

A W Y M T A J O U R N A L

YANG FAMILY HIDDEN TRADITION TAIJIQUAN

SPRING 1998 • VOL. 6 • NO. 1



AMERICAN WEST YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

Editor's Desk

Although a little late, here is our biggest and most diverse issue yet, with the range of topics covering the technical, informative, humorous, interesting and personal. We started off with one of the most thought-provoking articles we have come across in a long time. Whether young or old, male or female, taiji practitioner or not, "Attitude" will resonate with virtually everyone. For those of you who enjoy more technical, in-depth material, *Breathing* should satisfy that craving. Here the author explains the mechanics and automatic regulation of breathing as well as breathing according to Chinese energetics. In past issues we've had tigers and cranes, now we have rhinos and lizards. Enjoy!

Message From The President

Our incorporation process is moving along, and all the necessary documents are finally ready to be sent to the Secretary of State and Franchise Tax Board for initial approval, then to the IRS and we are done.

The editing for the **Third Duan Video** has been completed. We are now getting information about duplication and other related costs, and anticipate having the video ready by the end of June (if all goes well). As soon as it is ready and we have determined the cost, which will be quite reasonable, we will notify you and begin accepting orders. Then editing will begin on the **Pole** video, and with time permitting I hope to have it ready by the end of the year.

The director election returns have been coming in steadily, and the race for all five seats is very close. The results will be announced after the ballots have been tabulated. If you have not already done so, please send in your ballot ASAP. The new directors' two-year term of office will begin on January 1, 1999.

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Cover Art:

Peach bough from a porcelain of the Yongzheng period of the Qing dynasty.

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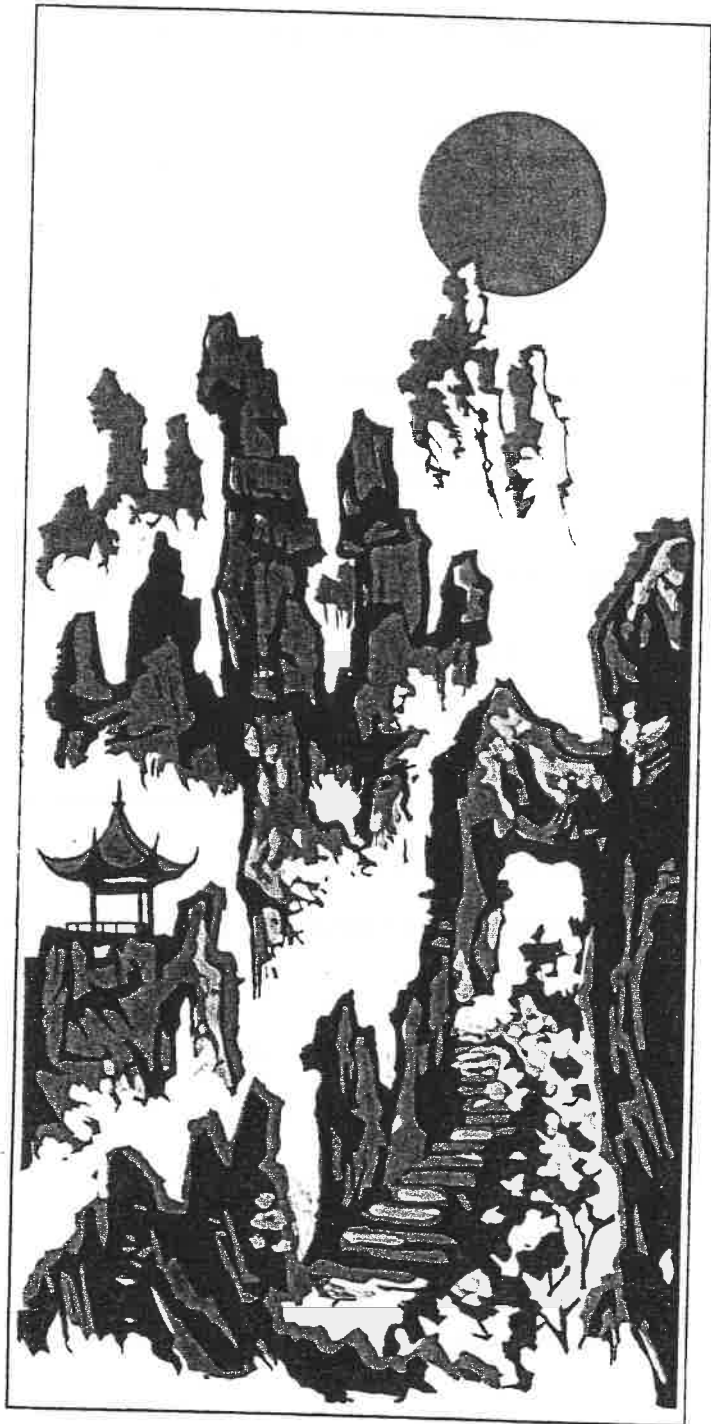
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"RHINOCEROS GAZES AT THE MOON" DO YOU KNOW WHERE IT COMES FROM?

The following quote was contributed by Maureen Poole of South Africa. She heard the explanation of the fan form movement "Rhinceros Gazes at the Moon" while listening to Frontiers of Heaven by Stanley Stewart, on cassette tape. Therefore, some of the punctuation and the romanization may not be the same as in the book.

"About Yichong the Yangzi River is a different creature. The broad languid stream gives way suddenly to a turbulent river which cuts down from the highlands of Sichuan through the Hubei Mountains in a series of thrilling gorges. It is these gorges which has made the Yangzi River famous. They range among the most spectacular river scenery in the world. ... The Chinese are the world's greatest lovers of stones. They plant stones where others might choose a herbaceous border. In landscapes their attention is compelled not by trees or distant figures but by granite and limestone. The more bizarre the shape, the more it pleases the Chinese eye. The Yangzi gorges are the stone lover's ultimate fantasy. ... On the Yangzi, every gorge, ... , every rock has been lovingly named. ... We passed through Yellow Cat Gorge, ... , Precious Sword Gorge, ... , each name a story. My favorite was Rhinceros Looking at the Moon," a huge stone teetering uncertainly atop a black cliff glazing mournfully at the sinking moon..."



THE TWENTY-FOUR JIEQI AND THEIR IMPORTANCE IN NEIGONG

Wu Tian-fu

translated by Julia Fisher-Fairchild

During the practice of internal alchemy (*neigong*), which aids people to live a long life without illness, daoists seek to develop an internal drug called the elixir of life (*neidan*). While the internal alchemical methods used by daoists in the Gold Mountain School of Internal Alchemy remain in the realm of an oral tradition handed down teacher-to-student and in private, the practice of neigong involves an amalgamation of *jing*, *qi* and *shen* in the physical body, the absorption of sun, moon and star energy from the heavens and water, fire and wind energy from the earth in order to crystalize the naturally occurring immortality drug, neidan.

To develop neidan, one must have determination, have a methodology, have time, practice earnestly, and finally, one must be willing.

The Chinese year is apportioned into twenty-four two-week periods of fifteen days each. Known as the "joints and breaths of the year," these twenty-four periods correspond to the days on which the sun enters the first and fifteenth degrees of each zodiac sign. The former are known as *zhongqi* or "principle terms," and the later *jieqi* or "divisional terms." On these days, the stars emit and absorb energy, which can be used for nourishing the yin and yang qi, making these important days for daoists in their practice of neigong and the crystallization of neidan.

To use the *zhongqi* and *jieqi* times to your advantage, begin sitting quietly 20 minutes before each designated time, use the methods of *jingzuo* (daoist sitting meditation), *TuNa* (the daoist art of breathing method) and *Liandan* (tempering and refining the elixir of life), and continue for 20 minutes after the designated time before ending your meditation session.

Because this article is limited in scope, I enclose the Peasant's Calender of Jieqi and Zhongqi for 1998 for your reference and point you in the direction of a neigong class with Wang Laoshi (Yen-nien) for more details of this fascinating subject.

About the author: Wu Tian-fu, 77 years-old this year, coaches at the Grand Hotel teaching area in Taipei. He has been practicing Yangjia Michuan Taijiquan (YMT) Monday through Friday, rain or shine, all year round for more than thirty years. Remarkably fit, he has the body and mind of a healthy young man. In addition to the continuous practice of neigong and taijiquan, Coach Wu says he has gained much from intense study and long practice of the Wudang and Kunlun taiji sword forms, his special loves.

Editor's Note: His photo and the above article appear in the recent issue of the R.O.C. National Association of Yang Family Taijiquan Journal (February 1998, p.3).

A list of Zhongqi and Jieqi for 1998

[Note: all dates and times are for Taiwan.
Please adjust according to your time
zone using Standard Time]

1998

23. Xiao Han - Small Cold
January 5 @ 21:19
24. Da Han - Great Cold
January 20 @ 14:47
1. Li Chun - Beginning of Spring
February 4 @ 08:57
2. Yu Shui - Rain Water
February 19 @ 04:55
3. Jing Zhe - Awakening of Insects
March 6 @ 02:58
4. Chun Fen - Division of Spring
(Spring Equinox)
March 21 @ 03:55
5. Ching Ming - Pure Brightness
April 5 @ 07:45
6. Gu Yu - Corn Rain
April 20 @ 14:57
7. Li Xia - Beginning of Summer
May 6 @ 01:03
8. Xiao Man - Ripening of Grain
May 21 @ 14:06
9. Mang Zhong - Corn in Ear
June 6 @ 05:14
10. Xia Zhi - Arrival of Summer
(Summer Solstice)
June 21 @ 22:03
11. Xiao Shu - Small Heat
July 7 @ 15:31
12. Da Shu - Big Heat
July 23 @ 08:56
13. Li Qiu - Beginning of Autumn
August 8 @ 01:20
14. Chu Shu - Limit of Heat
August 23 @ 15:59
15. Bai Lu - White Dew
September 8 @ 04:16
16. Qiu Fen - Autumn Equinox
September 23 @ 13:38

17. Han Lu - Cold Dew
October 8 @ 19:56
18. Shuang Jing - Hoar Frost
October 23 @ 22:59
19. Li Dong - Beginning of Winter
November 7 @ 23:09
20. Xiao Xue - Small Snow
November 22 @ 20:35
21. Da Xue - Big Snow
December 7 @ 16:02
22. Dong Zhi - Arrival of Winter
(Winter Solstice)
December 22 @ 09:57

1999

23. Xiao Han - Small Cold
January 6 @ 03:18
24. Da Han - Great Cold
January 20 @ 20:38
1. Li chun - Beginning of Spring
February 4 @ 14:57



Zhongqi and Jieqi English translations from *The Moon - Year*, by Juliet Bredon and Igor Mitrophanow (Hong Kong: Oxford University Press, 1982)

Zhongqi and Jieqi dates from the **1998 China Peasant's Almanac**.

