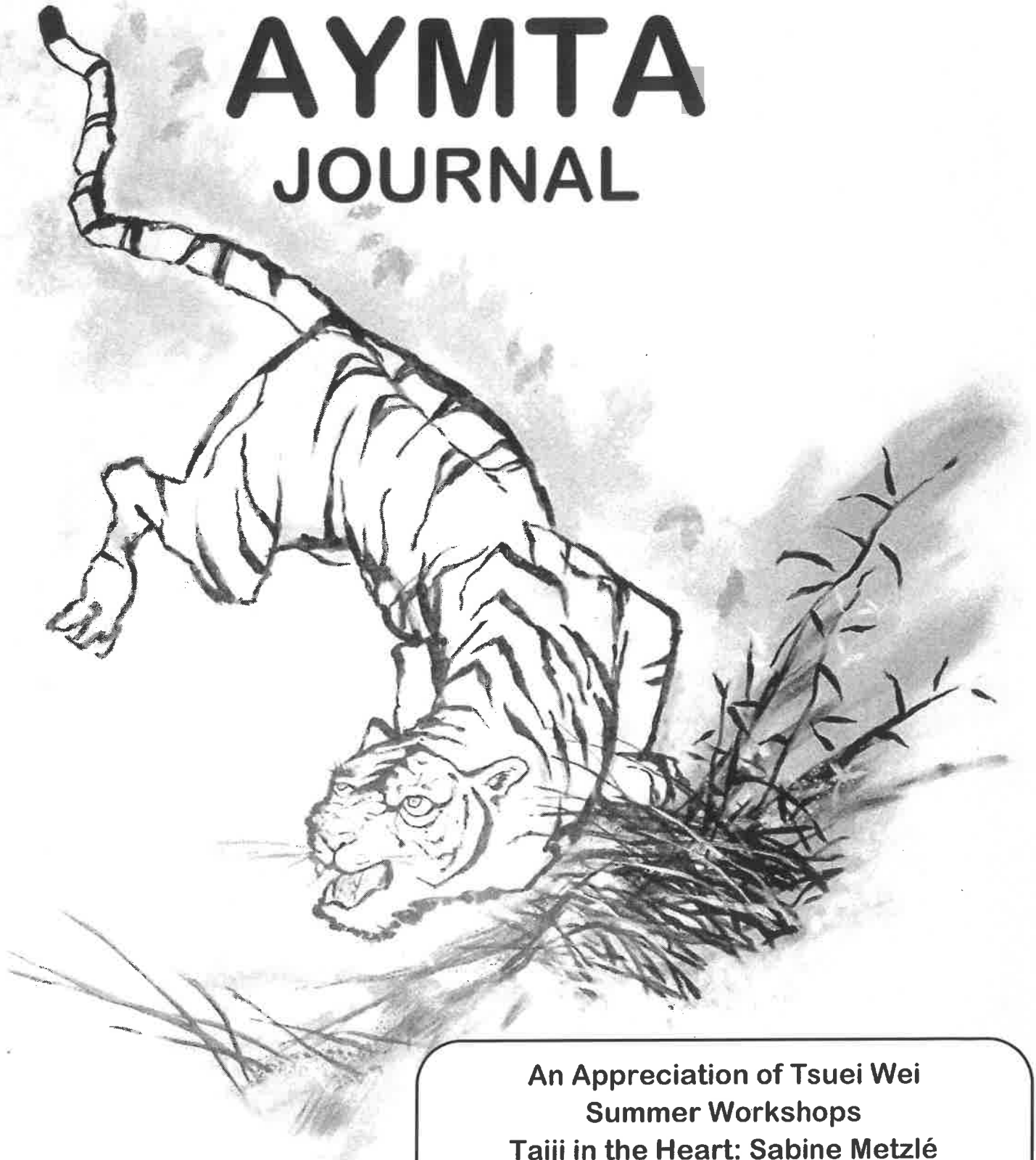


AYMTA JOURNAL



An Appreciation of Tsuei Wei
Summer Workshops
Taiji in the Heart: Sabine Metzlé
Jieqi and Zhongqi for 2006
Taiwan: A Brief History
Taiji in Your Life: Continuous Relaxation

AYMTA

Board of Directors

Charlie Adamec

President

Jim Carlson

Vice President

Don Klein

Secretary

John Cole

Gretchen MacLane

Advisers

Christian Bernapel

FR

Peter Clifford

UK

Serge Dreyer

TW

Julia Fisher-Fairchild

TW

Claudy Jeanmougin

FR

Akai Jong

US

Mark Linett

TW

Sabine Metzlé

FR

Others

Kay Reese

Treasurer

Jim Carlson

Storekeeper

Don Klein

Web Monitor & Journal Editor

Stéphanie Polatsik

Web Designer

The *AYMTA Journal* is dedicated to the promotion and practice of Yangjia Michuan Taijiquan and related neigong/meditation practices. Readers who choose to practice anything described in the *AYMTA Journal* do so at their own risks. It is always wise to learn from a qualified teacher. None of the officers, directors, advisers, authors, or the editorial staff of the *AYMTA Journal* has responsibility of any kind for any injury, whatsoever arising from such an attempt.

Editors' Notes

Cover: 白虎 *White Tiger* on the west wall of the *Rouhe Daoguan*, painted by Robert Johnson (and opposite 青龍 *Green Dragon* on the east wall).

Volunteers: We welcome Stéphanie Polatsik of the New York group, not only as Web Designer as noted above (check out continuing changes to aymta.org), but as translator. In addition to translating the two articles listed under her name she kindly corrected my translations. And as always, Gretchen MacLane who copy read the translations even before layout.

The Winter issue often ends up being a review of Summer workshops which some of you like and others think is space filler: it's intended as less a remembrance for those who attended than a vehicle to try to get more people to attend future workshops. Until the *Taipei Forum Int'l 2006* was cancelled, this issue was intended to focus on Taipei and Taiwan: we've left in one of the articles and may print more in the future.

—Don

President's Message

Hello and welcome to the Winter 2006 edition of the *AYMTA Journal*. I hope everyone has a happy new year and enjoys plenty of time to pursue her or his art to the fullest.

First, I would like to bring to everyone's attention that the Summer 2006 international gathering that was to be held in Taipei, Taiwan has been cancelled. This several year awaited event is not happening out of respect for Master Wang's health.

When I think about the situation in which Master Wang cannot even attend a workshop in his hometown, I begin to wonder about just how reasonable is the notion that he may one day return to teach in the U.S., or for that matter, anywhere abroad.

The good fortune for YMT, as Master Wang has taught it for almost 60 years, is that we have many highly skilled teachers in Taiwan, Europe, and here in the U.S. It has been Master Wang's ceaseless dedication to teaching daily in his home country as well the many times he has traveled around the world to help keep the well spring of YMT knowledge clear and continuously revitalized. All of the newer generations of teachers serve as tributaries that continue to draw from this wellspring for the benefit of themselves and other practitioners. I think there is also a current that returns to the well that refreshes it with each teacher's personal insight into this art.

Sometimes when practicing the form I get splashed with ripples from the wellspring that I'll call moments. In these moments I feel as if I am performing against a backdrop of visual montages that serve to remind me of some special detail about the posture I'm moving through and the exact setting where I learned it. Sometimes this feels like I'm correcting myself with living a study guide, other times it's like thumbing through a photo album of vacation highlights. It's the whole montage of moments that makes up my taiji. These moments moved lovingly alongside me to help stabilize the stumbling baby steps of first learning the postures. Today I am slightly more agile but feel constantly refreshed by these reoccurring moments from the well.

These moments were brought about in the first place because I opened up myself to learning from someone else. It also took an opening up of someone else to share his or her taiji experience and create a setting for these moments to be born.

When I think about the immensity of the wellspring that is the YMT tradition I am in awe and very appreciative of all the people in the YMT community who have worked so hard to keep access routes open to this very alive and vital source of our art.

I encourage everyone to take advantage of the various opportunities to be exposed to as many teachers as possible: this issue reports on two Serge Dreyer workshops and the meeting of the European College of YMT teachers. Past issues have reported on the annual Amicale meeting in Europe; AYMTA is again offering a \$600 stipend for one member to attend the November 2006 meeting in Le Mans, France.

AYMTA President
Charles Adamec

CONTENTS



FEATURES

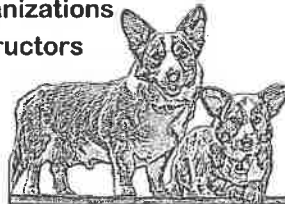
- 2 **An Appreciation of Tsuei Wei**
By Emily DuBois
- 6 **Chen and Me**
By Mary Loesch
- 7 **Hands Across the Ocean**
By Gretchen MacLane
- 8 **The D.C. Tuishou Workshop**
By Jim Best
- 11 **Benicia x 2**
By Jim Carlson
- 14 **Returning Home to Further Travel**
By Jean Luc Perot
- 20 **The College of the Teachers**
By Kay Reese and Don Klein
- 22 **Report of a Greenhorn of the College**
By Daniel Rozsa
- 24 **Taijiquan in the Heart: Sabine Metzlé**
By José Carmona
- 27 **Abridged History of Taiwan**

DEPARTMENTS

- 00 **President's Message**
By Charles Adamec
- 4 **Ask the Advisers:**
Qigong and Taiji
- 13 **節氣 和中氣**
Jieqi and Zhongqi for 2006
- 16 **Poetry and Drawing: 習藝 Xiyi**
By Ann Lee
- 18 **Taiji in Your Life**
By Dale Napier

RESOURCES

- 26 **Photo and Image Credits**
- 31 **Worldwide Directory of YMT Organizations**
- 32 **Directory of AYMTA Member Instructors**
- 33 **AYMTA Catalog**



ANNOUNCEMENTS

- 5 **Letter from Taipei**
- 12 **Applications Workshop at Rouhe Daoguan**

AYMTA JOURNAL

Summer 2005

Vol. 13, No. 1

Editor/Publisher

Don Klein

Editorial Assistant

Kay Reese

Layout

Don Klein

Kay Reese

Proofreaders

Gretchen MacLane

Jan Phillips

Consulting Editors

Thomas W. Campbell

Gretchen MacLane

Jan Phillips

Sam Tomarchio

The *AYMTA Journal* is published semi-annually by the American Yangjia Michuan Taijiquan Association, a California Public Benefit Corporation. Winter 2005, Vol. 13, No 2. All material is copyrighted under U.S. Copyright Law and International Copyright Conventions, specifically the "Berne Convention for the Protection of Literary and Artistic Works." Except for use under "fair use doctrine," no part of this publication may be transmitted in any form by any means, electronic or mechanical, including photocopying, recording, or any information or retrieval system, without permission of the copyright holder(s). All material including editing, layout and translation is contributed for no fee and, as such, the *AYMTA Journal* does not own the copyright to any material herein, nor has it had any such rights assigned to it unless specifically noted. Therefore, the *AYMTA Journal* is not able to grant reprint permission for any such content. Such permissions should be sought directly from all credited, whether explicitly or implicitly: the author, interviewer, translator, illustrator, photographer, layout designer, editor, etc.

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

Subscription Inquiries and Changes of Address

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

For more information or address change notifications please write:

AYMTA
P.O. Box 173
Grand Haven, MI 49417
U.S.A.

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

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



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

An Appreciation of Tsuei Wei

By Emily DuBois



Many students of Yangjia Michuan Taijiquan have not been fortunate enough to experience the amazing martial arts and unique teaching style of Sifu (Shirfu) Tsuei Wei. For a large number of students over many years, Sifu provided an introduction and ongoing training in Yangjia Michuan Taijiquan, which he learned from Wang Yen-nien. This year Sifu has reached his 80th year in excellent health and spirits, and because he has touched my life in a highly significant way I would like to join with the many people who have expressed their esteem and best wishes to him for a long, happy future.

Tsuei Wei has been practicing and teaching Traditional Chinese Medicine and martial arts for most of his life. (see "A Brief Biography of Tsuei Wei") When I was asked to write an article about him for the *AYMTA Journal*, I made an appointment to meet Sifu at his school, the Academy of Chinese Culture and Health Science in Oakland, California. During our conversation Sifu told me that whatever I wrote should be from my own experience, so in this article I'll try to convey to readers my particular understanding of Tsuei Wei and his teaching. Sifu also asked me to write that while he learned from many teachers, including Cheng Manjing, he found Wang Yen-nien's Taiji most authentic. I'd like to add that the Taiji form we learned from Sifu may have diverged in some details from Master Wang's, but the forms and principles of Yangjia Michuan Taijiquan are very much alive and functional in Sifu's Taiji, and the styles very close together. For the past two years visiting Taipei, I found out that my own YMT form, despite changes after three years of unsupervised teaching here in Hawaii, is very close to the form that Julia Fairchild teaches with Laoshi's continuing supervision.

Tsuei Wei has stayed true to traditional Chinese teaching methods while continually looking for ways to reach American students. His teachings are not always easy, but always sincere. Whenever I had expectations him as a teacher, or preconceptions of the practices he was teaching, Sifu was certain to recognize and destroy my biases and

conditioned responses. Time after time, he showed me the limits of my mind as well as ways to go beyond my fears, self-regard, and comfort level to new understandings and skills. He always noticed instantly when I learned something, and just as instantly gave me something else to learn. The more I grew to respect Sifu, the more benefits I received in terms of learning and personal development. The more I was able to trust Sifu as a teacher (without being untrue to my natural skepticism) the more he showed me appropriate respect, understanding, and appreciation. In every area that was potentially difficult, as long as I showed my openness or willingness to be open, Sifu responded in kind.

I started Taiji classes with Sifu in 1977. I had been interested in learning Taiji for many years but didn't find my teacher until moving to California to attend graduate school, where Tsuei Wei's College Avenue studio was just across the street. Sifu's teaching assistants at that time were John Cole and several other students who had discovered Sifu playing Taiji in Golden Gate Park and helped him move to the East Bay. After some months of study I moved away from the Bay Area, practicing the 13 Basic Movements and the First Duan on my own for nearly a year, and then returning to resume classes in 1978. Except for studying and living abroad 1980-1981, I continued with at least three classes per week with Sifu, and usually more, until he retired from teaching Taiji in 1995. I also helped as a teaching assistant, attended meditation retreats, helped a little bit in the Taoist Center/ACCHS clinic and kitchen, and served an editor of one of Sifu's books. After Sifu retired from teaching Taiji, the good foundation that he always insisted on supported me well. I was able to recognize other excellent teachers, and have continued learning from Wang Yen-nien, Min Ou-Yang, Fu Wei Zhong, John Cole, Julia Fairchild and others.

At the Taoist Center, Sifu's fees were based on each particular situation rather than on fixed rates. For this and many other reasons, Sifu was able to work with a wide variety of students with a large range of backgrounds and interests. When I first started learning from Sifu I cleaned his apartment in exchange for Taiji lessons and acupuncture treatments. One of the things I best remember about my small glimpses into Sifu's daily life was his consistent dedication to calligraphy practice with brush and ink on pages of the daily newspaper. I was also impressed by Sifu's regular schedule of teaching and practice, healing and self-healing. And often, when I drove or bicycled around Oakland, I would see him on his long, far-ranging walks, being greeted by people everywhere.

