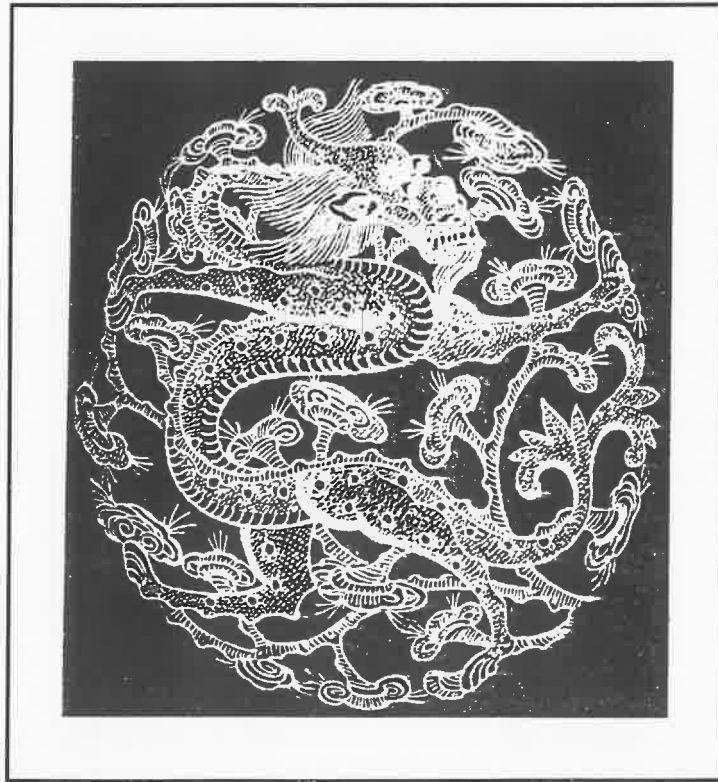


A W Y M T A

J O U R N A L

YANG FAMILY HIDDEN TRADITION TAIJIQUAN

FALL 1996 ♦ VOL. 4 ♦ NO. 2



AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

Editor's Desk

Happy Mid-Autumn Festival. Not only did we have the opportunity to view one of the year's best full moons, but we had the added bonus of a total lunar eclipse. Truly a remarkable event. In celebration, I hope you were able to enjoy one of the many kinds of delicious moon cakes available.

This was a great summer for Yangjia Michuan Taijiquan practitioners who took advantage of the opportunity to study with Master Wang. His U.S. workshop itinerary started in New York, went on to the District of Columbia and ended in California -- with Laoshi teaching eight workshops (plus a lecture and meeting) in just over six weeks. As a result of these workshops a number of instructional videos are being prepared. See our "Catalog" section for a list of the up-coming tapes.

In this issue we have a number of exciting features, including research results on the effects of taiji on the elderly; the biomechanics of basic exercise no. 2; poetry inspired by this summer's workshops; a workshop pictorial essay; articles on the nature of taiji by two devoted and long-time YMT practitioners, and several very informative questions and answers.

News Briefs

Shortly after his return home, Laoshi was greeted with the worst typhoon to hit Taipei in 30 years. It was quite a disaster: no potable water and constant "brown-outs". Then, suffering from extreme fatigue after his gruelling teaching schedule, Laoshi became ill and was in the hospital for 14 days. Although a specific cause was not identified, it apparently was gall bladder related and not hepatitis as initially suspected. Master Wang is now at home and doing well. We extended to Laoshi, via Julia, everyone's concern and our best wishes for a speedy recovery.

Wedding bells rang in So. California for Scott Smith and Wilma Wong, who were married in early September. Congratulations!

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The unity of Heaven and Earth represented by a heavenly dragon (yang) with constellation dots among earthly Ling zhi (ganoderma) mushrooms (yin).

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Editor

Sam Tomarchio

Design & Layout

Theresa Thomas
Sam Tomarchio

Computer Consultant

Royal Linden

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TAIJIQUAN: A HEALING ART THAT LEADS TO THE DAO

Fei Shijia



Taijiquan emphasizes healing. The practice of this ancient Chinese exercise is the means, yin and yang are the principles and healing is the result.

Taijiquan teaches us how to use the body for purposes of communication only and renounces the idea of using the body for self defense and attack (two sides of the same coin).

Through the practice of taijiquan we come to realize the body's purpose (healing) and our own purpose (to be healed) are one, not separate. As taijiquan students we begin to understand that the only way to heal is to be healed. That powerful and positive lesson pivots the attention on our own health and happiness. It subtly implies that if we are sick or unhappy, our practice needs improving. It challenges us to stay healthy mentally and physically 24 hours a day.

All living things share a universal will to be whole. The practice of taijiquan answers this ancient urge by strengthening our life force (qi) and our will to live (shen).

The aim of taiji quan is to raise our level of communication, not lower it by increasing fear. I find the practice of push hands (tuishou) particularly effective in augmenting the sixth sense, or the ability to know things in advance. We start by practicing with the crudest perception levels - eyesight and skin touch - and little-by-little advance to sensing our partner's energy using an inner sense. We could call this "inner sensory perception".

During the practice of taijiquan, the body, a learning device for the mind, becomes a means of communication. Because communication is shared (and eventually expands to include everything), taijiquan becomes a way of re-establishing oneness with everything and restoring inner peace. Daoists would describe this state of being as "the Qi of Man and the Qi of the Heavens has become one."

Dao is not a place or a condition. It is an awareness of oneness and an awareness that there is nothing else.

Taijiquan is the gateway to the Dao.

TAIJI AND THE ELDERLY



*Respiratory Benefits**

Practicing a Chinese martial art may help some elderly people stave off age-related breathing problems, a new report shows.

In a study of 84 people whose average age was 64, those who practiced taiji regularly over two years had less of a decline in lung function than those who were more sedentary.

Tests given before and after the study showed that the sedentary men and women experienced more than twice the decline in the amount of oxygen they could take into their lungs, compared to those who practiced taiji.

The taiji group also had greater spinal flexibility and less body fat than their sedentary counterparts, according to the study, published in the November issue of the *Journal of the American Geriatrics Society*.

As people age, they experience a natural decline in their lung capacity. While many experts believe endurance training can slow this decline, many exercises are considered too taxing for older people, the researchers said, because these people often suffer other types of disability that preclude strenuous exercise. *(Continued on p. 6.)*

* NOTE: This article was written by Jacqueline Stenson (1995), and reprinted with permission from "The China Post", Taipei, Taiwan.

