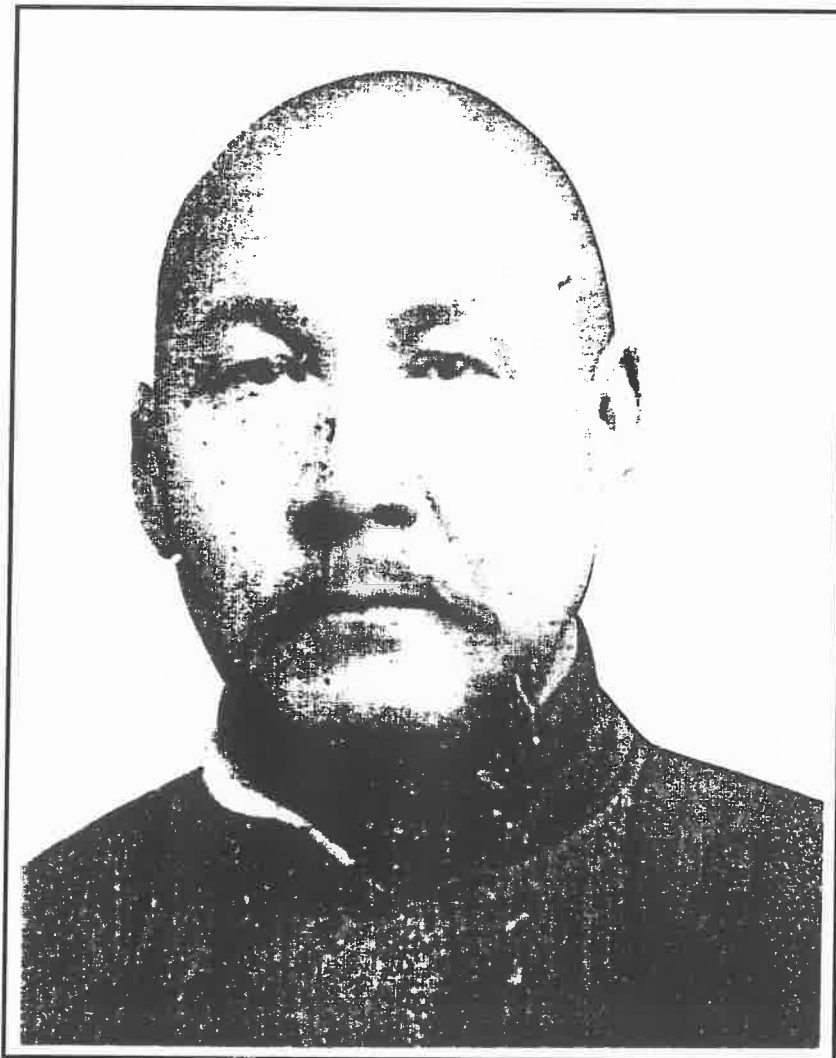


A W Y M T A
J O U R N A L
YANG FAMILY HIDDEN TRADITION TAIJIQUAN
FALL 1995 • VOL. 3 • NO. 2



AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

Editor's Desk

An in-depth look at Zhang Qinlin, Festival '95, how Wang Laoshi first came to the U.S., and our first *semi-annual* issue of the Journal -- a year and an issue both exciting and historical.

Donald Jones takes us back to 1984 when Laoshi first came to America, only his second trip out of Taiwan (the first in 1981 to France) after he left the Mainland for Taiwan in 1949. Since 1984, Laoshi has traveled almost every year for summer workshops/meetings/visits alternating between Europe and the United States.

Festival '95 was wonderful -- a gathering of kindred souls to study, share experiences, enjoy new and renewed friendships, and also to absorb the joy and skill of Master Wang. As a friend wrote to me: "Strasbourg was a bit of magic in time and space," and for the almost 200 people there, as an old TV series used to say, there is a story for each one. Mike Basdavanos' article is one such story. He shares with us his experiences and insights with both feeling and humor. Hopefully, others who attended will also share with us their experiences of this first time, truly international event.

And finally, after two postponements, Part I of last year's interview with Laoshi. I want to thank Wang Laoshi not only for taking the time to do the interview, but also for providing our Yangjia Michuan Taijiquan family with a "behind the scenes" historical look at Zhang Qinlin. Since little, if any, information is available about Zhang Qinlin, even in Chinese, we owe Wang Laoshi our most profound gratitude for providing this important account of Zhang Qinlin's life. As always, Julia Fairchild's assistance as translator was invaluable.

As I reported in our last *Newsletter*, the Second International Festival will be held in New York in 1988. Start making plans now to attend.

Special Note: Laoshi has tentatively agreed to come to the U.S. next summer ('96) and teach workshops on both the East and West Coasts. The exact details are being worked out and will be sent to you via our *Newsletter* as soon as they are available.

AWYMTA

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Akai Jong
Julia Fairchild

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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.

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ON THE COVER....

Our photograph of Zhang Qinlin was provided courtesy of Wang Yen-nien, to whom we are deeply grateful. Zhang was Wang Yen-nien's teacher. For the story of how Zhang Qinlin learned this form, see the feature article on page 14.

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American West Yangjia Michuan Taijiquan Association (AWYMTA) is the first, and currently the only, YMT association in the United States. AWYMTA is affiliated with the International YMT Organizations, but we are *not* in any way affiliated with any sovereign government or political entity whatsoever.

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

AWYMTA BYLAWS

(Amended and Ratified by General Membership on June 11, 1995)

The AWYMTA was officially established in March 1992 and the bylaws ratified by the Board of Directors in November 1992. In December 1993 the newly elected Board of Directors unanimously voted that the Association should incorporate as a nonprofit organization as soon as feasible. The information at the time indicated that incorporation would be quite expensive (\$4,000 - \$5,000), and until sufficient funds were available that we operate as an unincorporated nonprofit. To conform to this status, it was recognized that the bylaws would need to be amended. The Board endeavored to rewrite the bylaws in a manner consistent with incorporation status, but the paperwork was (and is) prodigious (20-40 pages).

While trying to keep faithful to the original bylaws, amendments were made that would conform to unincorporated nonprofit guidelines. On June 11, 1995 in Los Angeles, the general assembly of members approved the amendments that follow.

Our next step is incorporation. The Board has obtained invaluable information on this procedure and hopefully will be able to "do it ourselves" without excessive assistance from an attorney, thereby reducing our costs considerably (less than \$500?). I should note that the bylaws will need to be extensively revised, as State incorporation has very specific language that must be followed for approval. If we are successful, then hopefully we will also be approved for federal tax exemption.

