

AYMTA

JOURNAL



Madison 2002
WYN: Interview
Blocks in Learning Taijiquan
24 Jieqi for 2003
Amicale Exchange
Taiji in Everyday Life

Editor's Notes

这样顺其自然, 无私无我的治理, 国家没有什么治理不好的

Practice Non-Ado and everything will be in order.

I think too many readers are *practicing* their own versions of *Non-Ado*, at least when it comes to the *Journal*. Except for two articles, all of this issue is by Europeans, Advisers, Consulting Editors. Thirty eight members were in Madison in July: only seven submitted photos or articles. None of the translators are AYMTA members. Only four of 30 AYMTA teachers submitted responses for the article on page 17.

吾日三省吾身—為人謀而不忠乎?與朋友交而不信乎?傳不習乎?

Daily I examine myself on three points: Have I failed to be loyal in my work for others? Have I been false with my friends? Have I failed to pass on that which I was taught?

On other Subjects:

If you'd like to get away but not from taijiquan, we have these invitations:

- *Aloha to all our mainland friends. If you're considering a Hawaiian vacation, here are some new pictures and information: <http://www.tweek.net/hawaiianvacation/index.html>. Emily is also planning on hosting a John Cole Workshop June 28-29. Emily DuBois mle@tweek.net.*
- *If anyone is interested in coming down and combining a vacation with Taijichuan, they are welcome to come and visit. They can contact me at my email. Stephen Merrill rincondelcielo@todossantos-baja.com. <http://www.todossantos-baja.com/>.*
- *Aloha, On an informal basis anyone who wishes to visit and share Taiji on the beach is welcome to contact me . . . my computer is down so communication by email will be sporadic at best... Ken Leonard Taichikenl@aol.com.*
- *And checkout <http://www.topsidecafe.com/> and <http://www.RivendellCabin.com>. Say Don sent you!*

A parallel story to Jan's "Friends from Distant Places": when Marianne Schweitzer (Jim's host in *Suisse*) was in Chicago visiting relatives, she saw someone in the park playing taijiquan and, observing him, was amazed to find that he was doing Yangjia Michuan Taijiquan. Kenny Freeman had been a student of Joe Morris who is no longer actively teaching, but Kenny continues the tradition on his own. He and Matthew Smith (currently in Ann Arbor) will be invited to Midwest events. Help find our orphans!

And in the last issue when I was enumerating Taiwanese students of Wang Laoshi who had moved to the States, I omitted Hwang Shie-ming. See, page 27.

Participate – send in articles, photos, rumors, fables, ㄟ&ㄟ overheard at the teashop, musings, drawings, reviews, discoveries, frustrations, backs of napkins, weird dreams, questions for Laoshi, questions for the advisers, opinions, letters to editor. *And to the remaining 26 Teachers:* the *Journal* will continue to print comments to questions about teaching; add your experiences.

My very special thanks to all our translators and proofreaders who work at the last minute, and particularly to Gretchen who bought a new French-English dictionary and proofed all the translations,

==Don

AYMTA

Board of Directors

Tom Campbell

Terri Pellitteri

Charlie Adamec

Jan Phillips

Treasurer

Don Klein

Web Monitor and Journal Editor

Advisers

Christian Bernapel	FR
Peter Clifford	UK
Luc Defago	CH
Serge Dreyer	FR
Julia Fisher-Fairchild	TW
Claudy Jeanmougin	FR
Akai Jong	US
George Lin	TW
Sabine Metzlé	FR

Others

Jim Carlson

StoreKeeper

Exchange Coordinator

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 risks. It is always wise to learn from a qualified teacher. None of the officers, directors, advisers, authors or the editorial staff of the *AYMTA Journal* has responsibility of any kind for any injury whatsoever arising from such an attempt.

Please visit <http://aymta.org>

CONTENTS

FEATURES

- 2 **Second Festival, Madison, U.S.A.**
by Jean-Luc Perot
- 4 **YMT Festival 2005: Report from the Organizing Committee**
by Gretchen MacLane
- 5 **Memories of Summer Taiji in Madison**
by Thomas W. Campbell
- 6 **Madison Festival 2002: Views – Highlights**
by Christian Bernapel
- 8 **Friends from Distant Places**
by Jan Phillips
- 10 **An Interview with Wang Yen-nien**
by Thomas W. Campbell
- 23 **A Quest for Ginseng**
Wang Yen-nien, interviewed by Thomas W. Campbell
- 24 **A Season in Taipei**
by Michel Douiller
- 30 **Exchange: 12th Annual AMICALE Meeting**
by Jim Carlson
- 32 **Taijiquan in Everyday Life**
by Ke Si-hai

DEPARTMENTS

- 9 **Taiji Images: Madison Groups**
- 13 **The 24 Jieqi for 2003**
- 14 **Poetry and Drawing**
- 15 **Taiji Images: Mendon YMT Gathering**
- 16 **Books**
- 17 **Teaching Tips**
- 20 **Adviser Profile: Peter Clifford**
- 20 **Photo Credits**
- 21 **Videotape Review**
- 22 **On Pinyin**
- 27 **Teacher Profile: Hwang Shie-ming**
- 28 **Ask the Advisers: Blocks in Learning YMT**

RESOURCES

- 33 **Directory of AYMTA Member Instructors**
- 34 **Worldwide Directory of YMT Organizations**
- 37 **AYMTA Catalog**

ANNOUNCEMENTS

- 15 **WYN in /MA**
- 31 **Baja Workshop** **March 7 – March 11**
- 36 **New York Workshop** **July 31 – August 3**

The *AYMTA Journal* is published for members. For information about writing or contributing to the *AYMTA Journal* or Web site contact Don Klein at dklein@triton.net. Romanization: The *Journal* romanizes Chinese using Hanyu Pinyin except for proper names and place names where other romanizations are in common use. Submissions may include Pinyin with tone marks and/or Chinese characters in Unicode, Big5 or GBK. Electronic submission of articles and pictures is preferred: AYMTAJournal@aymta.org or dklein@triton.net. Printed articles can be mailed to:

Don Klein
AYMTA Journal
1700 Robbins Road #244
Grand Haven, MI 49417-2867

The AYMTA Web site is <http://aymta.org>

AYMTA JOURNAL

Winter 2002
Vol. 10, No. 2

Editor/Publisher
Don Klein

Editorial Assistant
Kay Reese

Proofreaders
Gretchen MacLane
Jan Phillips

Consulting Editors
Thomas W. Campbell
Jim Carlson
Kathryn Coleman
Gretchen MacLane
Jan Phillips
Sam Tomarchio

AYMTA Journal is published semi-annually by the American Yangjia Michuan Taijiquan Association, a California Public Benefit Corporation. Winter 2002, Vol 10, No 2; contents copyright©American Yangjia Michuan Taijiquan Association. No part of this publication may be transmitted in any form by any means, electronic or mechanical, including photocopying, recording, or any information or retrieval system, without written permission. All rights reserved.

The American Yangjia Michuan Taijiquan Association (AYMTA) is affiliated with international Yangjia Michuan organizations but is not anyway affiliated with any sovereign government or political entity whatsoever.

Subscription inquiries and changes of address

All members of AYMTA receive the semi-annual publication of the *AYMTA Journal*.

For more information or address change notifications please write:

AYMTA
P.O. Box 1067
Newcastle, CA 95658
U.S.A.

Second Festival, Madison, U.S.A.

By Jean-Luc Perot, President Amicale

Translated by Jack & Christine Carlson.

An overview to bring you the ambiance.



We finally found ourselves with four Europeans: Sabine Meztlé, Isabel Da Costa (on a study trip), Christian Bernapel (just returned from the sword course in Estonia), and Jean-Luc Perot as official delegate of Amicale. There were 77 participants, seven Taiwanese in addition to Julia Fairchild and Anne Dourday who were accompanying Master Wang, and then, the practitioners from California, New York, Hawaii, Illinois, Michigan, Minnesota, Texas, Mexico and, of course, Wisconsin.

American practitioners of all levels are welcoming and kind; they like to talk, tell stories and take photos. Cleanliness and comfort at our rooms: we were lodged at the University of Wisconsin in roomy buildings, comfortable dorm rooms with double windows, telephone, refrigerator and air conditioning, fortunately, but, in addition to being noisy, you constantly had to go from the heat, too hot, to the cold, too cold. The University's cafeteria is generous, three or four hot dishes, vegetables, fruits, desserts and an assortment of raw vegetables, dry fruit and cheese-a bar with coffee, teas and herbal teas, and a dispenser of fruit juice, then, in the dining room another cart with varied sauces, condiments and other flavorings, sweet/salt/sour/piquant mixtures. In short, enough to satisfy everyone's food requirements except for the wine or beer lovers. As only our group was staying at the University, the lines were short. It's necessary to be on time since the food service shuts down promptly at closing time, so you must serve yourself everything you want on the first pass, since there won't be a second pass-result? Overloaded plates that one finishes with difficulty at 7 a.m., 12 noon and 6 p.m. I lost a little weight anyway!

The program was prepared by Laoshi and Julia-Neigong and Tuishou:

From 6 to 7 a.m., a half hour of basic exercises, then forms led by various American instructors.

From 8:30 to 9:45, workshops for sword, fan and duans led by the American instructors.

Then 10 to 12, Neigong with Laoshi. Much explanation, justification and precise detail translated by Julia.

And from 2 to 4 p.m., Tuishou. The program minutely elaborated by Julia Fairchild aimed, on the one hand at ensuring knowledge of the 15 basic exercises of the school, which were posted on the pillars as of the room and were distributed to each participant, and, on the other hand, to insist on the aspects of good health, energy exchange, listening, respect and consideration for the partner. The material assigned the time, the framing, the objective, the number of repetitions and the "play," all was meticulously prepared and allotted time.

Three groups were defined according to the level-exercises 1 to 5, 6 to 12, and 13/14; they were framed by four coaches: desig-



nated coaches including Sabine and Isabel who, day after day, ensured the realization of the program, and Julia circulating to supervise the work. Group 3, mine, after a progressive review of the basic exercises, aimed at knowing the Peng/Lu/An/Ji sequence with exchange of the

voluntary roles for the person who is in Peng guard on the front leg, considered as unfavorable because of the awkward Lu, whereas, in the same situation, the partner does, himself, a comfortable rotation on Lu. Two occasions of change of hand were systematized: Peng/Ji, when I should normally follow out of Lu, I absorb more in the front arm and return Ji that the partner accepts in Lu; An/Lu at the time of my push in An, I voluntarily give up the hand of the elbow and prolong my push-



this signal is received by the partner who answers me then with Ji in the place of Lu.

Work on weight transfer was also systematized starting from the 12th basic exercise, namely the crossing of the hands on the pattern of “brush the knee”-working on the spot, on the spot with the transfer of the empty foot near to the foot of the supporting leg, transfer in a half step, transfer to the side with a half step, transfer with alternating steps. This system will be reprised



for exercise 13 and will be written as work of listening to “follow” the partner.

The evenings were full. The Wisconsinites demonstrated the First Duan and fan; Michigan, the New Sword; New York, the Thirteen Postures; Taiwan, the eight basic sword cuts; and culminated in a public demonstration of the First Duan

by all the participants. Also, there was a picnic at the edge of the lake with sociable drumming led by Don Coleman and the involvement of Master Wang who obviously enjoyed hitting the drum, an exhibition of American Indian [Native American] dances, and finally a banquet in a chic hotel at lake's edge with performances of cello duets by two teenagers, one of whom was the daughter of Don and Kathryn, and a Korean dance by the superb Peggy Choy.

The PROJECTS for Yangjia Michuan

Hungering for more, we were not accustomed a structure that didn't leave opportunity for discovery, for our own initiative, and for expression of different desires from those imposed by the programming. After three days of observation and short exchanges amongst us, we met one evening to take stock and to think of an appropriate response to this situation. It seemed best to call a meeting of the teachers of the organization to discuss a future festival and to define the distinct difference between a directed workshop and a festival open to discovery and the recognition of others. We circulated the idea and requested Don Coleman to let others know.

Thursday evening, after the tuishou we held a small meeting with about 15 instructors.

The words are as the chairman. I said it was our pleasure and pride to be there and thanks for the work that went into this event. Reading the list of the attendees, it is obvious today that the YMTJQ is a worldwide venture that, under the aegis of Master Wang, returns all to us, teachers and applicants, companions, equal and interdependent. In 1989, Master Wang initiated

the creation of the College that we think of being a model applicable on a world level. Then, Isabel's explanation of the operation of the College and Amicale, sponsorship, the workshops, the meetings, the calendar... Christian and Sabine attempt to specify the distinction of “festival versus directed workshop,” and the choices that there will be to make for the organization of the next festival. Sabine mentions that Master Wang's teaching has always been shaped by martial tradition, that his tuishou vocabulary has always been consistent, but what has changed is the English translation. Thus, some of the technical words such as, to push(推 *tuī*, 按 *àn*), or to deflect, transform (化 *huà*) are now systematically translated as, to give energy or to receive energy.

I insist, finally, on the facts that, under the authority of Master Wang, there is neither head, nor head of the line, but a college of instructors who act individually on their level but in concert on the level of Yangjia Michuan and, finally, we have to create a video library, a stock of teaching documents and evidence of the authoritative teaching evolving through time.

The organizers responded that they had thought that it always worked like this: on the directives from Taiwan, but various instructors also found that they missed variety in the vitality of the workshops and the possibilities of exchanges.

There arises an imperative need to be linked so that the third festival will be viable. It is scheduled for 2005 and a group is charged to ensure the vitality of the project-Kathryn Coleman, Christian Bernapel, Robert Politzer and Kenneth Leonard. We will ask Laoshi who will be the representative for Taiwan. The selected people have experience in organizing a festival; they will constitute a file reworking the best of their experience and they will ensure communication between the continents. It will





be necessary, moreover, to inform the older Taiwanese who are not associated with the Yen-nien Daoguan but who continue their practice of YMT.

We count on the *AYMTA Journal* and *Amicale's Bulletin* to exchange articles and information and, noting finally that, for many Americans, it would be simpler, cheaper and more pleasant to come to Europe, we launched an invitation for an American teacher to attend our next meeting in Switzerland.

The evening of the closing banquet, after having spoken to Master Wang, Kenneth officially announced the constitution of the "Festival Committee" where Julia will represent Taiwan.

During the banquet, various people spoke in thanks and to celebrate the event; the president of Amicale thanked the assembly and, of course, Master Wang, not only for opening his teaching technique but, above all, for him saying that of course we had his invitation to the knowledge, equality and responsibility and that we were ready to assume the transmission so that the spirit

and heart of Yangjia Michuan lives on. Christian, with humor, good cheer and emotion, stuck two candles in a piece of cake and, after the Master blew them out, we sang a chaotic and polyphonic "Happy Birthday."

Master Wang spoke three or four times during the training course; he encourages us to unite the interior and the external; Nei Gong and Tuishou compliment each other well. He invites us into a trustful and persevering practice. Trustful because, despite everything-other styles' mistrust of Michuan-each one, today, recognizes it as authentic transmission, especially since its senior of practice, Ch'eng Man Ch'ing is officially authenticated; persevering because the key of change is in assiduous practice, not in speeches. Nei Gong is necessary for the opening of all the energy levels and the currents that convey them; Tuishou is useful in understanding the essence of the TJQ that is based on non-agitation and listening to the other. Speaking simply about himself, of his legs and his age, he said he was still ready to live a long time and to demonstrate, for all the wishes of health, longevity and happiness.

In conclusion, the representation of Amicale was important on the level of mutual recognition and the assertion of the equality of representation of all the teachers within the college, truly cementing and firming the future of Yangjia Michuan on a world level.



YMT Festival 2005: Report from the Organizing Committee*

By Gretchen MacLane

The four AYMTA members of the committee are Kathryn Coleman, Robert Politzer, Ken Leonard and Christian Bernapel.

I spoke with Robert Politzer on October 7 about the function and responsibility of the committee. He said that the function at the present time, first and foremost, is to ensure that the torch (the International Festival) does not get extinguished. He wants to keep the momentum re-established in Wisconsin and to make sure the next Festival happens.

The responsibility is to, first, choose a location and, second, to find the next host and assist the host in organizing and implementing the festival. Robert said possible locations are Hawai'i, Taiwan or England. There has not yet been a complete meeting of the minds-he said it was the typical lag period following a festival.



However, early in September Ken wrote, "The Festival was great and I have researched a few leads into Hawai'i but it looks expensive and to be truthful I'm presently not capable to sponsor one, but I am practicing and teaching, and feel blessed that we all share the same knowledge." Three weeks later he confirmed, "Regarding the next festival, I presently am not in a position to lay the groundwork."

Robert said that it will be a festival, not a workshop. When asked specifically, he said he would like to see three different teachers: for example, Sabine, Julia and himself, concurrently leading their own style push hands. Participants would be able to learn about the similarities and differences.

*Editor: We hope to make a progress report on Festival 2005 a regular feature of the Journal. Please submit comments & suggestions.

Memories of Summer Taiji in Madison

By Thomas W. Campbell



There was the fortuitous meeting at Madison's airport with two fellow taiji travelers, one who I had met years ago and the other a first-time acquaintance. After customary greetings we looked forward to sharing a cab into the city and were soundly disappointed to learn that fees were per person, not per ride. We were ultimately relieved, though, when our driver did not run out of gas, as she seemed on the verge of doing as we piled out of the vehicle.

The joyous reintroductions all around, to see that some of us have lost a bit of hair, have gained a few pounds, have added a few new wrinkles (to our practice), have learned some things, have forgotten others.