Because my profession since the late 1960s has been teaching (visual arts), I looked carefully at Tsuei Wei's teaching methods. Sifu has many qualities and talents that make him one of the best teachers I've ever encountered in

any profession. From the start, even when he knew little English, Sifu's communications through body language and wordplay opened worlds of meaning. I wish I could convey the immediacy and delight with which his dynamic, amusing, sometimes shocking and often deep lessons opened my mind. Many of his students remember how Sifu liked to use the word "hang-up," meaning anything that prevented direct, unmediated perception and openness. Sifu's timely exhortations were exquisitely balanced between wisdom and absurdity—"Don't Hang Up!"

Another key teaching concept for Sifu has been sincerity, not only in the Western sense of being free from deceit, but in the larger sense of wholeheartedness, one-centeredness, in-tune-ness. The Confucian classic *The Doctrine of The Mean* says that perfect sincerity is never static, and therefore it is effective, far-reaching, everlasting, all-inclusive, and shining in brightness. The power of sincerity is energy manifesting itself in the form of waves that can be converged and focused into brightness. Sifu helped me to understand this concept somatically, not just intellectually. His voice, whether speaking or chanting the breaths, was expressive, strong and inspiring. One of the most sincere and effective of Sifu's teaching tools was playing a set of drums, gongs, bells and bowls while our groups practiced Taiji. Starting softly and building dramatically, or sustaining a steady pulse of deeply resonant sound, Sifu's music went into our bodies and hearts, leading us through the sequences and elucidating the inner meanings of the forms in a most powerful way. Also, he let some of us play the instruments, which I found humbling and exhilarating.

Sifu taught me to breathe, to stand, to move, to find self-compassion, to trust my abilities, to give and receive energy, to protect myself psychically, to help others more effectively, and so much more. There are many more stories about Tsuei Wei, and many other people to tell them. I hope those who haven't met Sifu will have the opportunity to experience what a fine person and teacher he is.

Tsuei Wei, my heartfelt thanks and best wishes to you. May you have many more years of good health in which to help people, and great happiness with which to enjoy your full and rewarding life!

A Brief Biography of Tsuei Wei

First published as "About the Author," Editorial Group, Taoist Center and ACCHS, *Roots of Chinese Culture & Medicine*, Wei Tsuei, Chinese Culture Books Co., 1989. (Softbound, Out of Print.)

Born in Wuxing County, Zhejiang Province, China, into a family that had practiced traditional Chinese medicine for

several generations, Wei Tsuei learned traditional Chinese medicine and martial arts from boyhood, in the Chinese way. He then studied Chinese philosophy and meditation, Taijiquan (Yang Family Style, 127 movements) and Xiu Shen (the Tao of self-cultivation). The sixth-generation successor of traditional Chinese Xiu Shen Tao and Qigong from the school of Golden Elixer, he completed these studies in his middle years and started giving instruction at that time. For the past thirty years, Shifu Tsuei has taught meditation as well as Taijiquan and other martial arts in both Taiwan and the United States. In Taiwan, he served as instructor and director at the Chinese Academy of Taichi Chuan, consultant for the Taipei Association for the Chinese Martial Arts and the Municipal Government of Taipei, and instructor at the Chinese Martial Arts Society at the University of Taiwan.

In the 60s, Shifu (or Sifu) began the formal study of acupuncture, completed his training in 1968, established his own medical practice and also taught Chinese medicine at Tai Tung Clinic of Chinese Medicine and the Quang Wah Acupuncture Clinic in Taipei. He acted as consultant at the Taipei Academy of Acupuncture before coming to the United States in 1972. Consistent with his professional commitment to continue studying throughout his career, Shifu earned one of the first American doctorates in Oriental Medicine in San Francisco.

Believing that the traditional Chinese doctor ministers not only to individuals but to society as well, Shifu founded the Taoist Center in Oakland, California in 1973. Combining the best of China's ancient culture with American science and technology, students at the Taoist Center learn traditional Chinese methods of developing good health and character. The Center includes an acupuncture clinic, and has offered classes in Taijiquan, Qigong, Push Hands, Taiji Sword, Taiji meditation and cooking with herbs to over 3,000 pupils.

Building on the Taoist Center, Shifu established the Academy of Chinese Culture and Health Science (ACCHS) in 1984. Approved in 1985 by the California Acupuncture Examining Committee, this college educates students in all aspects of Chinese medicine, preparing graduates to become licensed as acupuncturists and



practitioners of traditional Chinese medicine.

ED: Most Bay area YMT Teachers as well as midwest teachers Jim Carlson and Don and Kathryn Coleman started their YMT studies with Tsuei Wei.

A Question for the Advisors: How do you relate the form and qigong in your teaching?

You might recall this was re-resubmitted as a result of Advisor non-responses to a member's observations and question: "Many teachers/writers state "Taijiquan is a type of qigong (operating on the macrocosmic orbit)." How are the YMT form and qigong related?" The responses still are few but add some breadth: Serge comments that: the daughter of Zhang Qin-ling said to me that her father was teaching "qigong" but M. Wang Yen-nien talks of "neigong" in his teaching." And Claudy that "qigong" is a relatively recent term, so it may be that the two can be equated in most cases; some claim that "qigong is a form of neigong" and others that "neigong is a form of qigong." Although Claudy distinguishes qigong from Taijiquan, his comments that "Taijiquan is a technique [that] makes a very general regulation in the sense that there is a gentle re-equilibration of energies: those that must be toned as well as those that must be scattered," could easily be understood as a qigong on the macrocosmic orbit in the sense that such writers as Yang Zwing-ming, Mantak Chia, Juan Li and others imply. Some lineage holders specifically teach which xuéwèi (acupoints) and jīngluò (energy channels) are affected with the various taijiquan phases. See also Sabine Metzler's comments that "Every posture taught in the school is meant to improve the circulation of Qi in the meridians and to open the energy gates (page 25).

*So we open this up as **A Question for All Members:***

write, email in with your comments, observations, readings on the relation of Qigong and Taijiquan.

Serge Dreyer:

My response is very short because I look at the connection between the form and the circulation of "qi"¹ inside the body as a very simple process. In my present state of knowledge and practice, pushing hands helps me to deepen my experience of the "song" concept,² which I apply to the form. The more "song" I am, the more I feel the presence of qi in my practice of the form, whatever definition you would give to this idea of "qi". I have heard many times all kind of theories about the connection between qigong and taijiquan but I've found them hampering my progress in the search of "song." This is definitely a very subjective understanding of mine with all kind of limitations; therefore these few lines should not be considered as an advice but only as the relation of a personal experience.

¹ Please note that I don't use the term "qigong" which comprises thousands of techniques. Moreover, they also receive different names that depend on history, lineage, etc. For example, the daughter of Zhang Qinling said to me that her father was teaching "qigong" but M. Wang Yen-nien talks of "neigong" in his teaching.

² The concept of "song" has been translated many ways. The most common refers to a state of relaxation. I prefer "let it go," which encompasses a martial art oriented process.

Claudy Jeanmougin (translated by Don Klein):

When we approached the question of Qigong during Laoshi's classes, he habitually answered that it was a Buddhist practice and that we, Daoists, had neigong. Furthermore, he added that Qigong did not bring anything more to our practice and that consequently we did not need it.

To say that Qigong is a purely Buddhist practice is certainly excessive: it is practically certain that Qigong, a recent term, or Qigongs so numerous nowadays, arise from well-known Daoist techniques—Daoyin fa: energy technique of internal nutrition—and from Buddhist yoga. We can say without misleading that current Qigong is a mixture of techniques belonging both to Daoism and to Buddhism.

What is it then to Taijiquan? We think that taijiquan does not escape these mixtures and that it is not exaggerating to think that it has also originated from Daoyin fa. Maybe it is for that reason that Laoshi prefers Neigong; he uses also the Daoyin technique Tuina. It is obvious that Taijiquan did not escape the influence of Buddhism. Taijiquan and Qigong have common previous history and it would seem vain to impose a precedence of one on the other.

Before answering the question, let us wonder what differentiates Qigong from Taijiquan because, if they proceed in the same way for identical purposes, what would be the use of introducing Qigong into Taijiquan classes?

Practicing at the same moment Qigong and Taijiquan, I think that in the end, the two techniques have this com-

mon point: to regulate the energies of the body. As regards the form, if one disregards the martial aspect, is there not some Qigong involved? Personally, I think that the greatest difference lies in the focalization of a very precise goal to reach in Qigong while in the practice of Taijiquan it is necessary to undergo extrapolations if the same results are wanted as quickly.

Let me explain:

Some exercises of Qigong will aim to tone up the orb of Lungs (meridians plus organs and all the functional group). Do we have this in our style of Taijiquan? Naturally, but there is not focalization on a specific meridian. The practice of Taijiquan acts on a global regulation. If we want a more targeted action, it is necessary for us to use some gestures by practicing them in a way other than that recommended by the form, and in that case we move closer to Qigong. However, we have to distrust such practices in a group. How can we know without the establishment of preliminary individual energy balances if all the members of the group need to have a spleen toned up for example? The tonification will do good to those that will have a spleen in emptiness, but risk damage those who have a spleen in plenitude. And it is indeed for that reason Taijiquan is a technique without danger because it makes a very general regulation in the sense that there is gentle re-equilibration of energies: those that must be toned as well as those that must be scattered. This being said, is it necessary to practice the qigong within the framework of Taijiquan classes? A priori not: Taijiquan is self-sufficient in itself. Then, you might ask me, why did you introduce qigong into your classes?

Within the framework of our education and of my profession of acupuncture, I am able to observe energy disorders connected to seasons and it turns out that the practice of Taijiquan alone does not bring the desired results. Besides dietary advices, we opted for a specific qigong connected to five seasons. So, after an energy assessment (indispensable step for an effective practice) we advise one or several qigongs concerned in very precise periods, connected to seasons and to the changes of season. These qigongs are relatively brief and not aggressive. So they can be practiced at the end of class

The introduction of Qigong in my classes, according to this perspective, is not interference to the practice of Taijiquan. On the contrary, it allows better understanding of some gestures in the practice of the form with an energy option.

At the moment, in our Association, some qigong courses are offered by specialists of the discipline outside the Taijiquan classes. So only those that wish to attend are exposed. But, in the more-or-less long term, I introduce qigong in the end of the class into the seasonal cycle.

Why in the end of Taijiquan's class? First of all to avoid confusion between two disciplines. Those that do not want to practice Qigong will be able to leave class without being afraid of missing any Taijiquan. Then, each knows that the learning of Taijiquan provokes some imbalance from the very moment where all the form is not practiced. Qigong at the end of session will participate in a re-equilibration identical to that of *Bao hu gui shan* in addition a seasonal harmonization.

A LETTER FROM TAIPEI

Dear Friends of Yangjia Michuan Taijiquan,

Now that summer has come to close and the Yen-nien Daoguan fall season is just getting underway, we wanted to pause to personally thank you all for your kind emails wishing Master Wang a speedy recovery and for giving us all a chance to communicate and share our thoughts more directly.

Your support was critical in helping us to discover ways to help rather than hinder the progress of Yangjia Michuan Taijiquan worldwide—and this is extremely meaningful to me and Master Wang.

To be a part of the solution, please continue to support the elimination of the words “for self-defense” from the AYMTA objectives. In Master Wang's wise old age he has come to realize more clearly that self-defense, and the other side of the coin, attack, are based on fear and as such play no part in the objectives of Yangjia Michuan Taijiquan. Until the AYMTA Board votes to change their stated objectives, we will not be able to progress as a whole and will remain in our current state of separated parts pulling in different directions, a state of limbo.

Some people have written to say, “I hear Master Wang is no longer teaching.” This is not true, he continues to teach. What

he teaches is the Way. He does not need to teach the form, weapons or tuishou anymore—he has many good teachers in Taiwan, the U.S.A., Japan and Europe to do that for him.

This has been a big year for Master Wang and the Yen-nien Daoguan. Master Wang has had to go through a lot of difficult moments in terms of his health, resulting in the cancellation of the 2006 International Forum. But he has been thrilled to have so many of our taijiquan friends back at the Daoguan this year to celebrate the 55th Anniversary of Yangjia Michuan Taijiquan in Taiwan and the founding of the ROC-Taiwan Yangjia Michuan Taijiquan Association in April of this year. It was a special event that meant a lot to both of us and we hope to build on it to keep our wonderful taijiquan friends connected to this program they have helped to create. Again, I want to thank you for your kind thought, generosity and enthusiasm. It makes a big difference to our team of coaches and our entire Yangjia Michuan Taijiquan training program.

With appreciation,
Julia Fairchild
Assistant Head Coach,
Yen-nien Daoguan

Chen and Me: Yangjia Michuan Taijiquan From Utah and Beyond

By Mary Loesch

In 1982, Taiwanese graduate student Chen Kien-ru was enrolled at the University of Utah in Salt Lake City, Utah, as was I. We weren't in the same departments, but I met him one day as I was on my way to the medical library to study. He was conducting a taijiquan class out of doors. I stopped, watched, and inquired about the class during a break. Several years before I had been a beginning student of taijiquan in Flagstaff, Arizona.



Chen Kien-ru had first begun learning Yangjia Michuan Taijiquan from Li Jin Chuan* in the late 1970s. He spent an intensive six months learning the basic exercises, and Sections 1 and 2, one to one with Mr. Li. Later on he learned Section 3, the sword and fan forms and push hands. Before leaving for the University of Utah, Mr. Chen went to class at Master Wang's studio to learn and practice more push hands, and to review the parts of Yangjia Michuan Taijiquan.

I joined Mr. Chen's class. We quickly determined that it was not the Yang form that I had practiced, and it seemed that I'd learned much incorrectly, so I became a willing student of his. Certainly, we covered breathing, fair lady hands, basic stance, fundamental motions (basic exercises), some information about the nature of qi, yin and yang, and the five elements, and seasons. Over the next three years we went on to Sections 1, 2 and 3. We covered push hands, new sword form and fan form.

What was important to me, aside from the actual learning, practice and interaction with the other students and teacher, was the exposure we had doing this form. In other words, who saw or learned it and how far it got from Utah. Practicing outside we would have on-lookers and sometimes someone would join the class, as I had. Students I remember who came regularly were Howie Long, June, and Winston. Other occasional students were Barbara Cox and an International student from Saudi

Arabia. There were other students in and out whom I can't remember. Also, Chen Kien-ru taught classes at Utah Technical College in west Salt Lake City. He had been given the charge to teach his classes in the English language.

Chen Kien-ru was a member of the University's International Student Organization. When they had their open-campus talent show, Mr. Chen convinced us that we were ready to perform. The demonstration went well: in other words, we students all remembered first section and were able to adapt quickly to the background music of "Cherry Blooms."

I took a break, from late 1985 through mid 1986, while I was pregnant with my son. After that, in November of 1986, the Gerontological Society of America held its annual meeting in Salt Lake City. As I was part of the two hosting gerontological groups, I was able to arrange for Mr. Chen to offer an early morning participant-demonstration for AGA members from all over the United States.

Mr. Chen and I graduated in June of 1987 and went our separate ways, he to Plano, Texas, and I to Big Rapids, Michigan. Before I left, however, I wrote several articles on taijiquan for seniors and as alternative health practice. They appeared in the state's senior citizen newspaper and were sent to Washington, D.C. with a group of graduate student papers on new directions in research.