Sam Tomarchio, President



Article I. NAME & FOUNDERS

Section 1. YANGJIA MICHUAN TAIJIQUAN (YMT)

- A. Yangjia Michuan Taijiquan (YMT), translated as Yang Family Hidden Tradition of Taijiquan, was originated by **Yang Luchan** (b. 1799)
- B. Since 1950, YMT has been transmitted only as taught by Mr. **Wang Yen-nien**.

Section 2. AWYMTA

- A. The name of this organization shall be The American West Yangjia Michuan Taijiquan Association, also known as AWYMTA.

Section 3. FOUNDERS

- A. Under the direction of Mr. Wang Yen-nien (Taiwan) and with the help of Julia Fairchild (Taiwan), AWYMTA was founded by Akai Jong (California, USA) on March 21, 1992.

- B. Therefore, the founders of AWYMTA are recognized as Mr. Wang Yen-nien, Mr. Akai Jong and Ms. Julia Fairchild.

Article II. PURPOSE

Section 1. YMT

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

Section 2. AWYMTA

- A. To transmit, perpetuate, promote and further the growth of YMT in the United States.
- B. To protect and respect the quality and integrity of YMT as taught and transmitted by Master Wang Yen-nien.

Article III. OBJECTIVES

- A. To provide certified YMT instructors for the public.
- B. To sponsor YMT seminars, gatherings and demonstrations
- C. To publish an AWYMTA Official Newsletter.
- D. To provide qualified members with instructor certification.
- E. To help instructors improve their teaching and to build consistency in teaching YMT.

Article IV. MEMBERS

Section 1. ELIGIBILITY

- A. Members must support the purpose of AWYMTA.
- B. Members must pay the membership fee on time.
- C. Members are welcome from all over the world.
- D. Members need not be YMT practitioners.

Section 2. FEES

- A. Regular membership (January - December): \$ 35.00
- B. Lifetime membership: \$500.00

Section 3. ADMISSION

- A. Membership applications should be sent to the AWYMTA
- B. Membership must be approved by the Board of Directors.

Section 4. AWYMTA ANNUAL MEMBERS MEETING

- A. The Annual Member Meeting will be held on the third Sunday in May.

Article V. BOARD OF DIRECTORS

Section 1. LIFE TIME DIRECTORS

- A. Mr. Wang Yen-nien
- B. Ms. Julia Fairchild

Section 2. TERM ELECTED DIRECTORS

- A. Must be committed to promote AWYMTA
- B. Must be YMT practitioners
- C. Must be residents of the Western region of the USA.
- D. Shall be comprised of five (5) members, when total membership is less than 250; or nine (9) members, when total membership is 250 or more. Directors are elected by majority of member quorum at the AWYMTA general meeting.

Section 3. DUTIES

- A. Directors will insure the AWYMTA adheres to its purpose.
- B. Directors will meet quarterly during the AWYMTA fiscal year of January 1 through December 31, and attend extra meetings called by the President.
- C. Directors will administer the Association's legal responsibilities to federal, state and local governments.
- D. Directors will oversee the budget.
- E. Directors will elect the President, Vice-President(s), Secretary, Treasurer, Chief Instructor, and Advisors.
- F. Directors will determine the length of terms of the Officers, Committees, and Advisors.
- G. Directors will decide issues by majority of Board quorum present.

Article VI. OFFICERS

Section 1. PRESIDENT

A. Requirements

- (1) Must be a Board member
- (2) Must be an AWYMTA Certified Instructor
- (3) Shall be elected by the Board of Directors, and approved by Mr. Wang Yen-nien.

B. Duties

- (1) President acts as be the official representative of AWYMTA.
- (2) President acts as the Chief Executive Officer of AWYMTA.
- (3) President shall preside over all AWYMTA meetings.
- (4) President shall be a member ex-officio of all committees.

Section 2. VICE-PRESIDENT(S)

A. Requirements

- (1) Must be a Board member
- (2) Shall be elected by the Board of Directors

B. Duties

- (1) In the absence of the President, or in the event of his or her inability or refusal to act, the Vice-President shall perform all the duties of the President, and when so acting shall have all the powers of, and be subject to all the restrictions on, the President. The Vice-President shall have other powers and perform such other duties as may be prescribed by law or by these bylaws, or may be prescribed by the Board of Directors.

Section 3. SECRETARY

A. Requirements

- (1) Must be an AWYMTA member
- (2) Shall be elected by the Board of Directors

B. Duties

- (1) Secretary will contact the public at the President's request.
- (2) Secretary will record the minutes of each meeting
- (3) In general, perform all duties incident to the office of Secretary and such other duties as may be required by law, or by these Bylaws, or which may be assigned to him/her from time to time by the Board of Directors.

Section 4. TREASURER

A. Requirements

- (1) Must be an AWYMTA member
- (2) Shall be elected by the Board of Directors

B. Duties

- (1) Treasurer will collect and budget AWYMTA funds, which are open to inspection by all Board members.
- (2) Treasurer will present the financial report at the Board meetings.
- (3) In general, treasurer will perform all duties incident to the office of Treasurer and such other duties as may be required by law, or by these Bylaws, or which may be assigned to him/her from time to time by the Board of Directors.

Article VII. CERTIFIED INSTRUCTORS

Section 1. CHIEF INSTRUCTOR

A. Requirements

- (1) Must be a Board member
- (2) Must be an AWYMTA Certified Instructor
- (3) Shall be elected by the Board of Directors and approved by Mr. Wang Yen-nien.

B. Duties

- (1) Chief Instructor will provide instruction and demonstrations to the public
- (2) Chief Instructor will coordinate YMT curricula in the USA.
- (3) Chief Instructor will help instructors achieve a higher level of YMT skills
- (4) Chief Instructor will utilize certified instructors to assist him/her as needed.

BYLAWS (cont'd.)

Section 2. AWYMTA MEMBER INSTRUCTOR

- A. Must be a member of AWYMTA
- B. Must meet one of the following conditions:
 - (1) Have received an instructor certificate from Mr. Wang Yen-nien, or
 - (2) Have been approved by the AWYMTA Certification Committee, or
 - (3) Is a Certified Instructor from other affiliated YMT organizations.
- C. Will assist the Chief Instructor as needed.

Article VIII. INSTRUCTOR CERTIFICATION COMMITTEE

Section 1. COMPOSITION

- A. Chairperson: The Chief Instructor shall act as Chairperson
- B. Certification examiners
 - (1) Shall be AWYMTA Certified Instructors
 - (2) Shall be comprised of six (6) members, elected by the Board of Directors, and approved by the Chief Instructor.