Meeting all the names that we can finally put faces to. Ken Leonard is working hard and enjoying himself in Hawaii, and he didn't even bring his motorbike. Vivianne Chen is in from California, Charlie Adamec has landed from his world travels, and there is Sabine Metzlé again, showing us tuishou pointers that add fun and intrigue to our afternoon practice. And Jan Phillips is back in Madison, continuing her careful fan teaching.

From the New York School there were a number of "first time" attendees, some who worked with Jim Carlson to sharpen their Second Duan skills, others who had the pleasure to attend a Thirteen Posture session with Kay Reese. All were eager to practice tuishou in the afternoons and neigong with Master Wang in the morning.

"Good students can make the teacher better" is an old and true adage, as I discovered working with and sometimes teaching the focused and inquisitive Kunlun sword group. Everyone was generous and open to sharing opinions and investigating technique. This is a quality that seemed to hold true throughout the gathering, whether in workshop events, festival gatherings or purely social settings. These are people who enjoy, respect and learn from one another.

The European and Asian members, some acquaintances from events past and others new to the American community, brought experience and the skills of long and dedicated practice. Julia Fairchild once again demonstrated the depth of her energy for teaching and sharing. Kathryn and Don Coleman, our hosts, were gracious and organized.

And of course there was the "less than a mile" walk from the dorms to the picnic grounds that felt more like a trek to Kansas. Another example of how good company can overcome all obstacles.



The renewal of our lives through the practice of Yangjia Michuan Taijiquan and neigong in such international collaboration suggests that we have the ability to travel far together.

Wang Yen-nien was younger and more vital this summer than many of us remember him a few years back. His mind was set fully on teaching and he seemed to be marshaling his energy for when it was most needed. His emphasis on the relevance of neigong in our daily lives was unwavering, as was his call for daily practice and attention to detail.

Tom teaches and practices in New York City.



MADISON FESTIVAL 2002: Views – Highlights

By Christian Bernapel

Translated by Jacqueline Taylor

After having organized the First Yangjia Michuan Festival in 1995 in Strasbourg, I had the pleasure and the privilege, 7 years later to participate in the Second Festival, which took place in Madison, Wisconsin, organized by our friends Kathryn and Don. I thank them for having done so and for succeeding in this great work.



I would like to share with you my contrasting views:

I liked ...

- The place and the town of Madison. Kindness, efficiency, the friendly reception and organization, and the comfortable facilities.
- The great happiness to be in the presence of Master Wang for some days.
- The meeting of old and new friends, faces, and hearts.
- The sharing of good times and work.
- The discovery of the present American teachers, their pedagogy** and approach to taiji.
- The morning work: morning exercises and workshops.
- The privileged benefit of Master Wang's neigong teaching.
- The remarkable, patient and unfailing support of Julia's and Anne's translations of and assistance to Master Wang.
- The confrontation of ideas, looks and rich exchanges.
- The modest sharing.
- The good mood and simple goodheartedness.

** Translator's note: *Pedagogy* is always used in French to mean *method(s) of teaching*.



- Drumming images and Master Wang's childlike joy participating in the playing of drums.
- Indian dances which brought back images of my youth.
- Consciousness of being in one of the temples of Indian culture with a traditional gesture close to taiji: the union in one's body through gesture and intention, of the cosmogony and war traditions.
- The party and emotion of the last night.

I was surprised by...

- The absence of the former participants who were present in Strasbourg: the Chinese, the Japanese, a lot of Europeans and Americans. From 200 participants in 1995 the number went down to 80 in Madison. What happened—since there are now more teachers and students than before?
- Master Wang's absence from the workshops and tuishou. It would have been advisable to invite him for special occasions in order to have him sharing knowledge and comments.
- No meeting time with Master Wang (except for neigong) for the benefit of his views and advice in tuishou, weapons, form, practice, teaching...
- The translators refusing to allow the recording of Master



Wang's Chinese words during the morning workshop. It is the first time that such a refusal has happened in a conference with Master Wang! It is essential to keep access to Master Wang's Chinese explanations (recordings) to dispose of complete and exhaustive translations.

- Not to have involved all present teachers, American and

European, to animate more workshops with more diversity.

- The narrow afternoon program, too thematic and managed only by one teacher surrounded by assistants in charge of a very precise apportioned program.
- The lack of flexibility and fluidity of this single directed afternoon workshop.
- The impoverished approach of tuishou, very “new age” and “healing tuishou” related.
- A caricatured pedagogy becoming the new reference for technical and verbal rules and the limitation there of. For example, to replace terms as *to push*, *to ward off*, *to punch*, with *to give* and *to receive energy*.
- To have been consulted for assisting in workshops but not having had the possibility to do it.
- Grumpy looks, words and thoughts (fortunately, not many!).
- A certificate of participation at the festival co-signed as equals by Wang Yen-nien and Julia Fairchild.

Proposals for the next “ideal festival”:

Workshop or festival?

We must maintain a clear and non-ambiguous distinction between a festival and a workshop.

A **workshop** is an event that is proposed and managed by a single person (with potential assistants) with a theme agreed by the teacher and the organizer.

A **festival** is an opportunity to meet, and to exchange diverse approaches and views of all teachers. It must permit the expression of all college’s teachers through thematic and pedagogical choices. This is a feast shared with everyone: teachers and students, that permits the discovery of how rich our school is. This is the presence of everyone: “ancient” and “new,” giving all the possibility to express. A festival is also the exceptional opportunity to refer to the schools’ bases respecting the multiplicity. If Master Wang is the origin, the College



reflects his rich and multiple transmissions. The relay has to be taken over not only by a few but by all teachers: seniors and juniors who are recognized by the College so that the relay becomes completely meaningful. Especially now that Master Wang is going away slowly.

Importance of the words:

“**To push, to ward, to aim a blow, an elbow strike, a shoulder strike**” are words which refer to the fight. On another hand, the notions of *attention*, *adherence*, *following*, instruct us without ambiguity about the importance of the suppleness and softness we need to include in our study. These two aspects make this internal martial art complete.

“**To give and receive energy**” are vague terms which hide the martial vocation of Taijiquan (*supreme ultimate boxing*) and they detract from the original meaning with the current language being used to describe gesture and forms of Taijiquan: *to ward*, *to push*, *to aim a blow*, *to adhere*... The intention (*Yi*) determines the goal of the practice: martial or energy.

At the festival it appeared perverse to hide the martial aspect of taijiquan with language about energy, especially when teaching tuishou. Energy is, of course, always present when practicing by yourself or with someone.

Using simple language guarantees that we are practicing in a correct, good and healthy way.

Pedagogy?

Every teacher is the echo of the reference teaching through their own personalities. The pedagogy is personal but the teaching material is collective and its sources are in Master Wang’s teaching. The personal richness and pedagogical methods of the teachers will permit future generations to make their own way and discover the multiple facets of Yangjia Michuan. This is the vocation of the World College of Yangjia Michuan’s teachers.

In conclusion:

I chose not to use “the flowery language” (woody language, we say in France). These are just my personal views that I wished to share as a contribution to the success of the next festival and the future of Yangjia Michuan.



Friends from Distant Places

By Jan Phillips



My notes from the Neigong and fan workshop held in Big Sur in September 1993 begin with Master Wang's words: "If your fate is to be together with someone, you will travel thousands of miles to do so. If your fate is to not be together, you can be one inch away from each other and you will not meet." At the 2002 International YMT Festival held in Madison, Wisconsin the truth of these words was realized.



Douglas Ward studied taijiquan with Master Wang in Taipei from 1982 to 1996. He then lived and worked in China for 16 years. There he met his wife, Yi, and they had a daughter, Maggie in 1999. Douglas last saw Master Wang in 1996. In 2002, Douglas's work brought his family back to the United States and they set up home in Flagstaff, Arizona. In July



AYMTA Vol 10 No 2 WINTER 2002

2002, he decided to look into moving to Madison Wisconsin for no other reason than it seemed to be a nice place to retire and raise his child. So, he, Yi and Maggie drove across the country from Flagstaff Arizona to Madison to investigate housing, schools and a way to make a living in Wisconsin.

Within hours after arriving at his hotel, Douglas was getting into the elevator and noticed a Yangjia Michuan Taijiquan T-shirt on someone. That someone was a Taiwanese lady he recognized as Madame Lin who practiced at the Grand Hotel in Taipei with Julia and Master Wang. They hesitantly started talking and Douglas learned that Master Wang and Julia, Ken Leonard and



Sabine Metzlé (old friends from Taiwan) were not only in Madison, but the first two were staying in the same hotel.

Douglas and his family were able to join us for the banquet on the last night of the festival. Sabine and I had great fun dancing with little Maggie. And everyone enjoyed meeting another student of Master Wang's. Clearly, Douglas's fate was to be reunited with Master Wang and YMT.

学而時習之，不亦說乎？

Is it not pleasant to learn with a constant perseverance and application?

有朋自遠方來，不亦樂乎？

Is it not delightful to have friends coming from distant quarters?

孔子 Kōngzǐ (孔夫子 Kōng fūzǐ)

論語 The Analects



Jan practices and teaches in Newcastle, California.

More Madison Group Photos



Wisconsin



Hawai'i (and Sabine)



Europe



California



Texas



Taiwan



Michigan

An interview with Wang Yen-nien

By Thomas W. Campbell

When I finally sat down with Wang Yen-nien to conduct an interview the festival was over and we had only a short amount of time. It was early Saturday morning and obvious that Master Wang was tired and in need of more green tea than he had probably consumed so far. But we settled in, with Julia Fairchild translating, and started right up. Within minutes Master Wang became attentive and inspired, looking back on his life and discussing it with deep interest. His responses were carefully considered and spoken with emotional authority.

TWC – Master Wang, you have practiced and taught taijiquan for many years and trained many students and teachers. Would you discuss why you have dedicated yourself to the practice and teaching of Yangjia Michuan Taijiquan?

WYN – It was a time when the world was changing, when eras were changing, from the end of the world war, of arriving in Taiwan, and retiring from military service and into private life. Having been in the army I realized how little life was worth, during the war. [Wang Yen-nien was a Colonel, fighting with the Nationalist Army in the Chinese Civil war.] So, considering all of my experiences in the war, I decided after stepping down from military service to dedicate myself to something that would be of use to people's health and to mankind. In Chinese there is saying that once you have seen so much disaster and death you are able to let go of all attachments because you have been to zero and now you can only go up. Also I realized that once you teach taijiquan it is a benefit to oneself, but also a benefit to others. So taijiquan is something meaningful to do with oneself. Something that is meaningful to oneself and meaningful to others. So that's why I chose this route to continue the development, and to spread and expand the practice of Yangjia Michuan Taijiquan.

TWC – Can you discuss how the different elements of Yangjia Michuan Taijiquan are interconnected? For instance how do we benefit from each part of our practice, meaning form, weapons, tuishou, etc., and what are the benefits that we discover in training the complete system?

WYN – In the practice of Yangjia Michuan Taijiquan, in the beginning Yang Luchan did not openly teach his very effective style. He only taught something that we could think of as “openly,” hoping that this could be for better health. In what we call the “hidden tradition,” there are places in the forms that are not the same [as the “open form”]; the path he began to take was a Daoist path. Many people say where did this Yang family hidden tradition come from, there is no such thing. But it's not that it didn't exist, it's that these people did not know about it. Because Yang Luchan kept it hidden. He did not transmit it openly. Each generation was only allowed to



transmit it to one person.

Even though Yang Luchan had three sons, he only transmitted this Yang family tradition to Yang Jianhou, and not to his other sons. “Transmit to one, and not two”, because when you transmit to one you can be more assured that the tradition can remain hidden, and maintained. But when you transmit to two then the likelihood of this secret getting out will be greater.

Then this [Yangjia Michuan Taijiquan] was transmitted from Yang Luchan to Yang Jianhou to Zhang Qinlin to Wang Yen-nien.

The overall benefit of practicing the entire system of Yangjia Michuan Taijiquan is, of course, for better health and happiness. Today, most other styles of taiji that we see also have this as their goal, better health and happiness. But because some other traditions miss this longevity aspect, they are missing part of it. They might find the health and happiness but the goal of longevity will be missing. In Yangjia Michuan Taijiquan the emphasis is not only on health and happiness but also on longevity, and that is the Daoist aspect.

Sometimes other forms will add in a practice of “Qigong.” But what is already a part of Yangjia Michuan Taijiquan is called “neigong.” That's as far as the form goes.

The benefit of neigong — it is an internal Daoist alchemist art. Those who are interested in continuing a practice of self-cultivation and internal alchemical arts begin with the practice of neigong. This idea of neigong is to cultivate and nurture the internal organs, to strengthen the inner. In addition there is what we call tu-na, the Daoist art of breathing technique. And once we practice this Daoist art of breathing technique, the internal organs become stronger and healthier. The three treasures that we have, our inner elixirs, are Jing, Qi and Shen. Ordinarily we have these inner elixirs, but if they are not taken care of, cultured and nurtured, they will slowly dissipate over time. When we practice an internal alchemical art, using neigong to develop and strengthen ourselves, and use the Daoist art of breathing, we will be able to develop, strengthen and augment these three naturally occurring inner elixirs, Jing, Qi and Shen.





Jing, Qi and Shen will become full and plentiful, and not dissipate over time.

So this is where, in addition to the form, we also have included in our system neigong that we say adds to longevity. So the idea is to have a long healthy life, a goal that may be missing from other schools. That comes from the benefit of practicing neigong, as it is included in the system of Yangjia Michuan Taijiquan practice.

What about sword, fan, pole, tuishou? These are supplementary things. We have the form, which is fundamental. To supplement that we have fan, sword, (Kunlun and Wudang), and tuishou. These are all to help increase the elasticity and strength in the body. For example tuishou can help to open up the meridians and cultivation areas in the body that are needed in neigong. They also help to increase and benefit the circulation, moving Qi about the body. These supplemental parts of our study, for example tuishou, are designed to open up meridians and blocks and barriers in the body that in a solo practice of a form, or neigong by itself, our Qi may not be strong enough to open.

So we say that the foundation, the base of our practice, is form and the neigong. The other parts, weapons and tuishou practice, are designed to supplement in either a solo or two-person way, to further open up meridians in the body.

TWC – We encounter students and teachers of Cheng Man Ching's lineage who know little or nothing of your relationship with Cheng Man Ching. Would you please discuss this relationship?

WYN – I call Cheng Man Ching my older martial-art brother. Why is that? That's because he was a vowed student of Zhang Qinlin, who was also my teacher. What he studied with Zhang Qinlin was tuishou and neigong. And so because of this relationship with Zhang Qinlin we became martial-art brothers. He was older than me so I call him my older martial-art brother. At that time, in China, he became a vowed student of Zhang Qinlin, my teacher, Cheng Man Ching was already practicing a Yang style, not Yangjia Michuan, but another style. So because he only knew taijiquan at that time and not tuishou, he found Zhang Qinlin and wanted to practice tuishou.

In the beginning Cheng Man Ching invited Zhang Qinlin, who had been living in Shanzhi province, to Nanjing. He arranged for him to teach for three months. Then, in Nanjing, with Zhang Qinlin, Cheng practiced and studied tuishou for three months; the most important things that he asked Zhang Qinlin to teach him were tuishou and neigong.

In those days, whether you were a martial artist, or whether you were a Daoist, the relationship between the teacher and the student was a very very important one. When I became a vowed student of Zhang Qinlin, my relationship with Cheng Man Ching was established. And you can never erase this relationship. Because he bowed and became a vowed student of Zhang Qinlin and this created a relationship between the two of us.

The difference, though, is that not only did I practice tuishou and neigong but I also learned Yangjia Michuan Taijiquan. And Zhang Qinlin taught me the complete system, and not CMC.

This is to state once again that my relationship with Cheng Man Ching is due to the fact that we are both vowed disciples of Zhang Qinlin. [There are a few more phrase that do not get translated.]

TWC – How do we, as students and teachers, continue to practice Yangjia Michuan Taijiquan accurately when we are not with you?

WYN – I cannot be everywhere in the world, that's why I published the first book, *Yangjia Michuan Taijiquan*, volume one. I hope that all teachers and students will use the book as a standard reference. If you can stay in accordance with the book, with the same spirit, teachers can't go too far wrong. Then I also published a second book that covers applications. The first book, volume one, is how to practice the form; the second is to explain why the form looks like it does. So it's the second book that aids in keeping the form looking the same. It's in book two that teachers can teach in accordance with volume one and, with the second book, teachers can be assured that they are not going too far off. I'm afraid that teachers do not pay as much attention to volume two, but it is the second book that will be of the most help to teachers in keeping the integrity of the form. The two books, together, I hope, will be the reference for the future. With these two volumes I hope that Yangjia Michuan teachers will work in accordance with what they contain as standard references. And the applications will not change, the form will not change, and we can all be working together towards one goal.

TWC – Master Wang, you have spoken of being challenged in tuishou in the past. Was there a time when you participated in tuishou tournaments? Can you discuss these experiences in relation to your thoughts on the evolution of tuishou and competition?



WYN When I was practicing taijiquan with Zhang Laoshi, (Zhang Qinlin), he often said to me that I shouldn't completely show my gongfu outwardly, that I should keep myself looking ordinary, and not special, vis-a-vis the others. He told me that there would be two benefits to keeping humble like this. One, you won't have enemies around you, and thus you won't be in conflict with others. Secondly, you won't hurt anyone and others will not hurt you. And so, for those of us practicing Yangjia Michuan Taijiquan, we must

keep, as our highest goal, self-cultivation. Our purpose in practicing is not to show that we are superior in competition with others.