*Musculoskeletal Benefits**

Practicing the art of Taiji may help senior citizens improve their balance and reduce the number of times they fall, two new studies suggest. Falls that are less hazardous to young people can cause severe problems in the elderly, whose bones are more brittle and who take longer to recover from injuries. In one study participants who had practiced regularly found that taiji had helped them achieve the ability to balance of someone three to ten years younger. In one study of 200 people 70 and older, those who took part in a 15 week taiji program reduced their rate of falls by 47.5 percent. Both studies show "that a range of techniques, from the most sophisticated medical interventions to more 'low tech' methods can help older people avoid frailty and falling," said Chhanda Dutta, director of the musculoskeletal Research in the National Institute on Aging's (NIA) Geriatrics Program in Bethesda, Md. "We must make sure that we look at every approach including the inexpensive ones like taiji."

Both studies, part of the NIA-sponsored Frailty and Injuries: Cooperative Studies of Intervention Techniques trials (FICSIT), appear in the May issue of the *Journal of the American Geriatrics Society*. *(Continued on p. 6.)*

* NOTE: This article appeared in the newsletter of the California Society for Oriental Medicine, 1996.

Respiratory Benefits (cont'd.)

Taiji, also known as shadow boxing, is an ancient discipline that uses graceful movements, deep breathing and mental concentration to achieve mind-body harmony, according to the researchers, led by Dr. Jin-Shin Lai of the department of physical medicine and rehabilitation at the National Taiwan University Hospital in Taipei.

The deep-breathing component of taiji may explain why those who practiced the activity maintained better lung function than those who did not, according to David Anderson, a registered nurse and certified taiji instructor in Indianapolis.

"Taiji emphasizes deep abdominal breathing, which uses more of your lungs than usual chest breathing," Anderson said. Taiji also increases a person's heart rate, and therefore helps improve overall heart and lung health, he said.

Because taiji is a low impact activity, it is a good exercise for older people who may have joint degeneration and other physical problems, the Indiana expert said.

"It's not outwardly strenuous like aerobics is," Anderson said. "And it's cheap -- you don't need \$100 shoes. You only need 10 square feet of empty floor space."

Musculoskeletal Benefits (cont'd.)

"Our data suggests that taiji can influence older individuals' functioning and well-being significantly and provide some appreciation for why this exercise form has been practiced by older Chinese for more than three centuries," wrote Steven L. Wolf of the Center for Rehabilitation Medicine in Atlanta, Ga., author of the first study. In the second study, Connecticut researchers found that three months of intensive equilibrium and strength training improved balance in 110 senior citizens by 25 to 50 per cent, and improved strength by 17 percent. Training was followed with six months of taiji exercise for an hour a week, which helped maintain some of the improvements, said researchers led by Dr. Leslie Wolfson of the department of neurology at the University of Connecticut Health Center in Farmington, Conn.



TWO POEMS

Ann Lee

To My Sister's House

Could I be this beautiful, protected
potted plant
sticking its leaves out
through the tiny cracks of the
greenhouse window?
Longing for fresh air, nutrients,
adventures....
in the world outside.

Heading to my sister's house
with great spirit and high hopes
for the weekend Taiji class.

Searching for hidden house keys
in the secret spot
wondering had we come to the right
place?

Alas, with keys in hands
dragging luggage from back garden
to front lawn.

Gloria tried turning keys to locks
UNABLE to turn
I PANIC
Afraid to break keys, you exclaimed.
Gingerly ... retrieving key out of lock
Precariously ... lugging baggage to and
fro, to and fro.

I shouldn't have left dear husband
George!
Dazed, terrified.
I felt cramps.
Like a timid little bird
could barely fly above ground.

Feeling helpless in a strange land
Trying hard not to set off the alarm.
Venturing into sister's home
we felt secured in luxurious rooms.

What was your adventure?
What did you learn?



To My Husband

Depart I must from new friends
taking off home far away.
Waiting for me patiently
at doorsteps
my husband.

You greet me excitedly
smiling
as you tell me:
How much I've missed you!

Kiss me gently on the lips
Embracing me with his strong arms
I always feel protected under his wings.

I had nightmares when
I was away.
Dreaming I was left behind!
Unable to attend the Taijiquan Workshop.

I saw Harry and Dinah
leaving me secretly, in my dreams
Searching my way to Workshop
however, in vain,

I was alone in an empty room
barren, isolated, inside a haunted house
feeling deserted and betrayed!
I sobbed under the starless sky.

How I wish you were by my side
comforting, caressing me
with your tender hands.
You're **SAFETY** and **SECURITY**.

I know you worried
while I was away.
Would you imagine nightmares,
haunted ghosts
surrounded me with devilish faces,
protruding claws?

I called your name, loudly in my dream
George,
my dear husband
I shouldn't have left you for Workshop!

TAIJIQUAN

Donald C. Jones



What is this practice called taijiquan? Some say that it is a dance. Some say that it is an exercise. Some say that it is a martial art. Some say that it is an exercise in relaxation while others say that it is a moving meditation. Others compare it with yoga. I feel that all of these views are correct. It is my feeling that taiji can be many different things to many different people. The intent with which one approaches this discipline will determine what one finds it to ultimately be.

A DAOIST ART

Taijiquan is historically attributed to the work of a Daoist monk by the name of Zhang, Sanfeng. The underlying principles of taiji are essentially those which can be found within the various manifestations of Daoist thinking, and, after my initiation, I found out that the practice of taijiquan is virtually a required activity for those individuals who choose to engage in the higher and more difficult Daoist practices. But before I was initiated or ever thought of myself as a Daoist, it was the practice of taijiquan that brought me to an eventual realization of my own intrinsic Daoist connection, and it was taiji that opened me and prepared me for the practice of Daoist meditation (neigong).

Because of my own early programming, I took a strictly

materialistic view of the world. I felt that only what could be seen, felt, tasted, quantified, and measured was real. As far as meditation was concerned, I was of the opinion that it was a form of self-delusion, and I did not believe that it was either useful or productive. For these reasons, when I initially became a student of taiji, I only sought and accepted experiences and results that could fit into this limited framework. It therefore took certain compelling experiences to allow me to begin to accept the non-materialistic aspects of this art, and once I was capable of accepting these non-materialistic phenomena, I found myself being slowly but inexorably directed towards an acceptance of the intrinsic Daoist aspects of my own nature and personality. Some may find that story an interesting one, but it will have to be for another day. In this article, I would like to write about how I feel that the inclusion of taijiquan into one's life can bring about a transformation in one's entire life-style and an improvement in the quality of one's life.

As I said before, taijiquan is a Daoist art, and being Daoist, it cannot be defined by using linear (either-or) terms. Daoism, as with Chinese culture, must be viewed from an analog (inclusive) perspective which western culture may find difficult to understand. Those of us who have come to implicitly and unquestioningly accept the premises of western thought and culture will tend to seek a single

answer/reference/definition while not seeing that such a linear approach tends to cause us to lose the true spirit/essence of that which we seek to understand.

