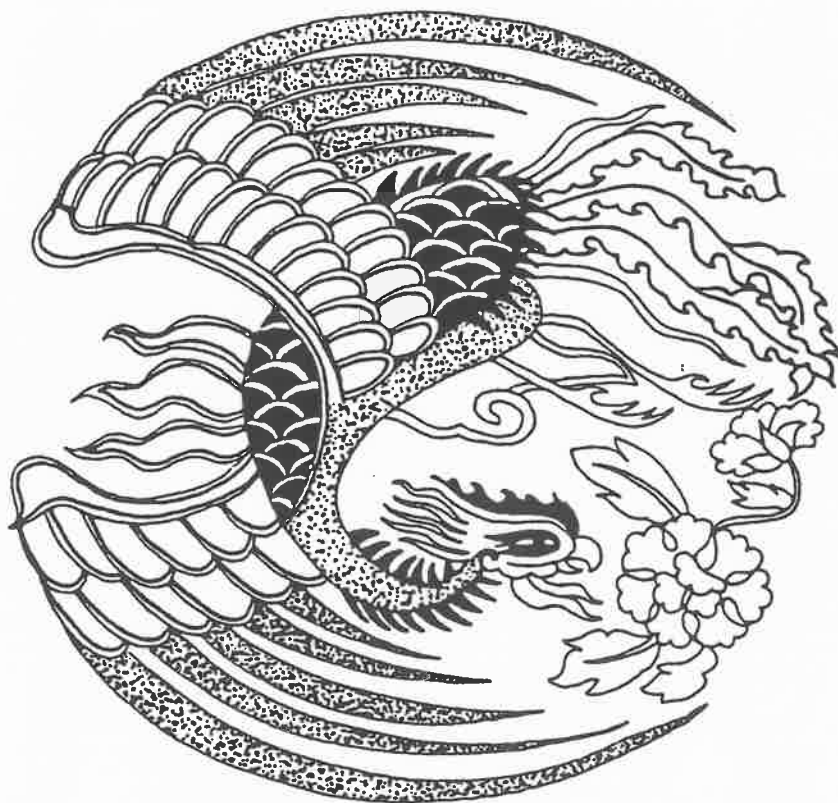


A W Y M T A

J O U R N A L

YANG FAMILY HIDDEN TRADITION TAIJIQUAN

SPRING 1997 • VOL. 5 • NO. 1



AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

Editor's Desk

Spring is here, and for many, none too soon. Everywhere birds are singing, and flowers are starting to bloom. The air has an almost palpable quality -- which could either be pollen or just my anticipation of this summer's workshop in Taiwan.

In this issue we have quite a variety of articles and hopefully a little something for everyone. Not to be missed is Laoshi's excellent elaboration of Zhan, Nian, Lian and Sui in the Q&A section. Be sure to check out our catalog page for the two new tapes available: Master Wang's audiotape of the form and the Push Hands Basic Exercises video. And speaking of videos, I am hoping that the Third Duan video will be ready sometime this summer. Other videos "in the pipeline" are First Duan and Pole.

A Message from the President

The new Board of Directors have been diligently working since taking office in January on the paperwork which should finally bring to fruition our nonprofit incorporation. It is a lengthy and complicated process, and we are attempting to do as much of it by ourselves as possible. We have the funds to cover application fees and filing costs. However, in the final stage we will need professional assistance from an attorney and/or accountant. For this **we will need your help**. Please assist us by making a contribution to defray these extra costs.

News Briefs

In England, Peter Clifford's partner Laura gave birth in November to a baby boy. Also in November, our comrade in Russia, Albert Efimov got married. Then in January, Mr. and Mrs. Stephen Merrill became the proud parents of a baby boy while in Mexico. **Congratulations to all!**

In other news the NY Michuan group, in preparing for Festival 98, have opened up a website. Check it out at <http://members.aol.com/rpolitzer/michuan.htm>.

LAOSHI HAS MOVED! Not Laoshi himself, but rather the Yen-nien Daoguan, formerly in downtown Taipei, is now located in Shih-lin (32-2F Fuguo Rd.). The grand opening celebration was held on February 16 and classes are already underway. If you are in Taiwan Master Wang welcomes you to stop by.

With the previous location being seismically unsafe, Laoshi could have saved himself a lot of trouble and began partial retirement. Happily and gratefully for all of us he chose to find a new location and continue teaching evenings. So we send Laoshi our congratulations on his new daoguan and our best wishes for his continued good health.

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Dear Claudy,
MANY THANKS FOR YOUR ARTICLE LAST YEAR.
IT WAS VERY WELL DONE, AND EVERYONE ENJOYED
READING IT.

I hope you will send us another article
for our FALL ISSUE (in September). We
have someone who will TRANSLATE IT, SO DON'T
WORRY ABOUT WRITING IT IN FRENCH.

I hope all is well with you and your family.
I know how hard you have been working
preparing VOL. 2 of LAOSHI'S BOOK ("APPLICATIONS")
AGAIN, THANKS FOR EVERYTHING.

SAM Tomarchio

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WHITE CRANE SPREADS ITS WINGS

Akai Jong



These are some fundamental exercises for YMT beginners. Let us see how the baby white cranes learn to spread their wings.

Prerequisites:

- a. Daoist Neigong
- b. YMT Fundamental Postures
- c. YMT Basic Exercises

Exercise 1. Learn the "White Crane Spreads Its Wings" posture.

Ready: Right "Thrust the Palm to the Heart".

1. Inhale:
 - a. Sit halfway down on your left leg.
 - b. Circle your right leg back one step; the ball of the foot touches the ground.
 - c. Bring your right hand in; put your right elbow on top of your left hand.

Note: Begin and finish a. b. c. simultaneously.

2. Exhale:
 - a. Shift your weight to your right leg and sit halfway down; then straighten it.
 - b. Bring your left foot to the inside of your right foot; the toes touch the ground.
 - c. Move your left hand in front of your right hand, and up to your head; palm faces front.

Push down with your right hand to your right side; palm faces back.

Note: Begin and finish a. b. c. simultaneously.

Questions:

1. How is your Daoist Neigong?
2. How are your YMT Fundamental Postures?
3. How are your stances?
4. How to shift weight?
5. How to relax completely?
6. How to coordinate breathing and movement closely?

Practice: Repeat 5,400 times. It will only take 15 hours.

Exercise 2. Practice this posture with "In movement all parts of the body are light."

Questions:

1. What is light?
2. How to be light?

Practice: Repeat 5,400 times. (15 hours).

Exercise 3. Practice this posture with "In movement all parts of the body are light and nimble."

Questions:

1. What is nimble?
2. How to be nimble?

3. How to be light and nimble simultaneously?

Practice: Repeat 5,400 times (15 hours).

Exercise 4. Practice this posture with "In movement all parts of the body are light, nimble and strung together."

Questions:

1. What is strung together?
2. How to string together?
3. How to be light, nimble, and strung together simultaneously?

Practice: Repeat 5,400 times (15 hours).

Exercise 5. Practice this posture without imperfections.

Questions:

1. What are imperfections?
2. How to do it without imperfections?

Practice: Repeat 5,400 times (15 hours).

Exercise 6. Practice this posture without hollowing/protruding.

Questions:

1. What are hollowing and protruding?
2. How to do it without hollowing or protruding?

Practice: Repeat 5,400 times (15 hours).