Section 2. INSTRUCTOR CERTIFICATION

- A. AWYMTA members must submit applications to the Certification Committee
- B. Applicants will be examined and approved by majority of the Certification Committee.
- C. The Chief Instructor reserves the right to veto a Committee approval to insure the quality of YMT teachers.

Article IX. AMENDMENT OF BYLAWS

Section 1. AMENDMENT

Subject to any provision of law applicable to the amendment of bylaws of public benefit nonprofit corporations, these bylaws, or any of them, may be altered, amended, or repealed and new bylaws adopted as follows:

- (a) Subject to the power of members, if any, to change or repeal these bylaws under section 5150 of the Corporations Code, by approval of the Board of Directors unless the bylaw amendment would materially and adversely affect the rights of members, if any, as to voting or transfer, provided, however, if this corporation has admitted any members, then a bylaw specifying or changing the fixed number of directors of the corporation, the maximum or minimum number of directors, or changing from a fixed to a variable board or vice versa, may not be adopted, amended or repealed except as provided in subparagraph (b) of this section; or
- (b) By approval of the members, if any, of this corporation.

A SHORT HISTORY OF YANGJIA MICHUAN TAIJIQUAN IN THE UNITED STATES

Donald C. Jones



Greetings and salutations to all fellow Yangjia Michuan Taijiquan practitioners. I have been honored by being asked to act as an advisor for this organization. Before this time, I have not been able to participate very much in AWYMTA activities, due to the remoteness of my geographical location relative to most of the members of this organization. Recently, I have been thinking of how I could participate in order to justify the position which I have accepted on the board of advisors. I later decided that I would attempt to write at least one article a year for this, our journal, and this shall be my first respectful submission.

How Did I Get Into This???

I shall begin with an explanation of how I became involved with Yangjia Michuan Taijiquan. I began studying taiji in May of 1970, and before that, I was a run-of-the-mill karate student. My teacher was a Chinese man who was a short-term student of Teacher Wang Yen-nien. Though he studied our style from Teacher Wang, and I believe he also studied parts of Yangjia Michuan Taijiquan from a student of Teacher Wang's, he never credited Teacher Wang as being his instructor. He also studied with the now deceased Mr. Lu Hongbin. Instead, he claimed to have studied with Yang Shaohou. I later found that not only was this not true, it was also not really possible. For him to

have studied with Yang, he would have had to have been an extremely precocious small child at the time.

Misrepresentation....

The above is a good example of how some taiji teachers tend to misrepresent themselves relative to how much they know, with whom they have studied, and how long they have studied. Some also misrepresent what they are prepared to teach their prospective students, and they will keep their students returning and paying tuition by promising to teach them more when they feel that they are "ready" for it. Unfortunately, many students are never deemed to be ready to be taught more.

Unfortunately, many American seekers are made to be victims of what at best could be considered as a cruel joke, at worst, they are the victims of a cultural "scam." Some individuals before leaving the island of Taiwan will study a martial art for a few months in order to make themselves marketable in the United States (or in other western countries) where there is a very small amount of martial arts information and a very large market of unwary seekers who are willing to highly pay anyone who can convince them that they are masters of some esoteric martial art. Also, unfortunately, few individuals have either the time or the

A SHORT HISTORY (*cont'd.*)

resources to check out the claims of association and apprenticeship which are often made by these self-made "masters."

Some instructors of taiji have learned their martial arts as a part of a high school or university physical education program in Taiwan. It should also be noted that these classes are generally for exercise only and they almost never include instructions regarding the applications of the martial arts which they are taught. All this should serve as a warning for the unwary seeker of an instructor.

The same man, who initially taught me, also taught at least two other individuals who eventually branched off on their own. They opened their own schools, wrote books on their taiji styles, and taught disciples who have, in turn, continued to teach others this distorted form of Yangjia Michuan Taijiquan. Unfortunately, there is an abundance of misinformation regarding martial arts, and this is especially true regarding taijiquan, in the United States. This is largely due to Hollywood's misrepresentation and vulgarization of the martial arts in the media, especially on television and in the movies.

I Finally Get the Real Thing!

I ceased to study with my original teacher and began to study with Mr. Joseph Morris in 1979, sometime after his return from Taiwan. After being accepted as a student in Teacher Wang's school, Joe took up temporary residence in Taiwan, in order to study. His instruction started in early 1975, and in the course of his studies there, he became a vowed and, eventually, a certificated taijiquan student of Teacher Wang Yen-nien. During this time, Joe Morris studied *directly* under Teacher Wang

and is therefore a fifth generation student. There he learned the Thirteen Postures, the three sections (duans) of the Yangjia Michuan Taijiquan form, and various traditional weapons forms, including the taiji sword. I might mention that he also learned the rudiments of meditation from Teacher Wang which he also taught to me. He left Taiwan in March of 1979 to return to the United States.

It is my belief that when he began teaching, in 1979, Joe Morris was the first person to openly teach Yangjia Michuan Taijiquan in the United States to non-Oriental people. Even though my first instructor attempted to teach this form, he was actually teaching a highly modified form of the Yangjia Michuan Taijiquan form. I don't know if he modified the form because he couldn't remember, or do it correctly and didn't know any better, or if he was attempting to distort it so that it could not be used as a martial art. Another theory is that this distorted form is actually a combination of our style with the forms learned from Mr. Lu Hongbin. My initial instructions with Joe Morris were devoted to relearning everything which I had been taught in order to eradicate the errors which I had been taught and to make this taiji form into a viable martial art.

The Decision to Invite Teacher Wang....

In late 1982, being aware of the great amount of misrepresentation taking place relative to taiji, my teacher Joe Morris, decided to bring his teacher here in order that others could see the "real thing." At the time of this decision, I was among a small group of students that he was teaching. One student, who soon after dropped out, helped make both plans and commitments regarding what needed to be done to bring Teacher Wang here. Since Teacher Wang

had never been to America before, we thought that the chance of getting him to accept our invitation was rather small.

As Joe's wife, at that time, was Taiwanese, she was able to write, in Chinese, the initial letter of invitation. To our surprise, the invitation was accepted. Teacher Wang also indicated that one of his current students, a Miss Julia Fairchild, an American national, would act as translator for all future communications and proceedings. Once it was clear that Teacher Wang would actually be coming, it was decided that serious planning needed to take place. Money for the venture was put up by Joe, another student, Mr. Robin Lindheimer, and myself. Since I had some computer skills, I generated a spreadsheet for the event in order to track any incoming monies and any expenditures. A student of Teacher Wang's, a Mr. Robert Politzer, who lived in the greater Chicago metropolitan area, was given Joe's telephone number. As they both were students of the same teacher, they were considered classmates. After Robert made contact, he came to Joe's classes in order to work out with us. I believe that he was on hand during the process of planning, and that he also, to the best of my memory, did assist Joe with some of the events related to Teacher Wang's visit here.