DAOISM IS ABOUT PRESERVING LIFE

No matter how we may view Daoism, we must understand that Daoist practices are devoted to improving/increasing the quantity and the quality of life and the practicing Daoist is forced to be concerned about the problem/question of longevity. Without sufficient time, one will never be able to complete the highest levels of Daoist practice, and since longevity is an important issue, health is primary.

Good health is a treasure which we must all strive to protect, but I don't feel that good health defined as merely the freedom from disease is quite appropriate for the taijiquan practitioner. As a result of my practice of taiji, I can say that I generally feel better than when I was younger. I can also say that the practice of taiji can help to cultivate health with a vibrant, feel-good quality. I am talking about the case in which you are not only free from dis-ease, but you also feel truly good. And because you feel good, you enjoy life and living. To have this sort of health is truly a rare treasure, but there is a price/cost for it. As I see it, there are actually four requirements (sacrifices) necessary for good/vibrant health: a.) proper nutrition, b.) sufficient rest, c.) proper elimination of wastes, and d.) proper exercise.

Nutrition

Relative to the subject of nutrition, as the old adage says, "You are what you eat." The need for clean, healthful, chemically free food and water cannot be gain said. Today, more and more people are cultivating concerns for the quality of the food which they eat, and in their efforts to have healthy diets, they will often eat organically grown/raised foods. They will also often supplement their diets with various food supplements (vitamins). It is also my strong feeling that a diet which incorporates fast foods is a diet which is incapable of sustaining a life free of disease. Such a diet is therefore incapable of cultivating or sustaining a life imbued with vibrant health. The same holds true, in my opinion, for processed foods, foods with large amounts of "empty calories," alcoholic drinks, carbonated beverages, and foods full of sugar and various preservative chemicals. The price for such a diet is not cheap. Speaking from personal experience, I can assure you that your grocery bill will rise, but your doctor bill will decrease!

I also urge the reader to beware of the problem of the ice cube, which I consider to be one of the greatest impediments to the proper digestion/assimilation of food. The internal temperature of a healthy human body is approximately 98.6 degrees Fahrenheit. An ice cube or a cold drink will have a temperature around 32 degrees Fahrenheit, a difference of almost 70 degrees Fahrenheit. The introduction of cold food or drink into a body cannot help but to compromise the

digestive process. With a properly functioning digestive system, food is efficiently assimilated, and the body thrives. If the digestive process is compromised in any way, the entire body will suffer. Indigestion should therefore be considered as a serious dis-ease.

What is the connection between taijiquan and one's nutrition?

There is a connection, but it is an indirect one. If one practices taijiquan, the body in general will tend towards a state of balance. If one is underweight, the practice of taijiquan will cause the practitioner to fill out. An overweight person will tend to redistribute his/her weight and, with a fair amount of regular practice, one can actually lose weight. Because the practice of taijiquan can be an extremely challenging physical activity, it is capable of burning calories, and the burning of calories is good for the body, regardless of its state or condition. I say this because I choose to view humans as cholesterol burning animals. There has been a great debate over the introduction of cholesterol into a person's diet, and men were once told to remove all food products which were high in cholesterol from their diets as a safeguard against the clogging of the arteries, especially those surrounding the heart. It was later found that the body manufactured cholesterol when it was absent from the diet. It was also found that men whose diets lacked the lubricant of cholesterol in their diets had an increased incidence of colon cancer. I contend that we are all cholesterol burning animals, and I am convinced that, after millions of years of evolution and adaptation, there is a purpose for

the existence of cholesterol in our bodies.

From observations of my own body, I am convinced that the practice of taijiquan can improve the metabolism of the practitioner. The more that one works out, the greater the need for nutrients, which are burned to facilitate any physical activity. The more calories which we burn, the more we are required to take in, and I feel that this is an advantage. The more nutrients we take in, the greater the amount of fuel which we have on hand to operate the brain and the various organs of the body, but when you have a good calorie burning activity you are able to either burn off or excrete all that you take in. I also find that the practice of taijiquan causes the body to operate more efficiently. When I am working out regularly and often, I eat less and sleep less, but I am more productive. I work more, but I don't feel the fatigue which I would otherwise experience.

Here, I must admit that I am a strict vegetarian, and I find that this diet suits me well. I feel that it is very compatible with my other Daoist practices, but I don't feel that it is required in order to practice taijiquan. I became a vegetarian for health rather than for spiritual or esthetic reasons. Before I first fasted and became a vegetarian, I was taking medications for high blood pressure, allergies, and arthritis. After the process of therapeutic fasting and the adoption of a strict vegetarian diet, I was able to withdraw from all medications. At this time, I don't even take aspirins! When I do become ill, as is the nature of all humans, I refer to traditional Chinese

herbal medicines, and I will also take acupuncture/moxibustion treatments. I will also occasionally use chiropractic when it is appropriate.

I finally exhort all taijiquan practitioners to eschew a diet that is full of sugar, high in fat, and full of the chemicals which processed and fast foods are notorious for having. You might be able to get away with it for a while, especially if you are young and active. If your work is essentially manual labor (construction work and similar types of work), then you may be able to eat virtually anything with few, if any, negative effects, but, as one's age advances, there will be a price to be paid. I speak from experience. Please consider this....

Rest/Sleep

Regarding the issue of sufficient rest, I feel that this is a highly individual issue, as our individual sleep/rest needs differ. For some people, eight hours is appropriate while for others it may be too much or too little. We must each therefore "listen" to our own respective bodies. I have found that taiji tends to put the practitioner in better touch with his/her own body, and it is only when we listen to the expressed needs of our bodies that we are able to address those needs. **NO ONE** can tell anyone else how that other person feels and what his/her ultimate physical needs are. We must have the courage to listen to ourselves!

In order to sleep well and efficiently, relaxation is required, and taijiquan emphasizes the principle of relaxation. It has generally been my

experience, and that of the many persons whom I have taught in the past, that the practice of taijiquan enhances one's ability to get to sleep and to sleep well so that one is not tired upon awakening. In my case, I had to get used to the idea of needing less sleep and having a lot of extra energy with which to work more efficiently during the day.

Elimination of Wastes

The subject of proper elimination is one that I feel is often neglected. Nature has given our bodies four methods for the elimination of wastes: a.) the alimentary canal (solid wastes), b.) the lungs (gaseous wastes), c.) the kidneys (urine), and d.) the pores of the skin (perspiration), and should any of them be compromised, our health will to that extent be compromised.