Exercise 7. Practice this posture without stops/starts.

Questions:

1. What are stops/starts?
2. How to do it without stops/starts?

Practice: Repeat 5,400 times (15 hours).

Exercise 8. Practice this posture with "In movement all parts of the body are light, nimble and strung together. Movements are without imperfections, without hollowing or protruding, and without stops/starts."

Questions:

1. How to do them all simultaneously?
2. How do you feel when you do them simultaneously?

Practice: Repeat 5,400 times (15 hours).

Practice suggestions:

- a. Take a white crane vacation to spread your wings for 120 hours. At the end, you will feel very high.
- b. Create a white crane month. Practice 4 hours every day.
- c. Practice 15 hours every week. Finish it in 8 weeks.
- d. Practice one hour daily and finish it in 4 months.
- e. Practice 10 minutes a day. Sooner or later you'll finish it.
- f. Do it whenever you are in the mood.

SEX, ECOLOGY, SPIRITUALITY

The Spirit of Evolution

by
Ken Wilbur

A review by Mike Basdavanos



Have you ever wanted to know what you missed by not reading the classics of philosophy, science, psychology, and religion that have been written over the past 3,000 years? Well, take heart. After reading more than 600 books in preparation, author Ken Wilbur has written what seems to be the definitive history of the development of life on Earth, including the emergence of Mind and the consequences of learning to use it.

Using the idea of Holons or 'increasing orders of wholeness' as the basic model for looking into the phenomena of the world and consciousness, he has managed to sift through the process of evolution and make sense of the way in which we came to understand who and what we are and point to further development of humankind.

"In any developmental or growth sequence, as a more encompassing stage or holon emerges, it includes the capacities and patterns of the previous stage, and then adds its own unique (and more encompassing) capacities. In that sense and in that sense only,

can the new and more encompassing holon be said to be 'higher' or 'deeper'. Organisms include cells, which include molecules, which include atoms (but not vice versa)."

"Thus, whatever the important value of the previous stage, the new stage that has enfolded in its own makeup, plus something extra (more integrative capacity for example), and that 'something extra' means 'extra value' relative to the previous (and less encompassing) stage. This crucial definition of a 'higher stage' was first introduced in the West by Aristotle and in the East by Shankara and Liezi; it has been central to developmental studies ever since."

"As Hegel first put it. . . each stage is adequate and valuable, but each deeper or higher stage is more adequate and, in that sense only, more valuable (which always means more holistic, or capable of a wider response)."

Wilbur goes on to apply the model of the holon to all aspects of existence; physical (physiosphere), biological (biosphere), and

conscious (noosphere) and shows that where one is encompassed by another, unique and unpredictable consequences emerge.

"When a fox spots a rabbit on the other side of a fence and then runs hundreds of yards around the fence to get to the rabbit, presumably the fox carries an image or proto-image of the rabbit in its mind. Moving up there is abundant evidence that apes and chimpanzees are capable of forming symbols (or at least paleosymbols) and indeed can be taught to recognize and use a simple denotative language. As far as we can tell, only humans create and consciously utilize fully formed concepts (or universals), and these concepts, among many other things, reach down and differentiate and color all previous levels in the human compound individual (a paleomammal may feel rage, but only humans conceptually elaborate that into anger and then hatred, a long slow burn maintained conceptually). In other words concepts transcend and include symbols, which transcend and include images. . . ."

When he arrives at the human realm of behavior, he explains in great depth the stages of development of children and their consciousness and how it parallels the development (evolution) of human society. More importantly, I believe, is that Wilber has given the inner experiences of life the same weight as empirical reality of the world of scientific fact. In doing so

he creates the possibility of understanding more deeply what really occurs when we experience the world and interpret it. Listen to what he says about the Non-Dual experiences of meditation and mysticism: "If I want to know whether it is raining or not, I go to the window and look out, and sure enough, rain. But perhaps I am mistaken, or perhaps my eyesight is poor. Would you check? You go to the window and yes, rain."

"That is a very simplified form of the three strands of any valid knowledge quest. The first is injunction, which is always of the form, 'If you want to know this, do this. . . .'"

"The various injunctions, in other words, lead to or disclose or open up the possibility of an illumination, an apprehension, an intuition, or a direct experiencing of the domain addressed by the injunction. You 'see' whether it is raining. . . . This is the second strand of the illumination or apprehension. You see or apprehend, via the direct experience, the disclosed data of the domain."

"But you could be mistaken, and thus you check your results, your data with others who have completed the first two strands, with others who have performed the injunctions and obtained the data. In this community of peers, you compare and confirm or reject your original data. And this is the third

strand, communal confirmation (or refutation).”

Here it is useful to note that we in following our daoist method can utilize this procedure to check our progress and understand more deeply just what the nature of our meditation experience is. Of course each person has an interior experience that fits their cultural and familial realms but what is it that encompasses these areas and makes the experience more universal, and also recognizable to those others who are developing along the same path?

“The contemplative traditions, ..., have always come first and foremost with a set of injunctions in hand. They are, above all else a set of practices that require years to master (much longer than the training of the average scientist). These injunctions (zazen, shi-kan-taza, vipassana, contemplative introspection, satsang, darshan ...) – things are not to think, they are things to do.

“Once one masters the exemplar or the paradigmatic practice (strand one), then one is ushered into a worldspace in which new data disclose themselves (strand two). These are direct apprehensions or illuminations in a word, direct spiritual experiences (satori, kensho, shaktipat, nada, shabd, etc.). These data are rigorously checked (strand three) in the community of those who have completed the first two strands (injunction and illumination). Bad

data are rebuffed by the community (the shangha) of those whose cognitive eyes are adequate to the addressed domain.”

“In short, the contemplative disclosures are open to the fallibilist criteria of all genuine knowledge, because the contemplative path follows all three strands of valid knowledge accumulation.

Of course this does not prevent the various contemplative traditions from possessing their own particular and culture-bound trappings, contexts, and interpretations. But to the extent that the contemplative endeavor discloses universal aspects of the Kosmos, then the deep structures of the contemplative traditions (but not their surface structures) would be expected to show cross cultural similarities at the various levels of depth created/disclosed by the meditative injunctions and paradigms. . . .”

In showing how the realm of the internal can be questioned and validated I believe Ken Wilbur has created a method whereby we can frame what we are doing/learning and give each other better information on the results. For instance, the first three steps of practice are well served by the idea of the Holon in that each level is preserved and negated (encompassed) by the next step, each earlier step is fundamental (a prerequisite) to the achievement of the next step, and along the way there are unpredictable emergents (psychological, physical, psychic,

etc.) that need to be validated or discarded usually by consulting Laoshi as the highest authority on the subject but also by asking within our group to see what others have experienced (especially the women). Along the way, we are asked to make transformative leaps like those that occur in evolution which don't fit well into the established pattern but demand that a new pattern be created to include the new knowledge and the older more fundamental knowledge. When this happens, a new level of practice is attained that preserves and negates (asserting a higher degree of control/organization) the previous levels.

If all this sounds too intellectual to be of use to daoists I would say that within this volume are many insights of practical value and many clear explanations of the difficult and complex ideas that cause confusion in the world when they needn't. Remember that daoism in ancient China appeared at different times to push the advancement of civilization in matters of State, Science, Astronomy/Astrology, Literature, Art, Warfare, and Spiritual Development. Perhaps it is time for daoist practice to emerge as the connection of the inner and outer sciences of Consciousness and experience.

