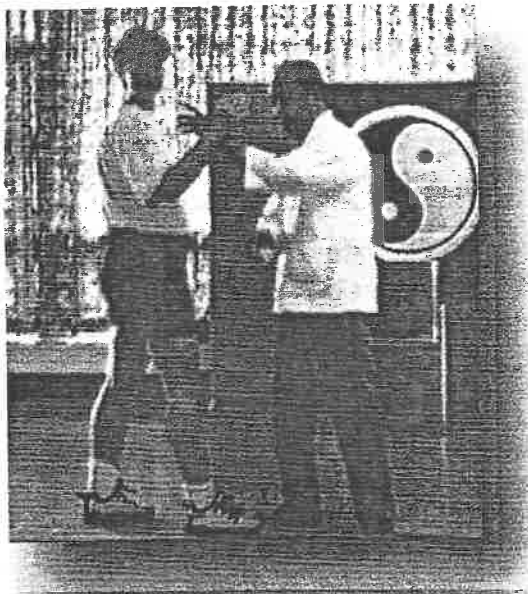


### **Do not continue unnecessarily**

It is the same for the opposite person. Do not continue the an unnecessarily, either. The an shouldn't go too far. But you must at least have a minimum an. It is very difficult to keep your center when you go beyond. The moment you are not paying attention you will be pushed over.

So when you are practicing, if you push and the partner has deflected, do not force yourself to continue the an.

1



If I am using my right hand, the left is very light. If the left is pushing, the right is very lightly connected to the partner, so as not to give the partner an opportunity to make surprises. The hands have got to be light. If my partner moves quickly, I have to follow quickly.

2



This is the idea of staying absolutely connected to my partner's Qi. If the partner is slow, you move slowly too. Keep continuous contact with your partner. You're partner can not seem to get away.

3



If the left hand, for example, goes all the way over here, you will be in a disadvantageous position. This is a dead hand. Now you can be controlled by the partner, who will use his other hand to push.

4



This is a crucial concept. Do not go beyond what is necessary. Keep the body upright. Do not lean. As soon as you go beyond your center you will start to lean.





If you are in a lu, and you have already deflected your partner's push, don't continue the lu unnecessarily. Otherwise you will lose the ability to transform quickly. You have lost your advantage, you have wasted your energy, and you can not transform as quickly. Do not let yourself become emptied.



**Once we enter the higher levels of tuishou you have to work especially hard on listening and transformations.**



In the earlier days, when a teacher was teaching taiji, if a student had not finished the form they certainly would not start learning tuishou. But now times are different and we are here for our health, so tuishou is allowed to be taught to those who are early in their practice. Because in tuishou you are already starting to work on the twisting of the waist, the spiraling aspect, and so on. But newer students are not yet in the realm of how to be able to use these things. If you are a

beginner, don't let this be a pressure. If you can remember the movements and how to do them you will gradually improve. And you will notice that your form will start to improve. You will begin to have more elasticity, more waist movement in your form. You are only going to gain.

If you are relearning this, and are more experienced, then what you can gain is different. You are able to absorb other things. Review is only to your benefit.

# A RECIPE FOR VEGETARIAN NOODLES

by Wang Yen-nien



Master Wang often compares the process raw noodles go through to become cooked noodles to the process a person goes through to become a human being. This recipe for vegetarian noodles comes from Shanxi Province, Master Wang's home province and a province famous throughout China for both its noodles and its martial artists.

## Shanxi Province Vegetarian Noodles (serves four)

### Ingredients:

#### Sauce

- 2 green Chinese onions: remove leaves chop finely
  - 4 tablespoons soy sauce
  - 3 tablespoons vinegar (dark vinegar preferred)
  - 3 tablespoons butter or vegetable oil
  - 3 tablespoons water
  - 1-2 tablespoons sesame oil
  - small handful of peppercorns (about 20)
- #### Garnish
- 2-3 small Chinese cucumbers, sliced into fine strips
- #### Noodles
- 1 1/2 lbs fresh noodles or dry noodles for four persons
  - 1 - 1 1/2 cups cold water

Heat the oil in a wok over medium flame. When hot, throw in peppercorns and heat until the fragrance of the peppercorns emerges.