The inability to eliminate wastes results in the process of self-poisoning. We become poisoned by the by-products of our own life processes, and it has been my experience that the practice of taijiquan will enhance the excretory functions of the body so as to make more efficient the four above mentioned methods for waste elimination in the following ways:

a.) The faster metabolism and the slow, deep, coordinated, prenatal breathing will invigorate and enhance the peristaltic activities of both the upper and, especially, the lower intestines.

b.) The respiratory function is improved and enhanced. The lower portion of the lungs are no longer

allowed to atrophy due to breathing only in the upper half. Inhalations are more efficient and therefore able to better utilize available oxygen. Exhalations are more efficient in that they can better give off carbon dioxide and other breath borne wastes.

c.) The kidneys are strengthened and the flow of urine becomes stronger, steadier, and more controlled. This ultimately results in a more complete evacuation of the bladder and, at least for men, an improved sexual functioning.

d.) Practicing taijiquan initially causes the practitioner to perspire profusely. As the years transpire, the sweating process is not as profuse, but it still is there. Sometimes there may not be much perspiration at all, but the skin begins to function more efficiently and the body's own natural oils come to the surface. The skin then becomes neither dry nor oily. Rather, it becomes silky and smooth.

The claims which I have made for the practice of taijiquan may seem somewhat incredulous, but they are not for the experienced practitioner. Regardless of the style which is practiced, these same benefits will occur. In fact, even if a form is done poorly or incorrectly, the body STILL benefits. The only important thing that must happen is that the person must practice.

As practitioners of Yangjia Michuan Taijiquan, we are particularly blessed to be privy to what I consider the most complete system in the world. At the same time, I

feel that it will never be for everyone. A person who is rather ill or who has sustained an injury may be unable to do some of the more radical postures in our system. For such a person, the learning of the thirteen postures is sufficient, and that person will experience many benefits. Some of the shorter and simpler forms of taiji may better meet the personality and physical needs of certain individuals. For this reason, we should not feel bad when someone chooses to study a different form with someone else in a different school. Yangjia Michuan Taijiquan is probably the most rigorous system of taijiquan to be found on the entire planet. From the standpoint of Chinese culture, it is a national treasure.

From the standpoint of the human body and health, it is a great human treasure, and it is our duty to preserve its practice for the benefit of the entire race. The whole world will never embrace Yangjia Michuan Taijiquan the way that we do, and it is not important that this should ever happen. What is important is that we should encourage as many people as possible to practice, regardless of the style or form which he/she may choose. The promotion of the practice of taijiquan, regardless of the school or style, is in our own best interests.

Exercise is an Important and Necessary Component for Good Health

Because taiji does not require any special equipment or uniforms, it is uniquely adapted to the needs of the majority of people on the planet. Some persons will choose calisthenics or other forms of exercise, and it is their

right to choose a form of exercise which best suits them. What is important for me is that people exercise, regardless of the form which this exercise will take. At the same time, I must admit that it is my strong feeling that taijiquan is the one exercise that the great majority of people will still be able to do as we all become older. The gentle movements of taiji promote flexibility and muscle tone. The gentle stresses which it places upon the skeletal system can help prevent the loss of calcium from the large bones in the elderly. An improved general circulation and more efficient body function will enhance the functions of the brain and nervous system and help keep the mind alert. A higher and stronger metabolism will also help to maintain a good appetite.

Please consider the above stated benefits of the practice of taijiquan. Let us untiringly continue our own respective practices and also promote the practice of this great human treasure with others.



THE THIRTEEN TAIJI POLE MOVEMENTS TAIJI SHI SAN GAN

1. Hold the Pole (at your side)
Chi Gan
2. Get Ready
Yu Bei Shi
3. Raise the Pole
Qi Gan
4. From the Primary (Fixed-Feet) Position,
Pierce Three Times
Yuan Di Zha San Gan
5. Using Moving-Feet Steps (within your
original area), Pierce Three Times
Dong Bu Zha San Gan
6. Step Forward, Pierce Three Times
Jin Bu Zha San Gan
7. Step Backward, Pierce Three Times
Tui Bu Zha San Gan
8. Stir
Jiao Gan
9. Shoot
Fa Gan
10. Remove
Bo Gan
11. Attack
Ji Gan

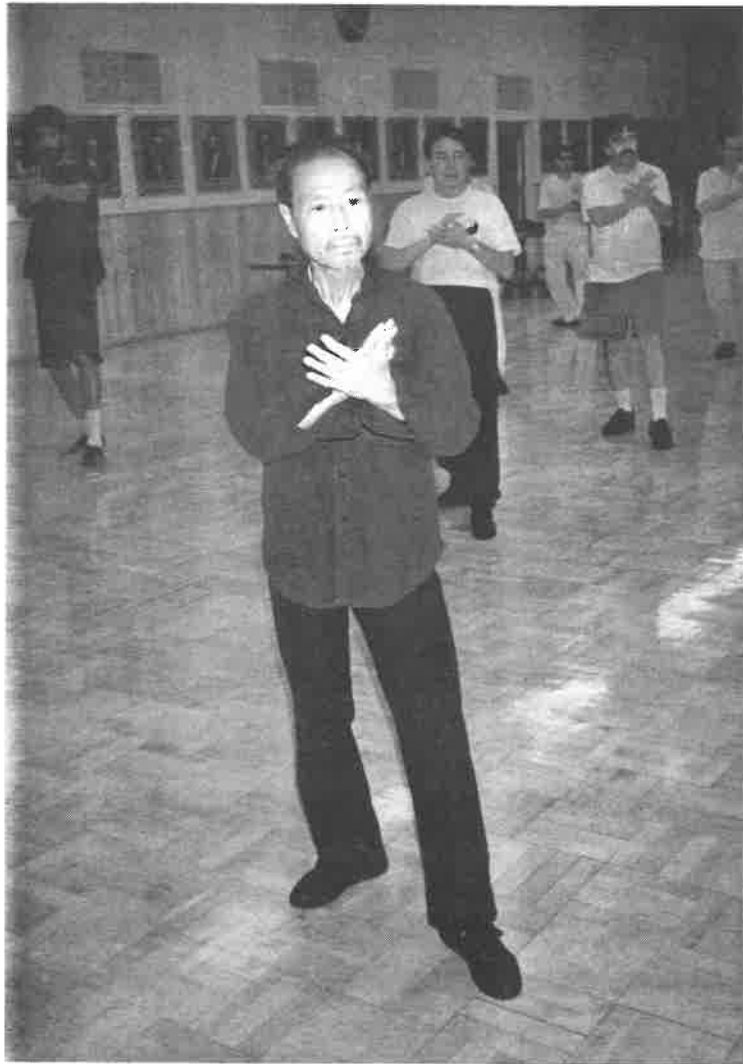
**[Repeat the four practices of 8, 9, 10, 11
three times.]**

12. Golden Rooster Nods Three Times
Jin Ji San Dian Tou
13. Close (and return the pole to your side)
Shou Gan

*Note: This is a corrected list of the Pole
Movements.*

1996 U.S.

WEST COAST



• **Third Duan**



• **Push Hands**



BASIC EXERCISE NO. 2: XIANG QIAN ZUO YOU WAN YAO

Claudy JeanMougin
translated by Simonette Verbrugge

向前左右彎腰

XIANG : towards, in the direction of
QIAN : in front, forward
ZUO : left
YOU : right
WAN : arch, bend, flex
YAO : waist

The translation, from Chinese, should not cause any problem since the exercise evidently consists of flexing (or bending from the waist) in three directions : forward, to the left and to the right.