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to
Ann Lee for her \$100 donation to help
defray the publication costs of our
Journal.



TWO WAYS TO PROGRESS

Sabine Metzle

translated by Simonette Verbrugge



In 1981 I left France and spent 10 years in Taiwan studying taijiquan. In 1991 I returned to Paris and started teaching taijiquan because a lot of people asked me to do so. In the beginning it was difficult for me because of my lack of confidence and teaching experience. I then came to consider that teaching was the other side of the same coin – that the qualities required for a teaching are precisely the ones you are supposed to develop while you are learning.

In my opinion, there are two ways of progressing after having learned a martial technique: There is competition and teaching. These two ways involve the same qualities: awareness of oneself and of the other, rooting, balance, listening, sensibility, adaptability, relaxing, tranquility of mind, and concentration.

To issue the energy in “fa jin” is only possible if one hits at the right time, in a correct posture, with the energy gathered in the dantian.

Teaching, that is, the externalisation of the knowledge acquired, is only happening through a method adapted to the public/partner. I hesitated for a long time and I am still hesitating, before realising that the basic principles of

taijiquan and of daoist philosophy had to be applied first. This means, follow the course of events, do not resist, do not force anything, adapt, so that all blockages, misunderstandings, lack of communications, etc. will slowly vanish and leave space for the correct perception of things and the objective expression of an art that has been, until now, kept to oneself.

One of the common points in individual and group practice is the search for harmony. Harmony of the different parts of the body while performing a movement, harmony of the breath and the movement for a better martial and therapeutic efficiency, harmony between the people who form the group, between the group and its environment, between teacher and pupils, balance between two energies complementing each other: yang animates yin, yin nourishes yang...

To teach taijiquan is to learn it again while trying to adapt it to the social entity that makes up the group.



TAIJI: FIRST IMPRESSIONS

Gail Curley



Turning 50 next month – sedentary, coffee-drinking, cigarette-smoking, afternoon-napping person that I am – I brightened at the first sensible sport my super-jock, athletic, love-of-my-life-for-28-years husband had ever suggested I join him in.

Taiji. . . shadow boxing. I didn't like the ring to *boxing*, denoting practice, strength, sweat. But shadow. . . ah, shadow! Cool, ethereal, wispy. I had seen pictures, films, and demonstrations of Taiji, and I knew immediately this was the unспорт of all sports. Surely made in heaven just for me. I easily conjured myself dressed in a pure white ghee, clean bare feet communing with Mother Earth, crouched with arms before me, creating mysterious hand movements, 10-tone exotic instruments being plucked in the background, executing graceful body bends, head bowed, raising my eyes in slow motion to the sunrise. Languishing my gaze on the bougainvillea, greeting the smallest bird trilling in the sway of the highest tree top, and when finally, at last, my vision reached the heavens, a burst of spiritual energy would suffuse my body and soul . . . making me one with the universe. All of this – with not a drop of sweat expended on my part.

Lesson One:

O.K. So the immaculate cotton ghee would come later. For now, I was digging through my closets and dressers for suitable attire. Shorts. Hah! With legs of cellulite and veins that gave me the appearance of having sat on a trellis all day. Hmmmm. Slacks. Can't bend. Yes. Jazzercise (short lived. Twenty minutes to be precise.) ¾ length spandex leotard. But now what to cover my ample derriere? A big T-shirt. An extra large T-shirt. My husband's T-shirt? Here we go – my heavy cotton night shirt. Bingo.

We park directly in front of the school. Up the steps, through the courtyard, into the lobby, down the corridor. What? Upstairs? My brows inch closer together. What's all this walking? Grrrr. Up the stairs, around the corner, down the hall. My right leg is tightening up. The leg I injured on the second (and last) day of my husband's Let's-Swim-to-Get-Fit-for-Retirement program. More stairs? I don't believe this. Finally. The classroom. Big, mirrored . . . un-airconditioned. Four desk fans mounted to the wall . . . turned off. I'm on the brink of developing only one long eyebrow. Throw a pea at my forehead and the tension will shoot it lethally across the room.

Dare I turn on the fan? I dare not. I've lived overseas long enough

to know the exorbitant cost of electricity. Only the greenest of travelers would be American-gauche enough to flip the switch.

Class commences.

Inhale through the nose, Xi-iiiiiii; exhale through the mouth, Haaaaaa. Inhale, exhale, Xiiii, haaaa, xiiiiiii, haaaa. Toes together, tail tucked in, arms relaxed, thumbs relaxed. Slowly, xiiiiiii, haaaa, bend over, arms dangling, as far as you can go till fingers reach the floor.

What? What? I jerk upright. Nine classmates, butts in the air, heads dangling upside down between their legs, fingers ready and capably of playing a sonata on the floorboards. I duck back into position and observe my fingers hanging level with my knees. Push, Gail, push, I silently pray. They inch downward to my shins. The floor, Gail, the floor. My skin begins to prickle . . . argh, push xiiii, haaaa . . . or is it haaaa xiiii, xiiiiiii xiiii, haaaa. To the ankles, Gail. God, just let me get to the ankles. Bounce it, Gail, bounce it. Yes, the ankles, haaaa, xiiiiiii. O.K. Yes, unwind now. We get to unwind, haaaa, xiiii, slo-mo, uncurl, back up, praise be, unfold. Finally erect as obviously after millions of years of evolution I was supposed to be. Ahhhhh!

Haaaaa, Again.

Again? My eyes dart around the room. Nine lithe, agile bodies, eyes O.K.

focused on another plan of existence, slowly bow to the tune of some inner music.

Repeat three times.

Now, we will lift our left foot slowly, weight on your right foot and step to the side, gently lowering the left foot. On the inhale, xiiiiiii.

Slowly we raise our foot. Slowly. Too slowly. Speed this up, teach. Gadfrey, I've got this left leg bent up and 160 pounds coursing through my right leg with only one meager size 8 foot trying to hold me upright. Hurry. My heel and the ball of my foot can't decide which will bear this burden. The heel says no, the ball of the foot says no, back and forth. I'm wobbling. My eyes dart around. Nine noble cranes, egrets, flamingoes, poised for National Geographic cameras. Haaaaa. The left foot is allowed to come to rest. Now we bend to our right. Left leg is fully extended, while my body's turned sideways and I attempt to clutch my right ankle. But my right knee begins to click. Lock up, damn you. But the knee doesn't hear. Click, click, jiggle. Lock up! Jiggle, jiggle, jiggle. Oh horror. It's now vibrating like it has a case of tachycardia . . . wibble wibble wibble wobble.

Carry the Tiger to the Mountain

Arms Ahead

Arms higher.

O.K.

Arms high above head.

Got it.

Palms inward.

All right!

Extend arms out and back.

Whee! I'm flying.

Arms arched forward and dropping in a scooping motion.

Hmmmm. . . O.K. Where's this going?

Slowly squat.

SQUAT? Did I hear squat? I glance around. Nine pairs of knees and posteriors are closing in on the floor, hovering only inches above complete gravitational contact with terra firma.

Sustain!