Mr. Chen and I traded gifts before we left. I gave him two Navajo rugs and he gave me a fan, a wall hanging and a copy of the Yangjia Michuan Taijiquan book in Chinese. He said that for me to remember the form, I should teach it. It took me until 2003 for me to start teaching, but I now have four small classes of students. This September there was the first Senior Day in Big Rapids. Don Klein and Kay Reese from Grand Haven and Alyse Knepple from Cassopolis came up to join us in a taijiquan demonstration for a group of about 25 very interested seniors. My small classes are now puffing up.



* ED: http://home.pchome.com.tw/sport/teacher_lee ,
http://home.pchome.com.tw/sport/teacher_lee/photo.htm,
<http://www.csie.nctu.edu.tw/~julin/taichi/place.html>;

"Li Jin Chaun [was] my first teacher and the one who created the 13 postures with WYN."—Serge Dreyer

Hands Across the Ocean: Serge Dreyer Push Hands Weekend Workshop, Washington, D.C. Hosted by Scott Rodell and the Great River Taoist Center, Aug. 6–7, 2005.

By Gretchen MacLane

Serge's theme is moving step. There are 10 players plus Serge and Scott: Jim Best and myself from New York, an Estonian and seven of Scott's D.C. students.

Warm-ups are Bending Forward From the Waist coming up flexing the knees and spiraling the waist to roll the shoulders, a method to make space in the body. After basic exercises we review Wield the Pipa. It is stepping back, Serge's first and most important moving step. A bit of his treatise on stepping backwards: you want to disguise, just going along with the push, and stepping back gives you the opportunity to appear docile. Then after stepping back and to the side you rise up in *peng*.

Changing surfaces: if your center is lined up with your opponent you'll be pushed straight back. Change the pushing surface by spiraling. Your weight starts on your front foot, ends on the back foot.*

Serge's basic three: 1) accept, 2) short step, 3) springy. Warm-ups on Day 2 are Bagua exercises for *gong li* (bow of strength) and *han xiong ba bei* (hollow chest) to create inner space. Also, the Bagua is for short steps. When we begin the *sanshou* (free hands), which is the rest of the workshop day, we will have *li kong jing* (lively empty strength).

Forget about the hands, there are hands all over your body. Turn your body and when you move change the surface. Nimble. You affect the partner's balance, invade his space. Potential danger, turn and get close. *Ting jin*, listening, when you feel a turn, make a change. Never let the player know where you are.

Q&A: Space and time, something keeps happening between two people; there are two centers plus a third center between you. Like one, *he yi* (merge into one).

There is very little difference between styles in push-hands tournaments. You want to hide your center with time and space, give out the wrong information. The game is to disperse the mind, send information then change the information. Always revising, always moving back and forth between misinformation and reality, say a



peng. And stepping back when the pushing becomes the most difficult.

- 1) When doing the form, always imagine someone real.
- 2) When pushing, push as if no one is there.
- 3) Accept them like a friend, employ strategy.

Serge says, "I've got all the applications of Section I in my *tuishou*." Other forms, other systems, he's used to improve his Michuan—just to make it better. "Everything I say is my opinion, my point of view, and I want to remain open."

A high point of Serge's competition experience was in the Taiwan championships carrying the Michuan flag for Wang Yen-nien. "You can't do competition too long. It hurts your form because you just concentrate on a few things." Technical.

Scott calls Serge, the Bear. Perfect. He's so French, there's not one "h" in his excellent English ... sometimes we wonder did he say "an" or "hand"?

The weekend of push hands gives new meaning to form practice: roundness, softness and continuousness.

* There is a disparity between the formal dimension of our practice (duans and basic exercises of the *tuishou*) and its informal dimension (free-form *tuishou*). ... I am interested in the creative potential of the rear-weighted posture in the informal, that is, the free-form *tuishou* henceforth.

Serge Dreyer, "Reflections on the Weighted Rear-Leg Posture," *AYMTA Journal*, v. 12, no. 2, Winter 2004.

The D.C. Tuishou Workshop: Why I went, what happened and what I came away with

By Jim Best

Prior to the tuishou workshop led by Serge Dreyer at Scott Rodell's school, it had been nine years since I had attended a taiji workshop. That one was a neigong and tuishou workshop hosted by my teacher Robert Politzer and led by Wang Laoshi. I had begun studying Yangjia Michuan Taijiquan in the spring of 1993 or 1994 with Robert in New York City, but subsequently moved from Manhattan in 1997 to a locale about 45 minutes away that has scenic vistas and quiet parks to do taiji. I remember Laoshi saying that it was paramount not to lose the will to get up in the morning and practice taiji. Luckily, even though I separated myself from my teacher and classmates, I never lost the desire to practice Michuan. As many of us know, one would have to be crazy to give up Michuan. In my new town though, one thing I really missed was doing tuishou with Robert and my classmates. When I saw on the AYMTA web site that Scott was hosting a tuishou workshop in Washington, D.C., I quickly signed up. It had been eight years since I had done any tuishou and I was really excited to brush up on my limited knowledge of this important practice. I was aware of Serge's name from various AYMTA literature and I was looking forward to learning from him as well.

I picked up my friend Gretchen MacLane the day before the workshop and we drove my Honda Civic down to D.C. While I drove, Gretchen loaded me up on oranges, almond butter and crackers, and kept us from getting lost. It was great to catch up on things, especially our taiji experiences. Her Chinatown taiji adventures were great to hear. (I had not yet read her article in vol.13, no.1 of the AYMTA Journal.) I asked her if she had ever met Serge and she told me that she hadn't but that she heard he played the form exceptionally well and was a real gentleman.

After two days of being instructed by Serge, I concur with what Gretchen had heard about him. I learned a lot and I thoroughly enjoyed his spirit. Kudos to Scott also. He was very generous in sharing his knowledge. His stories at lunch and on Sunday afternoon were not only interesting and informative, but also quite humorous! At one point, his imitation of certain tuishou competitors in Taipei had all the participants laughing loudly!

Unfortunately, I am only capable of providing a snapshot of what actually took place in D.C. at the tuishou workshop. I did not attend the event with the intention of writing an article about it, I was asked to do that afterward. Therefore, although I have done my best to be as accurate as possible in this article, before I go any further, I should take a moment to apologize to Serge and Scott for any

unintentional inaccuracies that may appear. They were both unsparing while dispensing their breadth of knowledge and I am grateful to have had the chance to learn from their words and actions.

Two important lessons that I gained from Serge's instruction regarding tuishou were to assume a "short step" and be "accepting" of incoming attacks. In the 50th Anniversary tribute to Master Wang (AYMTA, vol.8, no.2, Fall 2000), Serge wrote an article that contained both of these subjects. I mention that article because that was all I really knew about Serge prior to going to the tuishou workshop. I was encouraged to see that his presentation in D.C. was consistent with what he had written in that article. In regard to a short step he wrote:

I used to take a short step (short stance) during my push hands to make my inexperienced partners or students comfortable and to help them feel the effect of their pushing. As soon as I would sense a threat to my status, though, I would revert to a big step (wide stance).

Nevertheless, I gradually found out that while taking a short step, I was able to find new techniques to deflect attacks. With a short stance my receptivity to my difficulties was greatly sharpened. The problem was that by taking a big step (wide stance), and therefore relying on my grounding plus my softness, I could deflect many attacks by resorting only to these skills.

Short steps annihilated this recourse and forced me to be much more creative ... When one is only concerned with winning or losing, though, this short step presents a certain inconvenience.

The risk of losing balance is dramatically increased, ... This is where I've found the greatest richness of our style. It induces the notion of investing in loss to improve.

During the workshop I remember him saying something to the effect that taking a short step, in the beginning, will cause one to "lose" many times, but by experiencing a "big loss," one could achieve a "big gain" in the long run. As a taiji practitioner this advice rang true to me because of my research into other teachers' opinions on this matter. It seems that many respected taiji teachers support the idea of "losing a thousand times." I have been using a short stance since the workshop and I plan to continue this in the future even if it bruises my ego.

Serge took us through activities to help us apply this method. I remember them, but not well enough to accurately recount them. Onto the next major lesson that I

came away from the weekend with instruction, Serge repeatedly echoed statements that were similar to this: "Okay, you're in a short stance, you feel a push coming ... what do you do? Accept." What I think he meant by "acceptance" was to be supple and then create an advantage for yourself. (It reminds me of when my teacher Robert talks of leading one into the void.) Serge instructed us to use footwork similar to that in *Wield the Pipa* to apply this lesson. We would "accept" an incoming strike by being supple, sidestepping like in *Wield the Pipa*, and then launch into an offensive peng.

Serge also demonstrated how to "accept," sidestep and then "take a walk" with your partner. The "walk" in this case was a neat little arm lock maneuver that could be applied as part of the beginning to the single arm sweep in the first duan. (If you have a copy of Wang Laoshi's application book, check out photos 53 and 54. We were sidestepping from a strike similar to Julia's in photo 53. Our footwork was like Laoshi's in photo 53. Then, with our partners arm in a position like Julia's in photo 53, we "stepped/walked" into her outer arm between her elbow and shoulder joint, closer to the shoulder joint. We used footwork similar to Laoshi's in photo 54 while containing her arm to our chests by holding her left wrist with our left hand. The primary difference between what we were doing and what Wang Laoshi was doing in photo 54 is that our right arms were by our sides. They were not raised in preparation to sweep our partner. That came next.)

Serge showed us how effective the single arm sweep could be, particularly if we stepped into our partner in a way that enabled our right hip to meet their left hip. That movement alone, if done effectively could uproot a partner. If the partner wasn't uprooted by it, then we could apply the single arm sweep. Next, Serge instructed us in how to "get out of" the single arm sweep dilemma if you found yourself about to be subjected to it. This lesson was difficult for me, so it is not possible for me to explain it to you. In fact, on Sunday, when we were given an opportunity to push with Serge, I found myself locked in the single arm sweep posture without knowing how it happened or how it happened so quickly. A few times during our pushing, when I was in precarious positions, Serge would say: "It's okay ... take your time, think [and then when I finally remembered his instructions] ... good, that's it."

It was great to push with someone so skilled, although it was a bit frustrating. In fact, the next morning I found myself still perplexed by the experience and then it hit me: Serge had merely been applying ... on me ... the lessons he had just taught us. Duh!! Something else that was great about pushing with Serge was that by "listening" to him when we pushed, it was clear to me that he could have pushed me through the window ... literally ... if he wanted to. I had heeded his advice and maintained a short step while pushing with him and in his own words, "my receptivity to my difficulties was greatly sharpened." I knew it

and I'm pretty sure he knew it. It reminded me of the line from the taiji classics: "I know my opponent, he doesn't know me." Well, in the case of me pushing with Serge, the situation was more like: "My opponent knows everything about me. I know nothing about my opponent, except that he could really hurt me if he wanted to."

The weekend workshop was a real treat. I had always heard my teacher talk about the seemingly unending possibilities that the Michuan system offers practitioners, particularly when it came to applications and tuishou. During the tuishou workshop at Mercy College in 1996, Laoshi wrapped up a practice session by saying:

*This is ... an art, and the more you investigate it, the better your art becomes. There is no end to the investigation. There's no end ... it's limitless. If you have a chance to be together with your classmates, investigate this more, and I hope that the next time that I see you, that you'll be better than I am. [loud laughter] **

Serge's workshop reinforced this ideal for me. Serge and Scott did a great job demonstrating this by breaking down various parts of the form and showing how they built upon each other and how to continually expand the application of various parts of the form. I found it particularly enlightening to learn that if your partner pulls you, in moving step tuishou, you should still "accept" this. Serge showed us how to use being pulled to your advantage by using the momentum of your forward motion to launch into an offensive peng or kao. That was great. At one point during the practice of this technique, Scott pulled me aside and demonstrated some very impressive variations of kao ... the best being a kao to one of his student's knees. Very cool. It is similar to a photograph of Yang Cheng-fu applying a technique, in a book about Yang style, Scott said.

Serge had us spend a considerable amount of time working on bagua footwork also. I have no experience with any martial art other than Michuan so a discussion of bagua on my part would be counterproductive at best. I was curious though about why Serge was not implementing any of the 15, two-partner tuishou exercises that are part of the Michuan system.

During a question and answer period at the end of one of the sessions, I asked Serge when comparing Bagua exercises to Michuan tuishou exercises, did he feel that one system was more effective than the other. His reply was very interesting and thought provoking. He said, and I am paraphrasing from memory, that it was not a question of one system being better than another, it was just that his Bagua training had helped him improve his tuishou. He seemed to feel it would be too restrictive for one's development to stick to only one method of study.

Serge went on to say that no civilizations were entirely unique. They all borrowed and adopted ideas from other civilizations. I'm a social studies teacher, so I immediately

thought about how the Romans incorporated many Greek ideas and how the Aztecs did the same with the Maya. As a taiji player, I am confident that Yang Luchan must have incorporated aspects of Chen style taiji into the Michuan system. How could he not have? Furthermore, if the roots of taiji can be traced back for centuries, then isn't it safe to assume that all forms of taiji are adaptations of previous styles of taiji? Or do some taiji systems exist completely separate and distinct from others? My guess is that Serge would probably support the former proposition.

Serge pointed out that movements in the Michuan system like "100 practices with the legs" had Bagua qualities to them and that there were hand strikes in the Michuan system that were similar to Bagua hand strikes. This line of reasoning began to soften my long-standing defensiveness about the superiority of the Michuan system. Scott contributed to this by emphasizing that the system did not make the player. In other words, if a Michuan player is defeated by a Tae Kwon-do practitioner, does that mean that Tae Kwon-do is a better system than Yangjia Michuan taijiquan? Scott implied that perhaps one player is simply more talented than another is. In this particular instance, the Tae Kwon-do player just happened to be better-skilled than the Michuan player. Scott offered a similar assertion in his book *Taiji Notebook for Martial Artists: Essays by a Yang Family Taijiquan Practitioner*:

There is no such thing as the most effective martial art. Martial contests, and all other contests for that matter, depend most on the skill of the players. Just think about it. Judo, for example, is an excellent throwing art. But Judo can be neutralized by simply not letting the Judoko grab you. It's really that simple. But does that mean that a second or third year taijiquan student can defeat a third dan Jodoko with years of experience? Obviously not. He or she will be quickly thrown and, if lucky, not hurt. (Rodell, 54)

After leaving the D.C. workshop I felt challenged both physically and philosophically. I realized it's ironic that someone like me who prides himself in being progressive can be so narrow in regard to taiji. It was a very worthwhile experience to have my uncompromising devotion to Michuan confronted by Serge and Scott's openness to other forms of taiji and martial arts. I thank both of these highly skilled teachers for helping me become a better player and a more tolerant individual.

What's also very interesting to me is that perhaps the most important lessons I took from the workshop were in the realm of taiji basics. I did learn a lot about tuishou during the workshop, but I also relearned a lot of basics. Eight years of self-study kept me healthy but it didn't prevent bad habits from creeping into my form. The most obvious flaw pointed out to me by Serge was my posture. I have

always had a hunched back and on several occasions during pushing, my head was coming very close to butting my partner's head. It was very constructive to have this pointed out to me. I am once again taking classes with Robert at the YMCA in Manhattan and I am glad that we practice in a mirrored room. It gives me an opportunity to work on being as erect as I should be.