In the beginning I did not agree with what Zhang Qinlin said. Then, after having come to Taiwan, and after having been in the war and seen so many terrible things, then I truly understood our human route in life... I discovered after coming to Taiwan, that many people, after noticing that my gongfu was good, wanted to challenge me. All the time, one by one, they wanted to challenge me. So many people came into my environment and constantly wanted to challenge me. And not only people from the taijiquan world. They came from all different styles of martial arts. They all noticed that my gongfu was good and wanted to test me. I felt a very big pressure because of this. Because if I showed my gongfu and won, then I would have an enemy. He would feel unsatisfied and continually come back to challenge me. But if I lost, then I would have no name and nobody would come to study with me.

So I took Zhang Laoshi's words to heart, to keep self-cultivation as my goal, and sought a higher level of human consciousness. When people did come to challenge me I wouldn't make it into a competition. I would make it more the idea that we were cooperating and showing one another our skills, without making the others lose face. It doesn't mean that we don't come together, that we avoid the situation. No. It means that I was able to establish a rapport in tuishou. Because no matter what type of techniques the challengers used, they weren't able to push me over. And so it was as if I was able to protect the truth without attacking. I didn't ever feel that it was necessary to return energy in an attack, during tuishou. But I defended the truth about my own gongfu.

The partner, or the person who I was working with, or who had challenged me, would feel that I had great gongfu, but that I was of good character ... he saw that I didn't return an attack. In this way, by protecting the truth, without attacking back when challenged or attacked, not only did I not create any enemies, but I created great friends. And so anyone who encountered me, and their students, would all say how wonderful Wang Yen-nien is, what a great person he is, and what great gongfu he has.

So this I can attribute to the fact that even Zhang Qinlin encourages one not to go to competition, not to make a competitive situation between people. In this way you create enemies and conflict, rather than friendship. Not only that, but while I was in Taiwan in the early days there were four international competitions, not for taiji only but for all martial-arts styles. And the persons who won each of these four competitions gained great fame. But they shortened their life span. Each one of the four people who won these international events died within five years. So I felt even more deeply that we should not compete. It goes against every Daoist principle of moving toward longevity. Also, it is possible in this competitive situation to hurt somebody. So if we do not compete we are not going to hurt anyone and we certainly will not hurt ourselves.



It is possible to not compete, and yet to still learn about the situation and each other's techniques very easily, but also it is possible to make it competitive and make enemies. Or you can choose not to make it competitive, to learn and teach within a situation, and



to make a friend. It's not necessary to say whose gongfu is better than whose. We can become unattached to the need to win at a loss to others, to the idea that someone wins when another loses. To have a trophy or medal to prove that your gongfu is great, and then to die a few years later; this is meaningless. It's not only meaningless; it is stupid that in order to attain fame and honor you lose your life.

Personally, I have never been in a competition. I welcome anyone to work with me, to practice with me, to make an investigation together. I will never return an attack with an attack.

TWC – Thank you for the time you have given. Is there anything else you would like to say?

WYN – I hope that no matter what style of taijiquan we practice we do not get into blaming, criticizing, saying that “this” is real and “that” is not real, that “this” is true and “that” is not true. Because the people who originally created the different styles are all dead now.

And so each generation and what is transmitted from each generation may not accurately reflect what the founders of a particular style truly created ... so how can we know what is real, what is not real, what is real Yang style, what is not real Yang style? It is not meaningful to be in conflict. The real meaningful question is this — is it of benefit to the health? And if we can say that it is of benefit to the health, and that there is healing involved, then this is the only true taijiquan. So that's why I want to reinforce what I have said — that competition [in tuishou] is not for better health. Especially if you ruin your own health just to get first place. This is not real taijiquan. So I hope that we can get rid of emphasizing our differences and work more toward emphasizing our similarities. We should investigate together our similarities, to investigate together what is good about our particular forms and particular styles. And then it becomes a benefit to society, and is meaningful to society as a whole. We don't want to waste our energy and time on “who is better,” etc. It is not a meaningful question. We need to stay focused on our goal.

I try to ignore criticisms that people might have of me — or of our style. And I am only concerned with whether the students and coaches that we are training are working towards better health and peace of mind, longevity. That is my only concern. This is what I have learned as I have endured over time in my practice of taijiquan. We want to avoid creating separation and conflict, to be divisive. We want to move toward being unified, to be one. With the world in such a mess, we need to emphasize the idea of peace, peace of mind, inner peace, without inner conflict. That is what I would personally like to say. And no [tuishou] competitions. We don't want to harm others, and we certainly don't want to harm ourselves.

Interviewed July 13, 2002, in Madison, Wisconsin..

The 24 Jiéqì and Their Importance in Nèigōng Updated for 2003

By Wu Tian-fu

Translated by Julia Fisher-Fairchild

During the practice of internal alchemy (*nèigōng*), which aids people to live a long life without illness, Daoists seek to develop an internal drug called the elixir of life (*nèidān*). While the internal alchemical methods used by Daoists in the Gold Mountain School of Internal Alchemy remain an oral tradition handed down teacher to student and in private, the practice of *nèigōng* involves: an amalgamation of *jīng*, *qì* and *shén* in the physical body; the absorption of sun, moon and star energy from the heavens; and water, fire and wind energy from the earth in order to crystallize the naturally occurring immortality drug, *nèidān*.

To develop *nèidān*, one must be willing and firmly resolved, have a methodology to follow; have time to practice, practice earnestly; and persevere.

The Chinese year is apportioned into 24 two-week periods of 15 days each. Known as the “joints and breaths of the year,” these 24 periods correspond to the days on which the sun enters the first and 15th degrees of each zodiac sign. The former are known as *zhōngqī* or “principle terms,” and the later *jiéqì* or “divisional terms.” On these days, the stars emit and absorb

energy, which can be used for nourishing *yīn* and *yáng qì*, making these important days for daoists in their practice of *nèigōng* and the crystallization of *nèidān*.

The “joints and breaths” serve as accurate subdivisions of the seasons. Farmers rely on them for sowing and harvesting. They also coincide with atmospheric and climatic changes and many people suffer from headaches and higher blood pressure at every *jiéqì*.

To use the *zhōngqī* and *jiéqì* times to your advantage, begin sitting quietly 20 minutes before each designated time, use the methods *jìngzuò* (Daoist sitting meditation) *TūNà* (Daoist art of breathing) and *liàndān* (tempering and refining the elixir of life), and continue for 20 minutes after the designated time before ending your meditation session. Because this article is limited in scope, *Jiāotōngbù zhōngyāng qìxiàng jú zhì* (Central Weather Bureau) *jiéqì* and *zhōngqī* dates and times for 2003 is included for your reference. I point you in the direction of a *nèigōng* class with Master Wang for more details of this fascinating subject.

A List of Zhōngqī and Jiéqì Dates and Times for 2003						
			Taipei (GMT + 8)		GMT	
23	Xiǎo Hán	Small Cold	01/06/02	02:28	01/05/02	18:28
24	Dà Hán	Great Cold	01/20/02	19:53	01/20/02	11:53
1	Lì Chūn	Beginning of Spring	02/04/02	14:05	02/04/02	06:05
2	Yǔ Shuǐ	Rain Water	02/19/02	10:00	02/19/02	02:00
3	Jīng Zhé	Awakening of Insects	03/06/02	08:05	03/06/02	00:05
4	Chūn Fēn	Division of Spring (Spring Equinox)	03/21/02	09:00	03/21/02	01:00
5	Qīng Míng	Pure Brightness	04/05/02	12:52	04/05/02	04:52
6	Gǔ Yǔ	Corn Rain	04/20/02	20:03	04/20/02	12:03
7	Lì Xià	Beginning of Summer	05/06/02	06:10	05/06/02	22:10
8	Xiǎo Mǎn	Ripening Grain	05/21/02	19:12	05/21/02	11:12
9	Mǎng Zhōng	Corn in Ear	06/06/02	10:20	06/06/02	02:20
10	Xià Zhì	Arrival of Summer (Summer Solstice)	06/22/02	03:10	06/21/02	19:10
11	Xiǎo Shǔ	Small Heat	07/07/02	20:36	07/07/02	12:36
12	Dà Shǔ	Big Heat	07/23/02	14:04	07/23/02	06:04
13	Lì Qiū	Beginning of Autumn	08/08/02	06:24	08/08/02	22:24
14	Chù Shǔ	Limit of Heat	08/23/02	21:08	08/23/02	13:08
15	Bái Lù	White Dew	09/08/02	09:20	09/08/02	01:20
16	Qiū Fēn	Division of Autumn (Autumn Equinox)	09/23/02	18:47	09/23/02	10:47
17	Hán Lù	Cold Dew	10/09/02	01:01	10/08/02	17:01
18	Shuāng Jiàng	Hoar Frost	10/24/02	04:08	10/23/02	20:08
19	Lì Dōng	Beginning of Winter	11/08/02	04:13	11/07/02	20:13
20	Xiǎo Xuě	Small Snow	11/23/02	01:43	11/22/02	17:43
21	Dà Xuě	Big Snow	12/07/02	21:05	12/07/02	13:05
22	Dōng Zhì	Arrival of Winter (Winter Solstice)	12/22/02	15:04	12/22/02	07:04

See <http://service.cwb.gov.tw/docs/V3.0/astronomy/calendar/cal2003.htm> for this and other material including solar and lunar calendars, and holidays.

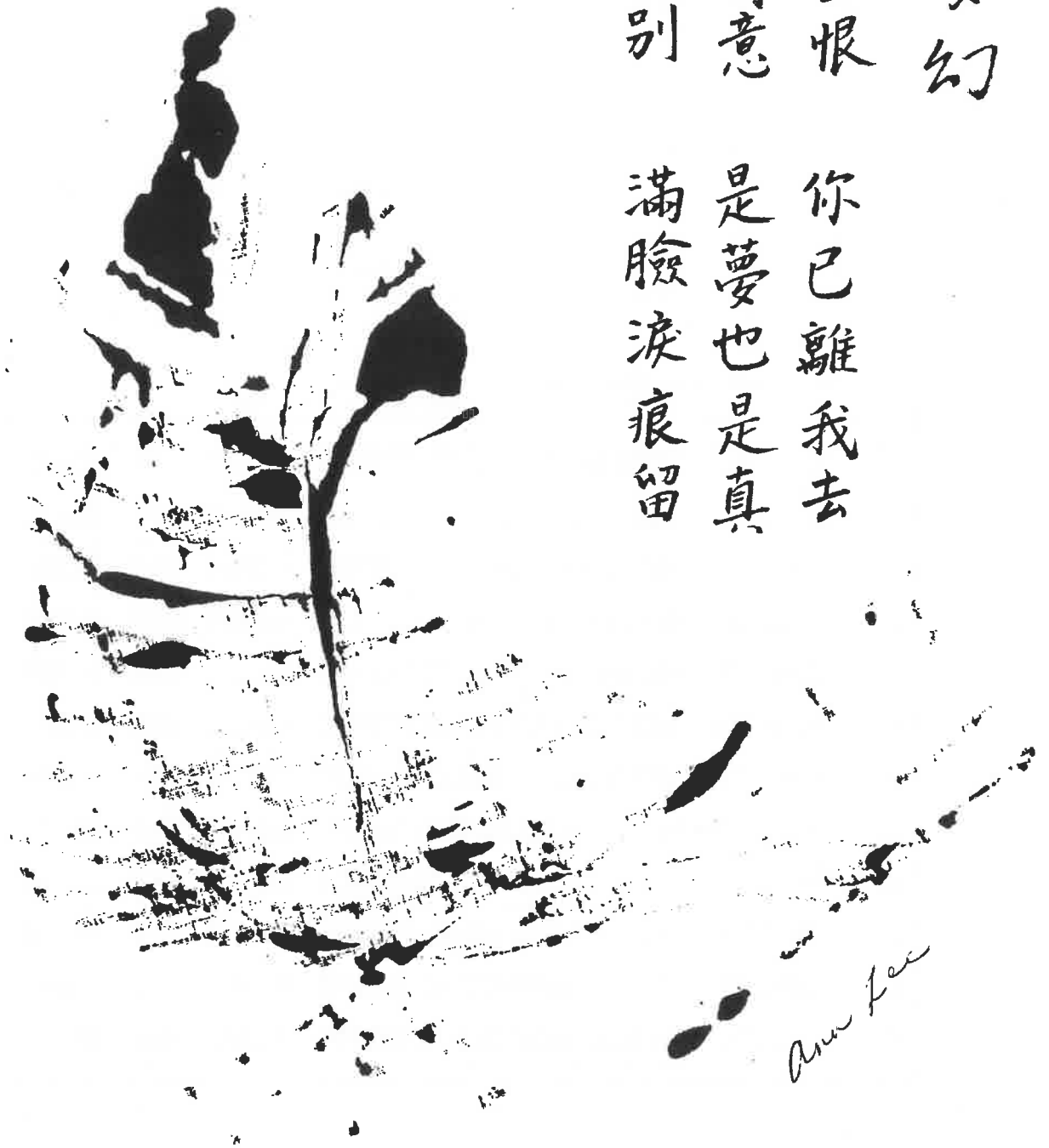
There are downloadable spreadsheet versions of this chart that calculate the date and time for any time zone.

Excel: <http://aymta.org/Journalh/jieqi.xls>, Open Office: <http://aymta.org/Journalh/jieqi.sxc>.

夢幻

寒梅踏雪恨
過去的情意
輕輕的吻別

你已離我去
是夢也是真
滿臉淚痕留



夢幻

Mènghuàn

寒梅踏雪恨 hánméi tàxuě hèn
 你已離我去 nǐyǐ lí wǒ qù
 過去的情意 guòqù de qíngyì
 是夢也是真 shì mèng yěshì zhēn
 輕輕的吻別 qīngqīng de wěnbié
 滿臉淚痕留 mǎnliǎn lèihén liú

Editor: This is the second of Ann Lee's poems and drawings the *Journal* has been honored to publish in her calligraphy. She combines traditional Chinese poetic style with modern techniques. While this piece consists of couplets (3) of an odd number of syllables (5), there is none of the intentional parallelism in content, phonetics or tone often found in classical poems. In addition, because of the graphic nature of characters, there can also be underlying connections between words or phrases caused by common radicals or other elements of the characters. Since words (*cí*) are made up of either one or two characters (*zì*), there can also be poetic tension from the ambiguity of which, if any, characters should be taken together to form a word, such as in the first line where *tàxuě* can mean "walk in the snow," but *xuěhèn* "avenge."

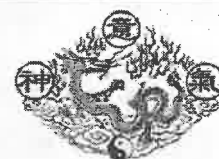
Following is my attempt to give the flavor of five syllable couplets, but the polysyllabic English (affection/memories) loses some of the effect of the bisyllabic Chinese:

blossom trampled snow
 leaving me behind
 former affection
 winter memories
 gentle farewell kiss
 lone tear stains remain

Here is Ann's free-verse English rendition of her poem.

Dream Illusion
 Plum blossoms, snowflakes falling
 illusion, memory, reality
 past passion
 remembering your gentle, departing kiss
 bittersweet emotions
 traces of tears on my face
 falling

Internal Martial Arts



Modern Journal Coverage of Traditional Taiji, Xingyi, Bagua, Aikido and Related Arts



IN THIS ISSUE

- Wang Yen Nien's Yangjia Michuan
- Taiji Push Hands Overview
- Yan Guo Fei's Chen Style Qinna
- Chen Taiji Footwork
- Neija Catalog

Tom Campbell has the "Neija Spotlight" article in the current issue of *Internal Martial Arts*: "WANG YEN-NIEN AND YANGJIA MICHUAN TAIJIQUAN: FORM, APPLICATION AND INTERNAL PRACTICE." Ordering information at <http://www.sixharmonies.org/pages/main.html>.

Mendon YMT Gathering



Photos by Alyse Kneppel

On the Bookshelf

Ramblings by Don Klein

杨健侯秘传:杨式太极拳术述真

Yáng Jiànhóu Míchuan: Yáng Shì Tàiji Quánshù
Shùzhēn

The True Teachings of Yang Jianhou's Secret Yang Style Taijiquan
by Wei Shuren, People's Sports Press/1999

No, this is not the Yangjia Michuan TJQ as transmitted by Yang Jianhou to Zhang Qinlin to Wang Yennien, but a *separate transmission* from Yang Jianhou to Wang Chonglu to Wang Yongquan to Wei Shuren.

Jarek Szymanski has translated portions of Wei Shuren's book on his Web pages:

<http://www.chinafrominside.com/ma/taiji/weishuren1.html>.

"Yang Jianhou was summoned to the residence of Bei Lei and Bei Zi to teach Taijiquan to the members of the imperial family . . . Because of dept of gratitude for Pu Bei Lun Zi's [the oldest grandson of emperor Xuanzong] recognition and appreciation as well as special treatment, Mr. Jianhou gradually passed to him secret art of Yang family Taijiquan." Reminiscent of Yang Luchan's position in the Chen compound, Wang Chonglu was a servant in the household, but he was open in his observation of Jianhou's teaching: Jianhou "accepted him as indoor disciple" and transmitted the Yangjia Michuan Taijiquan form and principles. Jianhou also took on Chonglu's son, Wang Yongquan, and "ordered him to accept Yang Chengfu, Jianhou's third son, as his master."

"Yongquan received true transmission of Yang family Internal Skill (Nei Gong) and Power Methods (Jin Fa), and had high attainments in Kneading Hands (Rou Shou). After that for the next decades all along he kept practicing the original early methods of Old Six Routines (Lao Liu Lu) that he had learnt together with his father from Mr. Jianhou; the movements he taught were different from the postures and methods his teacher Yang Chengfu taught when he (i.e., Yang Chengfu) went south to Shanghai and other places."