Teacher Wang Comes to the U.S. for the First Time!!!

In the summer of 1984, we succeeded in bringing Teacher Wang to the United States for the very first time. He gave a demonstration at the Americana Congress Hotel in Chicago on 19 August 1984. (Please notice Teacher Wang's signature at the bottom of the first page of a promotional brochure, the text of which I wrote at the time for promoting Teacher Wang and have

reprinted here. The brochure is the property of Mr. Robin Lindheimer, who asked Teacher Wang for his signature in order that he might have it as a souvenir of the event.) He also gave classes in pushing hands at the Njia Institute, then also in Chicago. The Njia Institute was a branch of an Afrikan-American organization called M.A.R.S. The acronym stands for Martial Arts Research Society/System. Its founder is the excellent Mfundishi Yakuba Tolo-Naa. Tolo-Naa was a student with my first taijiquan teacher at the same time that I was, and it is then that I first met him. Years before that, he had distinguished himself in the martial arts community as a practitioner of karate. He was also a friend and Shaolin Quan teacher of my taijiquan teacher, Joseph Morris, before Joe ever met Teacher Wang. He later became a practitioner of Shaolin Quan and the mentor of many martial artists in the Chicago area. It is with both honor and humility that I call him my friend.

The events of that summer of 1984 were to later change my life. During a pushing hands class session, I asked Teacher Wang about the importance of meditation. I asked this question because my teacher, Joe Morris insisted that we first meditate before attempting to do anything else. He did this as this was the way in which he had been taught by Teacher Wang. My question was answered, but it was clear that he really did not want to discuss the question in any depth and he did not wish to teach us any meditation at that time. In fact, I thought that I would never learn anything more on the subject from Teacher Wang, but I was wrong.

It Was All Fated....

After spending about a month and a half in Chicago in the home of Joe Morris, Teacher

Wang visited the east coast of the United States. It was at that time that he attended an open house at the school of Mr. Robert Smith. Attending that event were Messers Johnson Thomas and Scott Rodell. Both were martial artists who had never met Teacher Wang before. This initial contact led Scott to eventually travel to Taiwan in order to invite Teacher Wang to travel here again, but this time he was to talk on the DAO. He was to give a seminar on Daoist meditation/neigong. This event took place in the spring of 1986. I traveled to the east coast for the first time ever, in order to attend, and during that time I shared an apartment with Robert Politzer. It was at that time that Johnson Thomas, Robert Politzer, Scott Rodell, and I, among others, were initiated into Teacher Wang's Daoist school. Teacher Wang later formed the American Daoist school, XIAN ZONG JINSHAN PAI JINDAN DAO XIU DAOYUAN (literally, "The Immortal Ancestor Gold Mountain Daoist School of the Jindan Method Sanctuary). For the sake of simplicity, we call ourselves, "The Jinshan Daoist School." After that fateful event, things really started to develop, and I might say that the rest is history.

AWYMTA is Formed!!!

Not too long after the birth of JDS, my Daoist brother, Mr. Akai Jong formed and established the American West Yangjia Michuan Taijiquan Association for the perpetuation of Yangjia Michuan Taijiquan. It was through my friendship and brotherhood with Akai Jong that I became an advisor to this fine organization. It was also in Taiwan that my teacher, Joe Morris first met Akai. There, as classmates, they became good friends.

I personally approve of what AWYMTA is doing to perpetuate Yangjia Michuan Taijiquan, and I am very pleased with the efforts of the current president, Mr. Sam Tomarchio. I feel that we can do a great deal to educate the public regarding our chosen style of taijiquan, which differs dramatically from those forms which are most often demonstrated and taught throughout the world. I feel that there is a place for our style in the panoply of styles and forms that currently proliferate. I feel that we are in possession of a fine form that has a great potential for both healing and improving the quality of the lives of many people. I feel that we have a significant gift in our hands, and it is incumbent on us to share it appropriately. It is both an honor and a pleasure to be associated with such a fine organization and with so many excellent individuals. Thank you all for allowing me to participate with you as an advisor. *





**Martial Arts Research
Society/System**

THE MARTIAL ARTS RESEARCH SOCIETY / SYSTEMS

Our system and approach to the Martial Arts adapts the best of ancient teachings and in a scientific way, applies them to the new conditions we are now facing today. Rather than abandon what has proved itself to be true and valuable because of cultural differences or for the sake of being different, we have attempted to extract and define its essence and give it new life and meaning among people of varied backgrounds and cultures, so that it may better serve the future needs of all people. It is for this reason, we know that our training systems is eminently sound and correct. It consists of over seventy-five years of combined experience with an open mind and determination to a positive contribution to our future. This approach has accounted for much of our success in the martial world in the past, and we believe it is the correct approach for guiding us toward a successful future.

From the Republic of China, M.A.R.S. is proud to welcome a most distinguished Master of the art of Tai Chi Chuan:

WANG YEN-NIEN

王 延 年

1984. 8. 19.



WANG YEN-NIEN TALKS ABOUT ZHANG QINLIN

An interview by Sam Tomarchio



Zhang Qinlin came from a very poor family and did not have much of a family life. When he was young (about 12 years old) he went to the Yang family compound. He lived in Hebei which was not far from Yongnian where Yang Luchan's family originated. In earlier times, those practicing the martial arts had to find a school with a good name. Why? Because if you came out of that school then your skills would be appreciated by the people. And so because Zhang Laoshi was close by to where the (famous) Yang family was located, that is where he went.

At that time, the head of the family was Yang Jianhou [Luchan's son]. Yang Chengfu [Jianhou's son] was also

there practicing. When Zhang Laoshi (or whoever) was accepted by the Yangs, it did not mean that you started off studying with a teacher right away. First, students had to work doing manual labor and other tasks around the compound. For example, if guests came, they served tea and ran errands. If the teaching area needed cleaning up, sweeping, keeping things in order, etc., those were jobs for the students. They were responsible for anything that needed to be done. That was step one. Once they passed that stage, then Yang Chengfu would be responsible for taking them through their training steps. It was not something you could complete in two years or so. Probably ten years was a typical cycle of how long it took to go through everything and reach the stage where you had pretty much learned all

you needed to learn. The teacher decided what it was you needed to be successful. Then after you were trained (and refined) and had learned the necessary things, then you were ready to go out into the world.