I start easing down. If I had mastered this stance at the age of two, surely . . . no. Halfway down I wonder if I could convince my instructor that a crouch was a squat . . . no. I angle onward, lower and lower. I'm there! I did it. Yeah. I'm scooping the tiger into my arms. I got him. O.K. Let's go . . . get on up this mountain. I start back up, tiger firmly cradled in my arms. O.K. This is great. Just me and the tiger and it's all uphill. No hanging upside

down like a bat with blood rushing through my ears. Upward, to the snow-capped peaks. Then the tiger and I see the mirrored reflection of nine still-squatting, serene acolytes bonding with their tigers, xiiii-ing and haaaa-ing in preparation for the journey they have not yet begun. I hurry back down the mountain, crouch, squat, but the tiger's starting to get a little heavy. Beads of sweat are forming. Break camp, folks! Xiiii, they say. Perspiration is gathering strength. I look at my arms. Tigers are not lean and sleek. Droplets are erupting from my forehead. Haaaaaa. The camp stirs. Thank God. Slowly the steady rise begins. Too slowly. I'm dashing up the mountain and again have to backtrack. What are they holding? Kittens? Mine is no tiger in the wild . . . it's an overfed obese zoo-model. Fold your tents people and forge ahead! Xiiii. At long last we're again upright and at the base of the mountain. But by now sweat has dropped into my eye, mixing with my mascara. I dump the tiger, grab the sleeve of my T-shirt and perform first aid. Black smudges appear on my sleeve and my cheek. I pick up my tiger and we both bare our fangs.



“THE GREAT LEARNING”

*section 43 of the LI JI (The Analects of Confucius)
translated by Fei, Shijia*



The Dao's great learning is found
in understanding the innate potential of man,
in feeling one with others,
and in finding perfect goodness.
With these, one finds inner satisfaction;
With inner satisfaction, one becomes tranquil;
With tranquillity, one becomes peaceful;
With inner peace, one is able to contemplate deeply;
With deep contemplation, one is able to influence others.

All living things have a source and an end;
All worldly affairs have a beginning and an end.
To know what must come first and what must come after,
is to be close to the Dao.

In ancient times those who wanted to influence others,
first governed their countries well.
Those who wanted to govern their countries well,
first put their houses in order.
Those who wanted to put their houses in order,
first cultivated their innate mental and physical capabilities.
Those who wanted to cultivate their innate mental and physical
capabilities,
first corrected their thoughts.
Those who wanted to correct their thoughts,
first made their intentions sincere.
Those who wanted to make their intentions sincere,
first extended their awareness beyond all limits.

One arrives at perfect understanding of all things through
exhaustive investigation and search to the very source.

With thorough investigation and pursuit to the source comes
perfect understanding.
With perfect understanding comes sincere intent.
With sincere intent comes correct thought.
With correct thought comes self cultivation.
With self cultivation comes a household in good order.
With households in order comes a country well governed.
With countries well governed comes a world at peace.

QUESTIONS AND ANSWERS

with Wang Yen-nien



How can you tell if you have qi?
(California, 1996)

WYN: If a person has no qi, then they are dead. You probably do not have this experience, but if you walk by a person who has qi developed from gongfu you will feel a difference. The question you are probably asking is how do you know if a person has gongfu or not.

When you walk by a person who is practicing well, and they are practicing Grasp the Sparrow's Tail, for example, then the moment they move – if they really have gongfu – you will feel the air around them moving with them. The person who does not have any gongfu is just moving, and the air is not being carried with them. When the air moves you can feel it. If you want to check for yourself whether or not you have qi, then look at the hairs on your arm. If you have gongfu the hairs will stick up; if not, they will be flat. The idea is that you are creating a magnetic field. If you are walking by someone who has a lot of gongfu, and they are making a turn then you will feel a wind or the movement of the air. But actually it is the person who is carrying the air with them.

Laoshi, could you expand upon your explanation of Zhan, Nian, Lian and Sui?¹ (New York, 1996)

WYN: I hope to explain the principles in a way that makes them a little bit clearer. The first is *Zhan*. This is like having something very sticky and using it to pick something up. This means you are in the active position, and you are actively going for things and picking them up. So, *Zhan* is an active verb.

The second one, *Lian*, means that you tie all these things together – you take a little of this, a little of that, put them all together and tie them up. *Lian* is also an active verb.

Now for the other two: *Nian* and *Sui*. *Nian* is a passive verb. It means that you end up stuck to someone else. You are stuck there and you don't dare leave. This is different from an active position where you are actively seeking things and when you seek them, they become stuck to you. The idea of the passive position is that you accidentally bump into something and get stuck. Once you are stuck to something, you can't let go. And, if that is true, it means that you are in the passive stuck position. You can only get out

¹ See AWYMTA Journal, Spring 1996, Vol. 4 No. 1, p. 20 for a diagrammatic explanation of Zhan, Nian, Lian and Sui.

when you see an opportunity. You have to wait for the right timing and right opportunity before you can become unstuck.

Sui is also a passive verb that means, for example, that if someone is in front, you always have to follow behind. This indicates you are in *Sui* – or the passive following position. If that person does not follow you, then they become lost. In *tuishou* (push hands) that means they are pushed away. When in a *Sui* situation you have to follow – you don't have a choice. *Sui* means that you are in the passive following position, and you can't get out of that situation unless you have the right opportunity.

So of these four verbs, two are active and two are passive. Also, two are described as yang and two as yin. The active verbs we call yang. The passive verbs we call yin. Yang is empty; that is, it looks empty but indicates an active idea. Whenever a person is in the active position, they can do whatever they want to do. This indicates you are in the active position. If you are in the yin position, then you are constantly following. You are always following the will of the other. Only by finding the right opportunity can you escape that situation. If you don't follow in this manner, then you are not able to deflect the active person's pushes. Oftentimes in *tuishou* we say, "Why are you putting all of your strength into that person's body?" Sometimes you are hanging on your partner like a hook. You use your arms and are just hanging on your

partner. Then, in a way, you are at the disadvantage. You have given your entire body weight to your partner, and now if you don't follow you will be in trouble. I spoke about this earlier today. If everything is going smoothly it is a sign you are in the advantageous position, and you are in the active *Zhan* or *Lian* positions – that your qi has connected to your partner's qi. There are no impediments to your qi connecting with your partner's. If you are in the disadvantageous position, you are trying to avoid a big push. In order to avoid that push while in the disadvantageous *Nian* or *Sui* positions you have to be passively sticking. You can't do what you want to do. While in the *Nian* and *Sui* positions you must stick to your partner's qi but without having any will of your own. Your partner will feel as if gum stuck to him, but you need to stay in this position. You need to stay connected or attached to your partner's qi, otherwise, if you create a separation your partner can take advantage of that separation to give you a big push. In *Nian* or *Sui* situations use qi to stick to your partner's qi; become one with your partner's qi. And not just qi, but also *Jin* (internal force). *Lian* has everything to do with connecting to your partner's qi, and the energy that is being channeled outward. You have to connect with that too. All of these things are mixed together. You could write a book about *Zhan*, *Nian*, *Lian* and *Sui*.

If you begin to understand you will find it gets deeper and deeper as

your tuishou improves. The mysteriousness of tuishou now begins to get clearer and clearer. [When I am] In the *Zhan* type energy I connect immediately to your qi and can push you over. [When I am] In *Nian* your hand moves to my hand, immediately connecting to my qi – but I do not create a separation and immediately stick to your qi also. So even if you wanted to shake me away, I would not go. If you can understand this concept, your tuishou will improve greatly. *Lian* is taking all these things and tying them up. This is the second active verb. It means that if you want to get away, I catch you again and tie you up. *Sui* is a passive verb. It means that if your partner says turn right, you have to turn right. If your partner says turn left, you must turn left. You have got to follow that energy. If you don't, then you create a separation and will be pushed over. The moment you leave your partner you have created a separation, and your partner will push you over.