Jarek states that "the book is unique because it contains for the first time theory and detailed explanation of Yang style Internal Exercises (Neigong), Intention Methods (Xinfa), never published before, as well as step-by-step instruction of 22-movements set in six sequences (including formulas, Intention Method for each movement, drawings showing steps and location of the center of gravity), Chai Shou (applications), detailed explanation of the mechanism of Taiji Internal Strength; fully illustrated."

The book is available in Chinese from Jarek.

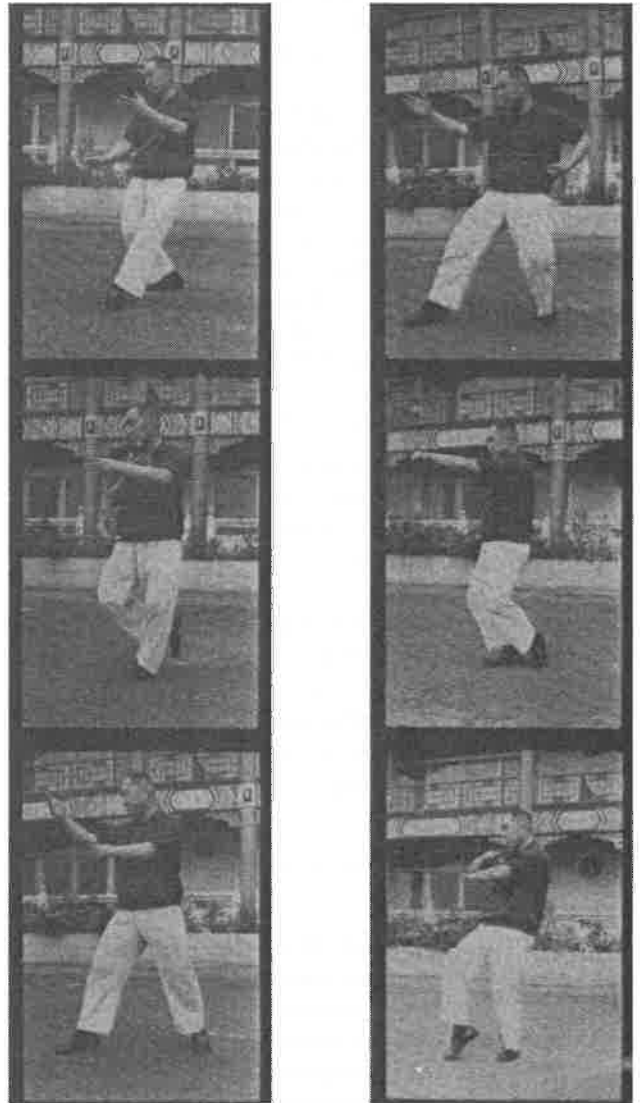
I've previously mentioned John Kotsias's *Essential Movements of Tai Chi* in which he describes the YMT Basic Exercises.* Kotsias asked his classmate in Huo Chi-Kwang's class, H. H. Lui, whose version of YMT Kay and I first learned, to translate "*Nine Secret Messages*" by Ng Man Hap (1967) attributed to Yang Lu Chan, via Yang Pan Hou, via Nin Lien Nien:

1. The full application of Taiji relies primarily on Qi; the body being relaxed, the Qi is gathered together, and the spirit is centered and high.
2. In the Thirteen Basic Postures, the ability to change is the key.
3. In Yi (will), the mind is essential. To improve the Art in variation and change is to widen the scope in ways of application. Taiji has no fixed Way. The Way is moving and changing.

* The Preparation, Holding the Ball, Bending From the Waist, Riding a T'ai Chi Horse, the Springy Step, Carry Tiger Back to Mountain, Rooting Exercise, Ascending Dragon.

4. Firmness and emptiness: wherever there is hardness within softness, your situation is impregnable.
5. Mixed circles: to retreat or yield, be empty. To advance or extend, be solid. Then your strength is based on the art of your spiral movement.
6. The art of confused circles is most difficult to comprehend. However, its changes and variations are mysteriously unlimited.
7. Very few people are devoted to the study of Yin and Yang in Taiji. Its technique lies in the knowledge of contracting and expanding, opening and closing, hard and soft, side and corner, activity and inactivity, increase and decrease, retreat and advance, light and firm, solid and empty . . .
8. Calm [wait for the opportunity], Not Impeded [due to double-weightedness], Smooth [unified and light], Empty [to guard], Solid [to charge].
9. Roundness of Movement is essential.

Speaking (writing) of Lui, I recently acquired the out-of-print *Tai Chi Ch'uan: Technique of Power* by Tem Horowitz and Susan Kimmelman** with H. H. Lui, and found this unattributed panel along with panels of Yang Ching-pu and Wu Kam-Chuan:



Wong Yen-nien, a Contemporary Tai Chi Ch'uan master.
Yang School.

** Susan Kimmelman died Aug. 26, 2001, at age 53.

Teaching Tips:

Although the following series of questions was submitted for the advisers, they seemed more appropriate as answerable by any teacher and were asked of both the advisers and all listed AYMTA teachers:

- Could you discuss your experiences teaching Yangjia Michuan taijiquan?
- When did you begin teaching in relation to the commencement of your own studies?
- How has your perception and practice of teaching taijiquan developed over time?
- What are some of the practical experiences you have had in regard to this (for instance finding a suitable space, successful and not so successful class structures, payment fees)?

Sabine Metzlé

I began teaching Taijiquan officially in France 10 years ago, that is to say after 12 years of learning it: two years in France and 10 years in Taiwan, but actually I did help Master Wang in the teaching in Taiwan or in Europe the last years I was under his teaching.

My main perception of teaching Taijiquan here is that you cannot teach Western people the same way you teach Chinese. This has to do, of course, with the culture and the education. It is a “cliché” to say that Western people are more mental, but that is a fact — people here need explanations — and it is a big challenge for me to put in words what is the specificity of taijiquan: to make a bridge between a Chinese world and the Western world without lapsing into a what Serge Dreyer used to call “mystico-gelatinous” speech, or full of “clichés,” ideal images of Chinese civilization, or into a very Cartesian explanation. The words should be just a support to lead people in their practice, in their sensations, words that come only from deep understanding and experience: *there is no other way*. Once people have the taste of taijiquan they realize that taiji is not something abstract but belongs to experience.

Taijiquan is a method toward self-blossoming that can be enriched by new elements coming from personal researches; we cannot teach taiji the way it used to be taught in Taiwan. I feel that it is important to be creative so that people can really understand in another way than using the mind the principles of taijiquan but at the same time the creativity should not suppress the ritual, the way we enter into the practice so that it creates conditions for students to enter into a process, or meditation.

Another thing I came to realize is that when you teach you are still in the proc-

ess of learning, and this idea helps me not to give up teaching. One of my students and good friend told me once “who needs whom? Do your students need you to learn or do you need your students to learn?” Both, my Captain!

Teaching Yangjia Michuan is hard, because it is a difficult, a physical, a complex and a long style. In a world where there are so many other much easier styles, or qigong where people do not have to make effort to learn, most people here want to play games, to have fun, to have good sensations while practicing, and as soon as difficulties arise, they will run away from them. Of course we all search for happiness and comfort, but if one wants to grow in taiji one cannot help but go through crisis, doubts, lack of motivation, physical efforts: these are part of the process of awareness development. Speaking about a deep, authentic way of transformation, I believe it cannot be otherwise. And the teacher only shows the way...

Claudy Jeanmougin

Once upon a time . . . No, it not a tale but a true story. During a class we were visited by a newcomer who wished to discover the discipline of Taijiquan. After basic exercises with the group, I asked one of my assistants to present some principles and to demonstrate the first two moves of the first duan.

Five or 10 minutes later my assistant returned devastated because our visitor did everything in reverse: when it was necessary to turn to the right, he turned to the left and vice versa. I joined him and my assistant to watch and, yes, he really did everything backwards. I admit that it was rather funny, except for my assistant who was completely green. Smiling, I asked this visitor why at the beginning of the first sequence he turned to the left to perform *Cai shou* rather of turning to the right. He answered me:

“Monsieur, I always begin to the left, never to the right!” Then, as calmly possible, I explained to him that we also always began to the left and explained the move *Yu bei shi* with the step to the left.

Then, our new unknown, made me understand that he had not understood this move but now everything was clear and, indeed, he was capable of following correctly the explanations of my assistant and did not make any more errors of rotation.

Moral of the story: we have to adapt ourselves to the oddities of people who come to us without laughing, because their sense, or their nonsense, belongs to them.

Translated by Don Klein.

Serge Dreyer

I started to teach after my three years of practice with Mr. Wang. Although he gave me the highest degree available at that time to do so, when I’m looking back now at that period of my life, I think I was not mature enough to teach the art considering my present experience. However, I started the teaching of our style of TJQ in France, had an impact on the perception of TJQ in my country, I succeeded in inviting Mr. Wang for the first time to the West. Therefore, I advise potential teachers to consider these two aspects of teaching. Even without much experience in practice, they can teach as long as they are sincere and clear in their relationship with their students. The case of two among my earliest students is exemplary in this respect.

Akai Jong

I studied YMT with Wang Laoshi for health art, peace art, healing art, martial art and Taiji Dao.

I no longer practice and teach YMT as martial art. I believe that martial arts are harmful to humanity because the whole world is too aggressive and violent now.

I no longer teach Tui Shou, San Shou or any weapons to avoid martial arts. I teach YMT Basic Exercises and Long Form precisely as transmitted by Wang Laoshi. The Neigong I teach is the Wudang Neigong passed down from Zhang San Feng. Because what I teach is peace art, health art and for Taiji Dao, I call it "Taiji Dance."

Scott Chaplowe

Yangjia Michuan taijiquan instruction, like the taijiquan itself, is an art. It is a tool for cultivating awareness for both the student and the teacher. How it unfolds is largely a product of the commonalties of the style itself, as well as the individual nuances of the teacher, student and their relationship. For me, I encourage active questioning and inquiry in the process of learning and growing. I also underscore the martial roots and applications of taijiquan. While it is a powerful system for health, it is nevertheless important not to lose sight of its martial heritage and what that has to inform (and adhere to) the key principles of taijiquan. Finally, it is important to make it fun and enjoyable: I like it when a student laughs in class.

With regards to this question [*When did you begin teaching in relation . . .*], it is important to distinguish between quality and quantity. For example, training over two hours, six days a week for several years will have a different outcome from training three times a week for two hours for the same several years. And, of course, one's own ability, as well as that of their teacher, will likewise affect the outcome. Thus, when one began teaching in relation to his or her studies is not a magic formula to determine the quality or timeliness of instruction. I began teaching Yangjia Michuan taijiquan in 1992, after five years of serious training in martial arts, three years of which was in Yangjia Michuan taijiquan. My initial instruction was of beginning students, and under the guidance of my teacher, Serge Dreyer.

My perception and practice has matured from a rigid practice of Yangjia Michuan taijiquan, akin to classical music, to a looser and more fluid interpretation of

movement, more akin to jazz. Using Yangjia Michuan taijiquan as my foundation, I value examining other martial and non-martial systems of movement to inform and enhance my own spontaneity, improvisation and ultimately growth in taijiquan, movement, and self-awareness.

It is important to tailor one's instruction so that it accommodates oneself, as much as the student. If you are forcing it into your life because of unrealistic expectations of yourself, it will reflect in the quality of instruction. For example, my employment and lifestyle moves me around a lot, so it is impractical for me to have a large, steady class of students. Instead, I focus on one-on-one instruction with individuals who express commitment and can train on their own. With regards to payment, I do not teach taiji for my livelihood; thus, payment is important not for the money, but rather the commitment and respect that it symbolizes. I prefer teaching outdoors.

Emily Dubois

You could say I'm both an experienced and a beginning teacher.

From 1978 to 1992 I learned taiji and qigong from Sifu Tsuei Wei, Laoshi Wang Yen-nien's former student in Oakland California. Over the years, the large and interesting cast of characters at Sifu's Taoist Center included John Cole, Jim Douglas, Jan Phillips, Sam Tomarchio, Don Coleman and Jim Carlson, all currently YMT-certified teachers, as well as many other taiji and acupuncture students and patients. Sifu encouraged us to help teach taiji as soon as possible. Assisting and leading classes became a very important part of my learning process, though I always regretted the mistakes I passed on to other students. Assistant teaching also provided a valuable work-exchange for instruction.

On one of Laoshi Wang Yen-nien's visits to the Bay Area with Julia Fairchild, I was introduced to him by Tsuei Wei. Subsequently I attended Master Wang's 1990 Neigong class in Chicago and his 1993 taiji workshop in Big Sur. When Tsuei Wei stopped teaching in 1992, I began learning qigong with Simu Min Ou Yang in San Francisco, and other teachers we (Sifu's former students) in-

vised to give introductory workshops in Oakland.

In 1995 I joined John Cole's taiji and qigong classes in Benicia, learning a lot and assistant-teaching. In 1999 I had the opportunity to work more with Julia and others on form development, push hands and bafa, and was certified as a YMT teacher around that time.

Since I have always had another profession I never set out to teach taiji professionally. It has only been after semi-retiring and moving away from my taiji teachers that I've started teaching taiji on my own, mostly because I enjoy having other people to practice with.

Starting just this August 2002, with my partner Carley Fonville assisting, I have begun teaching here in our new home on the Big Island of Hawai'i. Carley has been a student of taiji and qigong since the early 1980's, and teaching together has been great for our relationship. We've started out by offering the classes free to neighbors, as a way of giving back to people who have helped us, and contributing to the well being of our neighborhood. I'm teaching as closely as I can from Laoshi Wang Yen-nien's Vols. 1 and 2 and videotapes, and also have been referring to back issues of the AYMTA Journal for a larger sense of community. My teaching style naturally owes a lot to all my significant teachers and, also naturally, a new style is evolving based many new internal and external factors.

So far we have nine regular students and since the main goal at this point is to have people with whom to practice YMT, I hope to continue to teach without charging fees — as long as our people are interested in showing up regularly at 7 a.m., learning and practicing.

If I find that I need to make money from teaching taiji, or if there's a greater demand from outside the neighborhood, I may look for a space in town and charge fees. We have had a surprising number of inquiries from outside the neighborhood, some referrals from an acupuncturist in the nearest town, and others hearing about the classes through the "coconut wireless."

My ideas about class structure were formed by my years as an assistant and are still evolving. Each class starts with basic exercises and with standing

meditation; we proceed to form instruction with demonstration of applications and pushing-hands exercises, and finish by doing the form as far as we've gotten that week. I try to keep the lessons moving forward while incorporating review for newcomers. I try not to talk too much and use my breath to chant the breaths and stay connected with my own qi.

My fondest hope is that Master Wang might find a way to visit, and I'm also really looking forward to the possibility of YMT workshops or gatherings here or on the other Hawai'ian islands where other YMT teachers live and teach. One of our neighbors said he hopes we'll all still be doing taiji together when we're very old. That sounds great, and I'm doing my best to help it come about.

Steve Merrill

I began studying with Akai Jong in early 1993 and have continued to do so, since moving to Mexico, when I go back up to California for a visit.

In 1995 when I was down here for a few months working on our house, I began to seriously think about teaching Taiji. However I didn't quite know how to broach the subject with Akai because I didn't feel that my skills were good enough. In March after I returned and had my first lesson with Akai, he asked me at the end of my lesson if I had ever thought about teaching YMT. You can imagine my surprise and pleasure. Life is funny like that.

I told him that I had indeed been considering the possibility. He told me that if I wanted to commit myself he would put me through a teacher curriculum which he would develop. Part of the curriculum would include going back to the beginning of Section 1 and starting over. At that time I was partway into B4 of the Third Duan.

Akai felt that a YMT teacher should have a thorough understanding of the basic exercises of YMT and also the basis concepts and principles of YMT as defined in Master Wang's book. In addition to knowing how to do the form, it was important to be able to explain how and why things were done the way they were. He wanted me to study the Taiji classics and if not able to recite them, to be able to discuss the principles and concepts as they are presented in the classics.

In other words, a thorough understanding of each classic and what it represents. He insisted that I learn Taiji history as well as YMT history and be able recite it. He taught me what he referred to as Taiji anatomy, which was also an important part of the Neigong work.

We later began to work on the push hands exercises and later how to fall properly when one is sent into the void. I seemed to go there with some frequency. During this time, Akai told me that I should begin teaching YMT and I began a small class at the neighborhood park. Shortly after, I received a request from the Santa Cruz Park and Recreation District to teach a Taiji class. It turned out that the previous teacher had moved out of town. During my lessons with Akai he would have me describe my classes and what I was teaching the students. By this time we had reviewed the form to the point that I had been at some months previously and had begun the rest of the form (B4, B5 and B6). Akai teaches the form in six parts, B1-6. First Duan is B1. Second Duan is B2 & B3. The Third Duan includes B4, B5 and B6.

After my first year with Akai all my studies with him were one on one. We would often discuss various concepts, theories and principles long after my lesson had ended. He taught about the eight directions (bagua) and how if one established those one would never get lost in the form no matter which direction you began facing in. Some locations do not permit one to begin in a southerly facing direction. He also taught me various aspects of neigong work and much more.

Christian Bernapel

STORY OF TEACHING...

When I began to teach taijiquan in 1983, I had been practicing karate for 18 years as well as some years of competing and teaching for 10 years. At that time I had to find a different approach, karate being more straight and violent, taiji being more fluid. I found this new approach corresponded to a turning point in my own practice, and since I had already acquired the charisma necessary to be a good teacher, I felt confident to be able to incorporate it in my new teaching. I firmly and lightheartedly embraced this new adventure.

I began to teach the 13 postures of shi san shi and the tuishou basic exercises that I had learned from Master Wang when he came in France in 1981. I refined my practice with Charles Li, my Chinese-language teacher and friend, who was teaching at that time in Paris. Charles Li was one of Master Wang's most senior students and he was a "practice brother" of Serge Dreyer. At this time I founded INPACT, the INstitut de Pratique des Arts Chinois Traditionnels, which enrolled 80 people the first year; it was a great success.