Zhang Laoshi's physique was unusual, not like the average person's. He wasn't particularly tall, but was broad with very, very big hands and feet. They often talk about martial artists in terms of "material". And we could say he was a strange material, an unusual material. It is very difficult to find this type of material. Because he had an exceptional physique, everyone worked extra hard in helping him train, and hoped he would be a good representative of the Yang family teachings. Zhang Laoshi was honorable in the way he was with other people. He

worked hard and could take a lot of pressure -- he did not bend under pressure. Because he could work hard and pressure did not seem to affect him, he was able to take on things under dire conditions. He trained hard and well. Imperceptibly, without realizing how it happened, he seemed to get better than the other students -- yet they all had the same training. But he was humble and did not feel that he was that good or all that much better than his fellow classmates. And so, because of his humble nature, he worked even harder. He obtained pointers from Jianhou and Chengfu, but was led through his basic training by Chengfu by practicing together, working with other students, and so forth. He advanced quickly. Nobody really knew how, since he received the same teachings and was taught the same things as everyone else. It was just that he had this unusual physique and was able to withstand long periods of training.

When I say unusual physique, I mean that he had great potential from the physical point of view.

He had a very thick and wide body. The average person did not have hands the size of his hands. When practicing, these aspects were magnified.

At this time, Yang Jianhou was elderly, and Yang Chengfu was in charge of most things and managed the family compound. Often people would come to "knock on the door" and want to challenge someone from the Yang family to fight.

Zhang Laoshi's physique was unusual. He wasn't particularly tall, but was broad with very, very big hands and feet.

Usually the average person who went there to issue a challenge was not a big problem -- the average student was able to hold their own with them. But one time, as I mentioned in my book,¹ there was a famous martial artist travelling from the south of China to the north, knocking on all the doors of different schools challenging and defeating each one. And one day he knocked on the Yang family door. When the students heard who it was, everyone looked at each other, wondering who was

going to go out. Nobody went out. Nobody was willing to go out. This looked bad for Yang Chengfu, because if he then did not go out when a challenge was issued, it would be worse. It was at this moment that Zhang Qinlin, of all the students, stepped forward and said he would go out. The other students felt a sigh of relief, and thought that if Zhang lost or did poorly then it was his own business. But if he won, then it was everyone's good fortune. So Zhang Laoshi went out to meet the challenger.

Who was this person? His name was Wan Mou², and he was renowned for his speed. When Zhang Qinlin came out the door and not Yang Chengfu, who he really wanted, Wan said: What are you coming out for? I called on your teacher to come out. At the very least one of the senior students should come out. Zhang said: It is not necessary. You are not even up to their level of gongfu. The implication was that Zhang's was just a very average kind of gongfu, and if Wan could beat Zhang, then a more senior student would come out. So Wan realized there

was no way around this. He looked at Zhang Qinlin and saw that he wasn't very tall (about my height or a little taller), not fat but wide and thick, with big hands and feet, and wondered: how could his hands and feet be so big? Because Wan had already defeated all the major schools in the south, he didn't think he would have any trouble in the north either.

They started off with this. [Laoshi demonstrates the ceremonial gongfu hand gesture.] With speed being the major characteristic of Wan's style, and knowing that his hands were fast, as soon as the hand salutation was made, Wan attacked very, very quickly. There was no pause between bowing and attacking. It was a sudden burst, and so fast that an average person would not even see the punch coming. Zhang Laoshi was a very tranquil person. He was very quiet and held to the principle: from tranquility comes movement (Yi Jing Zhi Dong). So if the opponent does not move, he does not move either. But as soon as the opponent moves just a little, then he arrives first. Unlike Wan who was starting from fast

movement, not from tranquility. Before Wan's fist reached Zhang Laoshi's face, Zhang Laoshi already had his fist ready. And... their fists struck. Since Zhang Laoshi's fist was so big (about two times normal), when the two fists came together, Wan's wrist was broken. With a severely injured wrist, and seeing that speed (his specialty) did not work, Wan held up his hands [in the gongfu salutation] and said: gaoming, gaoming (great). After that he retired, not asking for any more challenges.

It all happened very quickly. They did not spend days fighting before the match ended. The very first thing that happened was the last. Meanwhile, the people inside the Yang compound were thinking: Oh, the dust must be flying, Zhang must be bloody or flat on his back. They wondered how badly he was being beaten up. Just then Zhang Laoshi walked back in as if nothing had happened. Everyone looked and said: Wow, it doesn't look as if you two even met [for conclusions]. And they asked: Where did Wan go? Zhang said: He left. He didn't challenge you? they asked. Yes, he did, Zhang replied.

How come we didn't hear any noise out there? What noise were you expecting? One punch, one punch and he left. His fists are so fast, how did you manage? Zhang said: I didn't hit him, he hit me. He moved first, I saw that his fist was coming. I just held up my fist, his fist hit mine and his wrist broke. On hearing this, everyone in the compound began to breathe easier. They said, no wonder there wasn't any noise, no dust flying. After this, people had a much different opinion of Zhang Qinlin. And Yang Jianhou looked at him in a different way -- for many reasons he was good material, not just because of his physique.

Yangjia Michuan Taijiquan should have been transmitted and taught to Yang Chengfu. But when Chengfu was young (twenties?) he felt that his father's training was too difficult. He left the family compound and tried to get into another school. Everyone laughed at him, saying: your father and grandfather are so famous and you want to come to our school? It was as if Chengfu wanted to forget what family he came from, but nobody would allow him to forget. So he went

back to his family and started again. Because this happened, his father felt differently about him. Jianhou wondered how his son could have left in the first place. Something in Jianhou's heart had changed. Yangjia Michuan Taijiquan was not something that was taught to many students. It was taught to just one person -- only to one who would keep it and pass it on. Why not teach it to two or more? During the Qing Dynasty, Yang Luchan had become famous, and was invited by the emperor to teach at the emperor's court. Luchan was unwilling to teach his personal martial art to a foreign ruler that he felt was suppressing the country. In addition, Yang was a Han, and the emperor was a Manchu. Yang was not willing to give these invaders his personal art. So he made up another. That became what we now know as the Old Yang style. While teaching at the emperor's court, there were Han people outside the court who knew of him and wanted to learn from him. Yang could not refuse them; they were Han. He also wished to see their gongfu improved. So he taught them as well, but he

did not teach his own personal style. If he taught the Hans something different from the Manchus they might think he was trying to form an army and overthrow the government -- which meant he would be beheaded. So he did not dare. Whatever he taught to the Manchus in the emperor's court, is what he also taught to those outside the court walls as well.

Yang Luchan was a Han, and the emperor was a Manchu. Yang was not willing to give these invaders his personal art.