Another personal error that I picked up on was that I had been allowing the ball of my foot to come up off the floor, particularly when I would do the basic exercises. I usually wear flat-soled sneakers when I play the form. Due to this, I was not conscious of the ball of my foot coming off the floor. After years of doing this, it became engrained into my form. Serge pointed out that the balls of our feet should be on the ground but we should still be able to lift our toes off the ground. Most of the participants at the workshop were barefoot. When I took my shoes off, it allowed me to focus more easily on keeping contact with the ball of my foot and the floor, while still being able to lift my toes. Now I practice the form barefoot more than I do with sneakers on. I believe that keeping the balls of my feet on the ground is helping me maintain a more erect posture as well.

The final taiji basic that I have been focusing on daily due to my participation at the workshop is my heel-to-heel alignment. This was something that I had become lazy about focusing on over the years. Now when I do the form I am very conscious of this and I believe my form is the better for it. Even though I didn't attend to the workshop to improve my basics, that was just icing on the cake of an already great weekend. I have also been inspired to commence one hundred days of neigong. Perhaps I'll let you know how it turns out if I get there!

Ever since the beginning days of my Michuan study, I have been grateful to have been exposed to this precious art. I practice the form daily with a devotion to doing it well so that I can be one more person who ensures that this art never fades away. I hope that my gratitude for being a student of Yangjia Michuan taijiquan has come through in this article. During the writing of this article I have been informed, as I'm sure most of us have, of the cancellation of the Taipei festival. I sincerely hope Wang Laoshi is doing OK and I anxiously await the day when the international Michuan community can come together and celebrate as one.

So in conclusion, I'd like to thank Serge and Scott once again. It was a great weekend for a lot of reasons and it inspired me to continue with my own personal practice.

* Push Hands Basic Exercises (1996), VHS: Record of New York WYN Workshop detailing the 15 tuishou exercises.

Benicia x 2

By Jim Carlson



I had attended the summer 2004, push hands workshop with Serge Dreyer sponsored by John Cole and his Daoist Martial Arts School. Serge had been invited to lead the workshop in push hands and therefore had allowed much time for the group to push. I did more free style push hands that weekend than I had done in my entire life. Clearly, I am a beginner at this, and was painfully aware that I had no idea what I was

doing, no techniques, poor movement, too much force.

This year Serge knew well what our general levels of expertise were and filled the workshop showing us techniques to use and how to apply them but always keeping the taiji principles in mind. Being calm, centered, relaxed, grounded and using the whole body without the slightest break. We did zero free-style push hands this time.



Serge went over many of our push hands exercises and made many revealing comments about what we should pay careful attention to when in a push hands situation. Serge also showed many techniques one can employ when pushing and did a great job of communicating the details in carrying out the techniques.

The principles of accepting and relaxing were for me the areas I feel I gained so much in during the workshop. Serge really emphasized the concept of accepting. I'm a big guy, played college football, defensive tackle. Accepting was not in my vocabulary (not that it should not have been). Push met one thing, straight ahead, let's go, don't give up any ground. Bad habits for sure. Serge

provided many examples of situations where it appeared to me they were uncompromising situations, it was over, the only way out was having superior strength. Wrong. Keep relaxed, centered, balanced, take a step back, turn the waist and the whole situation changes, suddenly options appear. But one has to be relaxed and calm before one can accept. What is being relaxed? It is undoubtedly the most difficult of the principles to master. Many times I thought I was being relaxed and then Serge would come over and tell me to relax. But it was his many demonstrations of how to be relaxed when connected with a partner that finally started to sink in for me. Let all of our joints be open, our muscles, ligaments and tendons



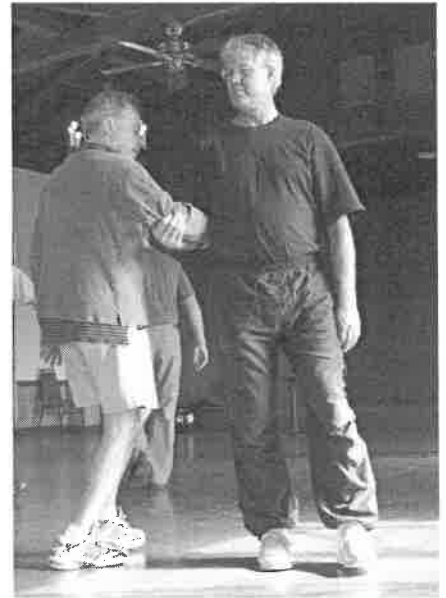


supple and loose. When we are connected to a partner we become a part of them, any tension separates us. Relaxing pertains to the mind as much as the body. Any anxiety creates tension somewhere.

The phrase “invest in loss” now has a more profound meaning for me.

Winning or losing is not what is important, accept what is happening, relax and with practice doors will open. Aside from Master Wang, Serge is the best teacher I have had.

I also want to thank John Cole for bringing in Serge to teach the workshop. I feel it is vital to AYMTA to sponsor such events and bring experienced teachers from Europe and Taiwan to share with us



what they learned from many years of studying with Master Wang.

柔河道館

Rouhe Daoguan presents an applications workshop concentrating on 2nd duan
coached by John Cole
practitioner and teacher of Qigong, White Crane and Taijiquan for over 30 years

9AM-5PM

Saturday–Sunday March 18th-19th

Mendon, Michigan

Cost: 2 days–\$170; 1 day \$85

Discounted cost for AYMTA Members if paid by February 6th: \$135

More Information: Contact Jim Carlson (269) 496-8997 email: carlson@net-link.net

Yangjia Michuan Taijiquan consists of strikes, kicks, locks and throws. While Taijiquan has evolved from a fighting art to exercise, it is still important to understand the application of techniques to experience the flow of the form. These hidden martial methods will be examined and played with in this workshop. Connections between the form and push hands will be examined.

Accommodations:

- Very nice B&B in Mendon—Mendon Country Inn, 440 West Main, (269) 496-8132
- Many hotels in nearby Three Rivers
- Participants are welcome to stay at the Daoguan—One and a half baths, kitchen and living area; Supply your own air mattress and sleeping bag.

Checks payable to
Jim Carlson
PO Box 662
Mendon MI 49072



節氣 中氣

Jieqi and Zhongqi for 2006

In his talks on Taoist neigong Wang Laoshi especially recommends sitting for 20 minutes before and after the times the sun enters a new 15 degree ecliptic, called Jiéqi (minor or sectional term) and Zhōngqi (major or principal term).¹

The Meeting of Heaven and Earth

There are places where spiritual atmosphere remains such as rivers with clear water and the springs in the mountains. If there are no moss or other plants and no creatures on a stone, the stone is not shrouded in spiritual atmosphere. A place having tall trees with luxuriant branches and leaves is replete with spiritual atmosphere. A place with spiritual atmosphere usually has water, mountains and clean air. In such a place, auspicious light comes down from heaven. You know there is convection of atmosphere between heaven and earth to produce atmospheric pressure and wind. According to the lunar calendar, there are two days marking the beginning of solar terms in each month (solar term or *Jiéqi*: one of the 24 periods, of approximately 15 days each, into which the lunar year is divided, corresponding to the day on which the sun enters the 1st or 15th degree of one of the 12 zodiacal signs; each period being given an appropriate

name indicating the obvious changes in nature at the time it comes round). On these two days in each month, the meeting or convection of the atmosphere of heaven and earth is most obvious. Meditation practitioners like to sit meditation on those days because the effect of meditation is especially strong then. But those who do not practice meditation, particularly older people or sick people, are more vulnerable on those days than on the other days. It is because at the meeting of atmospheres, the *qi* in nature is withdrawn in a flash. As a result, the *qi* outside our body is stronger than that within our body and the *qi* outside thus draws the *qi* inside away. If you practice meditation and know the way of breathing, the *qi* inside your body will be stronger than the *qi* outside. Moreover, you can make use of the spiritual atmosphere of heaven and earth to nourish your body.²

Zhōngqi and Jiéqi for 2006 ³			
	Chinese Name	English Name	UTC (GMT)
23	Xiǎo Hán	Small Cold	01/05/06 11:47
24	Dà Hán	Great Cold	01/20/06 05:15
1	Lì Chūn	Beginning of Spring	02/03/06 23:27
2	Yǔ Shuǐ	Rain Water	02/18/06 19:26
3	Jǐng Zhé	Awakening of Insects	03/05/06 17:29
4	Chūn Fēn	Division of Spring (Spring Equinox)	03/20/06 18:26
5	Qīng Míng	Pure Brightness	04/04/06 22:15
6	Gǔ Yǔ	Corn Rain	04/20/06 05:26
7	Lì Xià	Beginning of Summer	05/05/06 15:31
8	Xiǎo Mǎn	Ripening Grain	05/21/06 04:32
9	Máng Zhǒng	Corn in Ear	06/05/06 19:37
10	Xià Zhì	Arrival of Summer (Summer Solstice)	06/21/06 12:26
11	Xiǎo Shǔ	Small Heat	07/07/06 05:51
12	Dà Shǔ	Big Heat	07/22/06 23:18
13	Lì Qiū	Beginning of Autumn	08/07/06 15:41
14	Chù Shǔ	Limit of Heat	08/23/06 06:23
15	Bái Lù	White Dew	09/07/06 18:39
16	Qiū Fēn	Division of Autumn (Autumn Equinox)	09/23/06 04:03
17	Hán Lù	Cold Dew	10/08/06 10:21
18	Shuāng Jiàng	Hoar Frost	10/23/06 13:26
19	Lì Dōng	Beginning of Winter	11/07/06 13:34
20	Xiǎo Xuě	Small Snow	11/22/06 11:02
21	Dà Xuě	Big Snow	12/07/06 06:27
22	Dōng Zhì	Arrival of Winter (Winter Solstice)	12/22/06 00:22

Add your Time Zone to UTC to arrive at local time and date:
+8 for Taipei (Standard Time), -5 For EST, -4 for EDT, -8 for PST, -7 for PDT

¹ See previous issues of the Journal for elaboration of Zhōngqi and Jiéqi, Spring 1998, Fall 1999, Winter 2004.

² Wú jué miào tiān, *The Wisdom of Zen*, Dec. 18, 1990, http://www.uta.edu/student_orgs/zen/J/J_4.htm.

³ See <http://e-service.cwb.gov.tw/docs/V3.0/astronomy/calendar/data/2006cal.pdf> for this and other material including solar and lunar calendars, and holidays.

There are downloadable spreadsheet versions of this table that will calculate the date and time for any time zone:
Excel: <http://aymta.org/Journalh/jieqi.xls>. Open Office: <http://aymta.org/Journalh/jieqi.sxc>.

Returning Home to Further Travel

By Jean Luc Perot
Translated by Stéphanie Polatsik

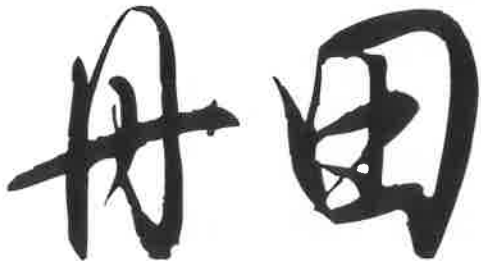
The Chinese tradition, faraway, ancient and strange, has seduced us. It speaks about us in another language and from another perspective. This wisdom from elsewhere shakes the thinking, awakes our craving for self-understanding and recapturing the path of growth. The principles and words of Taijiquan have moved us.

However, after a while, the refreshing words become normalized concepts, they limit the thinking and establish circular thought, purring.

Too much habituated, we have assimilated the strange.

Then comes the need for reviving the salutary strangeness by mean of translation that curiously brings us back home to better question ourselves.

For people from all times and from everywhere, it's the spirit that guides us, but, born of a distinctive soil, it's in the mother tongue that we get back in touch with the fundamental initial vibration.



This about the dantien:

Cultivated field and
Red cinnabar hidden in the dark soil
Where a green sprout roots.

It is therefore a place to cultivate and a culture itself to make life emerge from the hidden essential.

Patient and stubborn growth, like that of a plant which draws from the soil and light the energies required for its continuous renewal.

This symbolic place is a metaphor for all of our roots, for all lands to cultivate and for culture itself, necessary to bring light to our potential.

It roots inside the body, thrills with energy and transports us through the spirit.

Our body stands in the pelvis.

At the base, a bone cradle forms a receptacle and a sac, an envelope that contains all the abdominal viscera.

Standing up, interlocking joints direct the weight toward the support of the ground; likewise in the opposite direction they redirect the rising force in the axis of the vertebral column.

By such mechanics, it proves the grip/hold of the ground.

Sitting, freed from the legs, it's on the butt that we rest. The seat shapes the sitting giving us certain stability by ballasting us from the bottom.

This base accommodates the dome of the skull and completes the picture of an egg: the pelvis being both the shell and the eggcup.

The belly: (Wind instrument) is not far from the "butt-gut." With its soft inner walls, it shapes like a goatskin flask and finishes the bony container.

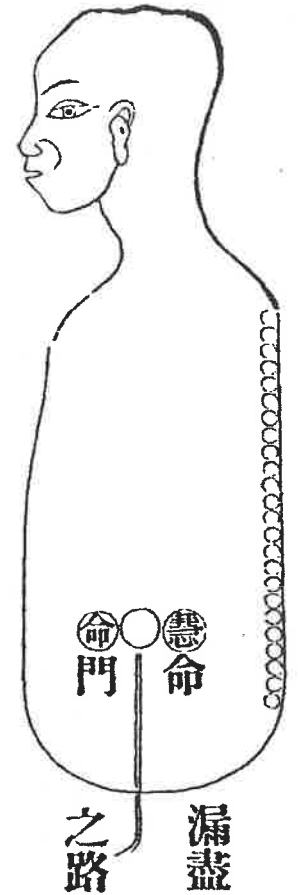
The pelvis is wide open and the goatskin flask also shows holes: anus for bowel movement, urethra for urination, vagina and spermatid paths for intercourse.

All viscera are happily suspended but, on four feet, we get a better idea of the belly capacity.

Then the butt is on the posterior position and front (rostrum)/ back (tail) may correspond to ahead/behind when standing up. Animality on four feet and humanity on two feet combine together.

We find this balance [equilibrium] function of the butt in other verbs "*bousculer (bouter au cul)*" or "*basculer, cul par-dessus tête.*" And its guiding function, backward, can be heard in "*culer*" and "*reculer.*"

- *bousculer* (shove)
- *bouter au cul* (kick butt)
- *basculer* (tip over)
- *cul par-dessus tête* (butt over the head)
- *culer* (go astern)
- *reculer* (back off)



The energetic dynamism combines anatomy with physiology allowing the energy fields to vibrate sensitively. Tangible, they move us and make us alive.

As such, the pelvis comfortably seated gives boldness and someone who has something in the stomach has sass and nerve. The lumbar region extends the power of the pelvis upward; to have solid kidneys asserts of a strength well rooted in the ground.

The thigh draws the pelvis further to the femur (femen, inis—the intimate junction of the thigh), the buttock (fissa—the fissure) and the hip (feminine-like), the leg and the foot. The pants of nobles used to cover hips and thighs (such as fat thighs) and wearing the pants is still used unfortunately to make known the one in command.