With this simple approach—no tuishou, no weapons, no martial applications—we were searching for sensibility, and relaxing, breathing and calm. No toadyism question. We enjoyed our simple practice. The students were happy to learn and the teacher was happy to teach. I have maintained this simple method to the present—its lightness and its spirit.

In 1986 Master Wang returned to France to teach the martial applications of the first and the second duan. By this time I had studied regularly the second and third duans with Charles Li. It was difficult to absorb all that we learned in this second meeting with Master Wang—to integrate his teaching and to maintain the spontaneity and fluidity of our practice. Since that time people have lost their way, obsessed with the meaning of the movement at the expense of spontaneity. For them the form has become successive martial movements strung together, over-intellectualized and lacking in continuity and scope. Tuishou by itself became their free space, the form became only tuishou's pale illustration. The long river ceased to flow quiet and strong, and separated into chaotic tributaries on whose banks were held endless and sterile discussions. Too many elements were brought together simultaneously—form, application, energy, tuishou, teaching methods—resulting in loss of fluidity in the form and of harmony between hearts.

The construction of a house begins with the foundation, walls and roof and ends with the installation of electricity, water and heating to live happily and to welcome family and friends. Form and tuishou are losing their complementary aspects that can't be disunited. Both are tools of transformation and of personal and social evolution.

Now I believe that a simple, step-by-step approach is the best. It's important not to hurry. Too many explanations too soon only confuse. I have found that teaching martial applications before two or three years of practice burdens and fixes the mind causing movement to stiffen. Rather, focus on somatic awareness. The relationship between intention, breathing and movement should be introduced in the first lesson without confusing the student with martial, energetic and meditative elements. We practice quick movements by repeating them slowly to discover their essence and their origin.

When I observe most students I'm surprised by their lack of intention and expression. Their practice is imprecise, drifting between martial, meditative and clumsy, consisting of a succession of unconnected movements because their mind is either unduly present (training or projection of the application) or woefully absent. All these states become a confused chop suey.

I had to find other ways to teach the consciousness of intention and expression to keep the practice beautiful and expressive without becoming fragmented and boring. Having met theater and voice artists I discovered that I could introduce some elements of their work in my teaching. I realized how difficult it was for the students to express feelings, simple intentions (to give, to receive, to offer, to take) or simply to express vocal sounds during or at the end of a movement.

We have the opportunity in our school of using the voice to measure the breathing and the movement. I realized there is a relationship between the inhibition of the voice and the inhibition of the movement; this will be the subject of another article. The teacher uses the voice and the student keeps silent. The teacher is hot and the beginner is often cold. Why not to inverse the roles sometimes? Try it, it's surprising and beautiful when everybody articulates one's own sound, one's own height, tonality, one's own vowel, one's own being. In addition everybody is getting hot. What a surprising application of nei gong!

It is as difficult for voice and theater artists to express a gesture as for "martial artists" to express the voice or a theatrical gesture. Their own system confines them indeed as much as ours! It's interesting to cross these arts because they lighten each other, making of a beginner in one art, the expert of another, which allows us the opportunity to question ourselves.

Here is my answer to the *Journal's* question: nothing is simple but everything is easy. Teaching is an endless apprenticeship. Isn't the teacher sometimes the student of his students? I spoke about myself as a "growing teacher." How many times were my students my masters!

And this story has no end...

Translated by Jacqueline Taylor

☉ Peter Clifford

Early on in my study of taiqi, my teacher would encourage me to go and teach. I used to protest that the extent of my knowledge and understanding was still inadequate, and next to his depth of knowledge and understanding this was certainly correct. To this observation my teacher used to say: "Compared to those you will teach, your knowledge is sufficient." Despite constant encouragement from him, my transition from studying, to teaching, to being a teacher was slow, and I am grateful for this.

Our first classes in London were in a studio in my house. When that house was sold, one of my students found a rehearsal room near to him in Chelsea, for our classes. A large wooden-floored studio was then found in Notting Hill Gate, and later another student found a theatre in Kensington. We still use all three of these venues each week, and the assistance of my students is invaluable. Our fee structure is simple; a monthly charge for all classes each week, with a discount for the unemployed and students. On starting, the first two classes are free, and visitors from overseas are also free. This system, as well as encouraging attendance, is simple and easy to operate.

In my experience, it is not essential to teach taiqi to develop a greater understanding and awareness, but it certainly is a great help.

Adviser Profile: Peter Clifford

I was born and raised in Sussex, on the south coast of England, and now live in London with my family. In 1974 I left England for just a few months, to do some sailing on the East Coast of the U.S.A. It took me four years to return to England. This was the start of a long and winding road that led me to Taiwan. In 1976 I arrived in Taipei to study taijiquan. First I studied with Li Jin-chuan, and then with Wang Yen-nien. I lived in Taipei for a year, and studied and learnt, Parts one, two and three of our form, and push-hands. After that I returned to England for a few months, and then returned to Taipei. This time I returned expressly to study with Master Wang, and lived there for several years, learning sword, fan and stick forms, as well as furthering my general study and practice of taijiquan.

In 1983 I returned to live permanently in the U.K., and, as it is hard to live off the earnings of a tai chi teacher, I started a walking-tour business called The Wayfarers. Fortunately my business gave me time to travel, and so I continued to spend a considerable amount of time both in Taipei, and at Master Wang's workshops, some of which I assisted. In 1989, in Cluny, I was one of the co-founders of the European College of Teachers, and in 1995 I started The Tai Chi Centre in London, where I teach, and where we practice Yangjia Michuan Taijiquan.

Photo Credits:

Madison photos by George Vlachos, Kay Reese, Jan Phillips, Tom Campbell, John Rapoport, Darlene Fung, Howard Ekman.

Page 2: Morning workshops, Tuishou workshop, morning practice

Page 3: Banquet – Peggy Choy, Third Duan workshop

Page 4: 13 Postures Workshop, Morning practice – Fan, banquet

Page 5: KunLun Sword workshop, Fan

Workshop, Morning practice – KunLun Sword

Page 6: First Duan workshop, Second Duan

workshop, morning practice – WuDang Sword

Page 7: Sword Cuts demo, Fan workshop

Page 8: Banquet, Fan demo, WuDang Sword

demo, Pole workshop, Fan workshop

Page 10: Sword Cuts demo, banquet

Page 11: Banquet, morning practice

Page 12: Neigong workshop, morning practice

Page 32: Morning workshop

Any workshops not portrayed are due to no photos being submitted for them

Videotape Review: Yang Family Hidden Tradition Taijiquan Push Hands Basic Exercises

Produced by the New York Yangjia Michuan School with the kind permission of Wang Yen-nien;
shot and edited by Thomas W. Campbell; additional camera work by Holly Leavy and Robert Politzer

Reviewed by Kathryn Coleman



推手



In 1996, under the leadership of Robert Politzer, the New York City Yangjia Michuan Taijiquan Group brought Laoshi Wang Yen-nien to New York to teach tuishou. Julia Fairchild accompanied Laoshi, acting as both translator and assistant in demonstrations. Robert Politzer of New York and Scott Rodell of Maryland also helped with demonstrations of the tuishou postures in the class.

spent examining each exercise, these tapes are a great study tool for tuishou students. I have found it beneficial to go back through the tapes since I then “discover” an aspect of the exercises that I have overlooked, forgotten or inadvertently changed in my own practice. These tapes are of a professional quality and provide an opportunity for examination of this part of the Yangjia Michuan Taijiquan tradition. The information from Laoshi about the philosophy and state of mind that tuishou requires is essential for all students to study. In short, I highly recommend this tape series and would like to thank the New York City YMT group for such an excellent product.

These tapes are very thorough, covering basic tuishou exercises 1 to 15. In addition to being of great technical benefit to those wanting to learn the tuishou basic exercises, these tapes also include many lectures by Laoshi regarding the importance and purpose of tuishou. Since there are five tapes, and much time is

Table of Contents for Tuishou Videos

<i>Tape 1:</i>	<i>Tape 2</i>	<i>Tape 3</i>	<i>Tape 4</i>	<i>Tape 5</i>
<i>Introduction Exercises 1-4</i>	<i>Exercises 5-7</i>	<i>Exercises 8-9</i>	<i>Exercises 10-13</i>	<i>Exercises 14-15 Conclusion</i>



On Pinyin

Just as our readers hopefully have been becoming acquainted with Hànyǔ Pīnyīn, the Taiwan Education Ministry has officially adopted Tōngyòng Pīnyīn as the “official” romanization system for Taiwan. Proponents argue that Tongyong Pinyin can more easily represent Taiwanese (Minnanhua), Hakka, and the aboriginal languages. Others claim it is strictly a political decision, since Hanyu Pinyin was created by the People’s Republic of China and that romanization is used primarily by non-Chinese speakers who learn Hanyu Pinyin, if any, in their home countries. Also, for use in the Taiwan school systems, there is an extended form of Bopomofo (Zhùyīn fúhào) that can describe the sounds of the other languages, rather than a romanization system.

The proponents state four major differences between the two:¹

1. *J, Q, X, Zh, Ch, Sh* in Hanyu Pinyin are replaced by *Ji, Ci, Si, Jh, Ch, Sh* in Tongyong Pinyin respectively.²
2. The sound [y] is differentially represented as “*u, ü, yu*” in Hanyu Pinyin. Yet it is noted as “*yu*” only in Tongyong Pinyin
3. *Zhi, chi, shi, ri, zi, ci, si* in Hanyu Pinyin are replaced by *jhih, chih, shih, rih, zih, cih, sih* in Tongyong Pinyin respectively.
4. *Weng, wen, feng* in Hanyu Pinyin are replaced by *wong, wun, fong* in Tongyong Pinyin respectively.

TONGYONG	HANYU	TONGYONG	HANYU	TONGYONG	HANYU	TONGYONG	HANYU
jha	zha	si	xi	ci	qi	jyu	ju
jhe	zhe	sia	xia	cia	qia	jyue	jue
jhai	zhai	siao	xiao	ciao	qiao	jyuan	juan
jhei	zhei	sie	xie	cie	qie	jyun	jun
jhao	zhao	si(o)u	xiu	ci(o)u	qiu	jyong	jiong
jhou	zhou	sian	xian	cian	qian		
jhan	zhan	siang	xiang	ciang	qiang	nyu	n ü
jhang	zhang	sin	xin	cin	qin	nyue	n üe
jhen	zhen	sing	xing	cing	qing	lyu	l ü
jheng	zheng	syu	xu	cyu	qu	lyue	l üe
jhu	zhu	syue	xue	cyue	que		
jhua	zhua	syuan	xuan	cyuan	quan	jhih	zhi
jhuo	zhuo	syun	xun	cyun	qun	chih	chi
jhuai	zhuai	syong	xiong	cyong	qiong	shih	shi
jhu(e)i	zhui					rih	ri
jhuan	zhuan	chuei	chui	wong	weng	zih	zi
jhuang	zhuang	cuei	cui	wun	wen	cih	ci
jhun	zhun	duei	dui	fong	feng	sih	si
jhong	zhong	guei	gui				
		huei	hui	diou	diu		
		kuei	kui	jiou	jiu		
		ruei	rui	liou	liu		
		shuei	shui	miou	miu		
		suei	shui	niou	niu		
		zuei	zui				

One result is an increase in the number of homophones, since character pairs that had been previously contrasted in romanization such as *xi - si*, and *qi - ci* will be identical; thus *thin* and *four* will sound the same, as will *energy* and *gift*. This may be a tacit admission that many Taiwanese do not distinguish between the positions of fricative & affricative release. Perhaps oddly *ju* has not become *zu*, but *jyu* (*jin* has remained *jin*).

The situation is compounded by the decision to allow local entities to use whatever romanization scheme they choose; Taipei has adopted Hanyu Pinyin and is committed to changing all street signs to that.

There are also other pinyin systems including Hakka Pinyin (kèyǔ tōngyòng), Holo (Taiwanese) Pinyin (fú lǎo tái yǔ tōngyòng), Pe-oe-ji Pinyin — Presbyterian Church System (jiàohuì Luómǎ zì), TLPA Holo System (Mǐnnán yǔ), and Aboriginal A-mei Pinyin (yuán zhù mín ā měi yǔ). More later if you’re interested.

NEVER FEAR, THE AYMTA JOURNAL WILL CONTINUE TO UTILIZE HÀNYǔ PĪNYĪN!!

¹ The proponents state that the systems have an 85 percent similarity, but one analysis concludes that 49 percent of the words are affected.: <http://www.geocities.com/hao520/research/papers/pinyin-comparison.htm>

² There is a claim that *x* and *q* were adopted from Russian (and should be rejected for that reason).



A Quest for Ginseng

Wang Yen-nien interviewed by Thomas W. Campbell
Translation by Julia Fairchild

My first attempt to sit down with Wang Yen-nien for an interview was sidetracked by a quest for Ginseng. The Ginseng being sought was of the highest quality and the person seeking it was none other than Wang Laoshi himself. Although I did not witness any of the high level negotiations, I do imagine certain secret societies and customs coming together as a Taiji and Daoist Master goes on a journey in a strange land. He meets with reputed connoisseurs of arguably the finest quality root to be found on this continent (there is agreement between those who make use of the root that Ginseng from "around Vermont way" is of a similar quality). Wang Yen-nien discusses "Wisconsin Ginseng" as being highly prized for reasons that relate to our practice of both taijiquan and neigong. —TWC

WYN: There are only two types of Ginseng. One is from Korea and then there is the kind that comes from America. It is called Wisconsin Ginseng. Because of the climate and soil differences the ginseng that comes from Korea and also from northeast China can nurture the body; it can nurture one of the inner elixirs, ji, but it has with it a lot of fire, so if you take too much the body gets overheated. But the wonderful thing about Wisconsin Ginseng; it's more moderate; it doesn't have this fire aspect to it. Especially for those of us who practice neigong – sometimes we develop a lot of heat in the body, and so for those of us practicing neigong, Wisconsin ginseng that has been steamed – you can put it in a crock pot – and drink the liquid – it also can help to nurture one of our inner elixirs – but it can also help to lower the fire in the body. But that Ginseng that comes from Korea and northeast China is good for those who are weak and who are very ill. Or for those who are elderly and don't have a lot of fire in the body. These people can take it in small amounts. So even though both the ginseng from Korea and northeast China and from Wisconsin are both ginseng – their fire properties are very different.

It doesn't mean that you must take only the Wisconsin Ginseng – it is overall more moderate and is good for everyone.

TWC: Is the idea that when we are practicing neigong and we are building energy that to add more to it would be too much?

WYN: I practice taijiquan and I also practice Daoist Gongfu – the practice of Daoist Gongfu is different than the practice of taijiquan – and when we practice Daoist Gongfu it is for nurturing the three inner elixirs, jing, qi and shen. What we can say in the Daoist practice there is an inner and an outer practice. The idea of refining inner elixirs into usable qi – there is an inner method and an outer method.

In the inner method there is not a lot of fire – it is very moderate and is not going to be dangerous to the body. This is because it

is very slow and takes a long time. But there is also an outer practice and because it is quicker, there is more fire created. With this practice you have to be more careful. If you take Wisconsin Ginseng with this practice it helps to regulate and to make sure that the fire doesn't overheat. This Ginseng becomes like a little bit of water that helps to quench the over-heatedness in the body.

You certainly should not take the Ginseng from northeast China in this situation, which would just add to the fire and heat up faster. This would be dangerous to one's health.

We are here in Wisconsin at the source of this wonderful thing so I am very happy to have had the chance to look around and to buy some. In Taiwan you are never sure what you are buying. They often will call it Wisconsin Ginseng but it is actually from China, which people consider to be of lesser grade. And so I am very happy to get to the source.



Ginseng presented to Wang Yen-nien by Thomas Campbell and Donald Schoening.

A Season in Taipei

By Michel Douiller
Translated by Simonette Verbrugge



The decision was made and delighted me: I shall go to Taipei to work with Laoshi next summer. In fact, we had planned a trip to Mainland China in August followed by a stay of one month in Taipei in September. Laoshi's decision to come to France in July led us to change our plans. We wouldn't be able to do it all. China shall wait. But the desire to benefit from Laoshi's teachings made us maintain our plans to stay with him for one month. He had offered to give us special classes on top of the regular activities at the daoguan and this perspective was so precious to us that we didn't hesitate: let us go to Taipei in September! Especially since this month is known for being so pleasant: the typhoon season is usually over and the skies are cleaner, the air is cooler, fresher, less humid...

On the 1st of September we all meet in Roissy for the big departure. After a very smooth flight, Julia is there with a minibus arranged for us by Laoshi. The group then splits in two — Esther, Simonette and the three Bretonnes: Rosanne, Ta de (big) Jeanine, Xiao de (small) Jeanine — settle in a comfortable apartment while the rest of the group — Sabine, Isabel, Genevieve, Philippe, Pierre and myself take possession of a house that will soon be named "The Loft" after a popular French reality show on TV. We are in Tien Mu, a pleasant area, close to the Daoguan and close to the river where we would have our early morning practice when the weather would allow us to do so... Our "honorable" correspondents in

Taipei, Sissi and Manuel had done a great job in finding such comfortable accommodation for us.

We are so pleased to meet Laoshi again on Monday, he looks in very good form and his activities with us during all this month will prove us right, we will see him every day and sometimes twice a day. He shows, explains, corrects with patience, good humor, subtlety...over and over again. He is obviously happy of our stay and will never spare his efforts to let us benefit the most of his teachings.