In the flexion, as opposed to the exercise "Kick and pull to the leg", there is no movement of the feet, they remain fixed.

- Bending the body forward, to the left, to the right (DIAGRAM A)

ACTIONS

- It reinforces the functions of the internal organs through deep massaging during the bending. This action is deeper than the one exerted in "Kick and pull to the leg" because, before bending, the trunk rotates first to create a diagonal stretching of the fascias of the internal organs. We could say that the exercise N° IV prepares the exercise N° II.

- It stimulates the function of the kidneys through the movement of the organs. The kidneys are not fixed and move in the abdomen.

- It reinforces the pelvic girdle and the thighs. The sacro-lumbar muscular mass is entirely mobilised.

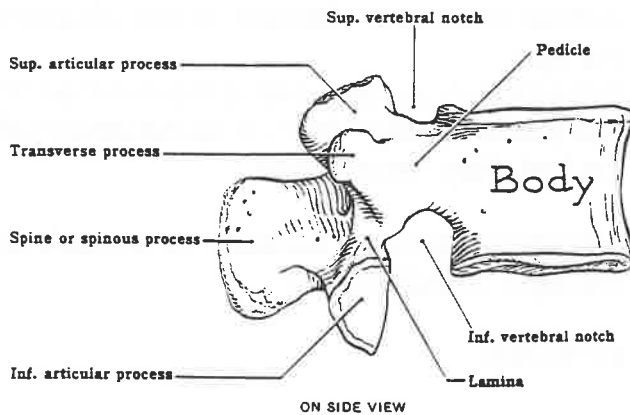
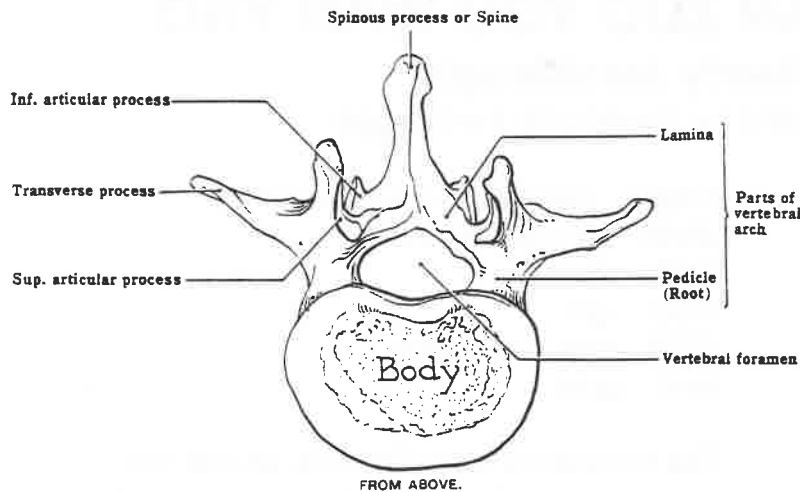


Figure 1: A vertebra (Second lumbar)

- It stretches the muscles of the vertebral grooves. Bending the trunk stretches the sacro-lumbar mass as well as the muscles of the vertebral grooves by means of the muscular chains.

- It stretches the muscles of the abdominal girth. During the preliminary rotation of the trunk, all the abdominal muscles are stretched. This shows the importance of this rotation.

- It stretches the muscles on the back of the legs. Any bending of the trunk generates a stretching of the muscular mass on the back of the legs.

- It relaxes the scapular belt, the head, the arms and the hands. Any stiffness in one of those parts will go against the effects of the stretching.

- It enhances the perception of the body. This exercise is very technical. To perform it well requires an extreme watchfulness of one's body in order to have a perfect segmentary placement.

- It co-ordinates breathing and movements. The relaxation will become total on the exhale. The end of the exhale must correspond perfectly with the end of the stretching. The same way, the beginning of the inhale must correspond with the straightening of the trunk.

TECHNICAL DETAILS

- In Exercise 1 (see Diagram A), during the bending "d", the knee caps are free, this shows that the quadriceps muscles are totally relaxed. This way the stretching of the muscular mass on the back of the legs and in the loins is passive.

- In this exercise, the straightening must be a slow movement and one must wait until the entire trunk is straight before straightening the head. This is particularly important for people suffering from high blood pressure. The straightening happens together with the tucking in of the pelvis and one should not exaggerate the tension of the curve of the back. The purpose of this exercise is not to touch the feet or to put the hands on the ground but to ease the lumbar area and the back of the thighs.

- Exercise 2 should not be performed by people suffering from back-pain. (It should be started again only when the pain has totally disappeared). In this exercise, the pelvis must be in alignment with the direction of the eyes and the eyes must be directed 90° from position "f". The legs remain straight throughout the bending and the straightening movements.

- In exercise 2, while bending in "h", the trunk must be centred on the thigh and the two hands come to rest on each side of the foot. While straightening, the two hands fall on each side of the thigh at an equal distance from it.

- While straightening in "i", the eyes keep looking in the same direction until vertical position is achieved. The trunk keeps facing the lateral and vertical plane that passes through the leg on the same side as the bending. While straightening, one must beware not to let the trunk deviate inwards, in order to avoid any lumbar troubles. Straightening must be total, with the body clearly erected before turning, flexing the thighs and tucking the pelvis in to resume position "j".

Between "j" and "k" the same movements are performed but in the other direction. This exercise can be repeated for approximately 10 minutes.

BREATHING

- In "b" bending the thighs is performed on the exhale.

- In "c" extending the thighs is performed on the inhale.

- From "c" to "d" bending is performed on the exhale.

- From "d" to "e" straightening is performed on the inhale. Bending the thighs in "f" corresponds to an exhale.