The more you practice tuishou, little by little an understanding of these four different types of energy and verbs will develop. If your partner wants to push you, you relax, relax, relax. If he doesn't move, you don't move either – but you are connected to his qi immediately. Then your partner will find it very difficult to find a separation point from which to push you. It is especially useful if your partner is just about to push you and you catch their energy. Then their energy comes in and

bounces off you, and they are pushed away by their own push.

Try not to become too obsessed with this. If you take the simpler route – the concise, simple route – then you will actually begin to understand these complex issues better than if you choose the complicated route. The more you become obsessed with this and try to understand it from a complicated point of view, the less you will be able to understand it. Everything takes time and as your gongfu improves, just naturally you will come to an understanding of these four terms.

This morning I spoke about the idea of trying to keep clear the differences between advantageous and disadvantageous positions. For the person in the advantageous (*Shun shi*) position, their use of qi and jin (internal force) turns out to be these four characters. A person in a disadvantageous (*Bei shi*) position who has not yet been pushed over, is using the last two passive energies. What this means is that if you have not been pushed away -- your passive energies are good. The person who has been pushed away or bounced off, means that they are full of hard force and are unable to distinguish between these different types of forces. They don't understand the idea of how to be passively connected to their partner's qi – or the idea of totally allowing yourself to follow your partner. You are so close, you become your partner's shadow. There is no separation. And so this idea of advantageous and

disadvantageous is really, truly important. Remember that if you are in the advantageous position, you should be actively using your active energies. If you are in the disadvantageous positions, you should not bring out your active energies at this moment, or you will push yourself over. Quickly relax but stay connected to your partner. Become shadow-like and use the *Nian* and *Sui*, or yin energies, then you won't be pushed away.

I hope that helps clarify *Zhan*, *Nian*, *Lian* and *Sui*.

Can you practice internal respiration and the form at the same time, or is it better to practice the two separately?
(Strasbourg, 1995)

WYN: This is a good question. In the beginning, the practice of neigong and the practice of the form can be done separately. If a person doesn't know how to do the form, how can you ask them to do the two together? [Likewise] if somebody does not practice neigong but who practices the form, again, how can you ask them to do the two together. So, in the beginning, the two can be separate. If you begin by practicing the form and then start practicing neigong, when you have a good foundation in the two, then you can start to bring the two together. The Chinese saying, "Gong Wu He Yi" means that these two practices of neigong and form should eventually become one.

Let's say I have a knee injury, for example, and am not able to practice taiji for four weeks. Is there something I can do, like mentally doing the practice with the breathing while I heal?
(California, 1996)

WYN: Yes, you can visualize yourself practicing the form. That is very helpful, but it is actually more difficult to try to visualize yourself doing it than to do it physically. This is the development of strength of mind, and we should be doing it anyway - injury or not. While it is a very good idea to practice with the mind, visualizing yourself doing the form, it is much more difficult than anyone can imagine.

Also, if you do have an injury, such as a sore knee or ankle, you do not have to squat down all the way. Just go as far down as you want to. Never push it. It does not mean you have to stop [practicing]. All the different heights are okay. Many older people, for example, are certainly not going to be able to do the squats. It doesn't matter. They can keep their legs straighter. They do not have to squat down as far, but they can still do the form. And it is perfectly all right.

TAIJIQUAN PU

THE TAIJIQUAN FORM MOVEMENTS

Sam Tomarchio



Di Yi Duan (Section I)

1. Yu Bei Shi
Get Ready
2. Qi Shi
Begin
3. You, Zuo Cai Shou
R, L Draw across
4. Zuo Tui Shou
L Push
5. Zuo Dan Tong Bi
L Single Arm Sweep
6. Cha Shou
Jab
7. You, Zuo Zhuan Shen Peng Shou, Lan Que Wei, Ru Feng Si Bi
R, L Turn, Hold Off, Grasp the Sparrow's Tail, Seal It Closed
8. You Shangbu Cai Shou
R Step Forward, Draw Downward
9. Zuo Dan Bian
L Single Whip
10. You, Zuo Cai Zhou Kao
R, L Draw Downward, Elbow, Shoulder
11. You Jinbu Pu Xin Zhang
R Step Forward, Thrust the Palm to the Heart
12. Tuibu, Zuo Bai He Liang Chi
Step Back, Left, the White Crane Spreads Its Wings
13. Zuo Lou Xi Ao Bu
Left Brush the Knee, Twist Step
14. Zuo Shou Hui Pi Pa
L, Wield the Pipa

15. You, Zuo, Zhuan Shen Cai Shou, Lou Xi Ao Bu, Shou Hui Pipa
R, L Turn, Draw Downward, Brush the Knee, Twist Step, Wield the Pipa
16. You, Zuo, Zhuan Shen Cai Shou, Jinbu Ban Lan Chui, Ru Feng Si Bi
R, L Turn, Draw Downward, Step Forward, Pull Up, Block, Punch, Seal It Closed
17. Shi Zi Shou
Cross the Hands
18. Bao Hu Gui Shan
Carry the Tiger Back to the Mountain

Di Er Duan (Section II)

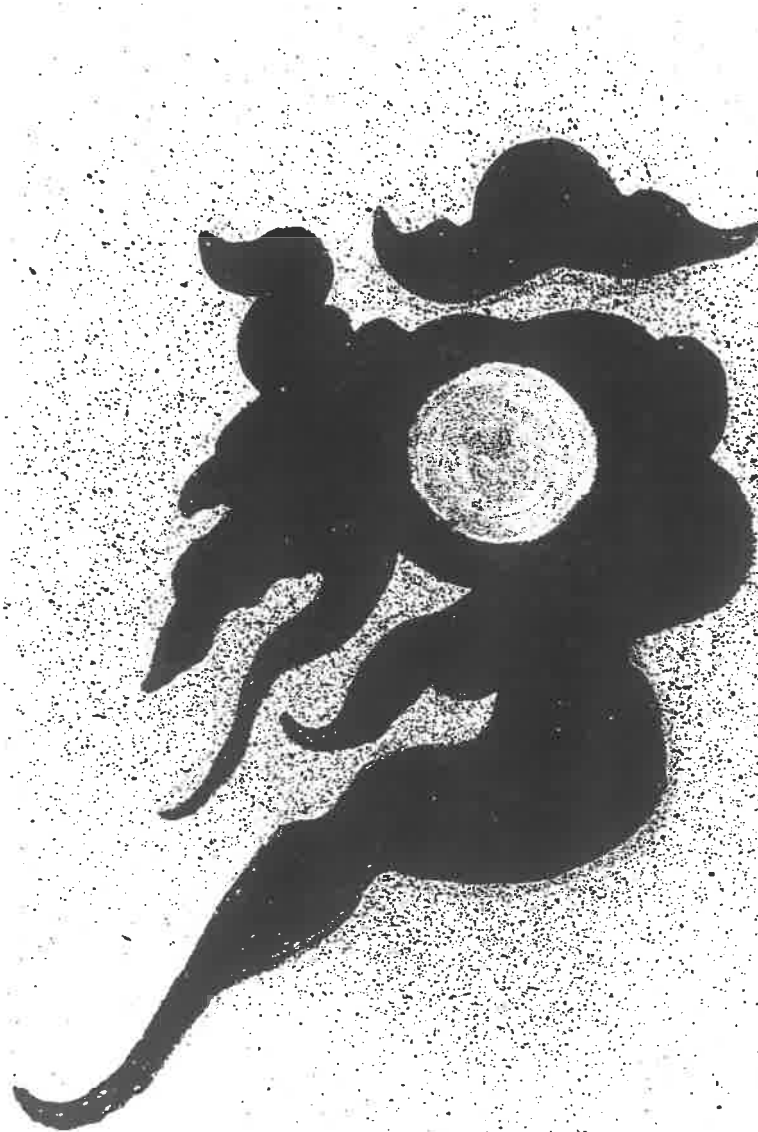
19. You, Zuo, Kua Hu Dan Shan
R, L Straddle the Tiger, Climb the Mountain
20. You, Zuo, Zhuan Shen, San Zhang, Lan Que Wei, Ru Feng Si Bi
R, L Turn, Palm 3 Times, Grasp the Sparrow's Tail, Seal It Closed
21. You Shangbu Cai Shou
R Step Forward, Draw Downward
22. Zuo Dan Dan Bian
L Half Single Whip
23. Zuo, You, Tui Shan Ru Hai
L, R Push the Mountain into the Sea
24. Zuo, You, Heng Zhou
L, R Horizontal Elbow
25. Zuo You, Zhou Di Chui
L, R Punch Under the Elbow