That is how this idea of "Michuan" got started. The style taught to the emperor had different names: the "Long Yang" style, or the "Old Yang" style. It has also been called the "Court" style because of where it originated. From that time, nobody knew of Yang Luchan's personal style.

[Back at the Yang family compound] Yang Jianhou knew that Zhang Qinlin had great potential not only from a physical point of view, but now also saw how he had taken on a very serious challenge and

had been successful. After that challenge and after Zhang had saved the family reputation, Yang Jianhou took Zhang Qinlin aside and told him to come to Jianhou's part of the compound every night at 3 am to teach him this Yangjia Michuan Taijiquan. And so from that time on, Zhang went every night and little by little Jianhou taught him Yangjia Michuan Taijiquan. [Why three to five am? This is the time of deepest sleep and assured privacy, secrecy.] Once Zhang Qinlin learned this form, Yang said to him that it was not for teaching. You follow what we have done (what I have done too), and that means when you accept students, you teach the public form. One day you will find a student who you feel is worthy of this hidden family tradition teaching, and you may teach that person.

Zhang had been successful, had learned everything, his training had been completed. Then Zhang Qinlin left the Yang family compound and moved to Shanxi province.*

Next issue: Part II

¹ Wang, Yen-nien (1993). The Yang Family Hidden Tradition of Taiji Quan: Illustrated and Explained (2nd ed.). Taipei, Taiwan: self-published.

² Wan Mou: The Chinese character "Mou" translates as "a certain person called _____."

TRANSLITERATION GLOSSARY

PIN YIN

WADE-GILES

Wang Yanian	Wang Yen-nien
Wang Zongyue	Wang Tsung-yueh
Yang Banhou	Yang Pan-hou
Yang Chengfu	Yang Ch'eng-fu
Yang Jianhou	Yang Chien-hou
Yang Luchan	Yang Lu-ch'an
Yang Shaohou	Yang Shao-hou
Zhang Qinlin	Chang Chin-lin
Zhang Sanfeng	Chang San-feng
Zheng Manqing	Cheng Man-Ch'ing
Taijiquan	T'ai Chi Ch'uan
Hebei	Hopei
Gongfu	Kung Fu
Laoshi	Lao-shih
Manzhou	Manchu/Man-Chou
Michuan	Mi-Ch'uan
Quan	Chuan
Yangjia	Yang-Chia
Yongnian	Yung-nien

NOTE: Translation by Julia Fairchild.



STRASBOURG 1995

FIRST INTERNATIONAL YANG FAMILY MICHUAN TAIJIQUAN FESTIVAL

Mike Basdavanos



“Goodbye, wie geht’s, Bonjour!” It happened almost that quickly as the train from Frankfort carried us past the most sophisticated graffiti art and through one quaint German village after another toward Strasbourg, and our final destination on the Rhine. Fortunately, Colette’s German was enough to get us on the right train in the midst of jet lag, sleepless flying, and delays in New York and deposit us in the flowerfull Alsatian city of Strasbourg, France on a quiet Saturday afternoon. The last quiet afternoon for a week to come...

The Alsatian Brass Band played with gusto as the opening ceremony took place with formal greetings and the “fraternite” of many guests from far lands coming together. The first International YMT Festival was off to a surprising and positive start.

Earlier that afternoon we had met Sam Tomarchio, Jillian Albert, and Alfredo the Russian with his group in the snack bar, and with the help of Marc Gibert made our way through Strasbourg to see the city with a timely visit to the Horloge Astronomique and a breath testing climb up the stone steps of the Cathedral where

Victor Hugo and Goethe came to ruminate.

Morning practice: Basic Exercises... Over the next few mornings I became the breakfast stop for the small black flies that must be the relatives of the ones that inhabit Vermont and prefer Taiji players because of the slow and lazy targets they offer. I came to love the smell of Citronella which was the only thing that stood between me and a transfusion.

The matin bells of the surrounding churches were replaced by the Xi-hos of Taijiquan enthusiasts. The breath gets longer, the stretch lower, the back more tucked under...(how many Tigers can you carry to the Mountain?)

Again, under the large trees we meet to perform the fan dance, stopping the curious who stare with the forgetfulness of children and the appreciative knowing of people who still practice sword fighting as a national sport (touche). Right around the corner I see a couple dressed in white with wire masks and fencing foils to remind me that we are not so unusual in this land of ancient traditions.

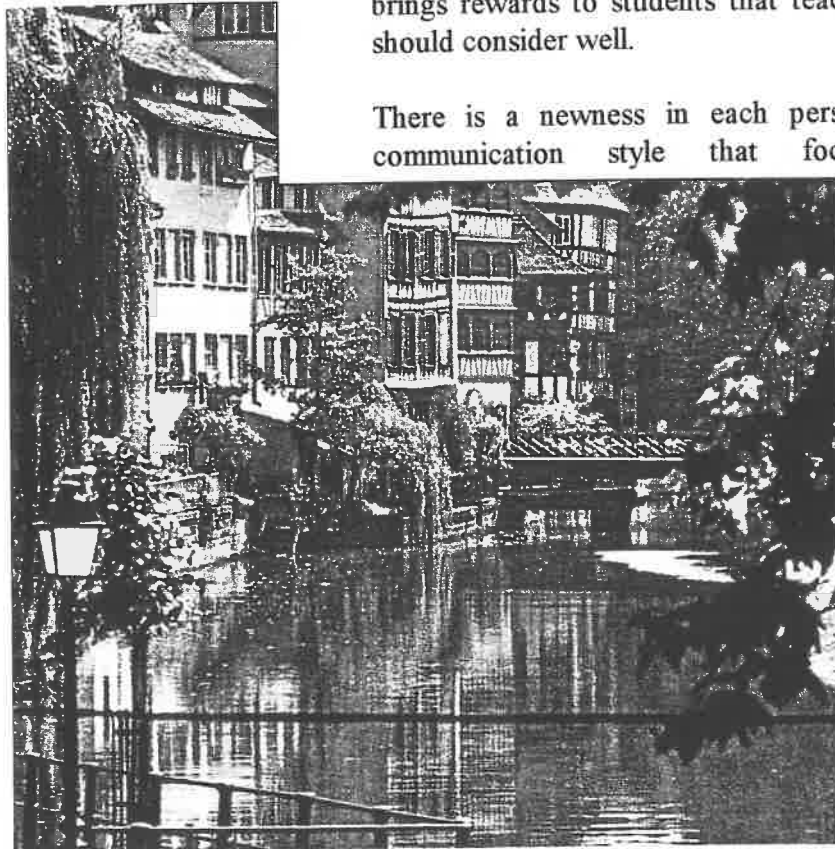
Instructions in three languages, pick your translation, teachers from half a dozen countries, a range of experience that covers 25 years of study with Wang Laoshi. The details of application are expressed and embellished by people who urgently pass this gift to those assembled. At times you know more than is said and others you have the revelation with those around you of a pattern of movements that has threaded its way through centuries to reach you and provide a tool to experience changes in the mind, the world, and the body, wearing down the entropy of emotions and replacing it with the fullness of energy-giving breath and movement.