The program is varied: Fa Jing releasing of the energy, Ba Fa eight Hand Techniques, Da Lu the Big Displacement, but also the practice of the three duans and the basic exercises of the Kunlun sword. We are lucky to have Sabine with us and so we can benefit from a scrupulous translation of all of Laoshi's words. I am fascinated by the complicity that shows between them both and the bemused tenderness that Laoshi is showing to her.

The week starts slowly and everybody gets settled. Esther gives us a laugh when she explains that she has been invited by a group of Chinese to share their early morning practice by the river of ... ballroom! She will in fact join them and we will be amazed by her curiosity and adventurous spirits. Pierre and Philippe will often go to meet Charles Li with whom they will discover "typical" places, but their expeditions will remain mysterious to us since they will usually get back too exhausted to be able to tell

us their stories. Another group will rush to see a Chinese doctor to seek cures for their Western ailments and will return with strange remedies made of bizarre powders that they will have a hard time absorbing and then getting over from.

We decide to spend a free afternoon at the hot sulfur baths in the mountains. It is pouring rain and after a long bus ride we find ourselves in big pools in the open air under the heavy rain. Moments of total relaxation in a completely strange environment. We are so far away from Europe!

On the next Wednesday we are all invited by Laoshi, in a big traditional restaurant specialized in seafood cuisine from Shanghai. It is a real Chinese meal with an uninterrupted succession of dishes, some very strange like the sea cucumbers with their rather improbable consistency. Through this invitation Laoshi really wanted to show us his appreciation of seeing us makes this long journey to come and enjoy his teaching. It is a pleasure to see him preside over the assembly and, as usual, he overlooks everything and, even though his sight is poor, he notices every little detail.



The week ends with a barbecue party hosted by a Taiwanese couple who live in Yangmingshan. Our host is a banker and he has invited a few friends, among whom there is the director of the Museum of La Malmaison who is preparing an exhibition on Napoleon in Taipei. We have an orgy of ice creams with very exotic flavors like chocolate, vanilla...



A long walk on the cliffs helps us digest and off we go to Jiufen, once a gold diggers town, where we decide to spend the night. The town is scattered on a hill, there are teahouses everywhere and hundreds of small shops that attract big crowds of tourists who rush to the town during weekends. Early the next morning we practice taiji on the terrace of our hotel that dominates the town and the China sea...What a magical moment! After a delicious tea in the wooden teahouse that is deserted, apart from us, the bus takes us down to Pinglin, heart of the production of Baozhong tea. The road winds through the mountain, the mist hangs over the hillside, you would

The next week starts with devastating news. On Tuesday the 11th of September we sit in front of the one and only Chinese channel we can have at that moment, watching what we first think is an accident: a passenger plane has crashed into one of the twin towers of the World Trade Center in New York. We watch petrified, not quite knowing what is happening, all the comments being in Chinese, when we see a second plane crashing into the second tower. And we finally get the explanation when the Chinese channel relays CNN live and we suddenly realize what the situation is. Genevieve has a son in New York and tries to get in touch with him. When she finally succeeds he gives us all the details that the television did not show. She is reassured about her son but nobody will find sleep that night. The next morning the Taiwanese papers all relay the event but people in the streets don't seem to be preoccupied by these events. Several phone calls to France will make us aware of the dramatic atmosphere that is reigning over there.

To help us get over all these emotions we plan a short excursion for the end of the week. A minibus takes us through Yangmingshan to the sea, on the north coast.

On our way we stop at the Museum of the Sculptor Juming. His huge creations, some inspired by Taijiquan, are standing in a big park. We then head off to Yehliu and it's rocks carved by the sea, after a lovely lunch of fish steamed with herbs.

think you are part of a painting of Shih Tao. We visit the Tea Museum. Then starts the tasting marathon: under pouring rain, in a big gloomy street, there is a succession of warehouse shops where each owner invites us to sample his products. We run from one to the next, compare, comment, buy, taste again, until, after a couple of hours, we find ourselves, drunk with tea, arms loaded with tea bags, back in the bus to Taipei under heavy rain announcing a nearby typhoon.

We get home just in time to buy some provisions of water and food before the winds get wild and the skies start pouring cataracts. We will remain locked in for three days: to go outside is out of question. The atmosphere in the house gets electric, so to try and relax a bit I play a cassette of mantras over and over again. It had been given to me by a Buddhist nun who has a shop we had visited the week before. It must have been effective since we all came out safe from the experience.

The next Wednesday we are back at the Daoguan, eager to start our practice again. The heat is heavy and moist, our washing machine turns permanently as clothes are imbibed with sweat. The town looks like a big demolition site, it has been partly flooded and the streets are filled with furniture and various ob-

jects that have been ruined by the water and that their owners just throw in the middle of the road for the dustmen, helped by the army, to take away. Damaged by the floods, the metro cannot go to the center of town anymore, the traffic jams are enormous and it will take a few days to get back to normal. There is a heap of wet tea bags piled in the street and it smells intensely of Wulong everywhere around. A driver entirely dismantles his car and dries each part with a hair dryer. The river beds where we used to practice in the morning are packed with garbage that was brought by the flood that went down as fast as it rose. In the next days, showers continued to surprise us now and then.

On Saturday morning we go to Yuanshan to practice sword, fan and staff. It is the only day when a big group still gathers. The other days only a handful of veterans still try to keep up the spirit that presided here over so many years when Laoshi was present every morning. For those who have known this period, it is the end of a cycle with its feelings of nostalgia. Luckily there is



still the possibility of benefiting of Laoshi's advice by going to the Daoguan. Let us not miss this opportunity!

When not in the classes we take advantage of the better climate to visit the town and enjoy the variety of what it offers: night market in Shilin, bath in the hot springs in Peitou, foot massages, computer and electronics market, tea shops, jade market, not forgetting of course the National Museum and all it's treasures. A jade exhibition and bamboo paintings will bring us there several times during our stay.

The damages of the first typhoon were about to be repaired when they announced that a second one was supposed



to linger over the south of the Island. It didn't affect us badly but brought continuous heavy rains until the end of our stay. However the Center and the south of Taiwan suffered badly and an excursion to some tea plantations that I had planned with Sissi and Manuel had to be canceled. The roads were cut because of landslides.

One Saturday morning Mr. Wu Yisheng, one of the last veterans of Yuanshan arrives with his paintings: dozens of rolls that he invites us to admire, after the practice, at the Grand Hotel. He asks each one of us to choose a painting and offers it to us as "brothers of arms" and providing we put it up in our respective houses. His paintings are delicate; his favorite subjects are flowers, birds and fish. Each of us leaves with a roll and the artist even refuses the breakfast we want to offer him at the Grand Hotel, finding it too expensive. Here we find again this attitude of modesty and simplicity that is the sign of a true Daoist. His paintings will bring joy to our houses and this perspective seems to be sufficient for him to be content.

One other morning I accompany Sabine who is meeting an old student of Laoshi, Lee Chin Tsai, in a square in the city center. We arrive in the middle of a group that is practicing the first duan under the lead of Mrs. Lee's high and authoritative voice. We are greeted like ambassadors, given Tee shirts for the group photo and Sabine politely declines the offer to lead the second duan arguing that she has high-heel shoes... Finally to honor us we are invited to a typical Taiwanese breakfast. We sit at a greasy table in a small smelly place and there starts the torture: shark's grease in

fat and other varied exotic dishes. Sabine and I look discreetly at each other in despair, trying not to laugh. Mr. Lee is having a treat, finishing with appetite all the dishes that we hardly touched. Mrs. Lee is just watching, her husband explaining that she is not joining us because she is a vegetarian until 9 o'clock in the morning and it is only 7:30. How wise! I should have used this excuse myself as I finish this feast with a strange taste in my

mouth and a very heavy stomach. This experience will find its highlight when Simonette offers me to swallow at once a small glass of Elixir du Suedois (a mixture of plants macerated in alcohol that cures almost anything). The mixture of elixir and shark grease is explosive and will act like "De-stop" so during the entire night I will empty myself in a kind of semi-comatose state. But the next morning I feel like the sky after a storm: light and clean.

Training at the daoguan concentrates on tuishou and Laoshi tries to make us understand the importance of the practice with a partner. He particularly insists on the four phases of this work:

- *To listen.* This requires qualities of presence and contact. Listening can only be fully effective when it is done in relaxation. When the body is relaxed it is directly connected to the center of the partner. It becomes then an instrument of knowledge.
- *To absorb.* This requires the qualities of acceptance and confidence. The goal is to overcome one's fear of the other, to let him come in, to meet him while abandoning one's territory, accepting one's defeat.
- *To transform.* This requires flexibility and relaxation. The belly is the privileged instrument of this transformation as it is capable of generating the circle that is the ideal support for this mutation.

- *To release.* This requires dazzling speed and the right action. Beyond the given thoughts on taiji, like roundness, flexibility, softness, letting go, Laoshi makes us discover and work with releasing, speed, suddenness of the attack, efficiency, brevity and preciseness in the application of the Fa Jing. He insists on the parallel with the qualities of steel which allies sharp edge and flexibility.

This work fascinates me as I see in it the repercussions and continuity in social and even affective life, in every-day life, where this approach could be applied to the benefit of all.

At the end of the third week, Sabine and the Bretonnes go home. Simonette leaves for Japan and the survivors regroup in the "loft" to start the last week.

It has been calm for the last days; the typhoon seems to be leaving for the North West and the Continent. We make our last purchases: clothes, tea, tea sets, seals engraved with our Chinese names, extra-large suitcases to pack all our crazy buys, swords and even staffs which we finally won't be able to bring with us because of their extravagant dimensions. Julia who accompanied us to the airport will have to repatriate them to the Daoguan.

Everything went so fast; there were so many events! Laoshi gave us so much! I have only one thought in mind: to come back as soon as possible. I have decided, I will be back next year and for longer, if possible

Michel moved to Taipei in September and is studying at the daoguan.



Teacher Profile: Hwang Shie-ming

By Rob Reid

Hwang Shie-ming began studying with Wang Yen-nien around 1966–67 at the Fu Hsing Elementary School. Shie-ming was an 18 year old freshman at the National Taiwan University (NTU).

By this time Shie-ming had been studying the Yang's Taijiquan 108 for some five years as well as seriously training in the Shao Lin system and Wu style Taijiquan. At NTU he was a member of the Chinese Martial Arts Association, as was George Hu (Hu Ling). It was actually George Hu who introduced Shie-ming to Wang Laoshi at Fu Hsing Elementary School. Also at the school were Li Jin Tsuan [ed: Serge Dreyer's teacher] and Wei Tsuei [ed: teacher of many ATMTA teachers]. Shie-ming recalls that Wang Laoshi was VERY impressive, with an immovable root and great relaxation. Shie-ming participated in the classes at the Fu Hsing for two to three years, taking a two hour bus ride three nights a week, working seriously on the basic training, long form, push hands and the 13 postures. After about two years, this training was continued at Laoshi's house, adding the sword and long pole (gan) to the training.

In 1968 Shie-ming was the administrator of the Chinese Martial Arts Association at NTU, and in 1969 its president. During this time Shie-ming invited Wang Laoshi to NTU where he instructed the Martial Arts Association in Yangjia Michuan Taijiquan.

In 1970 Shie-ming began military service. He was soon transferred closer to Taipei, where he was able to continue to train twice a week with Laoshi, mainly in push hands at his house. In 1971–72 Shie-ming was a teaching assistant in the organic chemistry department at NTU and continued his training with Wang Laoshi. In 1972 he moved to Milwaukee Wisconsin to pursue a doctoral degree in chemistry at Marquette University. At this time George Hu was living in Chicago, and had been inviting Shie-ming to various martial-arts tournaments and demonstrations. After a national demonstration at Chicago's McCormick place in 1973, he was invited to teach Taijiquan at a well-known martial arts school in Milwaukee Wisconsin; he also taught several private students from around the country.

Shie-ming feels strongly about the value of all his training by Wang Laoshi. Most of his students will spend whatever time it

takes to first reach a high level of proficiency in the basic exercises before continuing on, usually with the 108 Yang's, then Laoshi's push hands and 13 movements and finally the Michuan form. According to Shie-ming, Wang Laoshi's Taijiquan system is unsurpassed in its ability to develop relaxation and a root and "real" ability.

After finishing his doctorate, he worked in Madison, Wisconsin for the Wisconsin Alumni Research Foundation and for Raltech. Around the end of the '70s he was instrumental in establishing the Chinese Martial and Cultural Arts Foundation, a nonprofit Foundation, for the promotion of educational opportunities in Chinese culture and martial arts, as well as starting the Chinese Martial Arts Center in Milwaukee, Wisconsin.

It was this Foundation and Shie-ming, together with George Hu and his students, that brought Laoshi to Columbus Ohio, Chicago and Rockford, Illinois in 1991 for five days of conferences and workshops in Taijiquan, pushhands and meditation instruction.

In addition with the help of his students, Shie-ming has helped to lead medical research into the therapeutic value of Taijiquan for the rehabilitation of rheumatoid arthritis patients. This study was conducted at the Swedish American Hospital in Rockford, Illinois and the Chicago Medical School. The results were published in *The American Journal of Physical Medicine and Rehabilitation* (Vol 70, No 3, pp. 136–141, 1991).

In the early '80s Shie-ming left Milwaukee to work for Ross Labs in Columbus Ohio. He still lives there today with his wife and four children. He now runs his own biotech firm, and continues his involvement with the Taijiquan he learned from Wang Yen-nien, which he feels is an invaluable treasure.

Contact Information: Dr. Shie-ming Hwang 4886 Chevy Chase, Columbus, OH 43220, (614) 459-3455



Martin Weightman, Hwang Shie-ming, Rob Reid
Wang Yen-nien

When Rob Reid was learning Ch'eng Man Ch'ing's form from a book and another student in Milwaukee in 1974, he heard of a Taiwanese doctoral student at Marquette University teaching Taijiquan. He joined Hwang Shie-ming's class of 20 students and spent months learning to do the basic exercises correctly, a discipline expected of each new student. Shie-ming described these as the foundation on which "real ability" would be built. It was not just the exercises themselves but also the process of developing a thorough and correct understanding of them that constituted this foundation. A core of serious students began to meet in Shie-ming's attic for practice once or twice a week for three hours of training. After Shie-ming moved to Columbus, Rob and several other students would spend a weekend there every other month.

Rob writes "I have developed a close friendship with Shie-ming. He is like a combination of brother, father and friend. I currently live in Cedarburg, Wisconsin with my wife and four children. I teach on a regular basis. My students all learn the basic exercises first and then progress to the other treasures passed on to me by Hwang Shie-ming and Wang Yen-nien, for which I'll always be grateful."

Ask the Advisers:

A single question asked of all the Advisers. The question should not look for a definitive answer, as many asked of Laoshi do, and not be contentious, but be open to various opinions.

“Can you discuss the blocks that occur in a person’s progress in Taijiquan practice and how they may be overcome?”

☉ Peter Clifford

After I had been studying continuously with Wang Yen-nien in Taipei for about a year, I went to see him with a few questions about different aspects of life and taijiquan that were troubling me.

Master Wang listened very carefully to my questions. He then reflected for some time before speaking. I remember waiting with anticipation. What would the reply be? Finally he gave me his clear, well-considered advice. He said: “Peter, you should do the basic exercises, practice the taiji form, and develop your push hands.”

I thanked him very much, and was both delighted and disappointed with his advice on the best course of action.

After several more months of practice, I had some more questions. I went back to see Master Wang in his house again, and I presented him with these new taiji queries. Once again the attention and consideration that he gave to my predicament was total. After awhile he gave me his solid, original-in-the-moment, from-the-heart advice: “Peter - you should do the basic exercises, practice the taiji form, and develop your push hands.”

I was distinctly disappointed that once again the advice given had not directly answered my questions. I knew what I wanted. It was personal advice, with a discussion on how the advice could be best developed.

After a further amount of time, and a lot more practice, I found myself back in Master Wang’s house drinking tea, and asking more questions. This time I had the questions, and I knew the answers in advance, and I was not disappointed in the least when Master Wang’s advice was: “Peter, you should do the basic exercises, practice the taiji form and develop your push hands.”

Self-importance comes easily, and personal blocks or difficulties, whilst spe-

cial to oneself, do not necessarily need tailor-made remedies.

Question: “How can blocks in one’s practice be overcome?”

Answer: “Do the basic exercises, practice the taiji form, and develop your push hands.”

One might add “with diligence.”

Ferring, West Sussex, Great Britain

☉ Sabine Metzlé

Many things can prevent somebody from progressing: for example, using too much muscular strength. Using too much force while doing the movements or breathing too much, mental rigidity, too many emotions, too much thinking during the practice, which leads to the separation of body and mind instead of unifying them, too much will to progress, to obtain results instead of letting go. Not being able to let go with the mind. All these things have to do with the mind. One of my suggestions to help people to get rid of using too much mind during practice is to work on developing their kinesthetic sense. It helps people to be aware while practicing; the mind is nourished by the body sensations and, little by little, one can feel harmony during the practice. The blocks that can occur in the person’s progress are, also, of course, body-mechanics problems, but for these I would suggest that the person see a doctor.

Paris, France

☉ Claudy Jeanmougin

It is important for a teacher to observe those students whose practice has stagnated or, simply, what blocks a student from learning certain moves. The questions posed by the *Journal* are, what is the cause of such occurrences, and how are they remedied. We will answer as best we can, based upon our teaching experience.

There are two types of blocks:

- A particular move within a sequence that is difficult to accomplish; and
- The anguish of practice that doesn’t tell you when you’ve arrived and unexpectedly causes true suffering with the difficulties.