ATTITUDE IS EVERYTHING

By Francie Baltazar-Schwartz

Jerry was the kind of guy you love to hate. He was always in a good mood and always had something positive to say. When someone would ask him how he was doing, he would reply, "If I were any better, I would be twins!"

He was a unique manager because he had several waiters who had followed him around from restaurant to restaurant. The reason the waiters followed Jerry was because of his attitude. He was a natural motivator. If an employee was having a bad day, Jerry was there telling the employee how to look on the positive side of the situation.

Seeing this style really made me curious, so one day I went up to Jerry and asked him, "I don't get it! You can't be a positive person all of the time. How do you do it?"

Jerry replied, "Each morning I wake up and say to myself, 'Jerry, you have two choices today. You can choose to be in a good mood or you can choose to be in a bad mood.' I choose to be in a good mood. Each time something bad happens, I can choose to be a victim or I can choose to learn from it. I choose to learn from it. Every time someone comes to me complaining, I can choose to accept their complaining or I can point out the positive side of life. I choose the positive side of life."

"Yeah, right, it's not that easy," I protested.

"Yes it is," Jerry said. "Life is all about choices. When you cut away all the junk, every situation is a choice. You choose how you react to situations. You choose how people will affect your mood. You choose to be in a good mood or bad mood. The bottom line: It's your choice how you live life."

I reflected on what Jerry said. Soon thereafter, I left the restaurant industry to start my own business. We lost touch, but I often thought about him when I made a choice about life instead of reacting to it.

Several years later, I heard that Jerry did something you are never supposed to do in a restaurant business: He left the back door open one morning and was held up at gunpoint by three armed robbers. While trying to open the safe, his hand, shaking from nervousness, slipped off the combination. The robbers panicked and shot him. Luckily, Jerry was found relatively quickly and rushed to the local trauma center. After 18 hours of surgery and weeks of intensive care, Jerry was released from the hospital with fragments of the bullets still in his body.

I saw Jerry about six months after the accident. When I asked him how he was, he replied, "If I were any

better, I'd be twins. Wanna see my scars?"

I declined to see his wounds, but did ask him what had gone through his mind as the robbery took place. "The first thing that went through my mind was that I should have locked the back door," Jerry replied. "Then, as I lay on the floor, I remembered that I had two choices: I could choose to live, or I could choose to die. I chose to live.

"Weren't you scared? Did you lose consciousness?" I asked.

Jerry continued, "The paramedics were great. They kept telling me I was going to be fine. But when they wheeled me into the emergency room and I saw the expressions on the faces of the doctors and nurses, I got really scared. In their eyes, I read, 'He's a dead man.' I knew I needed to take action."

"What did you do?" I asked.

"Well, there was a big, burly nurse shouting questions at me," said Jerry. "She asked if I was allergic to anything. 'Yes,' I replied. The doctors and nurses stopped working as they waited for my reply... I took a deep breath and yelled, 'Bullets!' Over their laughter, I told them, 'I am choosing to live. Operate on me as if I am alive, not dead.'"

Jerry lived thanks to the skill of his doctors, but also because of his amazing attitude. I learned from him that every day we have the choice to

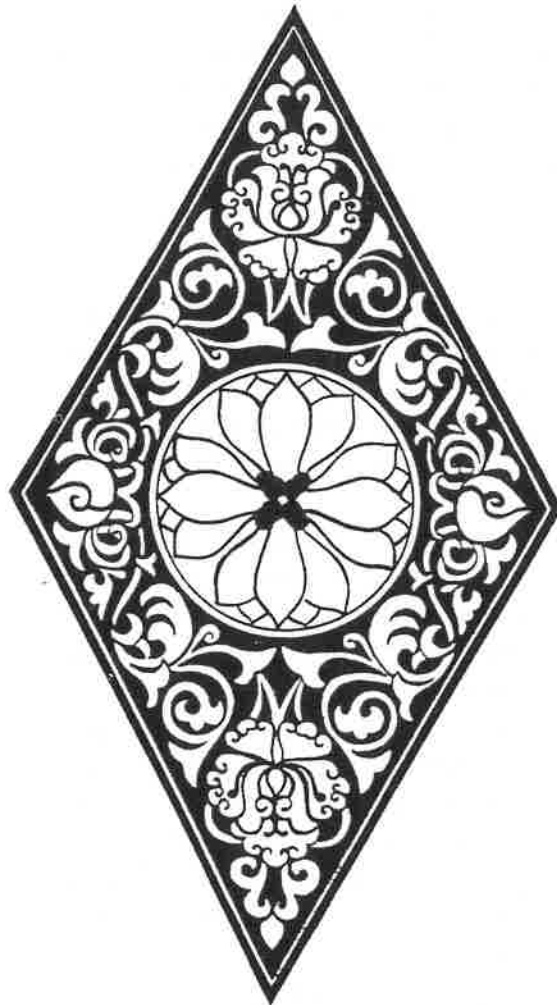
live fully. Attitude, after all, is everything.

You have 2 choices now:

1. Ignore this, or throw it away.
2. Pass it on.

I hope you will choose choice 2. ❖

Note: This was received by a member of the editorial staff as an email message and we chose to pass it on.



BREATHING
Claudy Jeanmougin
translated by Simonette Verbrugge

◆

Breathing is so natural that, normally, we should not have to think about it. Nowadays it seems that we have to learn all over again the simplest things in life. Simplicity, which is offered to us, has become so complicated to the blind people we are that it requires a completely new education.

Since we cannot breathe "naturally" anymore, we think that the breathing techniques that are taught, when learning specific techniques, are the ones that one has to apply in every day life. We can add up the sterile debates over high, low, abdominal, reversed breathing, and all the others, which do not give any precision as to what they are useful for. The result being that people just do anything, forgetting about the right techniques and healthy breathing.

Ideal breathing is perfectly adapted to our needs, when we are not conscious of this breathing. Unlike other functions, the breathing function can be controlled. We have the capacity of stopping it voluntarily, of slowing or accelerating it as the centers of automatic controls of breathing are also dependant on the cortical centers. Because of this dependence, breathing can be a "victim" of our "moods". If we can have our breath taken away by some event which affects us deeply, our breath can accelerate because of other states of emotions. On the other hand, it will be possible to work on these states by

using the appropriate breathing techniques.

These techniques will bring us to another awareness of breathing, a breathing that is not only limited to ventilation.

What we limit to ventilation is the act of breathing as it has been studied in classical physiology, which is limited to the gaseous exchanges between the alveoli of the lungs and the blood. Please note that these breathing mechanics are not well perceived and that the questions on the mobility of the diaphragm receive the most extravagant answers, showing a total absence of awareness of its movements in the body.

To help clarify this, we will explain the following points :

- the mechanics of breathing
- the automatic regulation of breathing (the regulating nerve centers).

After having explained these physiological details, we will talk about breathing in a larger, unitarian sense.

In our techniques we always refer to unity, return to unity, when teaching methods are usually drowned in a cutting up of techniques. Breathing is a common denominator which allows to live the unity of the body through the help of the fascial suites. This is why we

prefer to adopt the terminology of "breathing of tissue".

How can tissue breathe? The body is not a structure made of frozen entities, everything moves, absolutely everything, even in the most total visible immobility. The ceaseless movements of the body as a whole give evidence to the phenomenon of life. Like blood flows, tissue move since they also are alive. Even more, they have a rhythm of their own which any experienced hand can "feel". Each tissue possesses the property of elasticity, to a certain degree depending on the tissue concerned. It is the answer to this elasticity which will give the proper rhythm, a rhythm which will vary not only from one individual to another, but also in the same individual and tissue, according to the moment and the experiences lived. The life of tissue is unthinkable without considering the affective and emotional life of the individual. The rhythmic result will show in an alternation of movements of repletion and depletion of the mass of tissue which reflects the breathing of the tissue.

Are there differences between thoracic breathing or ventilation and breathing of the tissue? The fascial suites are all linked to the diaphragm, so there is an influence of thoracic breathing on the breathing of the tissue even though the latter has its own rhythm of which we do not know the origin. Several theories on breathing of tissue have been examined but none has been convincing enough to us so we will not present them here. For the moment we must only rely upon the objectivity of our manual palpation.

This knowledge has given rise to a terminology in current use in the practice of our discipline: "the inhale" for all the movements of opening (when one unfolds); "the exhale" for all the movements of closing (when one folds). But we must beware of the outward aspects of the movements. A movement of extension which looks like an opening often associated to a thoracic inhale, is in fact a movement in the expire of the tissue which should be associated to an exhale. This is what we actually do in our practice. When we look at the joints, we indeed have a closure in the sense that the joint has only a restricted mobility. The opposite movement, each a relative flexion which looks like a closing often associated to a thoracic exhale, is in fact a movement in the inspire of the tissue which should be associated to an inhale, as it is done in our practice. The apparent closure in inspire of the tissue is a global expansion that frees up the joints which find again a greater mobility.