Then remove the peppercorns from the oil. Add in finely chopped green Chinese onion. When you smell the fragrance of the onion,

pour in the soy sauce and dark vinegar. Pour in the water. Bring this mixture to a boil and the sauce is done. Pour the sauce mixture into a bowl and add in the sesame oil. Bring a large pot of water to a boil.

Place fresh noodles in the boiling water and boil for about two minutes. Add in a 1/2 cup cold water, bring to a boil and boil some more. Add in a little less than 1/2 cup cold water, bring to a boil for a third time. Allow the noodles to continue to cook in the boiling water until all the noodles float to the top and move freely in the water when stirred. When all the noodles float freely, cook then for another 2-3 minutes.

Note: If you used dry noodles instead of fresh noodles, you may want to add another 1/2 cup of cold water and bring the noodles to a boil boil for a fourth time.

Remove the cooked noodles from the water, separate into four equal portions and place them into four large bowls. Portion the sliced small Chinese cucumber into four parts and place on top of the noodles.

Finally, pour the sauce over the noodles and serve. Mix noodles, cucumber and sauce well before eating.

Tips for cooking noodles: To know when the noodles are completely cooked, stir the boiling noodles with chopsticks: if you feel that it takes an effort to move the noodles with the chopsticks and the noodles feel separate from the chopsticks, then the noodles are not yet soft enough. If when stirring the noodles you feel that the noodles and the chopsticks are one and not separate and follow each other freely, then the noodles are cooked and ready to be removed from the water.

# POETRY

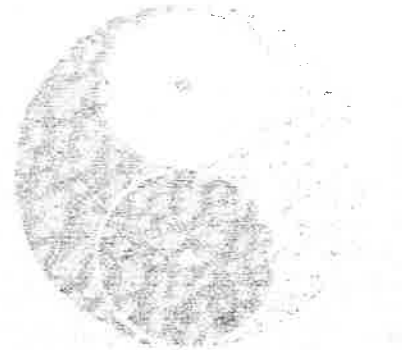
Fate of a Mistress  
by Ann Lee

They Whisper behind her back  
She is his daily companion  
And Mistress at night.

She is a woman endowed with  
natural beauty  
Men watch her with admiration  
Women treat her with contempt.

He shows her off like a goddess  
on display  
Yet is excluded from important  
events---  
Weddings, funerals and family  
reunion.

"Love is innocent," he murmurs  
She knows she is an  
unforgivable sinner  
Waiting to be condemned!