Cowardice suggests a pelvis badly inhabited with leaks, like a pierced container, but the heart in the stomach demonstrates boldness and enthusiasm, such as in other context, fire in the butt implies ardor in love play, and guts or balls for bravery in action.

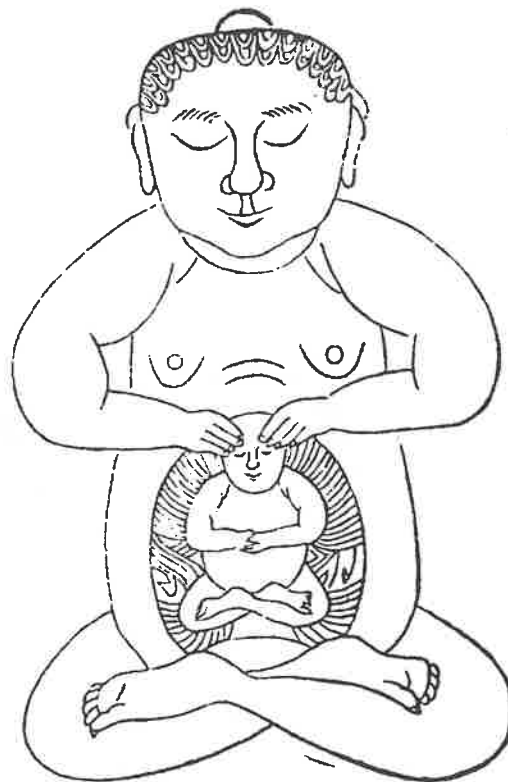
The submissive bends, willing or by force to the salient desires of the dominant. Sodomy was imposed on slaves in the antique Roman world and still today, when we get had, “we got it in the ass.”

These last considerations, somewhat vulgar, underline the fundamental roots. The genitalia that make us male or female, the sexuality or ‘butt’ suggests a roundness of the rump as well as the sexual fissure and the offspring from line of descent.

The belly makes room, cozy nest, for a pregnancy that invites us, men and women, to reach in ourselves the hearth of the inner cinnabar alchemy where other fields of consciousness awake.

This place is a matrix of all our internal gestations, going from animality through humanity, from bestiality including its instincts always present in preserving life—predation, procreation, territoriality, domination—to spirituality—ethic, active responsibility, knowledge and conscience.

Culture of the spirit invites listening. At this



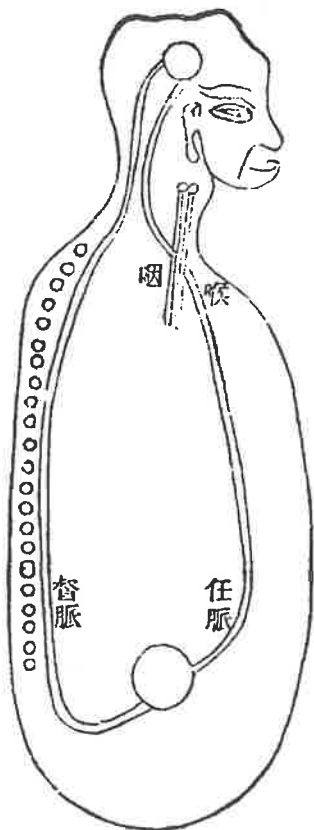
level, the ear becomes female, the skull the place of birth.

Impregnated with speech, study or example we get back to seeking and questioning. The bright red of the cinnabar makes the old perish and the new grow. Courage and vitality feed upon this source: womanhood. The uterus will be the goatskin flask where the divine nectar, philosophical stone and golden embryo mature where there are other inner treasures.

We need to interpret our words and actions so that they don't fade away in dusty concepts, but rather flourish to exhale their fragrances and scatter to mate with other consciousness.

May those words blossom in this way.

青 Qīng: “green” as *Qīnglóng chūshuǐ* “Green Dragon Emerges From Water,” but 青 is formed from 生 *shēng* ‘life,’ and 月 for 丹 (*dān*-cinnabar), perhaps the color of growing life.



功多藝熟樂無窮
連綿不斷葫蘆畫
舞拳習藝膽氣雄
滿天經論記心田

習藝

Ann Lee

習藝

滿天經論記心田
舞拳習藝膽氣雄
連綿不斷葫蘆畫
功多藝熟樂無窮

Xíyì

mǎntiān jīng lùn jì xīntián
wǔ quán xíyì dǎnqì xióng
liánmián bùduàn húlu huà
gōng duō yì shú lè wúqióng

Editor's Notes:

習藝 xíyì: the title is literally “practice art,” so “martial” is hidden, only alluded to.

心田 xīntián, heart, is also a synonym for Yi, intention.

舞拳 wǔ quán, dancing fists alludes to the homophone 武拳, martial fists.

膽氣 dǎnqì, courage or bravery, and an allusion to dan[tian] qi, particularly since 膽 means guts or gallbladder.

For me, the center of this piece is the image of the *húlu*: the bottle gourd, the symbol of Chinese Healers. The immortal Li Tieguai is represented carrying a hulu. *Húlu* is associated with *hùndùn*, the primal creator or the void prior to yin yang, and represents heaven and earth, with the mediator man. “Drawing the bottle gourd” occurs 11 times in the Old Yang 152 as taught by Shen Zaiwen who traces his lineage back to Yang Jian-hou through the Tian family. It can also be seen in certain forms of the qigong exercise “Swimming Dragon.” Sketching its image is drawing the infinity figure or the taiji tu itself; see especially Jou Tsung Hwa’s *The Tao of Tai-Chi Chuan* on “Chan Ssu Chin” and Mei Ying Sheng’s statements that the entire Yang form is a manifestation of the taiji tu. (<http://www.fortunecity.com/healthclub/boxer/743/story.html>, <http://www.geocities.com/meiyingsheng/taijitu.html>).

Practicing Martial Arts
Classics say remember heart
Dancing fists practice spirit
Forever trace bottle gourd
Much skill, triumph, endless bliss

Taiji in your Life #3: Continuous Relaxation

by Dale Napier

Few aspects of taijiquan are taught or commented more than the need for total relaxation – “Song, song” Master Wang used to say to Master Hu. Much of my own recent efforts in the last year have focused on this one matter: Not simply in the practice of taiji exercises, but also the observation of taiji in living every aspect of my life. I conclude that masterful practice of taijiquan means living taiji every day, in every way. Thus I have brought my attention to bear on the effort of doing everything in my life in accordance with taijiquan principles – a demanding but achievable feat.

In this article it is my goal to discuss a number of ordinary daily physical activities, and point out how taiji principles may be employed to make them relaxed, less stressful and more enjoyable. Use this not as a complete guide, but a starting point for finding your own opportunities for cultivating awareness and improvement. I would be very interested in hearing from readers who have their own insights to provide.

Standing

Correct standing is fundamental to taijiquan, so I will not start with that familiar ground. Examine instead how you stand in daily life. We stand under a wide range of social circumstances. If you consider your own practices and habits impeccable, learn by watching the bad habits of others – in theater lobbies, waiting in lines, at parties, at public events. Even if you do not care about martial arts applications in your practice of taiji, optimal health and qi cultivation requires correct structure, in order to optimize your energy body.

Bad Habits You Should Avoid: Standing on one foot; leaning against walls or other supports; crossing your arms; crossing your legs; shifting your weight from one foot to the other. If you are tall, avoid slumping over in order to feel less conspicuous. Do allow your feet or knees to collapse inward.

Good Habits to Observe: Keep your center between your feet. Connect to the ground through the K-1 (bubble spring, or bubbling well) point on each foot; do not lean back on your heels. Relax your waist and lower back; relax your chest, raise your crown, tuck your chin. Let your arms and hands hang loose so that there is no need to tighten your arms, chest, or shoulders. Open your knees and feet so that they do not collapse inward. If you are flatfooted, take extra care to keep your carriage open.

To make these improvements in your daily posture and daily life may not be physically difficult, but they require greater mental vigilance than we are often accustomed to. Cultivation of this diligence will show improvements in your practice of taijiquan as well as in your general health.

Sitting

In modern life, continuous sitting is much more common than continuous standing, and yet it receives far too little of our attention. A huge amount of the back, shoulder, and neck pain that people suffer today is due to how they sit. This means they can avoid a lot of these problems by sitting correctly, or by exercising greater care when sitting down or standing up. Because sitting is not part of our normal taiji practice, it is all too easy to ignore; and our method of sitting during meditation practice, while instructive, is too distinctive to be fully useful as a guide to our daily routine. Nonetheless we may look to taiji principles as our best guide.

Sitting Down

Even though our taiji practice tells us to keep our waist loose and to avoid muscle tension in our lower back, the ordinary practice of sitting down and standing up again challenges this goal. If you simply sit down or stand up in the normal fashion, you will use your lower back muscles a lot. A person with back problems, whether vertebra or muscle related, will notice this and look for alternatives. Using taiji principles makes these alternatives available.

Sitting in an Office Chair

Bad Habit You Should Avoid: Sitting down “normally.” If you notice, normal sitting requires us to engage our lower back muscles in exactly the manner we wish to avoid when we bend over to pick something up – a practice against which all doctors and chiropractors counsel. Typically, an individual will place his feet in front of the chair, then move the rest of his body backward so that it drops into the chair. The lower back muscles instantly take over the “heavy lifting.” When we are healthy, this is no problem; when our back is injured, the problem is immediately noticeable.

You are best off if you observe taijiquan principles without regard to whether a back injury forces you to. In YMT we have exercises that show us how to bend over without engaging our lower back. You may look to similar methods to avoid engaging your back in the act of sitting.

Good Habit to Cultivate: Bend at the knee, shrink at the kua. In a manner similar to sinking in Carry Tiger to Mountain, place your feet in front of the chair. Do not move your entire body backward; instead bend at the knees and shrink at the kua, moving only that part of your body backward as you direct your weight down into your legs, connecting through the bubble spring in the feet. You should do this in reverse when standing up.

Sitting in a Car

Settling down into a car seat is even more difficult to perform correctly, without using your lower back muscles. In order to keep your waist relaxed, you must find a way to move your weight, via your center, into the seat.

Good Habit to Cultivate: This assumes you are moving into the driver's seat. The technique will work equally well on either side of the car, by using the appropriate leading leg. Use a variation of Snake Creeps Down by snaking your right foot into the floor below the driver's seat, near but not on the gas pedal. With your left foot remaining firmly rooted to the ground, shift your center by moving your weight down into your right leg and foot, which are rooted to the floor of the car. In this manner you may settle into the seat without engaging your back muscles to hold your weight. Once your center is moved sufficiently into the car, lift the left foot and move it into the car as well.

Sitting

The question is, while sitting, what is receiving the bulk of your weight—the chair, or some part of your body? Although your chair can handle your entire weight, too many people sit incorrectly, causing strain to one part of the body or another – but usually the lower back, and often the upper legs as well.

Bad Habits You Should Avoid: Crossing your legs or feet; keeping the chair's height too high; keeping the chair's height too low; sitting too low relative to the desk/table height; slumping backward; slumping forward; craning your neck.

Good Habits to Cultivate: The optimal way to sit is no different from the preferred sitting in a Western-style chair during meditation. Although you can take other approaches and still use good taiji techniques, this is the most obvious one. We will examine the each of the two options in turn.

For meditation-style sitting, you must sit at the front of the chair: Sit in no more than one-third of the leading edge of the seat. Your feet must be flat on the ground, your legs uncrossed. Your seat should be high enough for your hips to be slightly higher than your knees. Your back must be straight, your crown up, and your chin in. If you do all these things, you can easily avoid all the bad habits listed above, allowing your back and waist to remain loose and relaxed.

You can sit more normally and still improve greatly on the bad habits that most people acquire, but there are disadvantages. Most office and casual chairs are designed to make your buttocks and hips drop down and back. If your feet remain flat and rooted, you can still direct your weight down through your legs and feet. If not, then most of your body weight is directed to your hips and lower back, which will tighten dramatically. Sitting that way over a long period of time will make it hard to ever truly

relax; but if you sit normally without slumping, with your back erect and legs straight, then you still have a good opportunity to keep your back relaxed.

Sitting in a Car

In order to assure that your crown is suspended and your chin tucked down, pull up the headrest. Settle back into the car seat so that the back of your head rests against the headrest at all times; pull in your chin lightly without stressing your neck. If it feels too weird to have your head back against the head rest, it is entirely possible that your car seat is tilted backward and needs to be adjusted, or needs to be moved forward a bit to make it easier to reach the gas and brake peddles.

Standing Up

A clerk working for a client once complained to me that her bad back made it difficult to stand up after sitting in a chair at her desk. Her complaint made the problem obvious: she was using her back muscles to initiate movement out of the chair. Within a few minutes I was able to show her how to stand up without having that problem. What she did not know was that I taught her a few elementary taijiquan principles in order to make it work.

Bad Habit You Should Avoid: When you stand up out of a chair, do not try to stand straight up, because that is exactly the situation that requires you to engage your back muscles.

Good Habit to Cultivate: Move your weight forward, off the front edge of the chair, so that you can direct your weight downward into your legs and feet. At this point your center is still between your knees and your back, which means that you would still have to use your back muscles to lift off from the chair. To solve this dilemma, tilt your upper body forward, keeping your back straight but slanted, until you feel your weight move onto your lower legs and feet. Lift off by pushing up from your feet, through your bubble spring, through your shins, and through your thighs—just as you would when rising in Carry Tiger to Mountain.

Summary

A plethora of opportunities to practice relaxed movement, via observation of good taiji practices, occur every day, in almost every moment of our lives. Through attentive observation and practice we are able to learn to keep our bodies relaxed on a continuous basis.

In the next article, we will continue to examine such opportunities, for walking, reaching, bending over, opening doors, and handwriting. If you have other areas to suggest for examination, please send your idea to the author at dalenapier@hotmail.com.

Dale Napier, a senior student of Master George Hu in Houston, teaches YMT at the University of Houston and Indian Summer Lodge in Houston's Heights.



The College of the Teachers of the Yangjia Michuan is a group of work, study, reflection and exchange on the teachings of Laoshi. The College also moderates the sometimes excessive interpretations of the teachings some believed to have received from Laoshi. It helps “to round off angles” and blunt the egos of the members. The young teachers who were not able to benefit from the direct education of Laoshi should be a part of it so they may be confronted with different interpretations of the same material.—*Christian Bernapel, AYMTA Journal, Vol 10, No 1, Summer 2002.*

The Collège Européen des Enseignants du Yangjia Michuan Taijiquan normally meets in the Spring and Fall for 3 days. We attended a special weeklong open meeting of the College in July 2005. Although the format is similar to that of Amicale, they are very different. Workshops are arranged on-the-spot at Amicale in response to member requests; the College meeting has a pre-announced theme and teachers submit précis’s in advance. Most consist of an oral presentation, an activity by the audience investigating the premise and a follow-up discussion. The theme this year was *Shisan Shi*, but it was

broadly interpreted to include any two-person activity. In addition, the College has Committees (Commissions) to research and develop materials on various topics, which currently include bafa, the duans, sword, and fan.

Rather than summarize each session, we decided to present it as a photo essay followed by an impressionistic report by the newest member of the College, Daniel Rozsa of Hungary. If any of the topics intrigue you, let us know and we’ll send you the précis of the workshop if we have it.