The energy overflows and during the next 6 days there will be more dancing - taijiquan and otherwise - than I have seen for several years.

Tuesday morning, the flies are still feasting, they are a real distraction but I look over at Henri Mouthon to see blood running down his arms and notice that the festival t-shirt has an oracular blood red line of printing dripping down the Taiji symbol...

Other things are starting to happen. People are rising extra early to practice with each other and lots of coaching is going on. This is the best thing that happens, the connection and exchange between people practicing in the Michuan Tradition. Surely there is much to gain from these festivals and making an effort to attend events like these brings rewards to students that teachers should consider well.

There is a newness in each person's communication style that focuses



attention and may broaden understanding in a way not possible with your regular teacher. This is particularly important in our study because Chinese can have so many meanings and nuances that need to be questioned and understood. Sometimes a perceived lack of understanding is answered in a surprising way among group members. Encouragement comes from many voices and technique can be tested with new partners to validate your learning. Over

and over these things occur as people focus on absorption and Wang Laoshi makes sure to push the learning forward, always seeming to show up at the time when some point needs to be clarified. One has the feeling of being watched over during these workshops. A feeling that time has somehow expanded to accommodate everything that is scheduled to happen.

When, on Wednesday afternoon, we perform together for the public and the press, the representative of the City of Strasbourg, Monsieur Baumgartner would remark that he thought politicians could gain tremendously from practicing the slow relaxed movements he observed. Little does he know that his introduction into the Michuan Tradition is only an hour away. His was not the only surprise that afternoon. We weren't expecting a concert of Gong and Saxophone music dedicated to the festival by some of Christian Bernapel's talented students. One after another the groups performed, and on a spongy judo mat, central equilibrium takes on a whole new meaning! American, Belgian, British, French, German, Italian, Japanese, Taiwanese, and Taijiquan the fabric weaving in a tapestry of Martial and Mental Art. Doctor, artist, technician, troubador, mother, father, teacher and a hundred other roles laid aside to practice together. Again, Wang Laoshi is up and out on the floor demonstrating the correct technique for push hands practice and Julie Fairchild gracefully illustrates the receiving end of over 60 years practice. Only the smallest movement is visible before she is sitting on the floor. (Was that a Cai?)

On to the buses for a trip to the city hall "Manor de Ville" and a reception hosted by the Mayor's representative M. Baumgartner. I'm sure he will never forget the first time he performed "roll down" with a glass of Alsatian beer in one hand and a hundred XHHHHHHH HOOOOOOOS to guide his breathing. I think the walls of the Mansion may still be vibrating with the Xi-hos we released. Certainly the guards have a great story to tell.

That evening, a banquet, but again, the unexpected, a magician comes to the tables and warms up the guests for the main attraction, a special dance choreographed with original music for the Festival. Christian's students perform another miracle of art. We watch the unfurling of Taiji and follow the dancers as they separate and join again and again, sometimes as individuals and at other times one body seeming to fold and unfold, filling and receding as the saxiphonist brought awareness to the silence with verticle flutters and horizontal long tones that synchronized with the images of movement.

Xi-Ho! In the beginning was the Xi-Ho and at the end was the wild dancing of tired taiji players shaking off accumulated energy of three days of Friendship, Feasting, and Fraternite. *

NOTE: Huxi is the Chinese word for breathe. When separated the components naturally translate as exhale (hu) and inhale (xi). Ed.

NEIGONG

Notes from Big Sur

Part 2

Theresa L. Thomas

A continuation from the last issue, transcribing handwritten notes from the workshop at Big Sur.

Fixing on the Upper Cavity & Its Practice

This is the fundamental step. Pay attention: When we are sitting and circulating qi or practicing gongfu, it may be daytime or evening. 1 to 3 or 5 to 7 zi-wu. 11 PM to 1 AM is zi period; 11 AM to 1 PM is wu period. The moon or sun is at its height and qi to be absorbed is great, so easier to absorb, especially evenings 11 - 1, because this is first inkling of yang. Yin finally has changed from yin to yang and is decreasing. We prefer to choose these special times.

Daytime practice is fine too. Find a place: very few people, a quiet and tranquil area.

[Night meditation?] What dangers are lurking? Sometimes after reaching higher levels of gongfu, "ghosts" will come to get you to disturb you from your practice and rob you of some of your qi. They want to become human-like and cultivate their eternal selves. Exist or not? Don't know, but be prepared, with hand movement shown. In earlier societies, Chinese believed white crane and deer could become immortal. Foxes too. They had their own methods of working on immortal pill. It takes them longer than humans, even

thousands of years before they can take human shape and use the human body as a vehicle to find that immortal self. They like to absorb human energy to help their own practice.

The Comforting Secret, also the Zi-wu or the Midnight-Noon hand position gives you an inner strength that radiates out in a circle about 50 feet, 16-17 meters.

Repeat the Great Bright six syllable mantra three times, at a relaxed rapid pace.

This is how to begin, especially during the 11PM-1 AM period, for fixing on the upper cavity and also micro and macro orbits. This period is important because things that ordinarily don't come out, some beneficial and some not, come out then, so it strengthens you.

TO GET READY. Sitting: Follow these steps *before* beginning.

1. Get into a comfortable position, stable, and centered.

2. Calm the heart and mind. Be sure they are tranquil and calm. Get rid of all extraneous thoughts. Then effectiveness of sitting is much greater.

3. Regulate breathing. Start fast and slow down, breath by breath. Don't start by forcing yourself to be very slow or you will soon run out of breath and will speed up. Start with a pattern you can maintain for a long time. Good: One complete breath (inhale and exhale) in 10 seconds. Inhale and exhale should be even and equal. Inhale through nose, exhale through mouth, six breaths per minute, then four, then, gradually, down to one per minute. **DON'T USE FORCE.** Work on this slowly over a long period of time.