Why do we have a "natural" tendency to breathe in on the extension and to breathe out on the flexion? Because these movements involve the ribs in these breathing times. This leads to asking ourselves what is the role of the movements of the ribs in the ventilation since the surplus of air ventilated only by the movement of the ribs is insignificant compared to the one of the diaphragm. We will answer this question in the study of the physiology of breathing.

It is also important to know why one particular breathing pattern is chosen according to the exercises. Everything is possible, one must only know why this

breathing technique is adopted and what is the intention. Only the finality of the exercise can justify the choice and can bring light on the original intentions.

Architectural elements involved in the breathing mechanics¹

The structure which has a dominant role in the breathing mechanics is the diaphragm. It is inserted on the rib cage, including the ribs, the collarbone, the sternum and the vertebrae, and on the lumbar column. As a whole, this will affect one tissue: the lungs, like a pump that gives movement to the gases. When we say "to inflate the lungs" it actually is a mistake leading to think that the lungs inflate by some "miracle". If the air penetrates it is thanks to a mechanical process that develops the volume of the lungs and thereby creates a movement of air towards the inside of the lungs. Here, we are interested in the mechanical part that affects the volume of the lungs.

The diaphragm

The diaphragm is a muscle which separates the torso into two chambers: the thoracic chamber and the abdominal chamber which contains all the internal organs. When considering that these two chambers are closed, any modification of volume in one of them will influence the volume of the other one and vice versa. This shows that breathing does not only consists in ventilation but that it has an effect on all the internal organs. This direct action,

mostly mechanical, affects the mobility of all the internal organs in their chamber and on the organ in particular by massaging it.

To have a better image of the size of the lungs, you should refer to Figure 2. We note that the upper rim of the diaphragm is relatively high and well protected by the ribs. When making an abdominal breathing, there is no way for the air inhaled to go down beyond the barrier of the diaphragm, or under the limit of the lower ribs. The air is not going into the belly, needless to say...

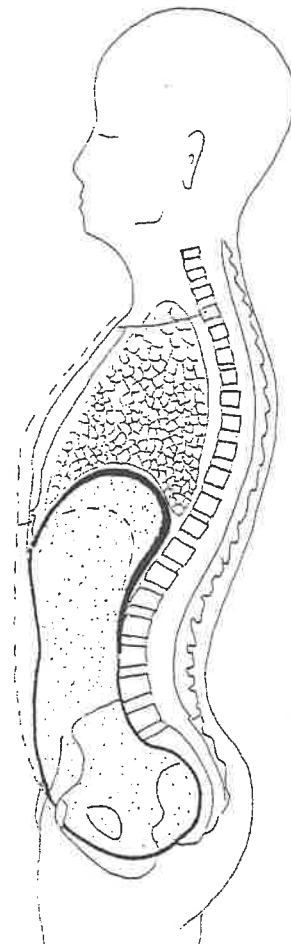


Figure 1

¹ The majority of this chapter has been taken from "Volume 2 on biomechanics" by the Ecole Francaise de Taiji Quan.

The diaphragm is flattened tissue, shaped like a dome by the internal organs. It consists of a central aponeurotic part, the phrenic center,

slightly lower than the right and left parts, and of a muscular part, peripheral, the only one to be contractile

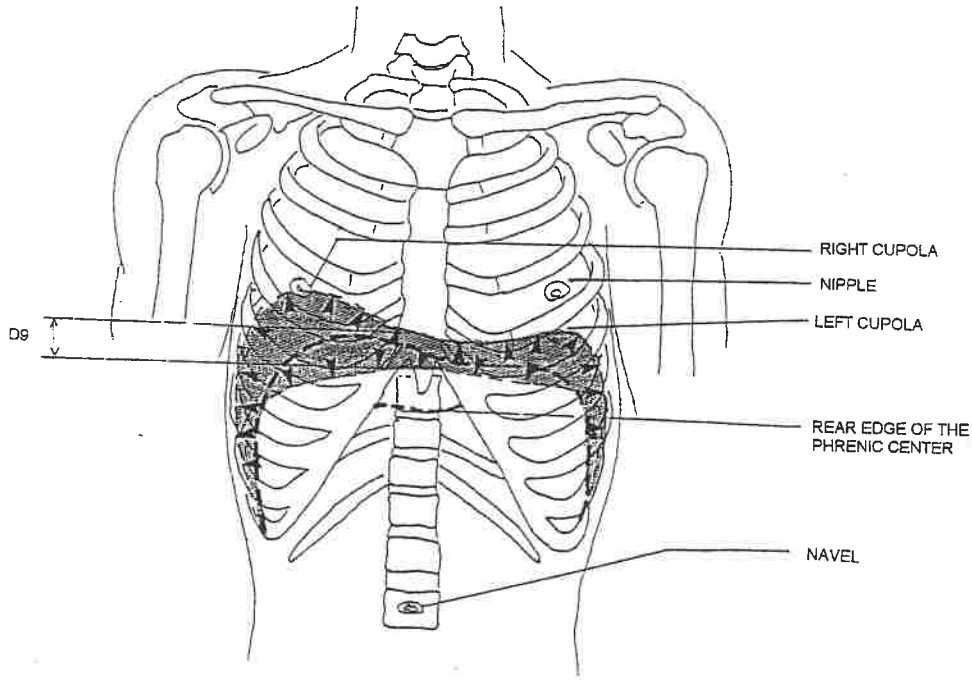


Figure 2

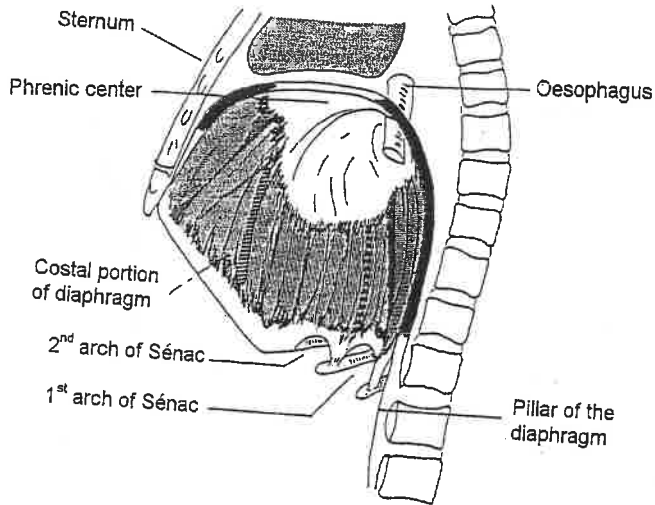


Figure 3
(After A. BOUCHET)

Connections of the muscular part of the diaphragm (Fig.3)

The contractile part of the diaphragm is directly connected to the sternum, at the level of the xyphoid appendix, the 10th, 11th and 12th ribs where it forms arcades, and the spinal corps of the three first lumbar vertebrae.

The connection to the lumbar vertebrae is made through two main pillars and two secondary ones. So there is a direct connection between the diaphragm and the lumbar column that we associate to Yao, the waist. There is also an indirect connection to the dorsal column, through the ribs, and with the cervical column through the attaching ligaments of the pleural domes and the pleural tissue itself.

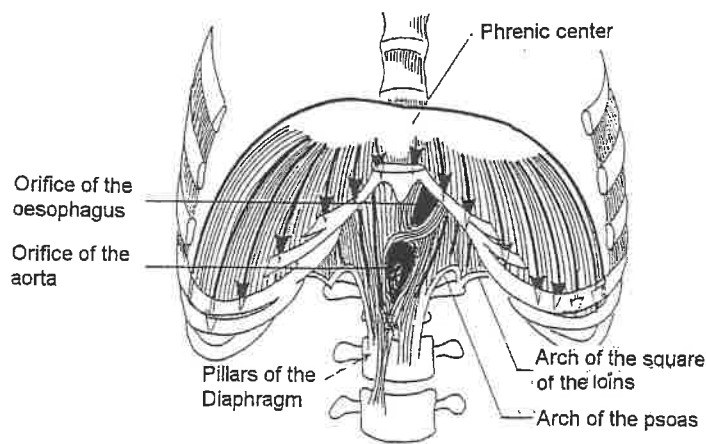


Figure 4
(after Kapandji)

Connections of the aponeurotic part of the diaphragm (Fig. 4)

The phrenic center is composed of fascicles of tendons which encircle two orifices : the orifice of the vena cava and the orifice of the oesophagus. We should note a third orifice, the one of the aorta, between the pillars of the diaphragm. This orifice gives way to the thoracic canal that collects all the lymph of the part of the body situated below the diaphragm.

With these short descriptions of the connections of the diaphragm, we were wanting to show that the muscle involved mostly in the action of breathing does not have an action limited only to this function. By being the motor of the pulmonary ventilation, the diaphragm has an action on the entire environment of tissue, which gives to the breathing a dimension far bigger than simple ventilation.

In order to show the multiple actions of the diaphragm, we will present a non-exhaustive list of the parts of the body affected by it.

- Mobilization of the lumbar column and the lower ribs.
- In its upper-diaphragmatic connections, apart from its action on the pulmonary tissue, the diaphragm, in contact with the pericardium, has an action on the mobility of the heart.
- In its lower connections, it is an element of suspension of the internal organs:
 - the liver (coronary ligament)
 - the duodenal-pancreas through the fascia of Treitz

- the stomach through the gastrophrenic ligament
- the transverse colon through the phrenico-colic right and left ligaments
- the kidneys through the retro-renal fascia.
- The diaphragm has an action on the orifice of the oesophagus and prevents the reflux of gastric contents.
- Due to its contraction, it helps the circulation of blood and lymph, the flow of bile and vomiting.
- It is opposed to the pelvic diaphragm (anus-levator) in defecating, forced urination and in giving birth.
- It remains still during effort.