26. Zuo, You, Dao Nian Hou
The Monkey Retreats L & R
27. Zuo, You, Jinbu Liao Bi Pu Xin Zhang
L, R Step Forward, Raise the Arm,
Thrust the Palm to the Heart
28. You Tui Shou
R Push
29. You Dan Tong Bi
R. Single Arm Sweep
30. You Zhou Kao, Zuo Cai Zhou Kao
R Elbow, Shoulder; L Draw Down-
ward, Elbow, Shoulder
31. You Jinbu Pu Xin Zhang
R Step Forward, Thrust the Palm to
the Heart
32. Tuibu Zuo Bai He Liang Chi
Step Back, L the White Crane Spreads
Its Wings
33. Zuo Lou Xi Ao Bu
L Brush the Knee, Twist Step
34. You Tiao Lian Shi
R Raise the Bamboo Curtain
35. You Hai Di Tan Zhen
R Search for the Needle at the Bottom
of the Sea
36. You Qing Long Chu Shui
R the Green Dragon Emerges from the
Water
37. You Zhuan Shen Pie Shen Chui
R Turn, Cast the Body Aside, Punch
38. You, Zuo, Peng Shou Lan Que Wei, Ru
Feng Si Bi
R, L Hold Off, Grasp the Sparrow's Tail,
Seal It Closed
39. You Shangbu Cai Shou
R Step Forward, Draw Downward
40. Zuo Dan Bian
L Single Whip
41. Di Yi Tang Yun Shou
Hands Billowing Like Clouds I
42. Zuo Dan Bian
L Single Whip
43. Jinbu You Gao Tan Ma, You Tui Shou,
Zuo Cai Shou, Xia Shi, You Fen Jiao
Step Forward, R Pat High on the Horse,
R Push, L Draw Downward, Squat, R
Separate the Feet
44. Tuibu, Zuo Gao Tan Ma, Zuo Tui Shou,
You Cai Shou, Xia Shi, Zuo Fen Jiao
Step Back, L Pat High on the Horse, L
Push, R Draw Downward, Squat, L
Separate the Feet
45. Zuo Zhuan Shen Deng Tui
L Turn and Kick
46. Zuo Lou Xi Ao Bu
L Brush the Knee, Twist Step
47. Jinbu You, Zuo, Lou Xi Zhi Dang Chui
Step Forward, R, L Brush the Knee,
Punch the Groin
48. Zhuan Shen Xia Shi, You Ban Shou
Turn and Squat, R Pull Up
49. Shangbu Zuo Ban Shou
Step Forward, L Pull Up
50. You Zhou Di Chui
R Punch Under the Elbow
51. You Deng Tui
R Kick
52. Hui Shen You Tan Ma
Turn Back, R Pat High on the Horse
53. Xia Shi Zuo Da Hu
Squat, L Hit the Tiger
54. Zhuan Shen You Da Hu
Turn, R Hit the Tiger
55. Lu Shou You Deng Tui
Draw Downward/Drive Forward, R Kick
56. You, Zuo Shuang Feng Guan Er
R, L A Double Wind Pierces the Ears
57. Lu Shou Zhuan Shen Zuo Deng Tui
Draw Downward/Drive Forward, Turn, L
Kick

58. You Zhuan Shen Fu Hu Shi
R Turn, Tame the Tiger
59. Jinbu Yin Yang Tui
Step Forward, Yin-Yang Legs
60. You, Zuo Peng Lian Chui, Ru Feng Si Bi
R, L Hold Off, Punch, Seal It Closed
61. Shi Zi Shou
Cross the Hands
62. Bao Hu Gui Shan
Carry the Tiger Back to the Mountain
- Di San Duan (Section III)**
63. Zuo, You Kua Hu Dan Shan
L,R Straddle the Tiger, Climb the Mountain
64. Zuo Zhuan Shen San Zhang, You Peng Shou, Lan Que Wei, Ru Feng Si Bi
L Turn, Palm Three Times; R Hold Off, Grasp the Sparrow's Tail, Seal It Closed
65. Zuo Zhuan Shen San Zhang, Lan Que Wei, Ru Feng Si Bi
L Turn, Palm Three Times; L Grasp the Sparrow's Tail, Seal It Closed
66. You Zhuan Shen Cai Shou
R Turn, Draw Downward
67. Zuo Xie Dan Bian
L Single Whip on the Diagonal
68. You, Zuo Ye Ma Fen Zong
R, L Part the Wild Horse's Mane
69. You Hui Shen Zhang
R Turn, Strike with the Palm
70. Zuo Zhuan Shen Peng Shou, Lan Que Wei, Ru Feng Si Bi
L Turn, Hold Off, Grasp the Sparrow's Tail, Seal It Closed
71. Zuo Hui Shen Zhang
L Turn, Strike with the Palm
72. You Zhuan Shen Peng Shou, Lan Que Wei, Ru Feng Si Bi
R Turn, Hold Off, Grasp the Sparrow's Tail, Seal It Closed
73. Zuo Zhuan Shen You Xie Dan Bian
L Turn, R Single Whip on the Diagonal
74. You, Zuo, Yu Nu Chuan Suo
R, L Fair Maiden Weaves To and Fro
75. You, Zuo, Peng Shou, Lan Que Wei, Ru Feng Si Bi
R, L Hold Off, Grasp the Sparrow's Tail, Seal It Closed
76. You Shangbu Cai Shou
R Step Forward, Draw Downward
77. Zuo Dan Bian
L Single Whip
78. Di Er Tang Yun Shou
Hands Billowing Like Clouds II
79. Zuo Dan Bian Xia Shi
L Single Whip, Squat
80. Jinbu, Tuibu, Jin Ji Du Li
Step Forward, Step Back, the Golden Rooster Stands on One Leg
81. Zuo Deng Tui, Zuo, You, Dao Nian Hou
L Kick, Monkey Retreats L & R
82. You, Zuo, Cai Shou, Fen Zhang
R, L Draw Downward, Separate the Palms
83. Zuo Dan Tong Bi
L Single Arm Sweep
84. Zuo Zhou Kao, You Cai Zhou Kao
L Elbow, Shoulder; R Draw Downward, Elbow, Shoulder
85. Zuo Jinbu Pu Xin Zhang
L Step Forward, Thrust the Palm to the Heart
86. Tuibu, You Bai He Liang Chi
Step Back, R the White Crane Spreads Its Wings
87. You Lou Xi Ao Bu
R Brush the Knee, Twist Step
88. Zuo Tiao Lian Shi
L Raise the Bamboo Curtain