NOW you can focus on the upper cavity. First exhale, then begin. On inhale, use the nose. As air moves in, intent should be at Xuan Guan. This activates Baihui. Sensations: drawing inward of eyes toward this point (a little anxiety-tension there). At the crown, you should feel an empty space or pressure inward; this should happen on inhale. Imagine you are sucking energy down from heaven. In the beginning you may not really feel it, but when really focused, baihui should have some sensation like all nerve endings meeting there, pouring inward, not going out. Sometimes it feels like cold air or wind coming in through baihui; sometimes like a flood or hurricane coming in and Master Wang can't stop it. Don't be afraid. The body needs it; when full it will naturally stop and you will exhale. Eventually it will become more sensitive; beginners often don't feel it.

Then put intent at Niwan; pouring down from heaven energy meets inhaled air and *for men* goes down the front of the body - Ren mai, passes through the throat (12 story pagoda) to sternum area to lower dantien

and then when collected in lower dantien, a flip needs to be made. It curls around and moves inward to the principal dantien and passes by principal dantien.

During inhale, anus is relaxed and open (the yin mai meridian, that is). Then begin exhale, absorbing energy from earth (three treasures: water, fire and wind). Squeeze anus area closed, lift up on yin meridian and as soon as you lift up, this will boost the qi upward (special qi from earth) from huiyin to guan yuan right back up the same path it followed down but not circling around the distillation period to Niwan where it forks, part going back to heavens through top of head and part out through the nose. This is major step for regulating breath.

For women, just the opposite in that inhaled air through nostrils passes up to baihui then to jade hill on back of head and down the back (through du mai) down and around coccyx (tail bone) up to lower dantien; qi makes upward flip around distillation chamber then down to huiyin (through guan yuan). When it moves upward the qi has become yang. Lead the qi with intent; wherever you put the mind that's where the qi will be.

Front of woman's body is yang so qi does what is natural, but for men the flip is more difficult, so the breathing should not be too fast. Add the 11-1 hand loop and just concentrate on making these flips all on the inhale. Once the qi has been tipped over and made the turn, sent it right back down to guan yin and hui yin.

Xuan Guan: master of other *fields* and gates in body which obey its will.

Yin mai - master *channel* for other channels in body. In our body all these channels

cannot be activated without movement of yin mai. Where is it? From guan yuan to hui yin. As soon as this spring starts to move, all part of body move.

To begin, focus all attention on Xuan Guan and feel eyes drawn toward that point. Think about looking inward (two ways: turn toward center line of body, cross eyes, or look outward; look inward (cross eyes) is better and think about looking at back of head. This activates the area to see wisdom light. This also gets rid of extraneous thoughts. After awhile, see field of light -

wisdom light, first maybe mix of colors, later pure white gold light.

Women inhale down back, flip around principal dantien and go back up the back, because we are just working with the nose. Working this way is prime preparation for microcosmic orbit. *

In the next issue of the Journal we will conclude Theresa's notes from the Big Sur Neigong Workshop, with Master Wang's discussion of the microcosmic orbit.

Submissions for 1996 Spring issue due by February 15.
Submissions for 1996 Fall issue due by August 15.

CALL FOR SUBMISSIONS

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

Listed below are possible submissions:

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

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

DIRECTORY OF AWYMTA INSTRUCTORS

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

CALIFORNIA/NORTH

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

James Douglas
5494 College Ave.
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Santa Cruz, CA 95060
(408) 429-5428

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Sam Tomarchio
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(510) 527-2058

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(213) 258-7224

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Constantine, MI 49042

MINNESOTA

Alexei Ditter
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Minneapolis, MN 55405
(612) 374-1481

WASHINGTON

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

NOTE:

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

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

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJIQUAN ORGANIZATIONS

TAIWAN

WORLD YANGJIA MICHUAN TAIJIQUAN FRIENDSHIP ORGANIZATION (TAIWAN)

87-1 Chungching North Road, Sec. 1
10 Fl., Taipei, Taiwan
Republic of China
Phone: (886) 2-555-7890
(886) 2-556-5797
FAX: (886) 2-881-2981

THE YANGJIA MICHUAN TAIJIQUAN TEACHER'S ASSOCIATION

87-1 Chungching North Road, Sec. 1
11 Fl., Taipei, Taiwan
Republic of China
Phone: (886) 2-555-7890
(886) 2-556-6797
FAX: (886) 2-881-2981

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 Undefeated'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.

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: (32) 2-262-1051
Contact: Jacqueline Frenay, President
Cara Van Wersch, Senior Advisor

Formed in 1993, this fledgling group consists at its core of students of Kuo Che, who studied Yangjia Michuan Taijiquan with Wang Yen-nien in the 1950's. Following 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 EUROPEAN DES ENSEIGNANTS DU
YANGJIA MICHUAN TAIJIQUAN
56, rue du Dr. Mangeney
68100 Mulhouse, FRANCE
Tel.: (33) 89-65-51-12
Contact: Jean-Claude Trap, Secrétaire

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.*

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TAI KYOKKEN SHINKI KAI
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Kobe City, Hyogo Prefecture
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Contact: Shozo Matsuyama

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Michuan Taijiquan)
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RUSSIA

THE RUSSIAN GREAT RIVER TAOIST CENTER
ap 40, 86 Vavilova St.
Moscow 11726
Russia
Tel.: (7) 095-134-9882
Fax: (7) 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: (27) 283-61842
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

WORLDWIDE DIRECTORY (cont'd.)

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
9 rue Michel Chauvet
1208 Geneva, SWITZERLAND
Tel.: (41) 22-700-71-81
Fax: (41) 22-700-71-83
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. The Applications text is due in 1996.

FANS

Bamboo Fans

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

Cost: US \$15.00

Stainless Steel Fans

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

Cost: US \$31.50

TO PLACE A BOOK OR FAN ORDER:

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

Please make your check payable to AWYMTA and mail to:

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

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

VIDEOS

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

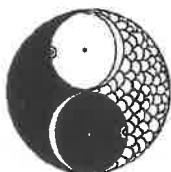
Cost: US \$52.50 members
US \$58.50 nonmembers

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

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

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





美西楊家秘傳太極拳協會

AMERICAN WEST YANGJIA MICHUAN 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 : _____ / _____ / _____
Check Number: _____	Member Number: _____ Life _____
Cash: _____	Approved YMT Instructor: _____

WHAT IS AWYMTA?

WHAT IS YMT?

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

THE PURPOSE OF YMT

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

THE PURPOSE OF AWYMTA

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

THE OBJECTIVES OF AWYMTA

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

MEMBER ELIGIBILITY

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

MEMBERSHIP FEES

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

**MEMBERSHIP FEES -- \$35.00 -- ARE DUE.
THEY KEEP US IN PUBLICATION.
THANK YOU.**

**AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION
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