All these parts of the body moved by the diaphragm can, in return, have an influence on it. For example, a hypertense abdomen, caused by an overcharged visceral mass, will exert pressure on the diaphragm which will not function correctly. It is not rare to find that one of its diaphragmatic domes is spastic, the origin of the spasm being possibly on the parietal level.

The diaphragm is not a muscle devolved to the breathing function only. Its central anatomic location and its various connections give the act of breathing a role that reaches far beyond ventilation. To breathe is not only to ventilate, it is also to mobilize all the tissue systems. Breathing is at the center of the phenomenon of life.

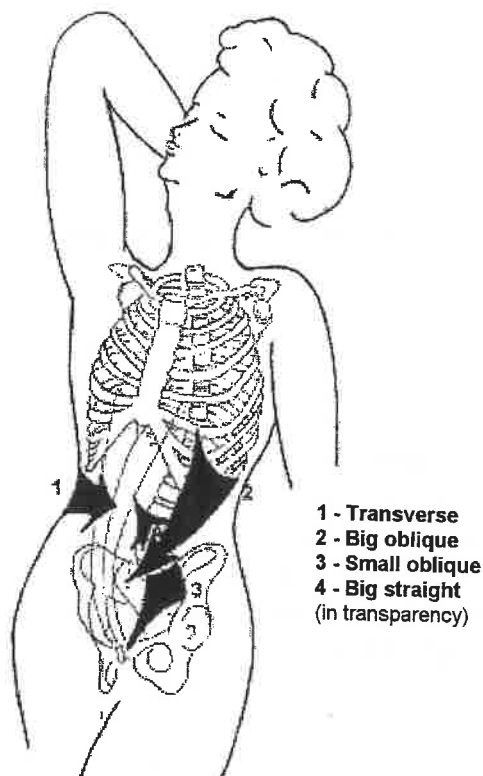


Figure 5

The breathing movements

Without going into the details of the muscular mechanics, apart from the one of the abdominal muscles, we will present the breathing movements as they are normally described. Breathing happens in two phases: the inhale (always an active phenomenon) and the exhale (passive phenomenon in the so called normal breathing and active in the so called forced breathing).

Concerning the abdominal musculature, electromyographic measures have been made which seem to show that the action of the big straight muscles² in the abdomen is almost nil. On the other

² There is no doubt that these muscles play an important role in the static and in the dynamic.

hand, the other abdominal muscles play an important role (Fig. 5):

- The transverse muscle of the abdomen acts in the normal breathing process as an antagonist to the diaphragm;
- The big oblique and the small oblique muscles of the abdomen play a role in the forced exhale.

Remember (Fig. 6) that the internal organs are contained into a closed cavity, limited by:

- the diaphragm on top,
- the lumbar column and the square of the loins, at the back,
- the pelvic floor and the bones of the pelvis, on the bottom,
- the abdominal muscles on the sides and in front.

Breathing in

When breathing in the diaphragm lowers down and compresses the internal organs which can only move to the front and to the bottom. This provokes the action of the abdominals and the pelvic muscles to contain the organs and allow a solid support of the phrenic center.

Breathing in comprises two phases:

- lowering of the phrenic center and releasing of the abdominals
- tensing up the abdominals (and the pelvic muscles) to allow a support to the phrenic center and the lower ribs to lift.

In the forced inhale, the mass of internal organs can be increasingly pushed forward causing an exaggerated release of the abdominals, or a contraction of the abdominals (the belly tucks in like

with sportsmen during, or at the end of their effort when they try to find their breath), or also the release of the abdominals with a very high inhale. All these different cases exist even though no serious explanations exist on how the abdominals act.

Breathing out

At the start of the exhale, the diaphragm relaxes and the abdominals slowly find back their initial length: the muscular part of the diaphragm lengthens when the abdominal muscles shorten. There is no real contraction of the abdominals before the forced exhale.

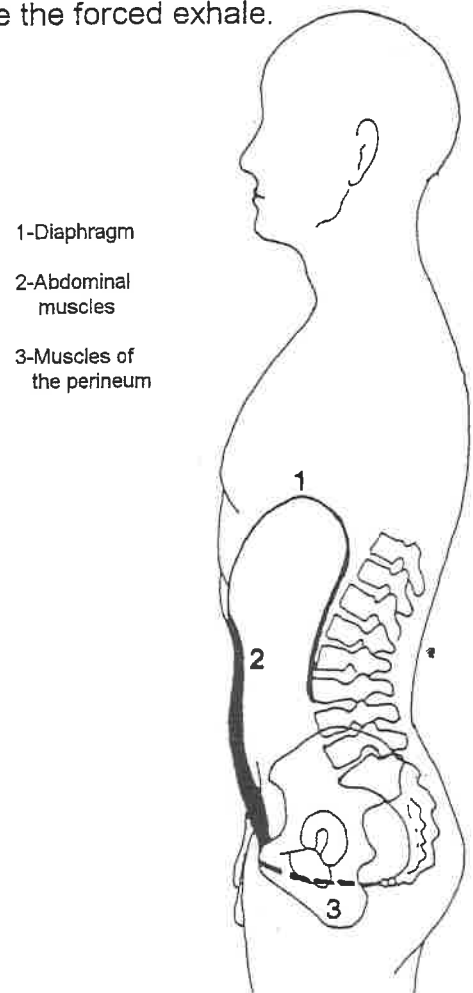


Figure 6

The normal exhale is mainly consisting in the retraction of the parenchyma through the action of the elastic fibers and the relaxation of the tensing of osteo-cartilaginous elements.

On the forced exhale, the contraction of the abdominals (effective this time), and of the transverse in particular, will force back the mass of internal organs towards the top, which will push the diaphragm even higher and will result in the further reduction of the thoracic volume.

A pneumogram shows that there is no period of inactivity between the respiratory phases. Breathing is continuous without moments of holding apnea.

Classic physiology show two different types of breathing: the abdominal type or diaphragmatic in men; the costal superior type or scalenic in women. Could it be, for women, a recollection of her pregnancies hidden in a gene that has not yet been explored? A pregnant woman does not have the choice but to use the costal breathing because of the intra-abdominal pressure of the volume of the uterus.

All these differences should lead us to think that there is not one correct type of breathing, but several adapted to each individual. We cannot fully agree with that since we do not ignore that breathing can also be the fact of a habit (good or bad), of a conditioning caused by situations maybe pathological, or of a sub-cortical influence as we will see in the chapter on the nervous control of breathing. However difficult as it may be to give a definition of the correct

breathing in the ideal sense, we can still explain what is causing incorrect breathing even if it is adapted to the present situation.

Western medicine gives as an average breathing frequency the figure of 16 breaths per minute for the adult. In Chinese medicine this figure is of little importance, what matters is the number of heart beats per breath, this figure being 5 beats per breath: two for the inhale, two for the exhale and one between the exhale and the inhale. Once again this figure is not sufficient in itself, it is only an indication amongst others.

As we have said already, the action of breathing can be disturbed by troubles in the structure in relation with the diaphragm, or also by the structural elements linked to the muscles used in breathing. We have shown the importance of the visceral contents which is also related to nutrition.

Breathing and nutrition

In Chinese energetics, the large intestine and the lungs belong to the same element: metal. The embryology teaches us that these two organs also stem from the same original tissue. East and West meet in the mind of natural medicine practitioners for whom these two tissues are part of the emunctories of our system. The congestion of one will be compensated by the other, an intestinal surcharge can produce an excess of pulmonary mucus, accumulations which will disturb the good working of breathing.

We will also see that nutrition plays an interesting role in the humoral regulation of breathing.

Commands and regulation of breathing

The breathing movements happen normally without the participation of the "thinking brains" (the cortex), the will is only taking place to modify the rhythm or the amplitude of it. Being autonomous, the respiratory mechanics has its own automatism which is dependent upon the centers of command, the Respiratory Center. This central command must also obey the requirements of the environment by adapting permanently to the physiological modifications, so the system of regulation follows two ways: the nervous way and/or the humoral way.

The respiratory movements are generated by an autonomic center, the Respiratory Center located in the medulla, which has its own automatism, it regulates by itself the cycle of breathing in and out. The command is made through the centrifugal motor way, at the level of all the muscles involved in breathing.

The return of the information happens in two ways: the sensitive centripetal way which role is to regulate the motor mechanism, and the humoral way which will allow to maintain the biological constants: any variation of this constant will modify the rhythm of breathing, it is the blood contents which carry the information.

The Respiratory Center will also receive information coming from the Superior

Concerning the costal play in ventilation.

In order not to charge this chapter with too many technical elements, we will simply give you the results of our work with all the reserves it supposes.

The costal mechanics seems to play a role in the breathing mechanics that is much too feeble to be given this sole finality.

We know that starting from the 2nd rib and down to the 10th rib, the costal heads are jointed between two dorsal vertebrae. The costal movement is such that the costal heads will act in gearing between the two dorsals and make them move.

From these findings, we will deduce that the breathing will permanently maintain a mobility of the dorsal vertebrae, even in the absence of movements. From this continuous mobility depends the maintenance of the structure of the dorsal vertebrae.

The manubrio-sternal joint.

This is a very barbarian term for a joint which cannot suffer barbarity... This joint (displacement bb' on the inhale, fig.7) is fragile and deserves our attention mainly while practicing Tuishou. Effectively, a too brutal push on the area of part c of the sternum can create an injury which will disturb the local articulator mechanic and as a consequence, the breathing functioning.