Kay Reese and Don Klein



Jean-Luc Pérot
5 placements/déplacements



Frédéric Plewniak
Solo vs partner
Intention and application in the sword



Jean-Philippe Jacques
Playing with Emptiness
Distinction between origin and consequence
Double weightedness and double lightness



Marie Christine Moutault
Obsession with the correct gesture:
Shisan Shi—Unwinding in continuous movement



**Zouzou Vallotton
& Nicole Henriod**

Bafa: Ji on the front leg



Manuel Solnon

Some new basic exercises and training
for tuishou



Christian Bernapel

Dalu in all its states



**Buck
Chewing
Meditation**



Philippe Danel

4 basic principles of Tuishou:
Adhere, stick, connect, follow,



Sabine Metzlé

Tuishou exercises



François Schosseler

Interpretation of basic techniques
based on Douglas Wile's *Yang
Family Secret Transmissions*



Jean Luc Perot

Yin and Yang of the 8 methods

College of the Teachers of YMT: Report of a greenhorn of the College

“In the acts, the follower has a serene behavior in any circumstances. He is in harmony ...”

By Daniel Rozsa
Translated by Don Klein

By way of introduction

Just some fragments of memory for those that were there, and for the others whom can regret missing this training that one shall mark on the yellowish pages of the great chronicles of the taijiquan under the famous name of the “training in the rosemary.” I try to give you the essence of it.

Claude and the distribution of Yangjia

At breakfast on July 24, I witnessed a conversation between Claude Eyrolles and a couple at the same table as us. To a question of the woman, Claude explained what one does, why taiji is good for the health, all this in his quiet, serene and smiling way. The good woman had not heard previously about the taiji, but I had the impression that she will one day try our discipline.



The insignificance of taking notes

Many times, we were at the bar. Moments of rest, of cigar, beer or herb tea, each to one's own preference. Invited by Zouzou, Nicole and I take a herb tea of verveine, Hervé a beer; someone tried to convince François on the utility of taking notes during workshops and to share them with the others. I expand the details and arguments for and against; at the end of the conversation, Nicole suggested that I draw up a report for the Bulletin of the College.

Mongolian music

As an belated advertisement for the Open Session of the 2005 College organized for Pommeraye, I present you with the image of the teachers in François's car and Manuel's music with the subtitle: “Have you ever tried to fit nine in a car and listen together to Mongolian music? Tested and photographed experience. Not to fail.”

High Jeannière

We visited together the dream of Marie-Christine and Claudine: High Jeannière, farm in renovation, place of future training of taiji, 20 minutes from Angers. Marie-Christine leads the small group, “here will be my kitchen, in this building will be the room of meditation and calligraphy.” and we could see the library, the practice room, the dormitory and the bar, from which appear two (real) bottles of Layon. We drank to the success of the project, and I shall not forget the voice and the enthusiasm of Manuel when he says: “But Bravo, Marie-Christine! Bravo!”

Just a gesture

Marie-Christine's workshop, entitled “The Obsession Of The Correct Gesture,” provoked an alive discussion about the term “qi,” the term that is at the heart of the education of our practice. Is there a way to follow? Rely on the masters and on the education and accept (even pass on) the existence of qi? Practice and teach by omitting this term by saying that the qi and the knowledge will appear when one becomes sensitive enough to know them? Questions of decision and experience to live. Regrettably, after the visit of the farm, and the day before the workshop, while waking up, Marie-Christine injured her lumbar vertebra, and was hospitalized. We were afraid for her, but she was able to give her workshop on Belle-Ile and, according to my last news, she is well and will resume her classes next week.

Small test of Yangjia Michuan

Is it is not written in the small red book (Claudy Jeanmougin's translation, p. 52.) “To arrive at a widened knowledge of Taijiquan's essential principles, the follower must study ceaselessly. Then, he must study profoundly the technique and have a method of work”? Then, to check some points of contention, I have made a small test of 10 seconds. Good luck!



Which is expression is recommended by Julia for the Eight hand techniques?

- BA FA RU FA BA MEN RU MEN AMEN

Who created Shi San Shi such as it is known at present?

- ZHANG SANFENG WANG YEN-NIEN A PUPIL OF MASTER WANG YEN-NIEN
 ZHANG QINLIN WANG YEN-NIEN AND ZHENG MANQING I DO NOT KNOW

Which sort of JI does one make at the end of the third part of Shi San Shi after AN?

- JI GOING UP (XI-HO) AT THE COMPLETE RESPIRATORY TIME
 JI GOING DOWN ON AN EXPIRATION (HO)
 WE CAN CHOOSE



Notes of different workshops and recollections

I let others speak about reports on precise subjects; I am content here with evoking some points to give a global idea of the work and the stay. These notes may make no sense to you or could be an exercise that I found important to note, an (educational) idea, a question or a good moment of the training.

- Links between neigong and tuishou (mental and physical).
 - The eight qualities/energies/modalities of interaction - what I do with the intention coming towards me?
 - PENG's work as structure, protection, fortification (to allow to pass push downward).
 - LÜ's work as emptying (the one that pushes closes eyes, the other avoids him)
 - Body smiling or in pain. It is my choice, my decision.
- Tibetan Exercise—fortification of bones by vibration (and game of concentration).
 - Intention in hips, to listen to our own center, without cheating.
 - How one makes an AN? CAI? ZHOU? KAO?.
 - Pull (CAI) downward and turn the arm of the other one (LIE) on a push (AN).
 - Dalu: "Dance" with natural and fluid footwork .
 - The seal of the college on the shoulder (Claude, Hervé, Zouzou ...).
 - The last afternoon when we did the third duan together.
 - College, Julia, faith, we = "I and Master Wang we are just one now."
 - Don and Kay—the American guests and the Journal of the AYMTA
 - Live the former Treasurer, Nathalie! Live the new treasurer, Hervé!
 - The respect for the ritual—the morning practice of basic exercises.
 - Laurence and the plan with the directions of the duans (memory aid).
 - Tanis and Léa—bringing us tea and coffee. Who will be the dictator of the College? (Whose first order will be: democracy?)
 - The ambivalence of the sword gesture, The immortal shows the road to deceive its enemy.
 - Dance under the beautiful star (tango, Buena Vista, Mori Kanté, Nusrat Fateh Ali Kahn, fly, fly of my own wings ...).



When we did the assessment of the training, we spoke about the problem of the difference (not unimportant) of level of the teachers of the college. May this remain a richness. If the older say that the new are not high enough, if the new are intimidated by seeing all that remains for them to learn... I would like to see how the College can be a place that inspires sharing for those who practice our style for more than 10 or 20 years. With my six years of practice, I am a part of the group that comes to learn. And when CHRISTIAN helps me so that I better understand PENG-LÜ-AN-JI, when MANUEL says to me that my hands are too much spread in my AN and without lowering elbows, when CLAUDE shows me an exercise of

pushing that I find sympathetic, when JEAN-LUC or PHILIPPE gives me explanations of tuishou, when I listen to SABINE or to FRANÇOIS, when I push] with FRÉDÉRIC or FRANÇOIS (and I could continue the list), but also when Valérie comes to me saying that she liked very much what I suggested for the warm-up or when JEAN-LUC tells me he appreciated my presence, my way of teaching or when I speak with SABINE of the Feldenkreis method that I had just discovered—I am satisfied and happy to be surrounded by colleagues like you and I feel friends caring for me. *Merci.*



Taijiquan in the Heart

Reprinted with permission from *Karaté-Bushido*, no. 20, March-April 2003
Interview conducted by José Carmona
Translated by Stéphanie Polatsik

Discrete personage in the world of the Chinese martial arts, Sabine Metzlé has an experience that is rarely met among Taijiquan French teachers. Close disciple of Master Wang Yen-nien, Sabine Metzlé has lived the practice of Taijiquan in the Chinese traditions, bringing a new light on this art. The Taijiquan or "Yang Family Secret Transmission," despite not being very well known, includes numerous practitioners in France.



When and in what circumstances were you brought to discover the teaching of Master Wang Yen-nien?

I first met Serge Dreyer in 1978. He was a student of Master Wang and opened a Taijiquan course in the University of Dauphiné, after spending several years in Taiwan. I was at the time a student in Chinese at the University. Two years later I was in Taiwan following the teaching of Master Yang.

At the start what most attracted you about the practice in Master Wang's school?

First it was the idea of combining the breathing and the moves. The way the body is induced in the practice, gently, opposite to what was advocated in many sports activities at that time. It was the image of the body: a container for the breathing. It was about discerning an ordinary yet vital mechanism: breathing. Developing a consciousness of breathing put me almost on a spiritual dimension.

You went in Taiwan to study directly with Master Wang. What can you tell us about it?

I stayed 10 years in Taiwan, from 1981 to 1991 to study the Taijiquan with Master Wang. My life was organized according to Taijiquan, classes were at morning and at night everyday except on Sunday. Some Sundays, however, were reserved for competition, arbitrage, weapons and for intermediary work (neigong).

I had a quasi-cloistered life, getting up everyday very early for the 6 p.m. practice, living aside from the bub-

bling life of Taipei: I was living on the mountain in the surroundings of Taipei, far from the noise and the pollution. Most Chinese people, at that time, didn't understand what could bring Westerners to consecrate part of their life to the study of Taijiquan. For them, it was an old art with no profit. The mornings we were practicing in the surroundings of Taipei at the top of a hill facing the city belt, in the bad odors of the river below and in the noise of the cars, motorcycles and buses. The evening, classes were indoors. At the beginning, we were practicing on the top floor of Master Wang's house, right in the middle of the lively city area, with the noise of the marketplace refrain at night and the grilling odors. The mood in the class was friendly and serious. Then after, in my regret, we had to leave and move to a big squalid place on the 12th floor of an unsanitary building in the center of Taipei.

The climate humid and muggy, the pollution, the noise and lack of consideration from many Chinese people toward the Taijiquan made the conditions of practice tough and austere. My relationship with Master Wang deepened throughout the years; I entered the circle of the initiates through a traditional ritual, a statute of initiate allowing me to gain an in-depth teaching of neigong. We established a relationship of trust and complicity, he was like a father for me, I helped him with different task: teaching, translations, housekeeping ... Not needed to be said how much I learned from him, even though I'm far from mastering everything, but after 10 years, I felt the need to leave, move away from his strong personality and influence to find my own place.



What kind of man was Master Wang? How did he teach?

Master Wang is a simple man, hearty, friendly, lively with a large sense of humor. But he's also strict, demanding and conservative. To simplify, I would say there is in him the Confucianist, the humanist attached to tradition and ethic and the jolly Daoist, bon vivant and pert. I've always been fascinated how he can adapt in any situation, he's everywhere like a fish in the water and has kept the ability to be amazed and amused with little like a kid who's discovering the world. His education is Confucianist, with a military training, and he practices the techniques of Daoism to maintain life.

He was always caring and patient with his students but he corrected rarely. He took more care with the student apparently motivated. He was very directive, his powerful voice giving rhythm to the class with two sounds: *xi*, *hou* (inhale, exhale). Learning Taiji with him was more physical and martial than in France. We were repeating a lot the same exercises and his classes had a ritualistic functioning. The training was somewhat ungrateful and routine. He would cite regularly the classics, return endlessly to important concepts such as the relaxation, the use of the Yi (intention) and the Qi, etc., ... on the internal practice. He enjoyed a lot confronting his students during push hands and surprised us in his way of reacting when we didn't expect, this made him laugh each time! He was very precise, often amusing, natural and sober when he was teaching. But what he conveyed went well beyond the speech, it was a way of being, nourished by years of practice. It was his calmness, presence, vitality, clairvoyance and joie de vivre that gave me the incitement to continue learning. He was what he taught.

Was it difficult for a Western woman to be accepted in a Chinese School of Taijiquan ?

There was no problem; also other Western women were there at that time.

The teaching of Master Wang shows many facets: basic exercises, form, push hands, weapons, neigong ... can you tell us what have these different works brought you?

I would say I gained with the basic exercises more suppleness, relaxation, balance, root grip and endurance. The form allowed me to develop further the conscience of the body and a better sense of orientation. I learned to connect the different parts of the body, coordinate them, developing a sensation of unity and wholeness of the body. Push hands allowed me to develop skills such as strength, energy, swiftness, adaptability, agility, listening and sensitivity through contact and brought up a fighting spirit and aggressiveness that I had to learn to use in a positive way for me and toward others.

Neigong calms me, refills and stabilizes me. It's a haven, a moment of replenishment, where all kind of energy vio-

lent or not (emotional, sexual, of passion, aggressive) are regulated, transformed and come to nourish the vital and spiritual force. It gives a sensation of fullness with the vim and calmness it provides. I acquired grace with weapons practice plus the fluid gesture (*fan*), precision (*sword*), and strength (*pole*).

Presently, Taiji is often limited to a practice for health. What place does Master Wang's school give to the martial training?

Martial training has an important place in the school. Each move of the form is justified by its martial application. The basic exercises prepare for the requirements in fighting. There are also basic exercises for push hands that makes you understand the strategic principles. But the place dedicated to martial training depends on the teacher. Some teachers give up completely this aspect and focus only on the Taijiquan therapeutic side, others give a fundamental importance to it. Waster Wang, on this matter, urges his students to use their martial training for their health and others, he encourages people to train in fighting for the purpose of harmony and exchange with others. His position toward competition has totally changed. He used to push his students to take part in it, now he's against. He thinks it can only reinforce rivalry between people and harm their well-being.



For numerous practitioners, Taijiquan gives a prominent importance for the concentration of Qi. How is it in your school?

It is really the basis for work; at least this is what Master Wang taught us. I have to say that neigong holds an important place in his teaching, being himself a member of a Taoist fraternal society: the school of the golden Mountain, school of internal alchemy, which includes techniques based on the breathing and the concentration. Since Zhang Qinlin, master of Master Wang, neigong has strongly influenced the training. The standing posture is a posture inherited from the training of Daoism meditation. Every posture taught in the school is meant to improve the

circulation of the Qi in the meridians, and to open the energy gates. In his teaching, Master Wang uses a terminology that belongs to a tradition of psychophysiological Daoist training.

Movement and posture serve the Qi, hence the importance to be just and relaxed in the posture, fluid and coordinated in the movement so the Qi can flow without obstruction, or be liberated easily in pushing.

You are practicing since 1978. At this time, Taiji was then an off-record discipline. How do you see its development in France?

Since 1978 Taiji has grown considerably in Europe. Taiji schools boomed everywhere in France. Taiji is not exotic and mystical anymore. This is a good thing. But most people see in this area a method of relaxation, a way to resource themselves to deal with the stress in their everyday life and the media substantiates this somewhat superficial vision.

A lot of schools offer short forms, easy to learn, reducing Taijiquan to the gymnastic. By simplifying and generalizing, Taijiquan is impoverished and its impact on the practitioner remains superficial. Also, with the proliferation of styles, the sectarian spirit that predominated in this field tends to disappear. Of course, we still encounter arrogant people who think they know the truth. This attitude brings us back to old rivalry in Chinese martial art schools long ago, at a time where learning to fight was vital. It is difficult to stay indifferent in the face of such a multitude of styles and not question ourselves about our own teaching. The old rivalries give place to a willingness to exchange and share, which has the benefit to stir up questioning and give a new light on your school with the risk of course to lose yourself, and dissipate and not really get into what makes the strength and the richness of one style. I think that if Westerners put their scientific, analytic and creative thinking to the service of Taijiquan, they can only enrich it, on the condition obviously that they don't harm what is specific.