89. Zuo Hai Di Tan Zhen
L Search for the Needle at the Bottom
of the Sea
90. Zuo Qing Long Chu Shui
L the Green Dragon Emerges from the
Water
91. Zuo Zhuan Shen Pie Shen Chui
L Turn, Cast the Body Aside, Punch
92. Zuo Zhou Di Chui
L Punch Under the Elbow
93. Zuo Deng Tui, Hui Shen Zuo Tan Ma
L Kick, Turn L, Pat the Horse
94. You, Zuo, Peng Shou, Lan Que Wei,
Ru Feng Si Bi
R, L Hold Off, Grasp the Sparrow's Tail,
Seal It Closed
95. You Shangbu Cai Shou
R Step Forward, Draw Downward
96. Zuo Dan Bian
L Single Whip
97. Di San Tang Yun Shou
Hands Billowing Like Clouds III
98. Zuo Dan Bian
L Single Whip
99. Jinbu You Gao Tan Ma
Step Forward, R Pat High on the Horse
100. Jinbu, Zuo Bai She Tu Xin
Step Forward, L White Snake Darts Its
Tongue
101. Tuibu You Dan Bian
Step Back, R Single Whip
102. Jinbu, Zuo Gao Tan Ma
Step Forward, L Pat High on the Horse
103. Jinbu, You Bai She Tu Xin
Step Forward, R White Snake Darts Its
Tongue
104. Zuo Hui Shen Zhang
L Rotate, Strike with the Palm
105. Zhuan Shen You Shi Zi Tui, You Tan
Shen Zai Chui
Turn, R Form a Cross, Bend Forward &
R Plant and Punch
106. Qi Shen Zuo Shizi Tui, Tan Shen Zai
Chui
Raise the Body, L Form a Cross, Bend
Forward & L Plant and Punch
107. You Long Tan Zhao
R the Dragon Explores with Its Talons
108. You Mang Fan Shen, Bai Yuan Xian
Guo
R, the Python Turns Over; the White
Ape Offers Fruit
109. Zuo Long Tan Zhao
L, The Drago Explores with Its Talons
110. Zuo Mang Fan Shen, Bai Yuan Xian
Guo
L, The Python Turns Over; the White
Ape Offers Fruit
111. You Long Tan Zhao, Lui Shen Zhang
R, The Dragon Explores with Its
Talons, Turn, Strike with the Palm
112. Zuo Zhuan Shen Peng Shou, Lan Que
Wei, Ru Feng Si Bi
L Turn, Hold Off, Grasp the Sparrow's
Tail, Seal It Closed
113. Jinbu You Peng Shou, Lan Que Wei,
Ru Feng Si Bi
Step Forward, R Hold Off, Grasp the
Sparrow's Tail, Seal It Closed
114. Zhuan Shen You Dan Bian, Xia Shi
Turn, R Single Whip, Squat
115. Qi Shen Zuo Gao Tan Ma
Raise the Body, L Pat High on the
Horse
116. Shangbu, You Qi Xing Chui
Step Forward, R Big Dipper Punch
117. Zhuan Shen, Zuo Dan Bian, Xia Shi
Turn, L Single Whip, Squat
118. Qi Shen, You Gao Tan Ma
Raise the Body, R Pat High on the
Horse

119. Shangbu, Zuo Qi Xing Chui
Step Forward, L Big Dipper Punch
120. Tuibu, You Bai He Liang Chi
Step Back, R The White Crane
Spreads Its Wings
121. Zuo, You, Zhuan Shen, Bai Lian
Tui
L, R Turn, 100 Practices with the Legs
122. Tuibu, Zuo, You, Kua Hu
Step Back, L, R, Straddle the Tiger
123. Zuo, You, Wan Gong She Hu
L, R, Bend the Bow, Shoot the Tiger
124. You, Zuo, Xia Shi, Jinbu, Peng Lian
Chui, Ru Feng Si Bi
R, L, Squat, Step Forward, Hold Off,
Punch, Seal It Closed
125. Shi Zi Shou
Cross the Hands
126. Bao Hu Gui Shan
Carry the Tiger Back to the Mountain
127. He Taiji Shou Shi
Taiji Comes Together, Return to the
Origin



歟火會雷建大煞雷電大作折樹誅妖孽兩傾盪

THE POETRY PAGE

Ann Lee



MY SONS

My son, I've missed you
three weeks trekking
in Nepal
Doing house work over and over again
I didn't sleep nor think
In August, you will leave for Portland
to study Law

Study, eat well, exercise.....
I remind you repeatedly
Remember to wear the sweater I knitted
woven with love under dimmed light.

My older son
inherited my conservative ways
..... remember, he told me once,
Mom I love you, but
I show you my love in different ways.

Work hard, improve yourselves
Enjoy life while you can,
Working one day is one day's Gong Fu,
Continue striving all through Life.

To my sons, I never raise my voice
With patience I guide them
Teaching them Confucian doctrine.
Both are equal and important before my
eyes

Though I love you
I let you go
to learn your way
to independence.

When you return home
with success

I'll greet you
with the greatest pride and joy,
and tears
at the front steps.

Never tie you to my apron
Off you go to places far away
I'll miss you dearly
MY BELOVED CHILDREN.
You are always important in my heart.

I will treasure the time you're home
Cherishing the memories of childhood
growth
Knowing you can take care of yourselves
You are old enough to be on your own.

Remember to write home
So I know where you are
How you're doing
Give me details about school.

I will miss you!



MY PERSPECTIVE

This morning I could not help laughing when I considered myself a person with a thousand swords, but none of them sharp. Most people can handle and manipulate their swords freely, but I cannot even earn myself a living with a blunt sword. If I were a warrior in ancient times, I probably would lose all of my battles.

I tell myself that I can sharpen one of my weapons and still have a thousand left for me to adore. My swords are of different sizes and shapes. They are enhanced with motifs and designs which only people who truly understand the beauty of nature have the capability to admire.

It is very comforting to discover my own philosophy of life. This is probably one of the most absurd thoughts you have ever heard in your life. Anyway, this is my perspective of life that I would like to share with you.