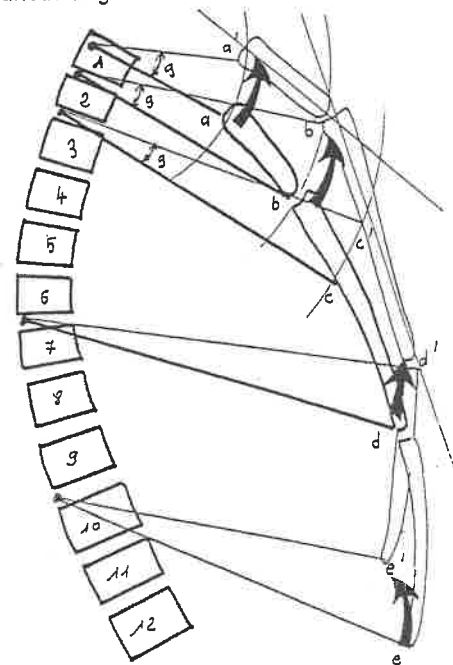
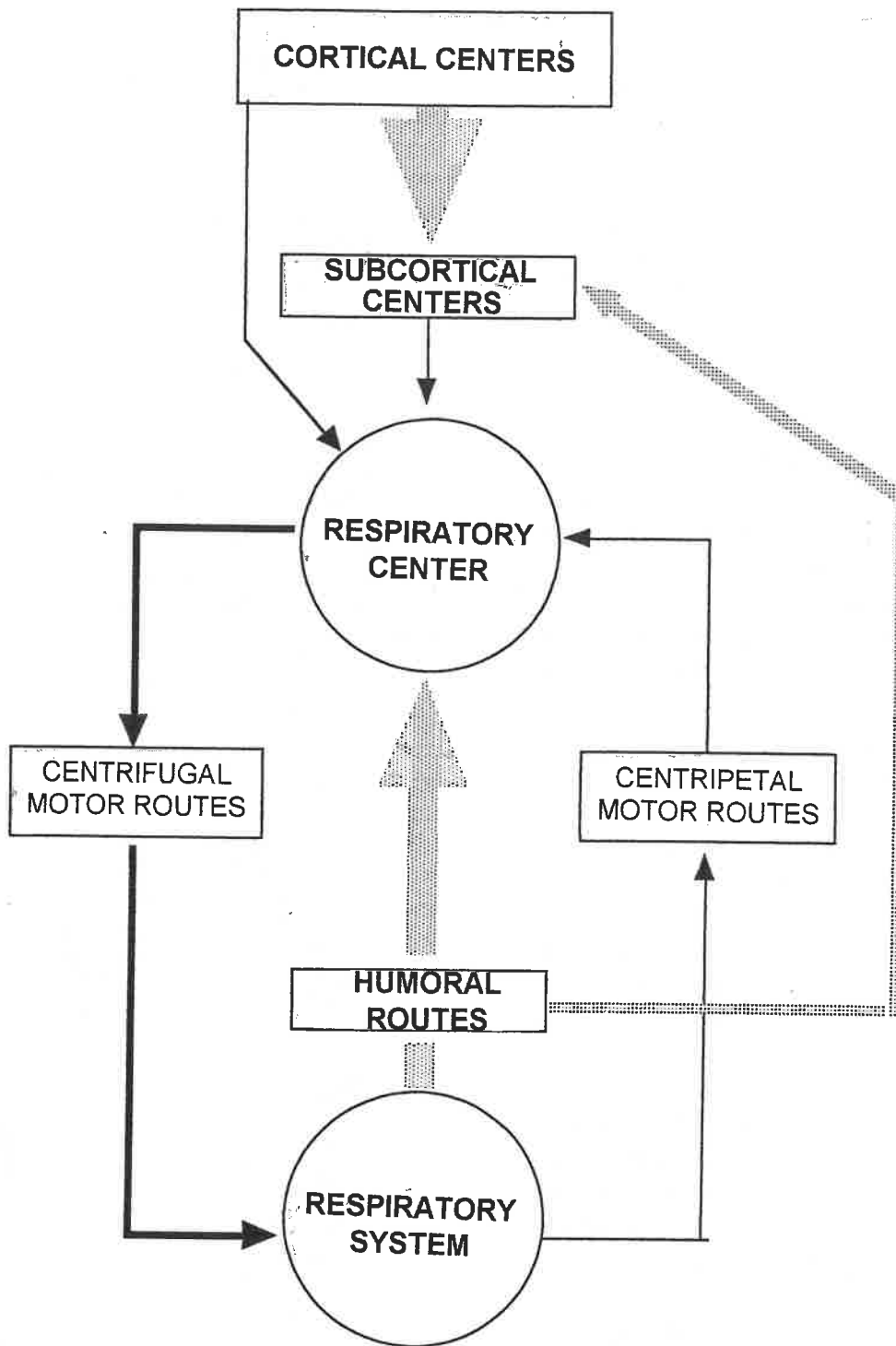


Figure 7

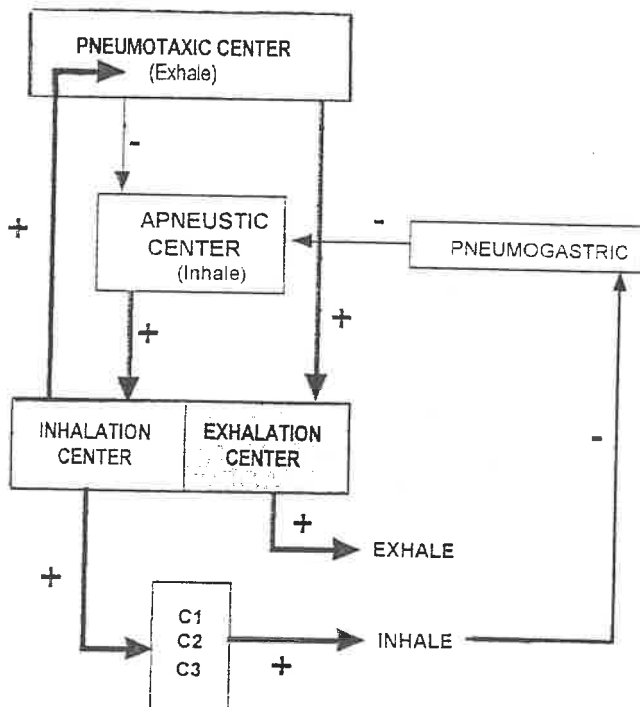
Displacement of the manubrio-sternal area during the inhale



Schematic 1
Simplified diagram of command and regulation of breathing

Centers of the voluntary activity (Cortical Centers) since we are capable of modifying the rhythm of our breathing; it will be also influenced by the activity of sub-cortical centers (hypothalamus) which regulate our emotional activities.

From a purely physiological point of view, we guess that the breathing work executed during exercises will find all its importance at the meeting point of the Cortical Centers, Sub-cortical centers and Respiratory Center. What happens exactly at these levels when a person who practices these breathing techniques reaches states of "subliminal conscience" after having purified his body by developing a healthy and controlled breathing?



Schematic 2
Respiratory center
and regulation of the breathing

Schematic 2

Respiratory center and regulation of the breathing

Inhalation and Exhalation Center

This center is composed of specific commands zones for breathing in and out. It is capable of self-rhythm since it keeps the breathing going even if it is separated from the other superior structures and the pneumogastrics.

Apneustic center

The apneustic center is inspiratory and stimulates the underlying inspiratory center. It is inhibited by the pneumogastric nerve and the pneumotaxic center.

Pneumotaxic center

It has an inhibitive influence on the apneustic center and it activates the inspiratory center.

The pneumogastrics

When breathing in, the stretching of the muscular fibers of the bronchioles, richly innervated with vagal fibers (the pneumogastric nerve is also called vagal nerve), will stimulate the vagal receivers which will transmit the inhibitory influx to the apneustic centers.

(P/CO₂) Pressure of carbon dioxide in the blood

It seems that it is CO₂ in the blood that is responsible for the humoral regulation of the breathing. Each drop of the CO₂ leads to a slowing down of the ventilation (a pulmonary hyperventilation ends up in apnea, hyperventilation decreases the level of alveolar CO₂). Each increase of CO₂ in the blood produces the opposite effect, each an increase of the ventilation.

The CO₂ has an effect on the respiratory centers only through the help of the blood pH : an increase of the CO₂ leads to a decrease of the blood pH below its normal value. But this drop of the pH is effective as a stimulant to the nervous respiratory centers only in the presence of CO₂.

Regulation of the breathing

Under the simultaneous influence of the pressure of carbon dioxide in the arterial blood and the tonic activity of the apneustic center, the inspiratory center discharges through its efferent routes on the muscles provoking the inspiration.

At the same time, the inspiratory center sends discharges to the pneumotaxic center which, in his turn, sends inhibiting influx to the apneustic center. The latter, simultaneously subject to these inhibiting influx and to those coming from the thoracopulmonary tensions receptors, ceases to activate the inspiratory bulbar centers which stop sending discharges : so the exhale happens passively. (Samson Wright, Physiology, p.167)

"Both an automatic and voluntary function, breathing seems designed by the laws of life to take on the privilege of this duality in human beings. Being a vegetative mechanism, it is necessarily, although involuntarily, submitted to the psychic life. Being a voluntary possibility, it can then, by opposition but no less inescapably, have an action on the course of the psychic functions. The fundamental importance of this interference which makes up the major theory of yoga and the cornerstone of its practice at a psychosomatic level, will never retain the interest of the researcher too much to encourage him to a deep study."³

For Thérèse Brosse there is no doubt that the secret of psychosomatic techniques resides in the act of breathing.