Can you tell us a few words about your teaching? Is it in the "Chinese way"? Did you adapt it to the French public?

I kept, globally, the same ritualistic functioning, I use a lot of Chinese terms, I preserve the same major directives often repeated by Master Wang and my teaching stays true to the traditional vision of the body in China. I insist also on the breathing. And I keep also all aspects of the training. But, progressively, with the influence of other methods (Feldenkrais, GDS Muscular Chains method) my teaching is evolving, I'm introducing, even if that stays

very light, more mechanical notions of the body than before as well as a training oriented on the sensation. I try to vary the teaching approaches in order to make the teaching and learning more pleasant and less of a routine.

To conclude, do you think that Taijiquan, and in particular Yangjia Michuan, is more suited to women than other martial training?

I've never met women who chose the Taijiquan in order to practice a martial art. But what is certain, in our school, we can't avoid it. The tradition of Yangjia Michuan stays martial and if we want to improve, we have to include the martial work in the training. But there are different ways to approach it. A priori, Taijiquan as a martial art should suit women in the extent that its efficiency lies more in developing skills like suppleness, listening and sensitivity. The strength developed has nothing to do with muscular strength. The strategic ideal consists in using the void to destabilize your partner. But then, there is always more reluctance on the women's side regarding push hands and *yong-fa* (martial applications).



Photo and Image Credits

Page 1 & throughout, *Year of the Dog*—Christine Carlson and Google Images

Page 2: Supplied by Yen-nien Daoguan

Page 3: Supplied by John Cole

Page 6: Left—supplied by Kelvin Chen
Right—Don Klein

Page 7: Supplied by Scott Rodell

Pages 11-12: Marie Dohoney

Pages 14-15: *Hui Ming Jing*, Public Domain

Pages 20-23: Don Klein, Kay Reese, supplied by Hervé Marest

Pages 24-26: Tuishou—Don Klein, Fan—DVD: *YMT Eventail Enseigné par Sabine Metzlé*

Page 27 : Google images, Public Domain

Abridged History of Taiwan

Excerpted from *Wikipedia*, the free encyclopedia (<http://www.wikipedia.org/>).

This article is licensed under the *GNU Free Documentation License*.

It includes material from *Wikipedia* articles "History of Taiwan," "228 Incident," "Kuomintang," "Republic of China on Taiwan, 1945/1949–Present," "Kaohsiung Incident."



Prehistoric Settlement

Taiwan has been populated for what is estimated by some anthropologists as approximately 30,000 years. Little is known about the original inhabitants, but distinctive jade ware, and corded pottery of the Changpin, Beinan and Tapenkeng cultures show a marked diversity in the island's early inhabitants. Today's Taiwan's aboriginal peoples are classified as belonging to the Austronesian ethnolinguistic group of people, a linguistic group that stretches as far west as Madagascar, to Easter Island in the east and to New Zealand in the south

with Taiwan as the northernmost point. Austronesian culture on Taiwan begins about 4000 B.C.

European Settlement

Portuguese sailors passing Taiwan in 1544 first jotted in a ship's log the name of the island "Ilha Formosa," meaning Beautiful Island. In 1582 the survivors of a Portuguese shipwreck spent 10 weeks battling malaria and aborigines before returning to Macau on a raft. Dutch traders, in search of an Asian base first arrived on the island at the request of the Ming court in 1624 to use the island as a base for Dutch commerce with Japan and the Chinese coast away

from China. Two years later, the Spanish established a settlement at Santissima Trinidad, building Fort Santo Domingo on the northwest coast of Taiwan near Jilong (Keelung), which they occupied until 1642 when they were driven out by a joint Dutch-Aborigine invasion force. The Dutch East India Company (VOC) administered the island and its predominantly aboriginal population until 1662, setting up a tax system, schools to teach romanized script of aboriginal languages and evangelizing. Although its control was mainly limited to the west-

ern plain of the island, the Dutch systems were adopted by succeeding



occupiers. The first influx of migrants from coastal Fujian¹ came during the Dutch period, in which merchants and traders from the Chinese coast sought to purchase hunting licenses from the Dutch or hide out in aboriginal villages to escape the Qing authorities. Most of the immigrants were young single males who were discouraged from staying on the island often referred to by Han Chinese as "The Gate of Hell" for its reputation in taking the lives of sailors and explorers.

Koxinga and Imperial Chinese Rule

In 1661, a naval fleet led by the Ming loyalist Zheng Chenggong (known in the West as Koxinga), arrived in Taiwan to oust the Dutch from their fortress Zeelandia. Zheng, born in 1624 in Japan to a Japanese mother and a Han father, Iquan, in a family made wealthy from shipping and piracy, Zheng inherited his father's trade networks, which stretched from Nagasaki to Macao. Following the Manchu advance on

¹ Place names are in Hanyu Pinyin when possible; proper names are in most common romanization. Fujianhua or Minnanhua evolved into Taiwanhua or Taiwanese (Holo/Hoklo); later Chinese settlers included Hakka speakers.

Fujian, Zheng retreated from his stronghold in Amoy (Xiamen) and besieged Taiwan in the hope of establishing a strategic base to marshal his troops to retake his base at Amoy. In 1662, following a nine-month siege, Cheng captured the Dutch fortress Zeelandia and Taiwan became his base. Concurrently the last Ming pretender had been captured and killed by General Wu San Gui, extinguishing any hope Zheng may have had of re-establishing the Ming Empire. He died shortly thereafter in a fit of madness after learning of the cruel killings of his father and brother at the hands of the Manchus. In 1683, following a naval engagement with Admiral Shi Lang, one of Zheng's father's trusted friends, Zheng's grandson submitted to Manchu (Qing Dynasty) control. Zheng's followers were forced to depart from Taiwan to the more unpleasant parts of Qing-controlled land. By 1682 there were only 7,000 Han left on Taiwan as they had intermarried with aboriginal women and had property in Taiwan. The Zheng reign had continued the tax systems of the Dutch-established schools and religious temples.

From 1683 the Qing Dynasty ruled Taiwan as a prefecture and in 1875 divided the island into two prefectures, north and south. In 1887 the island was made into a separate Chinese province. About the same time, Matthew Calbraith Perry suggested that the U.S. government claim sovereignty of Taiwan after he came back from his Formosa expedition in 1854. The U.S. government failed to respond to Perry's proposal.

The Manchu authorities tried to limit immigration to Taiwan and barred families from traveling to Taiwan to ensure the immigrants would return to their families and ancestral graves. Illegal immigration continued, but many of the men had few prospects in war-weary Fujian and thus married aborigine women to secure land in Taiwan, creating a popular saying from the era, "Mainland grandfather

no mainland grand-mother." On the eve of the Sino-Japanese War about 45 percent of the island was administered under standard Chinese administration while the remaining lightly populated regions of the interior were under aboriginal control. As settlement for losing the Sino-Japanese War, Imperial China ceded the entire island of Taiwan to Japan in 1895. Qing's leading statesman, Li Hung-Chang, reported to Empress Dowager Cixi, "Birds do not sing and flowers are not fragrant on the Taiwan island. The men and women are inofficious and are not passionate either. It is okay to cede the island."

Japanese Rule

After receiving sovereignty of Taiwan, the Japanese feared military resistance from both Taiwanese and aborigines who followed the establishment by the local elite of the short-lived Republic of Taiwan. Taiwan's elite hoped that by declaring themselves a republic the world would not stand by and allow a sovereign state to be invaded by the Japanese, thereby allying with the Qing. The plan quickly turned to chaos as standard Green troops and ethnic Yue soldiers took to looting and pillage. Given the choice between chaos at the hands of Chinese or submission to the Japanese, the Taipei elite sent Ku Hsien-rong to Jilong to invite the advancing Japanese forces to proceed to Taipei and restore order.

The Taiwanese resistance was sporadic, yet at times fierce, but was largely crushed by 1902, although relatively minor rebellions occurred in subsequent years. Aboriginal resistance to the heavy-handed Japanese policies of acculturation and pacification lasted up until the early 1930s.

Japanese rule led to a three-stage process of colonization of the island, which began with an oppressive paternalistic approach, then a doka policy in which the Japanese considered the Taiwanese to be separate but equal, and the final stage being "ko-

minka," a policy that aimed to have the Taiwanese pledge loyalty to the Japanese emperor. The kominka was a grand design to instill the "Japanese Spirit" in Taiwanese residents and to assimilate the Taiwanese into Japanese society, with measures including compulsory Japanese education and the adoption of Japanese names. In 1943, 94 percent of the children received 6-year compulsory education.

Under the doctrine of kominka, Taiwan would have to be regarded as part of Japan proper; therefore, the basic infrastructure of Taiwan would have to be equal or comparable to the infrastructure of Japan. The Bank of Taiwan was established in 1889 to encourage Japanese private sectors, including Mitsubishi and the Mitsui Group, to invest in Taiwan. In 1900, the third Taiwan Governor-General passed a budget that initiated the building of Taiwan's railroad system from Jilong to Gaoxiong. By 1905 the island had electric power supplied by waterpower in Sun-Moon Lake, and in subsequent years Taiwan was considered the second-most developed region of East Asia (after Japan). By 1905, Taiwan was financially self-sufficient and had been weaned off of subsidies from Japan's central government.

Under the governor Shinpei Goto's rule, many major public works projects were completed, which established the basis for the economic development for Taiwan. During his watch, the Taiwan rail system connecting the south and the north was completed. Fifty-five percent of agricultural land was covered by dam-supported irrigation systems. Food production had increased fourfold and sugar cane production had increased 15-fold between 1895 and 1925. The modernizations of Jilong port and Gaoxiong port were completed. Exports increased fourfold. By 1939 industrial production had exceeded agricultural production. The health-care system was widely established and infectious diseases

were almost completely eradicated. The average life span for a Taiwanese resident increased from 30 years in 1895 to 60 years by 1945. This investment in Taiwan during Japanese rule provided the foundations of Taiwan's economic development.

The Republic of China

From 1895, when Taiwan was ceded to Japan, to 1945, when it was assigned to the administration of the Republic of China, the policy of governments on the mainland toward this island followed an ambiguous path. The Qing court parted with Taiwan with little grief, the fledgling Republican government hardly challenged Taiwan's status, and the government did not address Taiwan when it challenged other "Unequal Treaties." Only in 1942 did the ROC government stake a claim to Taiwan; whereas the Chinese Communist Party went on supporting Taiwanese independence until 1943.

Due to its defeat in World War II, Japan renounced its claim to Taiwan in 1945. General MacArthur, the Supreme Commander of the Allied Power, assigned the Republic of China (Nationalist/KMT Government of China) to take over Taiwan. However, the corrupted Leninist administration ruled the Taiwanese with military power, instead of civilized laws. Chinese carpetbaggers occupied most official and judicial positions, while the educated and skillful Taiwanese were dismissed because they were "Japanalized" or could not speak Chinese. Mismanagement and widespread stealing by the KMT crippled the economy, causing soaring inflation and joblessness. The discontent of the Taiwanese turned to an island-wide insurrection (the 228 Incident) after a Chinese officer killed a bystander during an incident in Taipei on February 27, 1947. After being reinforced by mainland Nationalist troops, the authority brutally purged a large number (10,000-30,000) of people, including most social elites.

This nightmare and the following "white terror" constantly jeopardized the ethnic harmony within the island, created fear, and drove many native Taiwanese elites abroad who were disappointed and harassed by KMT.

The KMT government together with more than one million Chinese refugees fled to Taiwan in 1949 after it lost the Civil War against the Communists. Chiang Kai-Shek, who resigned in China earlier, proclaimed to be the President of the ROC again in 1949 and held the office until his death in 1975. Chiang used "recovering the mainland China" as an excuse to impose martial law and military colonizing system in Taiwan. The KMT repressed Taiwanese identity, language and history in favor of "Sinicization." Mandarin, a language foreign to the inhabitants of Taiwan at the time of WWII, was declared the national language, and the education system taught 5,000 years of Chinese history rather than 400 years of Taiwan history. Children were forbidden to speak in their native language of Taiwanese at school, and many dissidents were jailed or executed up until the end of martial law in 1987 and the lift of Article 100 of Criminal Law in 1991.

A number of advocates of Taiwan independence argue that the Instrument of Surrender of Japan was merely an armistice, a modus vivendi in nature, which served as a temporary or provisional agreement and always would be replaced with a peace treaty afterwards. Thus the Instrument of Surrender of Japan did not transfer title of Taiwan. Only after Japan renounced and signed the Treaty of San Francisco in 1951 did sovereignty of Taiwan return to its people, a resolution based on the principle of self-determination provided by the U.N. Charter. Some people believe, however, this Treaty made an undetermined cession of Taiwan that entrusted Taiwan sovereignty to the Allied powers, and that this cession still ought to be in effect today. The ambiguity of the Treaty

makes interpretation of Taiwan's political status especially complicated.

Although these interpretations of international law challenged the legitimacy of the Republic of China before the 1990s, the introduction of popular elections in Taiwan means that except for the most extreme Taiwan independence supporters, supporters of the popular sovereignty theory no longer see a conflict between this theory of sovereignty and the ROC's position that it is the current sovereign government of Taiwan, Jinmen, Penghu and Mazu. In fact, Chen Shui-bian has often promoted the popular sovereignty theory by emphasizing it in his speeches.

Economic Developments

The KMT took control of Taiwan's monopolies and property that had been government property under the Japanese passed into possession of the KMT party-state. Approximately 17 percent of Taiwan's GNP was nationalized and disposed of. Taiwanese investors lost their claim to the Japanese bond certificates they possessed and much of the property remains in KMT party hands and has yet to be returned to the public. Consequently, these real-estate holdings made the KMT into the wealthiest political party in the world.

With the help of the China Aid Act of 1948 and the Chinese-American Joint Commission on Rural Reconstruction, the KMT authorities implemented a far-reaching and seemingly highly successful land-reform program on Taiwan during the 1950s. They redistributed land among small farmers and compensated large landowners with commodities certificates and stock in state-owned industries. Although this left some large landowners impoverished, others turned their compensation into capital and started commercial and industrial enterprises. These entrepreneurs were to become Taiwan's first industrial capitalists. Together with refugee businessmen from the mainland, they

once again revived Taiwan's prosperity previously ceased along with Japanese withdrawal and managed Taiwan's transition from an agricultural to a commercial, industrial economy.

Democratic Reforms

Internationally, the Republic of China, headquartered in Taipei, was recognized as the sole legitimate government of China by the United Nations and most Western nations, both of which refused to recognize the People's Republic of China on account of the Cold War.

The late 1970s and early 1980s were a turbulent time for Taiwanese as many of the people who had originally been oppressed and impoverished by the KMT occupation became members of the Taiwan's new middle class. Free enterprise had allowed native Taiwanese to gain a powerful bargaining chip in their demands for respect of their basic human rights. The Kaohsiung (Gaoxiung) Incident and would be a major turning point for democracy in Taiwan.