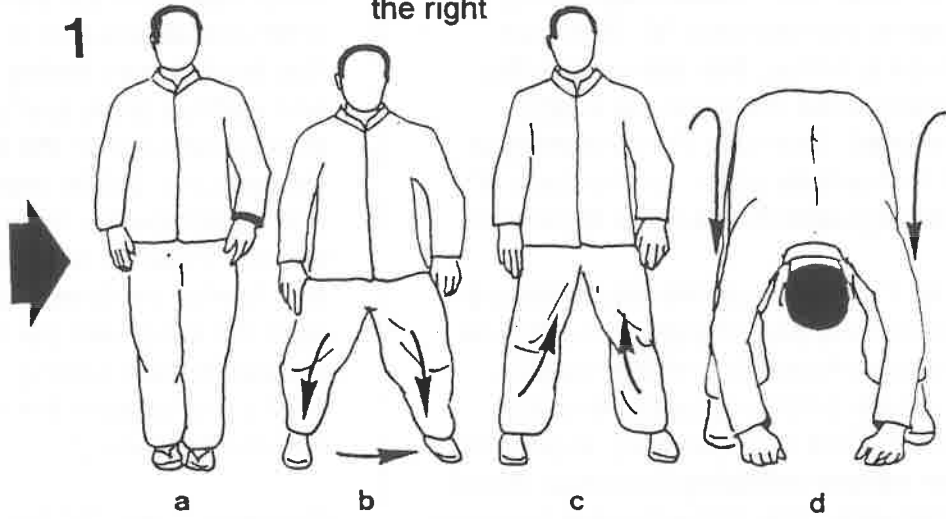
- From final position in "f" to "g" : inhale, then exhale during phase "h".

- Straightening from "h" to "i" is performed on the inhale.

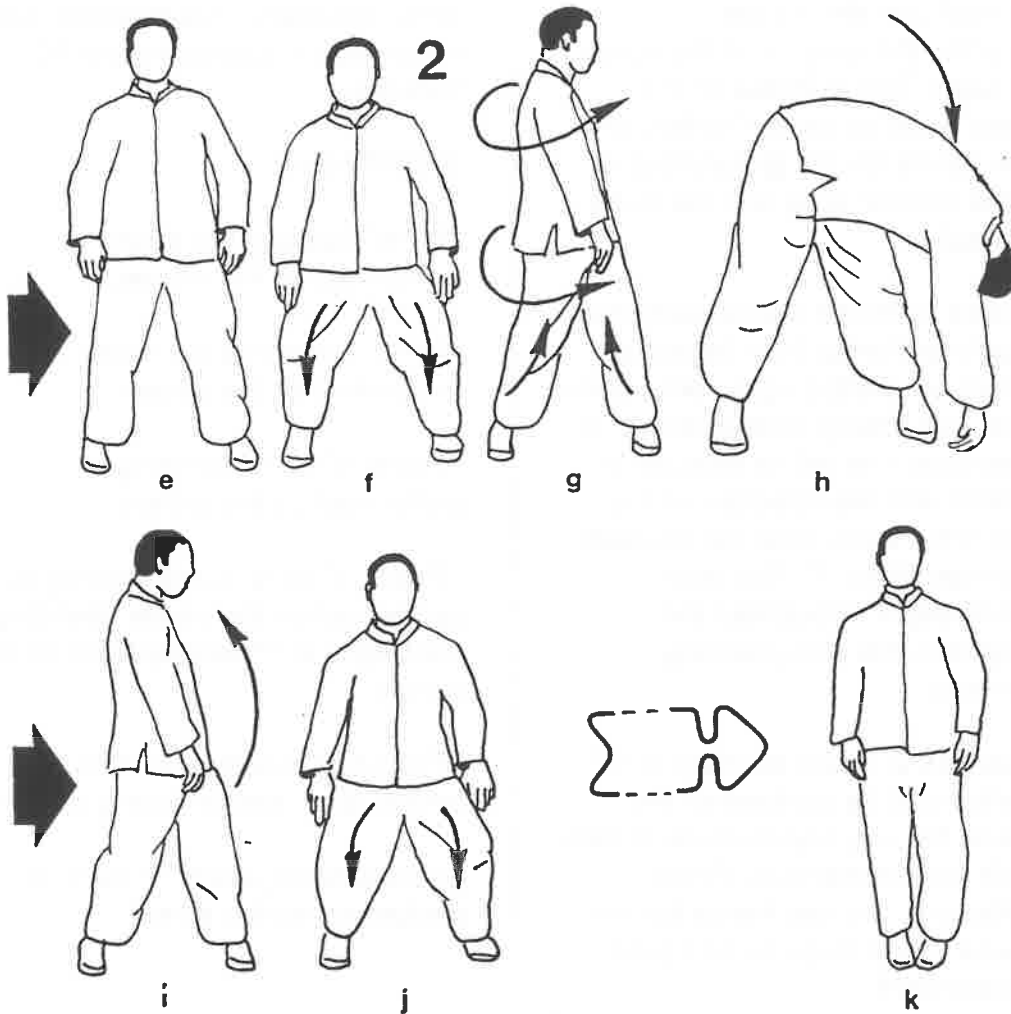
DIAGRAM A

XIANG QIAN ZUO YOU WAN YAO = Bending the body forward, to the left, to the right

1



2



this side that the disk will be crushed the most. We find ourselves in the situation of Figure 3. The vertebrae will turn left, which mean towards the lumbar convexity. The mechanical principles are perfectly respected.

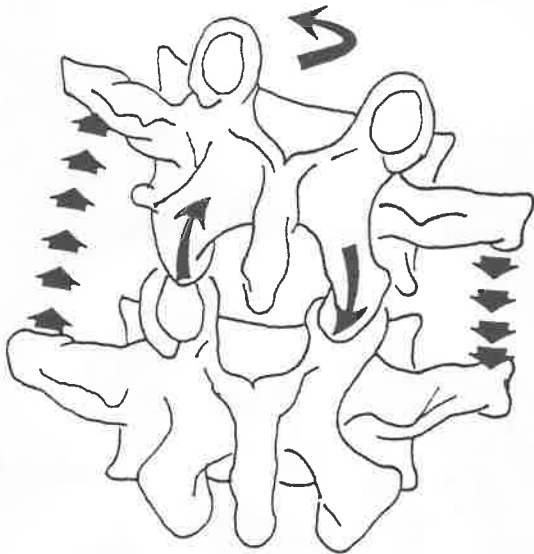


Figure 3

Let us imagine different situations in which the parameters of placement are not respected.

1. The rotation of the trunk is not sufficient. The interlocking of the articular facets will not be complete and the left articulators risk finding themselves more towards the front than the right ones. At the moment of the bending, the disk will be crushed on the left side and not on the right side which will result in a rotation of the vertebrae to the right, which is

the opposite side to the one anticipated by biomechanics. In this case, the lumbar column, being put in a non-conventional functioning situation, might refuse to rotate and provoke a muscular spasm. This could then lead to pain or worse. It could also lead to aggravation of a pre-existing injury and this would be even more embarrassing considering that this discipline is supposed to be a way of improving one's health.

2. The straightening is not performed correctly in the axis of the left thigh. The slightest deviation of the trunk inwards (towards the back leg) involves a loosening in the right articulators. This can provoke an inversion in the orientation of the lumbar curve with the same inconvenience as previously described.