"One of the key elements of the problem (and very likely the crucial point to consider when placing investigations in an effective line) comes from the testimony of yogi as well as from a global overview of their experiences: this is the *mystery of breathing*, meeting point for the physiological, psychological and spiritual activities (this is how we name the subjective experiences localized by the yogi as "out" of thought), a function which expresses on its own level the activity of underlying levels and which also has the power of, if not induce, at least favor them. Breathing must conceal deep biological

secrets for human sciences, and yoga⁴ offers us a unique occasion to study its difficult lessons."⁵

From a purely mechanical point of view, we have tried to show that the diaphragm was not only a center of the respiratory activity but also the central element of tissue breathing. Thereafter, with the help of the neurophysiology of breathing, it appears clearly that if breathing really has an action on our psyche, which we do not doubt, this will start from the respiratory center towards the underlying centers through systems of retro-actions which we do not know but feel allowed to suggest. We remind that there are also areas of projection at the cortical level which regulate inhaling and exhaling and which also suffer inhibition phenomena identical to those of the cerebral trunk (respiratory center). Without going into detail it is interesting to remember the influence of the lymphatic system, which is in close relation with the hypothalamus and the reticulate formation, in the physiology of emotions, affectivity and memory. It is well known that the first effect of breathing exercises of the pranayama type is to improve the memory.

For the moment we will not mention the energetic theory of breathing but we can put forward the following hypothesis:

- A controlled respiratory work can bring the person to an organic control that science cannot explain yet but admits (Cf. works of Thérèse Brosse).

³"Etudes instrumentales des techniques du yoga" psychosomatic experimentation by Doctor Thérèse Brosse, Paris 1963, publication of the Ecole Française d'Extrême-Orient, p123.

⁴We could as well say Nei Gong ... or Taiji Quan.

⁵Op. cit. p. 123

- Voluntary control of breathing (involving the upper cortical centers) tends to give back to the respiratory centers their entire autonomy of functioning, and in particular, their auto-regulation.
- A well controlled pulmonary ventilation helps in cleaning the body, and this should be the first thing to look for in those exercises, which also means a coherent, if not healthy, food intake. Thanks to this cleaning process, the basal functions are slowed down and, as a consequence, the regulation of the respiratory centers are asked to work less.
- Once the respiratory problems are managed, a guided breathing (through the cortex) can bring the person to supra-psychic states of consciousness which will lead him (her) to other perceptions of the surrounding world. It is most

probable that the access to these states of consciousness proceed from a total independence of the cortical sphere from other spheres in charge of the managership of which the main one is the respiratory center.

There could be other researches to make in this domain. The only ones we know are those made by Thérèse Brosse who was mainly interested in yogi. We do not mind mentioning this work about a technique originating on one side of the Himalayan barrier, the Indian world, even if our main preoccupations are related to the other side of this barrier, the Chinese world. We are convinced that the influence of yoga on Daoïst techniques is undeniable.

NEI		WEI
INTERNAL		EXTERNAL
+ SUBTLE		+ CONCRETE
MIND (SHEN)		BODILY FORM (XING)
INTENTION (YI)		MUSCLES AND TENDONS (JIN)
VITAL PRINCIPLE (JING)		BODILY FLUIDS (JUE)
QI - ENERGY	BREATHING	ENERGY - QI
BODILY FLUIDS (JUE)	=	VITAL PRINCIPLE (JING)
MUSCLES AND TENDONS (JIN)	LIAISON	INTENTION (YI)
BODILY FORM (XING)		MIND (SHEN)
+ CONCRETE		+ SUBTLE

Table 1

The experiences of apnea in deep waters made by Umberto Pellizari show that there is indeed a direct action on the respiratory centers which lose their inhaling reflex. Umberto indicates that he could stay much longer under water (more than 2½min) without needing to breathe. The reflex is therefore totally annihilated and the cortical centers are liberated from this constraint enabling Umberto to experience feelings that he has difficulty expressing out of the water. Moreover, the fact of being in such deep waters without any equipment and that he can come back up without respecting the levels of decompression is a challenge that science cannot explain.

We can note that Umberto practices yoga and that the essentials of his work involves the control of his breathing. The key of his physical performances does indeed reside in the control of breathing.

The breathing as central element is also found in what differentiates or brings together the internal and the external techniques as shown in Table 1 of George Charles.⁶ At the center of the technique, whether NEI or WAI, breathing is the linking point between two approaches, opposed at first sight but in fact pursuing the same aim.

Before approaching breathing following the Chinese energetics, we must specify that breathing remains a way, and only a way and not an end in itself.

⁶"Volume 4 on history" Georges Charles, Ecole Française de Taiji quan, p.61.

Approach of breathing following the Chinese energetics

In Chinese, breathing is spelled **Huxi** 呼吸 a term in which **Hu** means exhale and **Xi**, inhale. The Chinese word indicates that breathing starts with an exhalation! Is it not what happens at birth with the first cry of the baby? To enable life to continue, the exhale must be followed by an inhale, otherwise it is death on the exhale, the moment when breathing one's last...

In the Chinese concept of breathing we must consider two aspects:

- the absorption of the energy of the air **Yang Qi** 氧氣 contained in the air and **Kong Qi** 空氣, contained in the atmosphere;
- the circulation of **Qi** 氣 in all parts of the body through the system of the meridians.

Then appear the breathing techniques proper to our discipline and which belong to **Neigong**.

The dominant concept in the Chinese approach of breathing is the concept of **Qi** 氣. All the translations whether as energy, breath, or other remain vague and, sometimes, give a bad account of what Qi expresses. We will analyze the character to understand the meaning of this term.

Qi 氣

氣 (1)

The Chinese character is composed by the sign (2) which is the qi, of air, which symbolizes the vapor that rises plus the sign (3) mi, rice or millet, which symbolizes the sheaf of rice.

气 (2)

米 (3)

The written form Qi, at first estimate pictures vapor (Yang tendency) which rises when cooking the rice (Yin tendency).

Qi possesses Yin and Yang in some sort of theoretical absolute, since it remains a basis to the manifestation. If Qi (energy, breath) is one, its manifestations are multiple (everything proceeds from Qi) and, in human bodies, it takes various forms and undergoes multiple transformations, so it takes different names as mentioned in Table 2.

In the current language of our discipline Qi is often mentioned without this notion being attached to any tangible reality. We should understand that pure Qi is not expressed and cannot be apprehended; but, talking about it as one does, is an abuse that reduces the concept to an impalpable materiality, devoid of sense.

We can compare Qi to a vehicle, an information support. The manifestation becomes then a mass of information conveyed by Qi under the influence of Yi. The various denominations of Qi being there to characterize the type of information conveyed.

Role of the lungs in Chinese energetics

The lungs collect the energy of the air, **Yang Qi** 氧氣 and the energy **Gu Qi** 穀氣 which results from the food sorting taking place in the couple Spleen (mainly) and Stomach. These two energies are transformed in the lungs under the influence of the **Yuan Qi** 原氣 (Ancestral energy = energetic quantum

which every individual receives at conception) to produce a new form of energy, **Zong Qi** 宗氣 (essential energy), which will serve as a base to the making of another energy which will then be utilized by the body. Zong Qi is only an intermediary step in a process of energetic transformation.

Here, the relation between nutrition (absorption of the energy of foods) and breathing is very clear. Zong Qi does depend on both the quantity of air inhaled and the quality of foods ingested. The role of the lungs consists here in mixing the two energies stemming from air and food to give a first type of energy usable by the body. The elaboration of Zong Qi needs the influence of Yuan Qi. But Yuan Qi is directly linked to the human species, it is an "information" concerning the heredity of mankind which will give Zong Qi a quality suited to this species and not another one. Could Zong Qi be comparable to our genetic inheritance? It seems to be the case since the energies of the air linked to the earth ones not only give birth to humans but to all living organisms. There must be a differentiation.

Let us get back to the written form representing Qi. Qi is neither the rice nor the vapor which is produced by the cooking process, it is both together or, and this would be more correct, what results from the cooking of the rice, the vapor being there only to indicate that the rice is cooking, which supposes that there is a heat source. This result is an energetic potentiality which awaits its utilization. This is why, as soon as Qi is given it's utility, it bears another name,

or another Chinese character is joined to it to indicate its function.

Table 2 shows the various facets of Qi in our body, before its external expression which we will talk about in the study of **Fa Jin** (expression of the Jin energy)

The multiple aspects of Qi

Zong Qi will undergo a transformation under the influence of Yang Qi (ancestral energy) to produce **Zhen Qi** 真氣 (authentic energy). It is under this form that the energy flows in our body to nourish the internal organs following the extraordinary channel, **Chong mai** 衝脈. The organs use this energy for their vital needs, and store some under the form of **Jing Qi** 精氣, the rest circulates in the meridian system under two other forms: the nourishing energy **Rong Qi** 榮氣 and the defensive energy **Wei Qi** 衛氣.

Rong Qi 榮氣 and **Wei Qi** 衛氣. These are two energies issued from a same base energy, differentiated to accomplish two different functions. Rong is more Yin than Wei, it ensures the nutrition of all the elements of the body. Wei, more Yang, faster, more external, is the protective energy, like the armor which protects the warrior. It represents the first barrier to the external invasion.

Jing Qi 精氣 and **Yuan Qi** 元氣. When you look at the character Yuan, it is different from the Yuan of the ancestral energy we mentioned.

Yuan Qi (ancestral energy) results from the fusion between Yuan Qi (energy of the origin) and Jing Qi (energetic essence). **Yuan qi** 元氣 is a primitive

energy, in relation with the universe, it contains all the realms of possibility including the human program, it is in a kind of universal womb which allows the birth of every thing and every living creature. It is a pure energy. Concerning Jing Qi we must be more precise...

Jing qi 精氣 or energetic essence, it is an energy of two orders: the innate Jing and the acquired Jing (in Table 2 the innate Jing is contained within the ancestral energy, in the box only acquired Jing is mentioned).

Innate Jing is supplied by the parents, it is the energetic heritage contained in the kidneys. This energy carries the aberrations of the program linked to filiation. Its purity depends from the way of life of the ascendants. However, its quantity represents the vital potential of each individual. The length of life will depend upon the use made of this energy.

Acquired Jing is specific to the way of life of the individual. It depends, as we have seen, of the quality of the energy of the air absorbed, the food ingested. This acquired Jing helps us preserve the innate Jing.