First of all, it should be understood that learning the forms does not follow a regular curve. The learning is done in stages. A kind of accumulation impossible to circumvent, similar to the accumulation of neurons in the brain, makes it necessary for a precise number of elements to be present for success. Thus, when a practitioner blocks on a movement, it seems ineffective to try to assimilate the movement by a thousand explanations or by fastidious repetitions. We must have confidence in the form and advance this student through the form until he or she discovers the missing element.

Parenthetically, certain teachers believe that it is useless to advance in the form unless every move in the course of training is perfect. Of these teachers we ask, why there are so many moves in the form if one needs perfection for the first gesture? Because if the first gesture is perfect, the practitioner will have acquired all the principles of the discipline and there is no reason we would ask him to continue since he already has the mastery... Would we dare to teach a master? No! Our form is a discovery that is complete when all the moves are carried out. A single move in the second sequence may be what will provoke understanding of a movement in the first sequence.

Let us return to our stages. Between these different stages of progression the practitioner is driven to a kind of deconstruction that puts him ill at ease, that distracts him, disorients and panics him so that he sometimes gives up... This deconstruction is a necessary passage, allowing a more solid rebuilding at a higher level. The more the practitioner advances, the more “painful” the decon-

struction will be. But without it, the practitioner stagnates.

What is there to do in such circumstances? We think that it is necessary to reassure the practitioner by reminding him or her of the concepts, and to encourage the student to continue the practice until the problem passes. That could take a number of weeks. Generally, the effect of staying with the group is salutary and the practitioner can observe others going through the same phenomenon.

A great rule in training is the rule of three. Three weeks, three months, three trimesters, three years. Would this be a connection with *San Cai*? Three weeks are necessary for a future practitioner to get an idea of the discipline required, and this is why we authorize studying for free for three weeks. It is only at the end of three months that the majority of students can really start to memorize the moves. In France, three trimesters make one season and that represents nine months (3 times 3), the time of our gestation. It is necessary to teach a coherent whole so that our pupils have concepts that they will be able to work with during holidays, and to re-examine during training courses with other teachers. It is only at the end of three years that the practitioner begins "a return" in the discipline. And if the practitioner

completes three years of study, there is a strong chance that he or she will continue to study Taijiquan for a very long time.

We will not speak in this short article about energy blocking related to *Guan* (energy barriers well-known to acupuncturists). That has more to do with cases more or less pathological that are relieved by energy medicine.

To conclude, we will say that a block should not be perceived as a handicap, but be approached as a chance to live fully in order to overcome it.

Angers, France. *Translated by Jack and Christine Carlson*

☉ Akai Jong

There is no block on the freeway of the Taiji Great Dao. All we have to do is follow the Taiji master's teaching with great pleasure and then happily practice forever.

Taiji is a long journey. There are many plateaus. Just follow the master's teaching and move forward. We will break through to a higher level. Do not misunderstand the plateaus as blocks.

If anyone feels there is any block that is an illusion in the heart, not a real block on the road.

Seattle, Washington

☉ Serge Dreyer

I often say to my students that they should not bother to become the top TJQ practitioners in the world, but to be able to maintain enthusiasm and dedication to the practice for a whole life would be quite an achievement. Indeed, when you contemplate all the hurdles on your way (family and job constraints, financial resources, finding a good teacher, health problems, one's laziness, etc.), it's no wonder to see few people surviving this ordeal. These are the first kind of blocks I can see. Second kind of block: the cultural shock. The practice of TJQ carries ways of being that are foreign to us. It takes time to understand notions such as *empty* and *full* in a complementary and dynamic perspective, especially when they are wrapped up in esoteric and pompous commentaries by some teachers. It takes even more time to digest and to adapt them to one's capacity and culture (I come across a lot of teachers who don't like students to reach this level because it often means freedom for the students and shrinking markets for the teachers . . .).

Taichung, Taiwan

Waiting in the Wings

Here is the backlog of **Questions for the Advisers** submitted to the *Journal*.

1. What is *gongfu*? What is the best way to cultivate it? What impedes it? What dissipates it?
2. Some people experience "aha" moments in their taijiquan practice, quantum breakthroughs, where for others there is continuous incremental growth. Can you comment on your experience and the difference between the two routes?
3. What is the role/function of martial arts/aspects in YMT? How do you apply this in your teaching?
4. How do weapons fit into the YMT concepts? The hand form is supposed to promote qi flows on the macrocosmic orbit. And what about cross-substantially: full right foot, full left hand and the opposite? What principle replaces it?

Ed: A teacher in T. T. Liang's* school comments on the "Theory of Refinement for the weapons. The sword is said to refine the spirit and feeling, the knife refines the footwork, and the spear refines the ability to issue energy (*fājìn*). The weapons also factor in the theory of Taoist alchemy. The spear changes *jìng*, or sexual energy, to *qì*, or breath

energy. The knife changes *qì* to *shé*, or spirit. And the sword changes *shén* to *xū*, or emptiness."

The author "see[s] the weapons as the Taoists' revenge. Taoism is a pacifist religion/philosophy based on harmony and balance of opposites. The Taoists took instruments of killing and destruction and used them for the purposes of building health and strength, cultivating spirit, and expressing a moving art form. They could have easily exercised with brooms, shovels, bricks or ladles." *Weapons Training History, Theory, and Benefits*, 1997, Ray Hayward, http://www.tctaichi.com/articles/hayward_weapons.htm.

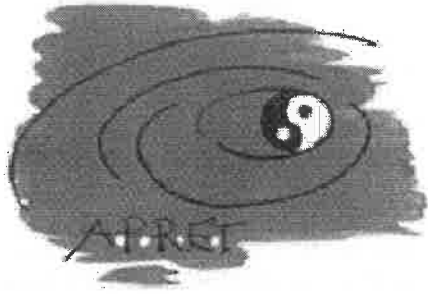
The current query was actually prompted by questions 1 and 2 (created by a Consulting Editor), but doesn't address those specifically. If you'd like one of these questions to be addressed or have one you think is more appropriate for "senior direct students of Wang Yen-nien," please email the *Journal* or drop us a line.

* T. T. Liang (Liang Tung Tsai) died at the age of 102 on September 14, 2002.

EXCHANGE: 12TH Annual Meeting of Amicale of Yangjia Michuan Taijiquan

By Jim Carlson

This past summer at the International Festival in Madison Jean-Luc Perot, President of Amicale, extended an invitation to AYMTA to send a teacher to their next Amicale meeting in Switzerland. AYMTA underwrote transportation costs and the host APRET



(Association de Pratique de Recherche et Echange du Taiji-Quan) waived tuition and room and board. A query was sent out to all AYMTA teachers to see who might be able to attend, informing them of the invitation and the opportunity to exchange ideas, articles, and to get to understand the Amicale organization better and meet many of our fellow European Taiji practitioners. In response, many AYMTA teachers were excited about the opportunity and pleased about developing a closer relationship with AMICALE but most said they could not break away this year but would like to be considered for future opportunities. I had said there was no way I could go. At the last moment, the teacher who was slated to make the trip had something come up and had to back out. Suddenly, I found in my possession tickets to Geneva. Next thing I knew, I was at the Geneva airport climbing aboard Valerie Oppel's Vespa, clutching my baggage, as we headed into Geneva.

My first day I was very fortunate to have Marianne Schweizer take time to show me around. We walked to Old Town and saw much of Geneva. Thank you Marianne for making this first day such a welcome affair for this non-French speaking visitor. The next day Valerie, Jean-Phillipe, Marianne and I packed into a van and headed to the Camp of Vaumarcus on the banks of Lake Neuchatel, about an hour and a half east of Geneva. When we arrived, the sun

was shining and across the Lake were snow covered Alps, as far as you could see: a stunning scene.

Amicale had its first general meeting and workshop in 1990. Today Amicale is comprised of 49 organizations and numerous individuals. Amicale is the European equivalent of AYMTA, founded to promote the practice of Yangjia Michuan Taijiquan as taught and transmitted by Wang Yen-nien. Amicale publishes a bulletin, I think about 3 times each year, which is along the line of our journal. The Bulletin #41, November 2002 has the article by Jean-Luc Perot describing the International Festival in Madison also published in this *Journal*, with many very good photos as well. The editor of the bulletin, Jean-Luc Pommier, gave me some bulletins and said it would be fine if AYMTA translated and printed articles of interest for AYMTA members. Any volunteer translators out there? Amicale's annual meetings always take place in November and usually have about 200 people in attendance. Here at Camp Vaumarcus we had about 160 participants due to accommodation restrictions.

楊家秘拳太極拳會



*Amicale du Yangjia
Michuan Taiji quan*

Daily schedule as follows:

SATURDAY:

7:00–8:00 Basic warm-up exercises, 13 postures, Section 1.

8:00 Breakfast and organization of the day's workshops (awesome bread every morning).

9:30–11:00 First period workshops.

11:15–12:45 Second period workshops.

1:00 Lunch.

3:00–4:30 Third period workshops.

4:45–6:15 Fourth period workshops.

7:00 Dinner.

9:00 General assembly (Amicale Meeting).

SUNDAY:

7:00 Basic warm-up exercises, 13 postures, section 1.

8:00 Breakfast and organization of the day's workshops.

9:30–11:00 First period workshops.

11:15–12:45 Second period workshops.

1:00 Lunch.

3:00–4:30 Third period workshops.

6:00–?? Theatrical performance (mechanical toy dolls learning Taiji, artfully performed by members of AMICALE with Laoshi's voice leading Thirteen Postures; a wonderful traditional Swiss dinner with large wheels of very hard Swiss cheese softened under flames for immediate serving with all the fixings. Then, much singing and dancing late into the night.

MONDAY:

7:00 Basic warm-up exercises.

8:00 Breakfast and organization of the day's workshops.

9:30–11:00 First period workshops.

11:15–12:45 Second period workshops.

1:00 Lunch.

2:00 Au Revoir!

Let's see, the schedule has nine periods for workshops and each period had four or five or six workshop options. Imagine, I could choose to go to nine different workshops from the 30-plus offered! I thought I was in heaven. The workshops were organized in a spontaneous fashion, with teachers coming forward and announcing and writing on a large poster board what they were offering, and a location was assigned. This was all on a volunteer basis: teachers were not paid. Some of the workshops offered were Section 1,

First half of Section 2, second half Section 2, Section 3 was broken up into thirds, old_sword, fan, stepping and shifting of weight, Neigong, Haiku, moving push hands, applications of Grasp Sparrow's Tail. I was very impressed with the expertise and knowledge every teacher possessed in the workshops I attended. Despite my jet lag and the daily rain nothing could diminish the spirit of the meeting. One hundred sixty people committed to practicing, learning and exchanging ideas on Yangjia Michuan Taijiquan, seeing old friends, making new friends is a fantastic event.

What better way is there to advance the knowledge of and to promote Yangjia Michuan Taijiquan than to have events such as this? I believe AYMTA should host a similar event each year; we have such an excellent tried and proven example to draw on. When Amicale and the European Teachers College were formed 12 or 13 years ago they were quite small groups but have grown tremendously over the past decade by offering workshops and involving and working with

the teachers. Here in the States we only seem to come together when we host an International Festival or when Master Wang comes over to teach. Even then, sadly, many of our teachers are not present. AYMTA must prepare for the future to find ways to continue to develop our taiji skills, teacher skills and keep the AYMTA organization strong. Geography is no excuse, just another challenge. AYMTA has many very accomplished teachers and many, like myself, who would benefit enormously by getting together, sharing ideas, learning from one another. We must come together, work together and put aside our differences for the cause of ensuring future prosperity for Yangjia Michuan Taijiquan. I will propose to our new AYMTA Board of Directors that we explore hosting such an annual event and that we should settle on a specific time each year so everyone can plan, and that we also include an invitation to Amicale.

In addition, I encourage all organizers of AYMTA events to not only make every effort to include Amicale Teachers and Members in their events, but to offer one

or more spaces tuition- and room- and board-free to an Amicale representative.

AYMTA is very appreciative and thankful that Amicale included us in their annual meeting. We are grateful to Jean-Luc Perot for extending the invitation and APRET for waiving fees. At the general assembly meeting Saturday evening Jean-Luc stepped down as President of Amicale. Zouzou Vallotton is the new President of Amicale and the AYMTA organization sends its congratulations to Zouzou and wishes Amicale continued success. Zouzou was also the chief organizer for the Amicale Meeting and did a splendid job. Next years Amicale Meeting will take place at "les jardins de l'Anjou" La Pommeraye-Sur-Loire, hosted by Marie-Christine Moutault's Kun Lun.

I want to express thanks to Don Klein for setting up the Geneva contacts and my gratitude and thanks again to Marianne Schweizer and Valerie Opper for being so kind and helpful and putting up with me.

Jim practices and teaches in Mendon, Michigan. As an obligation of being an Amicale exchange recipient, he has reluctantly assumed the duties of coordinator of AYMTA-Amicale exchanges, and hopes that he will be joined by many others.

Escape Winter With a YMT Workshop in Todos Santos, Baja California

March 7, 8, 9

**New Sword
With Charlie Adamec**

From my experience flights are substantially cheaper arriving and departing Monday through Wednesday. The cost will be nominal except that folks would have to travel, lodge and eat. A certain number of people could camp on our property (beachfront). We are an hour and a half from Los Cabos Airport. There is bus service to Todos Santos but anyone wanting to stay at our place would want a car. Carpooling would be the best option.



email: rincondelcielo@todossantos-baja.com

March 10, 11

**Form Applications
With Steve Merrill**

In town lodging and general Information about Todos Santos can be investigated via <http://www.todossantos-baja.com/index.htm> and also <http://www.mexonline.com/>. Some of my students have small rental units that could also be available depending on their bookings. Although its not prime whale-watching season, there are usually some whales still around at that time of year. The weather is warm but not hot with cool evenings.

Steve Merrill

Taijiquan in Everyday Life

By Ke Si-hai

My life goal is to return to the original consciousness and thus to understand reality. To achieve this goal I must attain peace of mind. To attain peace of mind I must overcome my fear and anxiety. To overcome my fear and anxiety I must eliminate extraneous, cogitating and ruminating thoughts. To eliminate these thoughts I must single-mindedly and wholeheartedly work at becoming soft, supple, resilient, flexible, pliant, agile, grounded, centered and receptive/void thus able to absorb (receive), transform and issue (give) energy mindfully, and willfully without doubt or hesitation. A great sage once said, "The only sin is the sin of omission; the failure to act without doubt or hesitation." This kind of action is the manifestation of the great sage within me who acts in concert with the Dao; that is the Dao.

This way (the way of the sage) of being in the world for me is unfamiliar. I am accustomed to using rigid and established solutions to interpersonal problems. In that manner I feel safe regardless of whether I'm actually safe or not. My method is to think deeply over an issue. I ponder the issue. I "chew on it." I develop a number of assumptions (the truths about the other). I consider how I will defend my assumptions. I re-establish once again the truth about me. I reflect to determine where I have gone wrong so that I can apologize, and set things right (so they won't leave me). Then I do what I always do: I behave impulsively, I control, I label, I take flight or fight, I denigrate, I procrastinate, I subvert, I dehumanize, I manipulate, I lie, I seduce and I destroy. I work to influence others to see it the way I see it. I try to sell them on my idea, persuade them that my ethnocentric view about me and them and how the world functions is absolutely true and best for everyone involved. That failing, I retreat into my own subjective unverifiable reality unavailable to evaluation from the outside unless the evaluation supports my own understanding, definitions and formulations. Meanwhile, I have been unavailable to the energy that the other brings to our relationship. I have missed the opportunity to have an authentic encounter. I have once again made myself sick. As Laozi said: "The sage is sick of being sick." I can at least emulate that: So I am sick of being sick and now I'm in search of the Dao that is manifest in the original mind. Neigong (inner work) combined with taijiquan (absolute boxing [virtue]) is my method.

意 心

In my experience neigong's function is to assist me at developing tranquility, serenity and calmness. Additionally, neigong has for me the purpose of strengthening my wisdom mind (*yì*), which then directs my heart mind (*xīn*) enabling me to transcend fear.

In my experience taijiquan's function is to understand intrinsic energy. Understanding intrinsic energy requires that I develop the capacity to discern the opening and closing of female and male energy in the universe as these energies manifest in the (field) of my experience both internally and externally (adapted from *The Master of Demon Valley*). My ability to understand energy comes as a direct involvement with energy itself. When I am able to discern the opening and closing of female and male energy I may then sense what proceeds and what follows. This level of discernment provides me the opportunity to respond compassionately moment to moment. True compassion it seems to me is intrinsic to the original mind. As an aside, I experience tuishou (push hands) as taijiquan's ultimate technique.

It is impossible for me to keep watch at the door of opening and closing without the ability to remain fully in the here and now (adapted from *The Master of Demon Valley*). Remaining in the here and now requires that I sit solidly in the center of the world. I must remain steadfast in the center of the world unshaken by events (eliminating extraneous, cogitating and ruminating thoughts) not resisting or opposing energy as it manifests around me and within me: I soften, relax, breathe, center, ground, sense, feel, absorb, eliminate assumptions, identify my need, inquire about the need of the other and respond compassionately without doubt or hesitation. Here in the center of the world, aware of everything at once, I am able to meet the event fully. This in my experience is the function of taijiquan.

What does taijiquan have to do with everyday life? I experience the essence of taijiquan as compassion. My taijiquan practice prepares me to function compassionately moment to moment under all conditions and in all situations. At Empty Mind Full Belly School of Internal Boxing Art we say:

"Taijiquan practice is moment to moment all day, everyday, in everyday."