Taiwan also faced setbacks in the international sphere. In 1971, the ROC government walked out of the United Nations shortly before it recognized the Beijing government as the legitimate holder of China's seat in the United Nations. The ROC had been offered dual representation, but Chiang Kai-shek demanded to retain a seat on the U.N. Security Council, which was not acceptable to the PRC. Chiang expressed his decision in his famous "the sky is not big enough for two suns" speech. In October 1971, Resolution 2758 was passed by the U.N. General Assembly and "the representatives of Chiang Kai-shek" (and thus the ROC) was expelled from the United Nations and replaced as "China" by the PRC. In 1979, the United States switched recognition from Taipei to Beijing.

Chiang Kai-shek's eventual successor, his son Chiang Ching-kuo, began to liberalize Taiwan's political system. The events of 1979 highlighted the need for change and groups like Amnesty International were mobilizing a campaign against the government and President Chiang Ching-kuo. Finally, in 1986, the Democratic Progressive Party was formed illegally and inaugurated as the first opposition party in Taiwan to counter the KMT. A year later Chiang Ching-kuo lifted martial law. Chiang selected Lee Teng-hui, an native Taiwanese technocrat to be his vice president. The move followed other reforms giving more power to the native Taiwanese and calmed anti-KMT sentiments during a period in which many other Asian autocracies were being shaken by People Power movements.

After the 1988 death of Chiang Ching-Kuo, his successor as president, Lee Teng-hui, continued to hand more government authority over to the native Taiwanese and to democratize the government. Under Lee, Taiwan underwent a process of localization in which local culture and history was promoted over a pan-China viewpoint. Lee's reforms included printing banknotes from the Central Bank rather than the Provincial Bank of Taiwan, and disbanding the Taiwan Provincial Government. Under Lee, the original members of the Legislative Yuan and National Assembly, elected in 1947 to represent mainland constituencies, were forced to resign in 1991. Restrictions on the use of Taiwanese in the broadcast media and in schools were lifted as well.

However, Lee failed to crack down on the massive corruption that developed under authoritarian KMT party rule. Many KMT loyalists feel Lee betrayed the ROC by taking reforms too far, while other Taiwanese feel he did not take reforms far enough.

Lee ran as the incumbent in Taiwan's first direct presidential election in

1996 against DPP candidate and former dissident, Peng Min-ming. This election prompted the PRC to conduct a series of missile tests in the Taiwan Strait to intimidate the Taiwanese electorate so that electorates would vote for other pro-unification candidates, Chen Li-an and Lin Yang-kang. The aggressive tactic prompted U.S. President Clinton to invoke the Taiwan Relations Act and dispatch two aircraft carrier battle groups into the region off Taiwan's southern coast to monitor the situation, and PRC's missile tests were forced to end earlier than planned. This incident is known as the 1996 Taiwan Straits Crisis.

One of Lee's final acts as president was to declare on German radio that the ROC and the PRC have a special state-to-state relationship. Lee's statement was met with the PRC's People's Army conducting military drills in Fujian and a frightening island-wide blackout in Taiwan, causing many to fear an attack. Lee's assertion that the ROC is a sovereign and independent nation separate from the mainland was popular among Taiwanese. However, many suspected that his two-nation theory was intended to ultimately create a Republic of Taiwan, which was not popular among the electorate.

The 2000 presidential election marked the end to KMT rule. Opposition DPP candidate Chen Shui-bian won a three-way race that saw the pro-reunification vote split by independent James Soong and KMT candidate Lien Chan. Chen garnered 39 percent of the vote.

After finishing his term as ROC president and KMT chairman, Lee founded the independence-leaning Taiwan Solidarity Union, a small political party allied with the DPP. In response to his vocal criticism of the pan-blue coalition and its reunification orientation, the KMT revoked Lee's party membership in 2001.

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJIQUAN ORGANIZATIONS

BRAZIL

Thomas H. H. Cheng
Av. Aclimação, 68,
Cj. 82 CEP: 01531-000
Aclimação, São Paulo – S.P. Brasil
Tel: (0-11)32078565 Fax:(0-11)32096539
email: tch@brastone.com

CANADA

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

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

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

ESTONIA

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

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

EUROPE

COLLÈGE EUROPÉEN DES ENSEIGNANTS
DU YMT
Nicole Henriod, Secretary
32, Chemin du Village
CH01012 Lausanne, Switzerland
Tel.: (41) 21-728-44-58
Fax: (41) 21-728-44-61
email: nicole.h@worldcom.ch

AMICALE

- **BULLETIN**
Hervé Marest
14 rue des Fougereuses, Maligné
49540 Martigné-Briand, France
Tel: (33) 2-41-48-70-15
Mobile: (33) 6 63 08 70 15
email: herve.marest@free.fr
- **PRESIDENT**
Zouzou Vallotton
Route de Chiètres
1880 Bex, Switzerland
Tel: 41-24-46-34-504
email: zouzouvallotton@hotmail.com
- **TREASURER**
Jacques Lomard
93 avenue de Stasbourg
67400 Illkirch, France
Tel: 03-88-67-83-20

FRANCE

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

GERMANY

Petra-Schmalenback-Maerker
Von-Kahr-Str. 82
80999 Muenchen, Germany
Tel: (49 89)8103-9682 Fax: (49 89)8103-9684
email: petra_schmalenbach@hotmail.com

HUNGARY

Daniel Rozsa
1144 Budapest Füredi, u. 19/b, Hongorie
Tel: (36-1)2202-316 Mob: (36-30)4203-289
email: noadcoco@yahoo.fr

ITALY

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

IVORY COAST

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

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

MEXICO

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

NORTH AMERICA

AMERICAN YMT ASSOCIATION (AYMTA)

- **PRESIDENT**
Charles Adamec
2718 Webster Street
Berkeley CA 94705
Tel: (510) 644-3724
email: cgadamec@yahoo.com
- **JOURNAL**
Don Klein
1700 Robbins Road #244
Grand Haven, MI 49417 USA
Tel: (616) 842-5096
email: dklein@triton.net
- **TREASURER**
Kay Reese
P.O. Box 173
Grand Haven, MI 49417 USA
Tel: (616) 846-7704
email: kreese@triton.net

REPUBLIC OF SOUTH AFRICA

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

RUSSIA

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

SWEDEN

Tomas Ries
Sandhamngatan 54 A 12
SE - 115 28 Stockholm
Sweden
Tel: 46 8 768 799 898
email: ries@ui.se

SWITZERLAND

ASSOCIATION SUISSE DU YMT (ASYMT)
87, Bd. Carl-Vogt
1205 Geneva, Switzerland
Tel: (41) 22-800-2250
Fax.: (41) 22-800-2254
Contact: Luc Defago, president

ECOLE DE LA MONTAGNE DORREE
Av. de France 21
1870 Monthey, Switzerland
Tel/Fax: (Office) (41)-24-471-4782
Tel: (Home): (41)-79-210-9329
Contact: Joseph Pinto

TAIWAN (Republic of China)

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

UNITED KINGDOM

Peter Clifford
70 Abington Road
London, W8 6AP, UK
Tel.: 020-7937-9362
email: peter.Clifford@thetaichicentre.com



Directory of AYMTA Member Instructors

The following AYMTA members are Yangjia Michuan Taijiquan instructors in North America. The addresses listed are for mailing purposes only. Please contact instructors by mail, phone or email for specific information about class times and locations. If you are currently teaching Yangjia Michuan Taijiquan in North America, are a member of AYMTA and would like to be included in this list, contact the Treasurer, Kay Reese (address below under Michigan). If you are unable to contact an instructor or need additional information, please contact the Treasurer. If you are looking for an instructor outside of North America, consult the Worldwide Directory.

☉ BAJA CALIFORNIA, MEXICO

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

☉ CALIFORNIA

Charles Adamec
2718 Webster Street
Berkeley CA 94705
Tel: (510) 644-3724
email: cgadamec@yahoo.com

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

Scott Chaplowe
10920 Wagner Street
Culver City, CA 90230
Tel/Fax: (310) 837-3740
email: chaplowe@alum.colby.edu

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

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

David Laurie
10 Lakeshore Terrace
Chico, CA 95928
Tel.: (707) 315-5514
email: dewey38@yahoo.com

Christopher Nelson
1644 Talmadge Street
Los Angeles, CA 90027
Tel: (567) 438-4529
email: chrisnelson@adelphia.net

Janet Phillips
3555 Parkview Lane
Rocklin, CA 95677
Tel: (916) 632-9368
email: psychocpa@sbcglobal.net

Sam Tomarchio
400 - 30th Street, Suite 402
Oakland, CA 94609-3305
Tel: (510) 835-2148
Fax: (510) 835-2172
email: samtomio@sbcglobal.net

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

☉ HAWAII

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

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

☉ ILLINOIS

Joe Morris
7524 S. Union Ave.
Chicago, IL 60620
Tel: (773) 487-8007
Email: imjomo7524@yahoo.com

☉ MARYLAND

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

☉ MICHIGAN

James Carlson
P.O.Box 662
Mendon, MI 49072
Tel: (269) 496-8997
email: carlson@net-link.net

Akai Jong
PO Box 7006
Ann Arbor, MI 48107

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

Alyse Knepple
65567 Union Road
Cassopolis, MI 49031

Mary Loesch
18079 Lake Dr.
Big Rapids, MI 49307
Tel: (231) 796-4788
email: mefnl@tucker-usa.com

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

☉ MASSACHUSETTS

Bede Bidlack
35 Broadway
Cambridge Health Associates Building
Cambridge, MA 02139
email: bede@stillmountain.net

☉ NEW YORK

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

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

Robert Politzer
25 Indian Road #6F
New York, NY 10034
Tel: (212) 569-6166
email: robert@greenstreetinc.com

Ilana Sheinman
20 W.64th Street, #15N
New York, NY 10023
Tel: (212) 877-6CA

☉ PENNSYLVANIA

Marc Andonian
Still Mountain T'ai Chi Center at
St. Mary's Episcopal Church
36 Ardmore Avenue
Ardmore PA, 19003
Tel: (610) 812-9847
email: marc@stillmountain.net

☉ TEXAS

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

☉ WISCONSIN

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

Terri Pellitteri
4910 Sherwood Road
Madison, WI 53711
Tel: (608) 271-7392
email: terrip@aymta.org

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

AYMTA CATALOG

Member Price Non-Member Price

BOOKS

YANG FAMILY HIDDEN TRADITION OF TAIJIQUAN, ILLUSTRATED AND EXPLAINED by Wang Yen-nien

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

English/French

\$70

\$95

Chinese/Japanese

\$70

\$95

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

English/French

\$85

\$115

Chinese/Japanese

\$85

\$115

KUNLUN TAIJI SWORD by Hervé Marest

Photos and text fully illustrating Kunlun Jian form with Character-by-Character glossary of the KunLun poem and additional material on the Chinese Sword, the Basic Sword Exercises. 321 photo illustrations, 174 pages.

\$40

\$50

LITTLE RED BOOKLET 2003 (3RD) EDITION

in Chinese and the Chinese phonetic system "bopomofo"; includes the names of the movements of the Sections 1,2,3, the Yen-nien Fan, the two Sword forms, the Long Pole, the Taiji Classics, and more; small pocket book format, plastic cover.

\$5

\$10

YMT BASIC SWORD METHODS

Photos and Text on the 8 Basic Sword Cuts; list of WuDang & KunLun Forms in Chinese, Pinyin, English. 56 Pages.

\$10

\$15

FANS

BAMBOO FANS, SPECIFY RIGHT-HANDED (STANDARD FORM) OR LEFT-HANDED (MIRRORED FORM)

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

\$18

\$20

AUDIOTAPES, CDS

YANGJIA MICHUAN TAIJIQUAN by Wang Yen-nien – Audio Tape, CD

Yangjia Michuan Duan by Wang Yen-nien An 80-minute tape/ CD of the breathing and names of the form movements called out in Chinese. The definitive YMT audio tape/CD, recorded in 1996.

\$16

\$20

Collection Series, CD Only

Set of three Audio CDs of Wang Yen-nien leading the basic exercises at the Grand Hotel teaching area, from the 1970's. One CD for each of the three rotation schedule days. Day 1/4: Basic Exercises (26 min.'s) and Sec.'s 1,2 of Yangjia Michuan Taijiquan (32min.'s). Day 2/5: Basic Exercises (26 min.'s) and Sec.3 of Yangjia Michuan Taijiquan (32 min.'s) Day 3/6: Basic Exercises (30 min.'s); Wudang Sword (9 min.'s); Kunlun Taiji Sword (8 min.'s); Yen-nien Taiji Fan (7 min.'s).

\$26

\$30

Yangjia Michuan Taijiquan Weapons –CD Only

Audio CD of Wang Yen-nien calling out the breathing and the names of the movements for Yen-nien Taiji Fan (12 min's); Wudang Taiji Sword (17 min's); Kunlun Taiji Sword (15 min's). A great teaching aide, suitable for beginners and advanced players. The definitive weapons audio CD, recorded in 1999.

\$16

\$20

VHS, DVD-Rs

Ensure that your DVD player will play DVD-Rs before ordering.

Although videos published by YMTI are available in various formats, the catalog only indicates those which AYMTA stocks.

WYN IN TAINAN (early 1970s) VHS, DVD

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

YMTI

\$35

\$45

WYN DEMONSTRATING YANGJIA MICHUAN TAIJIQUAN – VHS, DVD.

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

YMTI

\$30

\$40

NEW WYN IN TAINAN (1980) DVD

Wang Yen-nien demonstrating all three duans, Yen-nien Fan, Kunlun & Wudang Sword. In color with Chinese subtitles naming the moves.

YMTI

\$30

\$40

RECORD OF NATIONAL SPORTS DAY DEMONSTRATION (1994) VHS

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

YMTI

\$25

\$35

YMT: A RECORD OF TEACHER TRAINING COURSE (1996) VHS, DVD

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

YMTI

\$60

\$80

PUSH HANDS BASIC EXERCISES (1996) VHS ONLY

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

NY YMT

\$150

\$205

THIRD DUAN (1996) VHS, DVD

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

AYMTA

\$90

\$120

JOURNALS

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

\$15

\$25

VOL 4 #1, # 2; VOL 5 #1, # 2; VOL 6 #2; VOL 7 #1, #2; VOL 9 #1, #2; VOL 10 #1, #2, VOL 11 #1, #2, VOL 12 #1, #2, VOL 13 #1

\$10

\$15

Payment: only checks drawn on US banks, money orders, and wire transfers are accepted.

Availability: A basic inventory is maintained, but not all items may be in stock; enquire about availability. Only NTSC format videos are stocked although PAL & SECAM are available from YMTI. Items may be ordered directly from Taiwan and take up to 2 weeks to arrive by airmail (tapes, VCDs and DVDs) and 4 weeks by air freight (books): enquire at ymtitaipei@yahoo.com.

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

Please inquire about shipping costs outside of the contiguous United States at the address below or by email: "AYMTA Orders" <Orders@aymta.org>

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

AYMTA Orders
PO Box 173
Grand Haven, MI 49417

AYMTA

What is AYMTA?

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

What is Yangjia Michuan Taijiquan?

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

Member Eligibility

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

The Objectives of AYMTA

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

Annual Fee

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

美洲楊家秘傳太極拳協會

AMERICAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION
PO Box 173, Grand Haven, MI 49417 USA