We can think that the innate Jing is the chance every individual has to ameliorate its basic heritage, which means giving Yuan Qi (ancestral energy) a better quality. In this sense we can state that each individual possesses in himself the future of mankind.

The better the quality of the innate Jing, the less the acquired Jing will have to be used. However one must know that these reserves run out each time there

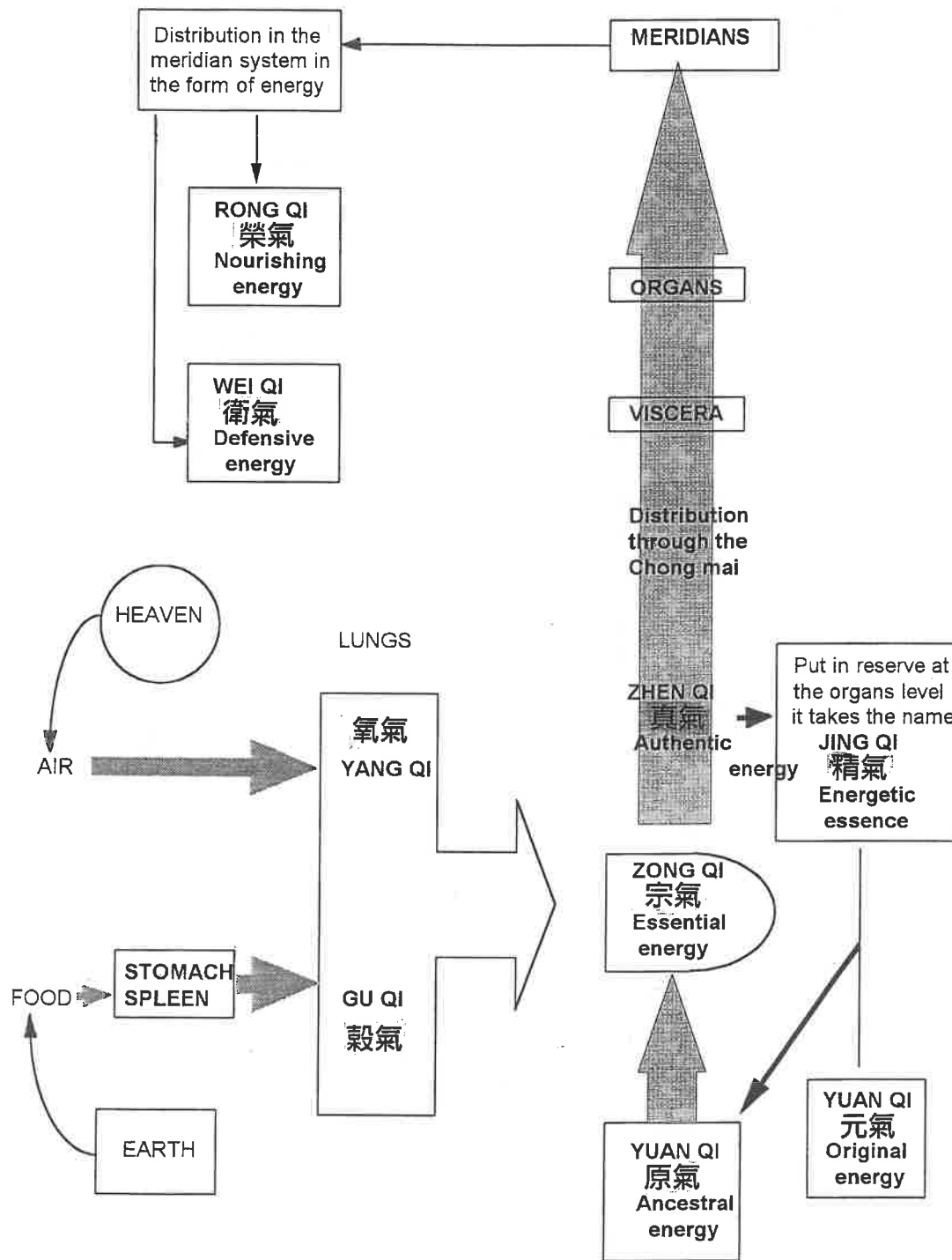


Table 2
After Faubert – Traité didactique

is an emission of semen for men (which leads to the techniques of retention advised during intercourse), during each menstrual cycle and during pregnancy for women. This innate Jing also runs out during illnesses or during periods of fatigue when the activity is maintained at the same rhythm.

All the techniques of Neigong or Qigong will consist in working on an energy from this Jing. We understand the importance of the breathing techniques to start the circulating of these energies.

Link between the Chinese concept and the Western concept of breathing

It is quite clear that trying to tack the Chinese theory of breathing on the Western one is a dangerous exercise which we will not embark upon. We will simply bring together these two concepts to show that however different they are, they converge at one point. We will avoid the trap of using one to explain the other.

The Chinese techniques, called internal, use breathing as a mobilizing agent of the energies. We will see in the chapter on Neigong that, added to breathing, there is a mental induction which will help this mobilization. It is the power of Yi 意, the guided mind, which becomes the center of command of the energetic processes like the meeting point Cortex/sub-cortex/Respiratory center in our chapter on the physiology of breathing.

Without being able to demonstrate it, we feel that the key to all these psychosomatic techniques is in this space which separates the cortex from the sub-

cortical structures. The technique, thanks to regular training, ends up by creating a separation between the guided mind and another form of psychic activity that seemingly only introspection is capable of exploring.

The breathing technique is only there to insure this distinction which allows on one side the support to auto-insure itself and, on the other side to put to sleep the pure cortical activity. ✧



A TRIBUTE TO MY BELOVED FATHER
Ann Lee

Your body lies silently in your grave
Father, you left us with great pain
I write this journal just for you
Saying how much I love you
I am saddened in my heart
With tears helplessly filling my eyes
Still I continue to write

Today, I burn this journal
The offering I give my father
Bearing inscriptions of my love, joy,
wounds and sorrows
It is garbage, perhaps trash to you
But it is a precious gift to my beloved
father
Who just passed away

We stand silently in front of his grave
Father, once more I say I love you
Though you can't hear me anymore
With tears pouring from my eyes
It can not stop, once it drops

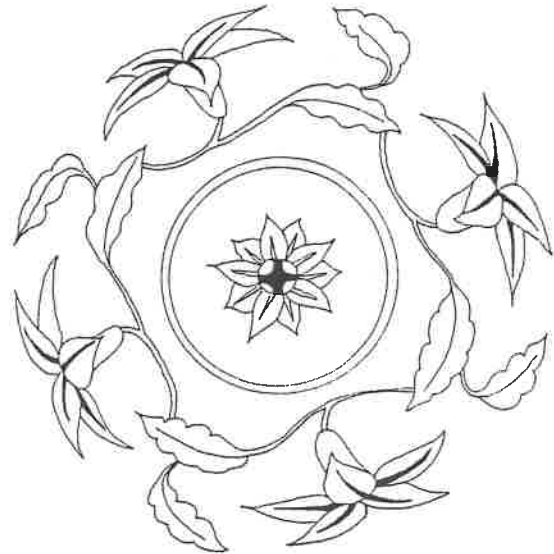
Father, you have left us
I grieve because you are no longer by
my side
I can not lean my head on your
shoulder
I never dared to show my passion!

Just a nod or a hand shake
Ways of expressing your love
You educated me, nourished me
Even sent me to study in a foreign land
I place the kneaded cake in front of his
tomb
We bow

All my writing vanish
Glowing! Burning!
Burning with the everlasting love!
I hope the incense can send my love up
to heaven

I wish my father can enter in my dream
tonight
I am his beloved daughter once more
Well protected under his mighty wings

Then I feel no need to fear
His strong arms – holding me
Once more.



LIZARDS AND DAOISTS: A COMPARISON

Julia Fisher-Fairchild

Dantian-like throat pouches in certain lizards called monitors pump air into these lizards' lungs enabling them to run and breathe at the same time for a sustained period of time, something other lizards cannot do. This observation of throat pumps in lizards recently reported on by Elizabeth Pennisi in *Science* (February, 1998, p. 808), reminded me of the way human daoists use the lower abdomen and brought to mind several hypothetical questions.

Humans and other mammals use a specialized muscle, the diaphragm, for breathing, freeing the other muscles for locomotion. Lizards, however, do not have diaphragms and "the same rib muscles that cause the lungs to expand and contract also make the lizard's body stay upright and wiggle from side to side as it runs," reports Pennisi. She notes, "Monitor lizards can chase down their prey while many of their reptilian cousins sit and wait to snag a meal."

Researches suggest monitors evolved throat pumps to overcome this basic body design flaw. Maybe one lizard [who] discovered the power of the throat dantian survived longer? Do other types of lizards also have a throat dantian and just not use it?

Humans all have a dantian in their lower abdomens but not all humans use it. Just as humans can learn to use their lower abdomen as a breathing pump, why couldn't other types of lizards be trained to use their throat dantians to breathe better and enable them to chase their prey and breathe easily at the same time the way monitor lizards do? More accurately, we should say humans "relearn" not "learn" to use the lower abdomen as a breathing pump since human fetuses already use the lower abdomen. It

would be interesting to see if baby lizards in the womb use their throat dantians.

LIZARD BREATHING AND TUNA

Monitor lizards' throat pouches expand on the inhale and contract on the exhale in the same way the dantian in the lower abdomen works for humans practicing neigong and Yangjia Michuan Taijiquan (YMT). Scientists also observe monitors breathe by exhaling all at once but inhale in a series of small breaths. Does the monitor lizards' inhale/exhale time ratio equal one, as it should for humans using the Daoist Art of Breathing technique (TuNa)?

Humans can train themselves to breathe using the abdominal dantian to effect better health and longevity. What about monitor lizards? The *Science* article does not mention whether or not monitor lizards at rest breathe with their throat pouches, but assuming they do, it would be fun to train monitor lizards at rest to slow their breathing rate and to increase the volume of air inhaled into and exhaled out of the throat pouch to see if this influences monitor lizards' longevity. Just as the abdominal dantian breathing in humans using the Daoist TuNa breathing technique promotes better health and a longer life, lizards trained to breathe with their throat pouches using TuNa would hypothetically also live longer.