3. The shoulders are not facing completely to the side.

There is no interlocking of the articulators on the right side and everything happens as though it was an inclination to the left with rotation of the vertebrae to the right. Nothing will happen if the straightening follows the same route (in this case the exercise is useless since there is no correct stretching of the vertebral muscle chains). However, if on straightening one tries to put the shoulders back in the axis, this will cause excessive constraints on the vertebral disks by trying to "crush" them in another direction.

This exercise allows a selective stretching of the paravertebral muscular chains. In the forward bending, the right and left chains are concerned : in the right bending, it is the right chain, in the left bending it is the left chain.

If it appears that this exercise is difficult or even "dangerous" if badly performed, this basic exercise is paradoxically excellent for all lumbar problems.

NOTE: This article is reprinted with permission from Ecole Francaise de Taijiquan.



QUESTIONS & ANSWERS



Q. What are the benefits of practicing Taijiquan? (California, July 1996)

A. When practicing taijiquan it looks like only the external body is exercising - the movement of the arms and legs, the opening and closing of the postures, the stretching, lengthening and contracting of the muscles and ligaments - all of which appear to be helping the circulation of the blood and qi of the body. But actually taijiquan is an exercise of the internal organs. This is because our health is dependent on [what are called] the five solid organs¹ and the six empty spaces.² They are being worked on internally. If one of these organs has a problem then the health of the body deteriorates.

When you are practicing taijiquan it then becomes a question of exercising the internal organs. This is because we add to the exercise of the external movements internal breathing. With the expansion and contraction of the dantian, you now begin to massage and exercise the internal organs. And so, little by little, they are better able to perform their functions. The organs near and around the dantian, such as the stomach, intestines, urinary bladder, etc., are the ones that get the most

¹ The Five Solid Organs, called Wu Zang, are the Heart, Spleen, Lung, Kidney, and Liver.

² The Six Empty Spaces, called Liu Fu, are the Small Intestine, Stomach, Large Intestine, Urinary Bladder, Gall Bladder and Triple Heater.

immediate workout. If you can keep your intestines moving then no matter what you eat, you will be able to digest [properly]. The moment you notice that your digestion is bad, then certainly it is a sign that something on the inside is going wrong. For example, let's say you become constipated, or you are not able to digest foods well, then suddenly you begin to have stomach problems. Now things start to escalate because the internal organs are not absorbing the nutrients they should be absorbing. If the stomach and intestines are not absorbing what they need to, then of course, that affects the rest of the body. So we can say that the source, or most important starting point, that taiji works on is the stomach and intestines. When they are functioning well, then all the other internal organs are immediately benefited since they are being nurtured and nourished by the nutrients being absorbed.

For those of us practicing taijiquan, we must pay attention to our breathing. While the form exercises the external body, it is the breathing that helps to exercise the internal organs. Now you have the inside and outside being exercised together. In daoist gongfu of nurturing the body, there is a saying, "The internal and external are worked on simultaneously." Internally, we call the daoist art of breathing 'Tu Na'. The external is called taiji. And this is the origin of the way taiji begins to benefit our health.

If you are practicing daily, you will find that the likelihood of getting ill decreases. But of course you cannot prevent accidents. With the changes in my health after my accident [in Taiwan], I realized that in addition to using western and Chinese medicine I needed to rely more on my breathing and exercising. If you only depend on medicine that is not enough. You need to depend on yourself and your will to continue exercising - both internally and externally. This is to say that I know from my own experience that this type of exercise is extremely important. I am sure that taijiquan is the best exercise you can do. It does not strain the body. There are no sudden stops or starts. If you continue to practice sports that do cause injury to your body, and you practice them for a long period of time, then certainly this is not considered nurturing or nourishing the body. Taijiquan is a light exercise, and we add to it - [internal] breathing. If you can continue practicing it this way, then certainly the effectiveness is increased. If someone is looking from the outside, and they don't understand taijiquan, they might say that they can't really see how it could be of benefit. But they don't know what is happening on the inside. Once you understand the effect on the inside, and see that when the five solid organs and the six empty spaces are kept free of illness, then the body is kept free of illness as well. Just like now, after practicing for a while, you should be sweating a little bit. The moment you begin to perspire, this sweat is coming from the internal organs and the toxins/pollutants are being expelled and pressured outward from the inside of the body, through the

skin and pores by the [internal] breathing [method]. Sometimes even with medicines you cannot get toxins out as effectively as this.

Taijiquan and added with this, of course, neigong (internal breathing) can cleanse the internal organs and help rid them of toxins. So what we are talking about is a cleansing of the internal organs. Once you understand this, then you will really begin to tap into this process - that will be how your taijiquan becomes. Those of us practicing taijiquan will certainly be less likely to get cancer because we are constantly expelling toxins and keeping the body cleansed. Often times, the medicines you take have side effects, and I tell my students in Taiwan to be sure to practice regularly, don't stop. In order to maintain your health you must practice for yourself. Nobody can practice for you. This is the benefit of practicing taijiquan.

Q. *Should one work on the applications of the form's movements? Some people say the applications are not important and that you can practice the form without a real understanding of the applications by just paying attention to the principles alone. (France, July 1995)*

A. The first thing we have to ask is: "Is knowing the applications important?" This can be answered in two ways. Let's say that you are already elderly and are only interested in maintaining a certain level of health - then it is fine to just practice the form. Other than people who are elderly, everyone else should know and work on the applications. Once you know the

applications of the form, the practice of your form improves, and it is less easy to forget the form. This is because you understand the applications and you know how the hands should move. Also, the more you practice, the more correct your form gets. If you don't know the applications of the form, little by little the form starts to change, and gradually it starts to diverge from the original.

Q. Please explain what is an advantageous and what is a disadvantageous position in push hands. (New York, July 1996)

A. Advantageous and disadvantageous are very important in terms of your own personal tui shou, especially if you can maintain an advantageous position throughout. So what do we mean by advantageous? When your partner tries to control you, for example, they are able to control you, and you are only able to follow what your partner sets out to do. Just like water flowing unimpeded the idea of advantageous means that there are no impediments. Whether you are practicing the form or whether you are doing tui shou, everything is flowing freely. In tui shou when you are in the advantageous position you can do whatever you feel like doing. This is the idea of being at the advantage.

What about the opposite of that? You are in the disadvantaged position when nothing you do works - the tricks, hand movements, or whatever you want to try. Originally you might have thought, "Oh, if I do this it will be great," but the moment you try your partner neutralizes it, and you are not able to use it. No

matter what you try nothing works. This means that you are at the disadvantage.