Enter White  
By Rodney Conn

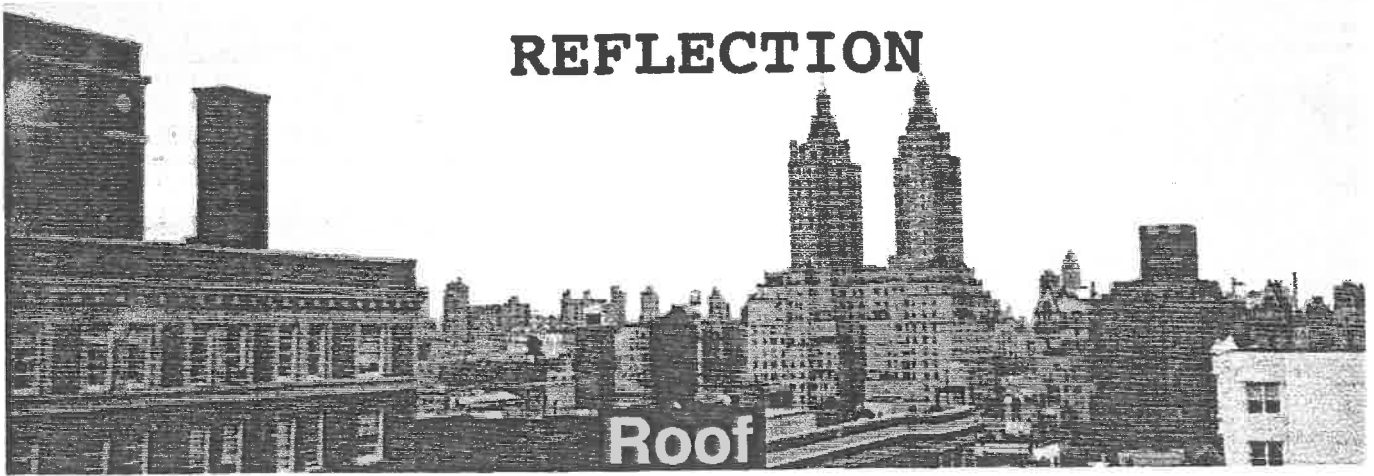
Enter white  
The softness  
That encapsulates  
The being  
That is one

The beginning  
That has  
No end  
Paying homage to  
The human condition  
Strengthening the bond  
Between  
The heavens  
And the heart

Embrace the child  
With wisdom of  
The aged  
Root the ground  
Touch a star...

Enter white

# REFLECTION



By Gretchen MacLane

My place to practice taijiquan privately is on my rooftop 15 floors above West 73rd Street in Manhattan. In winter I face south toward West 72nd Street. There I catch the midday sun sheltered from the northwest winds.

Before I begin, I peer down at the Victorian brownstones' gingerbread turrets and bays, and the Edwardian 6-story apartment buildings with two sets of double-high arched duplex windows. On the east there is one Parisian-style 12-story green mansard roof and directly in front is 14-story green sculpted roof trim. Behind is the elegant rear of Stanford White's Renaissance-ornament style and a 19th-century-gothic church's rose window. Eye-level as I turn west are Donald Trump's brand-new apartment towers. I have watched their construction rise above the stolid, between-the-wars co-ops of West End Avenue.

When I face east, new copper edging gleams from a Victorian tower on Central Park West, the other tower in a scrim of construction gauze. The park trees winter and summer float around the red fortress of the natural history museum and separate beaux arts Fifth Avenue. At night the art deco lighted spire of the Chrysler building is in view.

The full moon is high on this east side and footing is great in the flat, dusty light. Four full moons in three months and the mild

winter brought me up evenings; a tu-na breather from copyediting work.

The north view is framed in the medieval-style stanchions of my 1928 building. Streets of brownstones layer back with penthouses of gardens, flowers, trees, birds and children. I practice and can almost see into the 16th floor across the street. I stand in a terrace to avoid the east wind and see a corner of White's splendid Ansonia, exactly the tower studio I've visited--a round room with a round terrace.

The smell of traffic pervades the streets but the wind freshens the air up here. Far better to go to the park--sensational in good weather and secluded on gray days--where there no sudden scrambles from the belched cloud of smoke of a neighboring high-rise. The sudden smell of Chinese stir-fry or KrispyKreme doughnuts wafts. Up in the air I have a huge empty space and no obligation to "look good." Until I found the roof I was haunted with recurring dreams of labyrinthine apartments. Now, no more claustrophobic dreams beset me.

My apartment building, Sherman Square Studios, had bad leaks from the roof. Seven years ago the owner resurfaced and forbade the tenants from using the roof. He wanted his surface intact. Thus, my first area of concentration was and is "walk like a cat." The slightest foot sound and I know I've snuck weight onto that foot.

# DIRECTORY OF AYMTA MEMBER INSTRUCTORS

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The following AYMTA 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. If you are unable to contact an instructor or need information please call or write to John Cole. If you are looking for an instructor outside of the United States consult the Worldwide Directory on the following pages.