Directory of AYMTA Member Instructors

The following AYMTA members are Yangjia Michuan Taijiquan instructors in North America. The addresses listed are for mailing purposes only. Please contact instructors by mail, phone or email for specific information about class times and locations. If you are currently teaching Yangjia Michuan Taijiquan in the United States, are a member of AYMTA and would like to be included in this list, contact Don Klein. If you are unable to contact an instructor or need additional information please call or write to the Secretary. If you are looking for an instructor outside of North America, consult the Worldwide Directory.

BAJA CALIFORNIA, MEXICO

Stephen Merrill
A.P. 77
Todos Santos, BCS, 23305 Mexico
Message Ph: 52-114-50109
email: rincondelcielo@todossantos-baja.com

CALIFORNIA

Charles Adamec
6421 Hillegass
Oakland CA 94618
Tel: (510) 601-5005

Frank Broadhead
612 W Stanley Street
Ukiah CA 95482
Tel: (707) 468-0718
email: shoppe@pacific.net

Scott Chaplowe
947 12th Street Apt J
Santa Monica, CA 90403
Tel/Fax: 310-393-8544
email: chaplowe@alum.colby.edu

John Cole
535 Whitecliff Drive
Vallejo, CA 94589
Tel: (707) 552-4738
email: johnacole@scronline.com

James Douglas
2120 Calaveras Avenue
Davis, CA 95616
Tel: (530) 750-3843

David Laurie
355 Yale Avenue
Kensington, CA 94708
Tel: (707) 315-5514
email: Dewey38@Yahoo.com

Christopher Nelson
170 Roycroft Avenue
Long Beach, CA 90803
Tel: (567) 438-4529
email: cjnelson@erols.com

Janet Phillips
PO Box 1067
Newcastle, CA 95658
Cell: (530) 613-3303
email: Goldiejean@aol.com

Sam Tomarchio
535 Liberty Street #203
El Cerrito, CA 94530
Tel/Fax: (510) 527-2058
email: samtomio@earthlink.net

Harry Wu
1441 Huntington Drive #123
South Pasadena, CA 91030
Tel: (213) 258-7224
email: harry1223@aol.com

HAWAII

Emily Du Bois
12168 Kipuka St
Pahoa, HI 96778
Tel: (808) 965-9523
email: mle@tweek.Net

Kenneth Leonard
41-945-C Laumilo Street
Waimanalo, HI 96795
Cell: (808) 227-2247
email: Taijikenl@aol.com.

MARYLAND

Michael Basdavanos
P.O.Box 383
Garrett Park, MD 20896
Tel: (301) 565-3320
email: dancingmount@boo.net

MICHIGAN

James Carlson
61655 Raintree Blvd.
Sturgis, MI 49091
Tel: (269) 467-1831
email: carlson@net-link.net

Don Klein
1700 Robbins Road #244
Grand Haven, MI 49417
Tel: (616) 842-5096
email: dklein@triton.net

Kay Reese
146 Crescent Drive
Grand Haven, MI 49417
Tel: (616) 846-7704
email: kreese@triton.net

NEW YORK

Thomas W. Campbell
172 West 109th Street #1R
New York, NY 10025
Tel: (212) 222-7456
email: tom@twcampbell.com

Salah El Hilali
515 West 151st Street #4E
New York, N.Y. 10031
Cell: (917)-416-7955
email: salahelhilali@hotmail.com

Gretchen MacLane
160 West 73rd Street #5D
New York, NY 10023
Tel: (212) 787-5940
email: gmaclane@nyc.rr.com

Robert Politzer
25 Indian Road #6F
New York, NY 10034
Tel: (212) 567-3694
email: rpolitzer@aol.com

Ilana Sheinman
20 West 64th Street, #15N
New York, NY 10023
Tel: (212) 877-6445

PENNSYLVANIA

Bede Bidlack
113 Cricket Avenue #324
Ardmore, PA 19003-2145
Tel: (610) 649-9284
email: stillmtn@yhurhere.net

TEXAS

Dale Napier
4141 N. Braeswood #7
Houston, TX 77025
Tel: (713) 218-0897
email: dnapier@houston.rr.com

WASHINGTON

Akai Jong
5058 Nicklas Place NE
Seattle, WA 98105
Tel: (206) 524-7470

WISCONSIN

Peggy Choy
2322 Rugby Row
Madison, WI 53705
Tel: (608) 233-5331
email: pachoy@facstaff.wisc.edu

Don Coleman
801 Emerson Street
Madison, WI 53715
Tel: (608) 251-4726
email: coleman1@chorus.net

Kathryn Coleman
801 Emerson Street
Madison, WI 53715
Tel: (608) 251-4726
email: coleman1@chorus.net

Terri Pellitteri
4910 Sherwood Road
Madison, WI 53711
Tel: (608) 271-7392
email: terri.pellitteri@mail.mhcdc.org

James Sauer
514 Ludington Avenue
Madison, WI 93704
Tel: (608) 246-2124
email: wndhorse@itis.com

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TÀIJÍQUÁN ORGANIZATIONS

CANADA

WORLD YANGJIA MICHUAN TAIJIQUAN
FEDERATION (CANADA)
Ronald and Mireille Wensel
1962 New Chester Road
RR#1 Moser River, Nova Scotia,
B0J 2K0, Canada
Tel/Fax: (902) 347-2250
email: rmwensel@dunmac.com

Yann Houde
371 Boul York Sud
Gaspé, Quebec, G4X 2L2, Canada
email: cassidy@moncourrier.com

Henry Wang
2133 Downey Ave.
Comox BC, V9N 4K2, Canada
Tel: 604-339-7872

ESTONIA

Tarfu:
Urmas Lest
Mobile: 372-56-68-93-77
Renata Soukand
email: renata@ut.ee

Tallinn:
Andres Toom
email: andreas.toom@mail.ee

EUROPE

EUROPEEN DES ENSEIGNANTS DU YANGJIA
MICHUAN TAIJIQUAN
18, av Leopold II
5000 Namur, Belgium
Tel.: (32) 81-74-24-94
email: jlperot@skynet.be
contact: Jean-Luc Perot

AMICALE

- **BULLETIN**
Jacques Lomard
93 avenue de Stasbourg
67400 Illkirch, France
Tel: 03-88-67-83-20
- **PRESIDENT**
Zouzou Vallotton
Route de Chiètres
1880 Bex, Switzerland
Tel: 41-24-46-34-504
- **TREASURER**
Francoise Angrand
BP 31425
49014 Angers Cedex 01, France
Tel/Fax: 33-2-41-78-84-65
email: jcordaro@club-internet.fr

FRANCE

I.F.A.M
Directeur des cours J.L. Saby
Tel: 0033-553-87-91-95

ITALY

ASSOCIATION WUXING
Ardito Gianvittorio
Via O. Regnoli 10/L
00152 Roma, Italy
Tel: (065) 833-2791
Tel/Fax: (065) 834-8563
email: funzling@quipo.it, wuxing@libero.it

IVORY COAST

YANGJIA MICHUAN TAIJIQUAN FEIZHOU XIEHUI
03 BP881 Abidjan 03, Ivory Coast
Contact: Denis Banhero

JAPAN

Kayoko Imai
Royal Corporation, Room 702
2-7-3, Honcho
Niitsu, Niigata Prefecture
Japan
email: K_imai@imail.plala.or.jp

MEXICO

Stephen Merrill
A.P. 77
Todos Santos, BCS, 23305 Mexico
Message Ph: 52-114-50109
email: rincondelcielo@todossantos-baja.com

NORTH AMERICA

AMERICAN YANGJIA MICHUAN TAIJIQUAN
ASSOCIATION (AYMTA)

- **JOURNAL**
Don Klein
1700 Robbins Road #244
Grand Haven, MI 49417 USA
Tel: (616) 842-5096
email: dklein@triton.net
- **TREASURER**
Jan Phillips
P.O. Box 1067
Newcastle, CA 95658, USA
Tel: (530) 613-3303 **WYN:**
email: goldiejean@aol.com

REPUBLIC OF SOUTH AFRICA
YANGJIA MICHUAN TAIJIQUAN CLUB OF SOUTH AFRICA
48, Kidbrooke Place
P.O. Box 801
7200 Hermanus, Republic of South Africa
Tel: (27) 2831-61842
Fax: (27) 2831-61307
email: dnagtega@csir.co.za
Contact: Dann Nagtegaal

RUSSIA
THE RUSSIAN ASSOCIATION OF YANGJIA MICHUAN TAIJIQUAN
86 Vavilova Str., Apt. 40
Moscow 117261, Russia
Tel: (7) 095-938-5124
Fax: (7) 095-938-5000
Contact: Albert Efimov
email: a.efimov@rosnet.ru

SWITZERLAND
ASSOCIATION SUISSE DU YANGJIA MICHUAN TAIJIQUAN (ASYMT)
87, Bd. Carl-Vogt
1205 Geneva, Switzerland
Tel: (41) 22-800-2250
Fax.: (41) 22-800-2254
contact: Luc Defago, president

ECOLE DE LA MONTAGNE DORREE
Av. de France 21
1870 Monthey, Switzerland
Tel/Fax: (Office) (41)-24-471-4782

Tel : (Home): (41)-79-210-9329
contact: Joseph Pinto

TAIWAN (Republic of China)
YANGJIA MICHUAN TAIJIQUAN INTERNATIONAL, TAIWAN
YANGJIA MICHUAN TEACHERS' ASSOCIATION, INTERNATIONAL, TAIWAN
32, 2F, Fuguo Road
Shilin, Taipei, 111 Taiwan (ROC)
Tel: 886-2-2837-1779
Fax: 886-2-2837-2258
email: ymtitaipei@yahoo.com
Contact: Wang Yen-nien

UNITED KINGDOM
THE TÀIJÍ CENTRE
70 Abingdon Road
London, W8 6 AP, United Kingdom
Tel: 020-7937-9362
Fax: 020-7937-9367
email: peter.clifford@thetajjicentre.com
Contact: Peter Clifford

UNITED STATES of AMERICA
GOLD MOUNTAIN DAOIST SCHOOL OF INTERNAL ALCHEMY
John Cole
535 Whitecliff Dr
Vallejo, CA 94589, U.S.A.
Tel.: (707) 552-4738
Fax.: (707) 644-3950
email: johnacole@scronline.com

YMT-RELATED WEB INFO

EUROPE
AMICALE
☞ <http://tàijiquán.free.fr/index.html>
Web Monitor, Laurent Couty
tàijiquán@free.fr

FRANCE
Club de TAICHI CHUAN de Versailles
☞ <http://versaillescope.citeglobe.com/asso/ctcv/>

TAO YIN
☞ http://www.tao-yin.com/nei-jia/wang_yen-nien.html/

ESTONIA
☞ <http://www.grtc.org/eesti/>

JAPAN
☞ <http://www.geocities.jp/izk341/>

NORTH AMERICA
AYMTA
☞ <http://aymta.org>
Web Monitor: Don Klein:
dklein@triton.net
info@aymta.org

MEXICO
☞ <http://www.todossantos-baja.com/todos-santos/tai-chi/todos-santos-tai-chi.htm>

RUSSIA
☞ <http://www.tàijí.ru/>

SWITZERLAND
ASYMTA
☞ <http://www.taiji-asynta.ch/>
Web Monitor, Félix Gartmann

AU BORD DE L'EAU
☞ <http://www.multimania.com/aubordeleau/>

TOC
☞ <http://www.tàijí-toc.ch/>

TAIWAN (Republic of China)
☞ <http://www.geocities.com/Heartland/Grove/9300>
Web Monitor, Dr. Jian, Xiuxiong:
kjdc@tpts1.seed.net.tw

☞ <http://ymti.org/>

2nd YANGJIA MICHUAN TAIJIQUAN



FORM APPLICATIONS WORKSHOP

*Taught By Robert Politzer
With Special Guest Sabine Metzlé*

The New York YMT (NYYMT) Organization is pleased to announce the second Yangjia Michuan Taijiquan Form Applications Workshop to be held this summer at Baker Camp on Lake Sebago in beautiful Harriman State Park. We are also excited to report that Sabine Metzlé will be joining us as a guest Push Hands instructor. Sabine spent over 10 years studying Push Hands with Master Wang and is a truly dedicated student and teacher.

The format will build on what worked well in our first Workshop in 2001. We will be at the same beautiful, healthful and fun setting (with the same sagging beds). The food should be as good if not better than last year, which most attendees agreed was quite good. Entertainment will no doubt be an ever-present part of the whole experience. If some of the same spirit of friendship and camaraderie shows up as last time, we are pretty well assured of having another real good time.

As for the Taiji, we will review some of the main points from the first Workshop. As before, we will examine the applications of a small number of movements to better explore the depths of their meaning. Different from the first time, in this workshop we will begin to explore the relationships of movements and their corresponding applications. Along the way, we might even make some connections between push hands and form applications.

We welcome all who are sincerely interested to join us at Baker Camp this Summer of 2003.

Yabadabadoo...you'll have a real good time.
Robert Politzer

- DATES:** July 31 through August 3, 2003
- PLACE:** Baker Camp, Sloatsberg, New York (In Harriman State Park)
- COST:**
- | | |
|----------------------------------|---|
| Full Workshop | \$295 per person for AYMTA and Amicale members,
YMCA students
\$350 per person for all others |
| Partial Workshop:
(Sat./Sun.) | \$195 per person for members, students
\$250 per person for all others |
| Guests: | \$75 per day for adults (includes food and lodging)
\$50 per day for children |
- INCLUDED:** Lodging in cabins, breakfast and dinner buffet, swimming and other recreational opportunities, all Taijiquan instruction
- NOT INCLUDED:** Transportation to Baker Camp, lunch, boat rentals, linens, banquet
- Schedule and application available at <http://aymta.org/PdfFiles/NY2003.pdf>.

AYMTA CATALOG

Member Price Non-Member Price

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.

English/French

\$65

\$85

Chinese/Japanese

\$80

\$100

Vol. II (1st Ed.): Martial Applications

English/French

\$80

\$100

Chinese/Japanese

\$80

\$100

FANS

BAMBOO FANS

Lightweight and highlighted by the Chinese characters 延年 Yán Nián (literally extended years)

\$15

\$20

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

\$12

\$15

VIDEOS, VCDs, DVDs

VCDs will play in many DVD players as well as on computers

WYN IN TAINAN (1979) Video or VCD

Wang Yen-nien demonstrating YMT Sections 1,2,3, Kunlun (Old) Sword, WuDang (New) Sword. A little dark but fun - no sound - looks like a Buster Keaton

\$35

\$45

WYN DEMONSTRATING YANGJIA MICHUAN TAIJIQUAN – Video, DVD, or VCD.

Videotaped in the early 1980s in Japan and in Taiwan, this tape shows Wang Yen-nien 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. 99 minutes.

\$30

\$40

STITCHING TAIJIQUAN NETHERLANDS WORKSHOP (1989) Video or VCD

WYN teaching Fan, 1st Duan and Basic Push Hands Exercises, with Julia Fairchild and Sabine Metzle assisting

\$30

\$40

RECORD OF NATIONAL SPORTS DAY DEMONSTRATION (1994) Video or VCD

Group Demonstration of 1st duan. Visits 10 Taipei teaching areas with the various coaches & groups training form & weapons for National Sports Day demonstrations

\$30

\$40

YMT: A RECORD OF TEACHER TRAINING COURSE (1996) Video or VCD

Demonstrating all 3 duans and each move separately with WYN commenting on correct & incorrect ways to practice selected moves. The audiotape is extracted from the sound on this video. 2 Tapes

\$60

\$80

PUSH HANDS BASIC EXERCISES (1996)

Record of New York WYN Workshop detailing the 15 tuishou exercises. 5 tapes

\$140

\$205

THIRD DUAN (1996)

This step-by-step instructional video taught by Wang Yen-nien for students new to the 3rd duan, those who want a review aid, or for instructors who wish to explore all the rich details of the form. 3 tapes.

\$80

\$130

JOURNALS

BASIC SWORD EXERCISES: Photos & Text on the 8 Basic Sword Cuts; list of WuDang & KunLun Forms in Chinese, Pinyin, English

\$10

\$13

VOL 8 #2 FALL 2000 : Wang Yen-Nien Celebrating Fifty Years of Teaching

\$15

\$23

VOL 4 #1, # 2; VOL 5 #1, # 2; VOL 6 #1, #2; VOL 7 #1, #2; VOL 9 #1, #2; VOL 10 #1, #2

\$8

\$11

Availability: A basic inventory is maintained, but not all items may be in stock. Only NTSC format videos are stocked although PAL & SECAM are available. Items ordered from Taiwan take up to 2 weeks to arrive by airmail (tapes, DVDs and VCDs) and 8 weeks by surface mail (books)

Shipping & Handling : Prices include shipping for orders in the contiguous United states.

Please inquire about shipping costs outside of the contiguous United States at the address below or by email: "Jan Phillips" <Goldiejean@aol.com>

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

Jan Phillips, AYMTA Treasurer
P.O. Box 1067
Newcastle, CA 95658

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 are 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 promote and respect the quality and integrity of Yangjia Michuan Taijiquan as taught and transmitted by Wang Yen-nien.
- To conduct workshops and public demonstrations in YMT.
- To educate the public that the purpose of YMT is to promote health, to prolong the life span, to 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 YMT instructors for the public.
- To provide interested members with opportunities to develop the skills necessary to become YMT instructors.
- To provide assistance to member instructors in obtaining required documentation when requested.
- To help instructors improve their teaching and build consistency in teaching YMT.
- To publish a journal (twice a year) and a newsletter for members.

Annual Fee

- Regular: US\$35 per year
- Family: US\$20 per year
- Full Time Student: US\$20 per year

美洲楊家秘傳太極拳協會

AMERICAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

P.O. Box 1067, Newcastle, CA 95658 U.S.A.

Tel : (530) 613-3303