In the advantageous position, anything you want to do, you are able to do. If I want to bounce you away with a *Peng* it works. If I want to do a *Ji* then that works too. When whatever comes to mind seems to work, then it means you have found the advantageous position. When no matter what you use fails to work, then you are in the disadvantageous position. Let's say I was hoping to use an *An* to push my partner away and not only does that not work, but I push myself away. This is being in the disadvantageous position. And if we really get down to the essential point it gets right back to the idea (that we talk about in the form) of not knowing the difference between empty and full. The person in the advantageous position would constantly be keeping yin and yang, empty and full, clearly separated. A person in the disadvantageous position is someone who is not able to keep their yin and yang, empty and full, clearly separated. Once you are in the disadvantageous position your every move ends up being controlled by someone else. In an advantageous position you are able to maintain an active role. Once you enter into the passive role you end up never being able to make any decisions on your own. You are always following or having to listen to the other person's active movements. You must try to continually find the advantageous position, but often times without even realizing it you end up being at a disadvantageous position. In that case you have to find a way to transmute out of that and into an advantageous position. To do that you need to have

the right timing and the right position and then with the legs and waist, you can turn a disadvantageous situation around. You need to find this with the legs and the waist, and if you can then you will be successful.

Slowly, little by little, you will be able to find the differences when you are doing tui shou. For example, you are pushing with someone and immediately you are pushed over. You come back and again you are pushed over. When this happens over and over and over again then you know that you are in a disadvantageous position, and you haven't found a way to get out of it. When you can find a way to get out of that and transmute from disadvantageous to advantageous then you won't be continually pushed over.

When you are doing something, no matter what it is, you just have to make an effort to try to do it, and you will be successful. Some people might say, 'Oh, you are lucky,' but actually it means that you are on the right road at the right time and doing the right thing for you. If every time you try to do something you fail you might say, 'Ah, I was unlucky,' but actually it wasn't that. It just means that you were not using the right method and you ended up on the disadvantageous or the wrong road.

AN ANSWER

Theresa L. Thomas

What was *your* adventure? :
What did *you* learn?
Why, the same as you.
And yet a little different.

In the company of the Grand Master
I paid a visit to an old teacher,
An old push hands friend-enemy
Who still haunts my mind,
Hunting for an opening, to "teach" me.

He pushed, I deflected.
Rooted, I absorbed, waiting.
The opening ... ah, there it is.
I pushed, he fell.

What was my adventure?
What did I learn?
I'm free.

CALL FOR SUBMISSIONS

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

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

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

DIRECTORY OF AWYMTA INSTRUCTORS

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

CALIFORNIA/NORTH

Michael Christofilis
136 Rae Ct.
Vallejo, CA 94591
(707) 644-5455

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
10395 Seminole Blvd.
Seminole, FL 34648
(813) 392-6176

ILLINOIS

Joseph Morris
7524 S. Union Ave.
Chicago, IL 60620
(312) 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

MINNESOTA

Alexei Ditter
404 Thomas Ave. So.
Minneapolis, MN 55405
(612) 374-1481

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

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, Secetaire

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
France
Tel.: (33) 41-43-67-40
Fax: (33) 41-37-05-92

JAPAN

TOKYO TAI KYOKKEN AOI KAI
Address: Koengi Kita 2-33-5
Suginamiku, Tokyo
Japan
Phone: (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
Apt. 40, 86 Vavilova St.
Moscow 11726
Russia
Tel.: (7) 095-134-9882
Fax: (7) 095-324-1980
Contact: Albert Efimov

SOUTH AFRICA

YANGJIA MICHUAN TAIJIQUAN CLUB OF
SOUTH AFRICA
48, Kidbrooke Place
P.O. Box 801
7200 Hermanus
Republic of South Africa
Tel.: (27) 283-61842
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
9 rue Michel Chauvet
1208 Geneva, SWITZERLAND
Tel.: (41) 22-700-71-81
Fax: (41) 22-700-71-83
Contact: Luc Defaugo, president



TAIWAN

WORLD YANGJIA MICHUAN TAIJIQUAN
FRIENDSHIP ORGANIZATION (TAIWAN)

87-1 Chungching North Road, Sec. 1
11 Fl., Taipei, Taiwan
Republic of China
Tel.: (886) 2-555-7390
(886) 2-556-5797
FAX: 886) 2-881-2981

WORLD YANGJIA MICHUAN TAIJIQUAN
TEACHER'S UNION

87-1 Chungching North Road, Sec. 1
11 Fl., Taipei, Taiwan
Republic of China
Tel.: (886) 2-555-7390
(886) 2-556-5797
FAX; (886) 2-881-2981

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 Yanjia 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.*



AWYMTA CATALOG



BOOKS

Vol. 1: *Yang Family Hidden Tradition Taijiquan, Illustrated and Explained by Grandmaster Wang Yen-nien, 2nd ed.* The revised second edition explains the basic exercises plus all three sections of the YMT form through photographs and text. A must for any practicing YMT enthusiast, beginner or advanced.

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

Wang Laoshi is also preparing additional texts on Applications, Push Hands, Weapons, and Neigong. We will notify you as soon as they become available. **The Applications text is due in January 1997.**

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TO PLACE A BOOK OR FAN ORDER:

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

Please make your check payable to AWYMTA and mail to:

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

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

VIDEOS

Thirteen Postures (Maryland, 1993)

Two volumes, 2 hours each

Cost: \$52.50 includes shipping

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

UPCOMING VIDEOS

Wang Yen-nien Lecture (NY, 1996)

First Duan (NY, 1996)

Push Hands: 15 Basic Exercises (NY, 1996)

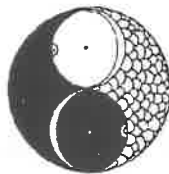
Kunlun Sword: 8 Basic Cuts (DC, 1996)

Third Duan (CA, 1996)

Pole (CA, 1996)

Push Hands: Intro & Interm. Exercises (CA, 1996)





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會員申請表 **Membership Application**

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Referred by			

Are you an instructor of Yangjia Michuan Taijiquan (as taught by Wang Yen-nien) Yes _____ No _____			
If your instructor is not Mr. Wang Yen-nien, Please describe their relationship:		If you have not studied Yang Family Hidden Tradition Taijiquan. Please specify what style of Taijiquan or Gong Fu you have studied.	
Your Instructors Name		School	
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WHAT IS AWYMTA?

WHAT IS YMT?

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

THE PURPOSE OF YMT

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

THE PURPOSE OF AWYMTA

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

created by AWYMTA, the first and only YMT association in the United States.

THE OBJECTIVES OF AWYMTA

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

MEMBER ELIGIBILITY

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

MEMBERSHIP FEES

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

Dear Claudy,

Thank you very much for your excellent article. I think the translation by Simonette was very well done. You will notice that I added one figure (N° 1) to show the general characteristics of a typical vertebrae (for those who may not be familiar with human anatomy).

I am looking forward to your article for next year and am sure that it will be a good one.

I hope you and your family are well. Bye for now.

Sam Tomarchio

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