## CALIFORNIA/NORTH

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535 Whitecliff Dr.  
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# WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJIQUAN ORGANIZATIONS

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GOLD MOUNTAIN DAOIST SCHOOL OF  
INTERNAL ALCHEMY  
(& Journal of the North American Daoist)  
719 Monroer Street,  
Evanston, IL 60202-2612, U.S.A.  
Contact: Donald C. Jones, Editor





# YMT CATALOG

## BOOKS

*Yang Family Hidden Tradition of Taijiquan, Illustrated and Explained* by Wang Yen-nien:

**Vol. I (2nd Ed.):** The basic exercises and all three sections of the form.

**Cost: US \$65.00** - English/French  
**US \$80.00** - Chinese/Japanese

**Vol. II: Martial Applications.**

**Cost: US \$80.00** - English/French  
**US \$80.00** - Chinese/Japanese

## FANS

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Lightweight and highlighted by the Chinese characters *Yan Nian* (literally extended years)

**Cost: US \$15.00**

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Made of heavier construction and recommended for the more advanced students.

**Cost: US \$32.00**

## AUDIOTAPES

*Yangjia Michuan Taijiquan* by Wang Yen-nien. A 90-minute tape of the breathing and names of the form movements called out in Chinese.

**Cost: US \$12.00**

## VIDEOS

Third Duan

This step-by-step instructional video taught by Wang Yen-nien (1996) is for students new to the third duan, who want a review aid, or for instructors who wish to explore all the rich details of the form. It is a set of three tapes approximately two hours each.

**Cost: US \$ 85.00** (members)  
**US \$170.00** (non-members)  
**US \$ 4.00** (S/H airmail/U.S.A.)

At this time there are only a few video sets in stock (NTSC format)

Wang Yen-nien Video

Videotaped in the early 1980s in Japan and in Taiwan, this tape shows Master Wang demonstrating the following: YMT basic exercises, YMT Sections 1,2,3, Tuishou basic exercises, Fajin exercises, Thirteen Postures and Kunlun (Old) Sword Form. The names of the postures are called out in Japanese. NTSC, also available in Pal And Secam; 99 minutes.

We will order these tapes in groups of 20 to defray the cost of the bank transaction charge between United States and Taiwan.

**Cost: US \$25.00** (includes shipping)

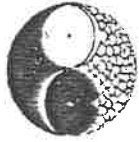
**All prices for books, fans and audiotapes include shipping.**

Books and Fans: AYMTA must have a minimum of 10 book orders or 10 fan orders before an order can be placed in Taiwan. Books and fans are sent by *sea mail* from Taiwan and take 8-10 weeks for delivery. In general, orders are mailed to AYMTA. To receive direct delivery you must have a minimum order of five books and fans. Audiotapes: Audiotapes are shipped by airmail directly to you. Allow 7-10 days for delivery from Taiwan.

## ORDERING

Please make your check payable to **AYMTA** and mail to:

**AYMTA**  
**535 Whitecliff Drive**  
**Vallejo, CA 94589**



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**AMERICAN YANGJIA MICHUAN TAIJQUAN ASSOCIATION**

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**Membership Application**

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

Your instructor's name		School Name	
Street Address of Instructor		School Phone	
City	State	Zip Code	Country

If you have not studied Yangjia Michuan Taijiquan please specify what style(s) of taiji or gonfu you have studied.