DIRECTORY OF AWYMTA INSTRUCTORS

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

CALIFORNIA/NORTH

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

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

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

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

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

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

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

CALIFORNIA/SOUTH

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

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

FLORIDA

Jeff Pentz
11888 93rd Ave. N
Seminole, FL 33772
(813) 399-1596

ILLINOIS

Joseph Morris
7524 S. Union Ave.
Chicago, IL 60620
(773) 487-8007

MARYLAND

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

MICHIGAN

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

NEW YORK

Robert Politzer
25 Indian Rd. #6F
New York, NY 10034
(212) 567-3694

WASHINGTON

Royal Linden
327 NW 183rd St.
Shoreline, WA 98177
(206) 546-3018

NOTE:

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

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

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJIQUAN ORGANIZATIONS

BELGIUM

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

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

CANADA

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

ENGLAND

THE TAI CHI CENTRE
ASTWOOD STUDIO
19 Astwood Mews
London SW7 4DE, ENGLAND
Tel.: (44) 171-373-2331
Fax: (44) 171-243-8929
Contact: Peter Clifford

FRANCE

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

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

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

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

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

The COLLEGE, founded in 1989, concentrates on the quality of the teacher and is directly responsible for raising the level of teaching standard in Europe. Its duties include: maintaining communication among teachers interested in teaching Yangjia Michuan Taijiquan; providing teachers with opportunities to improve their skills through teacher training workshops and supporting teaching materials. *For more information on how to become a member of the college and receive a copy of the COLLEGE Directory, write to the above address.*

ECOLE FRANCAISE DE TAIJI QUAN
BP 3002
49017 Angers Cedex
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Tel.: (33) 41-43-67-40
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JAPAN

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

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

THE NETHERLANDS

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

RUSSIA

THE RUSSIAN GREAT RIVER TAOIST
CENTER
86 Vavilova St., Apt. 40
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Tel.: (7) 095-938-5124
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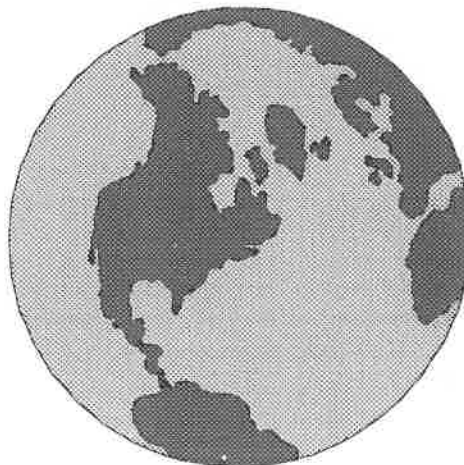
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Fax: (27) 283-61307
Contact: Maureen Poole, president

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

SWITZERLAND

ECOLE DE YANGJIA MICHUAN TAIJIQUAN
87 Bd. Carl-Vogt
1205 Geneva, SWITZERLAND
Tel.: (41) 22-800-22-50
Fax: (41) 22-800-22-54
Contact: Luc Defago



TAIWAN

WORLD YANGJIA MICHUAN TAIJIQUAN
FRIENDSHIP ORGANIZATION (TAIWAN)
32-2F Fuguo Rd.
Shih-lin, Taipei, Taiwan 111
Republic of China
Tel.: (886) 2-837-1779
Fax: (886) 2-837-2258

WORLD YANGJIA MICHUAN TAIJIQUAN
TEACHER'S UNION
32-2F Fuguo Rd.
Shih-lin, Taipei, Taiwan 111
Republic of China
Tel.: (886) 2-837-1779
Fax: (886) 2-837-2258

Both the WORLD YANGJIA MICHUAN TAIJIQUAN FRIENDSHIP ORGANIZATION (TAIWAN) and the WORLD YANGJIA MICHUAN TAIJIQUAN TEACHERS' UNION (TAIWAN) were established by Wang Yen-nien "...to preserve the integrity of the Yangjia Michuan style of Taijiquan; to prevent the loss of this traditional art; to care for our ancestor

Yang Luchan the Undefeated's great fame; and to insure that the Yangjia Michuan Taijiquan method of cultivating one's physical and mental capabilities is perpetuated and extended throughout the world forever."

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

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

UNITED STATES OF AMERICA

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

The AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION (AWYMTA), established March 21, 1992, is dedicated to perpetuating, promoting and furthering the growth of the Yangjia Michuan style of Taijiquan in the United States.

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



YMT CATALOG



BOOKS

Vol. 1: *Yang Family Hidden Tradition of Taijiquan, Illustrated and Explained by Wang Yen-nien, 2nd ed.* The basic exercises plus all three sections of the YMT form through photographs and text.

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

FANS

Bamboo Fans

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

Cost: US \$15.00

Stainless Steel Fans

These fans, designed with a satiny red cloth similar to the bamboo fan, are made with heavier construction and recommended for the more advanced fan student.

Cost: US \$32.00

AUDIOTAPES

Yangjia Michuan Taijiquan by Wang Yen-nien.

A ninety minute audiotape of Wang Laoshi calling out the breathing and postures (in Chinese) for all three duans of the YMT form.

Cost: US\$12.00

Thirteen Postures (Maryland, 1993)

Two volumes, approx. 2 hours each

Cost: Call for price.

Make check payable to Michael Basdavanos and mail to:

Dancing Mountain YMT School
P.O. Box 383
Garrett Park, MD 20896

For more information call (301) 565-3320

ORDERING

All prices for books, fans and audiotapes include shipping.

Books and Fans: AWYMTA must have a total minimum request for ten books or fans (each) before ordering. Books and fans are sent by seairmail from Taiwan, which takes 8-10 weeks for delivery. In general, all orders will be mailed to AWYMTA. *To receive direct delivery, you must have a minimum order of five books or fans.*

Nonmembers: For orders of less than five books and which must be mailed to you by AWYMTA, please add \$5.00 per book, and \$2.00 per fan.

Audiotapes: AWYMTA must have a total minimum request of 20 tapes before ordering from Taiwan. Audiotapes are shipped by airmail directly to you.

Please make your check payable to AWYMTA and mail to:

AWYMTA
535 Liberty St. #203
El Cerrito, CA 94530-3639

If you have any questions, or need additional information, please telephone or fax Sam Tomarchio at (tel/fax)510-527-2058, or write to the above address.

VIDEOS

Push Hands Basic Exercises (NY, 1996)

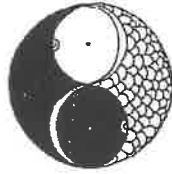
Five volumes, approx. 90 minutes each.

Cost: US\$175.00 (members)

US\$250.00 (nonmembers)

Make check payable to: New York Michuan Tai
and mail to: 25 Indian Rd., Suite 6F
New York, NY 10034

For more information call 212-567-3694.



美西楊家秘傳太極拳協會

AMERICAN WEST YANGJIA MICHUAN TAIJQUAN ASSOCIATION

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

會員申請表 Membership Application

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

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

If your instructor is not Mr. Wang Yen-nien, Please describe their relationship:	If you have not studied Yang Family Hidden Tradition Taijiquan. Please specify what style of Taijiquan or Gong Fu you have studied.		
Your Instructor's Name	School		
Address		Phone ()	
City	State	Zip Code	Country

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

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

WHAT IS AWYMTA?

WHAT IS YMT?

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

THE PURPOSE OF YMT

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

THE PURPOSE OF AWYMTA

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

THE OBJECTIVES OF AWYMTA

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

MEMBER ELIGIBILITY

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

MEMBERSHIP FEES

Regular Membership: \$35.00 per year
(January - December)

Life Membership: \$500.00

AMERICAN WEST YANGJIA MICHUAN TAIJQUAN ASSOCIATION
535 LIBERTY ST., #203 • EL CERRITO, CA 94530 • USA
TEL/FAX (510) 527-2058