Are you an instructor of Yangjia Michuan Taijiquan as taught by Wang Yen-nien? Yes  No

- Annual Fee (January - December) U.S. \$35.00  
 Donation U.S. \_\_\_\_\_  
 (Make Check payable to AYMTA) Total U.S. \_\_\_\_\_

Applicant's Signature \_\_\_\_\_ Date \_\_\_\_\_

**FOR AYMTA USE ONLY**

Date Received \_\_\_\_\_ Member # \_\_\_\_\_  
 Check # \_\_\_\_\_ Effective Date of Membership \_\_\_\_\_  
 Cash \_\_\_\_\_

# AYMTA

## What is AYMTA?

The American Yangjia Michuan Taijiquan Association (AYMTA) is a nonprofit public benefit corporation. The specific purposes for which this corporation is organized is to transmit, perpetuate, promote and further the growth of Yangjia Michuan Taijiquan (YMT) in the United States.

## What is Yangjia Michuan Taijiquan?

YMT (Yangjia Michuan Taijiquan), translated as Yang Family Hidden Tradition, was created by Yang Luchan. Yang Luchan passed it on to his son Yang Jianhou. Yang Jianhou passed it on to Zhang Qinlin. Zhang Qinlin passed it on to Wang Yen-nien. Master Wang, in order to prevent the loss of this art, has passed it on to all who are interested in carrying on the Yangjia Michuan style.

## Member Eligibility

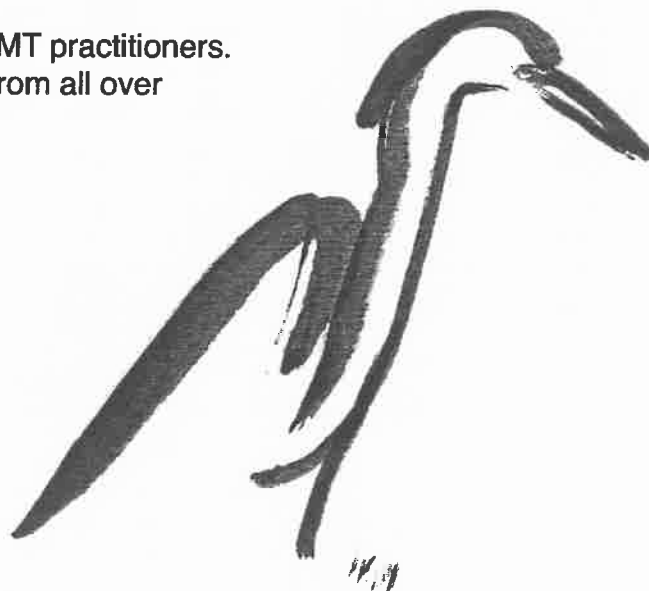
- Submit a completed and signed application form.
- Pay the annual fee.
- Support the purpose and objectives of AYMTA.
- Members need not be YMT practitioners.
- Members are welcome from all over the world.

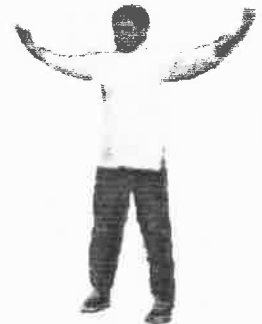
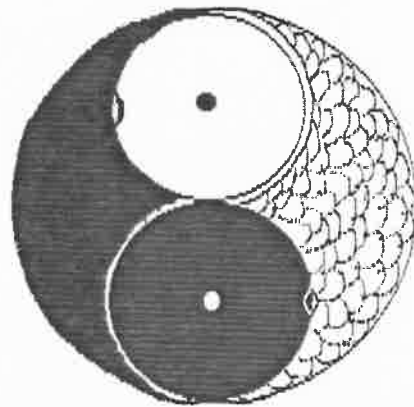
## The Objectives of AYMTA

- To conduct workshops and public demonstrations in YMT.
- To educate the public that the purpose of YMT is to promote health, prolong the life span, calm the mind and harmonize the spirit: to develop the art of self-defense, and to provide the entry level to the Great Dao.
- To provide certified YMT instructors for the public.
- To provide qualified members with instructor certification.
- To help instructors improve their teaching and build consistency in teaching YMT.
- To publish a journal and newsletter (for members).

## Annual fee

\$35.00 per year  
(January through December).





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