DANTIAN BREATHING EQUALS FLUID MOTION

The djerido [sp?], the Australian aborigine instrument, and certain types of Chinese funeral horns require a continuous flow of air through the instruments to obtain their trademark never-ending-flow-of-sound sound. Players use their cheeks as pumps to keep up the constant flow of air the same

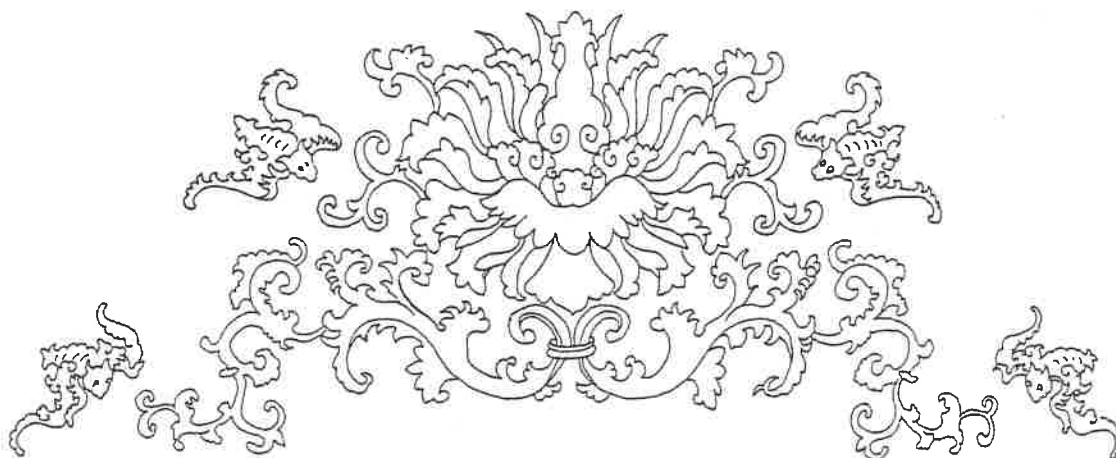
way monitor lizards use their throat pouches to pump air. Using the cheeks to pump air through the instrument to produce a constant flow of sound may not affect the longevity of the instrument or the player, but it does produce a sound without stops and starts.

Similarly, humans practicing taijiquan and neigong use the abdominal dantian for a never ending flow of qi around the body the produces the flowing "without stops, without starts" body movement sought for during the

practice of taijiquan. Without that breath connection to the dantian, the perpetual motion we want to achieve during the practice of taijiquan is not possible. The breath connection to the dantian is what enables us to sweat but not get out of breath. It is what enables us to endure over time both in our practice of taijiquan and in our lives. Lizards making a similar breath or dantian connection would hypothetically have comparable results.



A LIST OF HYPOTHETICAL COMPARISONS OF MONITOR LIZARDS AND HUMAN DAOISTS		
	<u>Monitor Lizards</u>	<u>Human Daoists</u>
1. Able to chase prey and breathe easily at the same time?	Yes	Yes
2. Able to obtain an inhale/exhale ratio equal to 1 when using abdominal or throat breathing?	Yes	Yes
3. Throat-pouch or abdominal breathing able to affect longevity?	Yes	Yes
4. Able to learn TuNa (Daoist Art of Breathing) and use it in motion to better survive in the world?	Yes	Yes
5. At rest?	Yes	Yes
6. Able to play the djerido or the Chinese funeral horn using the cheeks to produce a constant flow of air through the instrument for long periods of time?	Yes	Yes
7. Able to catch a fly on the tip of the tongue in a single bound?	Yes	Yes (just checking to see if you're really paying attention)
8. Able to achieve immortality?	Yes	Yes



QUESTIONS & ANSWERS

WHAT IS THE MEANING OF GONGFU?

WYN By definition, gongfu is the time and effort put into something. Let's say you practice one day, then you have one day's [worth]. Likewise, in three days, you have three days of practice. The more time and effort put in, the more gongfu you accumulate. The more you put into something, the more you get out of it.

So the more time and effort you put into something, the greater your gongfu. It is just like painting. You can tell the difference between someone who has been painting for one day and someone who has been painting for a year. So mainly it is a question of time.

A Chinese person hearing the word gongfu would know immediately. But we seem to have [the idea of] gongfu sometimes attached to a specific form - but it is not.

IN THE TAIJI CLASSICS, IT SAYS: "IN THE CURVE SEEK THE STRAIGHT; STORE THEN RELEASE." WOULD YOU PLEASE EXPLAIN THAT STATEMENT?

WYN "In the curve, find the straight" -- [for example] when you are sinking down, in the sinking is the curve. If you want to find a way to channel that stored energy outward, you've got to spring up. Before you have channeled the energy outward, you first have to gather in -- in a curve or in a spring. If you don't have that energy

stored, then there is nothing that can come out. This is also true in the form. You can't stand straight up in the form all the time. You need to have this up and down, coiling and uncoiling to gather and release energy. We can describe the spiral up and spiral down as the curve and the straight. You can have a bend in the leg and then you need to straighten it out. So here you have a curve in the leg and the straightening of the leg which imitates the idea of a spring in the leg. This is also true of all the joints. You have the ability to store energy in all the places that bend: the back, the arms -- everywhere can be an energy storage point. This is the idea. In the curve or in the bend you can store. You can't always stay bent, and you can't always stay straight. You need to be alternating between up and down, bent and unbent, etc., using these ways to store and release energy.

If you are able to gather or store, then you have something to release. This is called "Kai He" or "opening and closing" or "gathering and releasing." You can't always be on gathering, nor always on release. If you don't gather anything what are you going to be channeling outward. It is just like having money in your pocket. Without money in the pocket you have nothing to spend. You look in your pockets, and they are empty. When practicing the form or doing tuishou, the idea is the same. You need to be able to store. You need to know how to store energy, gather your partner's incoming force and then channel it outward. Otherwise, if you

have nothing coming in, you have nothing going out. These two things must be coordinated. This is coordinating one's internal energy with gathering and releasing. It is also a question of posture. Your posture and your energy must be matched in order to absorb and release.

I often say to people to try and get more spring in the leg. Try to get more of an extension, more of a coil. This means that the more you can open up, the more you are able to store. If you can store, then you can release. This is the theory and principle of these two lines.

IN THE FORM THERE SEEMS TO BE TWO TYPES OF MOVEMENTS: ONE TYPE FOR PUSH HANDS, ROUNDED AND YIELDING; THE OTHER, COMBATIVE. SINCE WE DON'T STRIKE IN PUSH HANDS, HOW DO WE THINK ABOUT THESE MOVEMENTS AS A PRACTICE?

WYN In real tuishou, there is no limit to what you can use. So, of course, all the strikes can be used. In a regular class, these movements would not be used. If you were going to use them, then it is a question of your control over your own body. The purpose is not to attack a person and purposely injure them. It has to do with your own gongfu/ability, and do you have control over your own movements. You have to be able to control yourself, then you can use them. For example, let's say I'm moving in and using an elbow strike. You can still practice how to channel energy (*fajin*) using these types of strikes, but you must make sure your partner is not injured. For the most part, the person you are using

these [strikes] with would not know exactly what to do, and wouldn't have their hand ready [in the correct defensive position]. Then you would certainly injure them. However, you can still practice channeling energy outward using these strikes (or any other "strike" movement) with a partner, but in a controlled situation. Then you are not injuring them but still working on how to channel energy outward. ❖



WILL THE REAL TAIJI PLEASE STAND UP!
Kathryn Coleman

*Yield and overcome;
Bend and be straight;
Empty and be full;
Wear out and be new;
Have little and gain;
Have much and be confused.*

*Therefore wise men embrace the one
And set an example to all.
Not putting on a display,
They shine forth.
Not boasting,
They receive recognition.
Not bragging,
They never falter.
They do not quarrel,
So no one quarrels with them.
Therefore the ancients say, "Yield and
overcome."
Is that an empty saying?
Be really whole,
And all things will come to you.¹*

Now, it is time to start thinking about the Second International Yangjia Michuan Taijiquan Festival. I was fortunate to be able to attend the First Festival in beautiful Strasbourg, France in 1995. I have several impressions from that gathering that I hope is not too late to share.

My teacher is Shifu Tsuei Wei. He has been teaching Taiji in Oakland, CA for many years. My partner Don started to study with him in 1981, and I started to study with him in 1984. We continue to practice the form he taught us though we

now live in Wisconsin. Shifu Tsuei was a student of Laoshi Wang Yen-nien. Tsuei Wei is known by many in the (YMT) association. The form he taught is beautiful and strengthening. From practicing it, I have become healthier, calmer and more focused.

In Strasbourg, I had the opportunity to practice the "mother" form; that form from which mine has evolved. This opportunity was exciting and enlightening for me. I could say that the two forms are the same, and they are different. The sequence of many movements is the same. Yet, the performance of many postures is different. I enjoy the experience of beginning again. I had studied a different Taiji style prior to studying with Shifu Tsuei and also have practiced Bagua and Xingyi. Studying the Yangjia Michuan style reminds me of how many styles of Taijiquan and other Chinese fighting arts there are. To me, it is very much like the ten thousand things that have evolved out of the eternal Dao. Change is Dao.

Basic daoist precepts encourages harmony and acknowledges the reality of opposites and acceptance of the eternal nature which is change. Yet it is difficult to be accepting of the differences that change creates and to embrace all efforts at harmony with one's self and the world - especially if they differ from one's own. Taiji principles teach that while it is important to be firmly rooted (as in tradition), it is equally as important

¹ Quotation from *Tao Te Ching*, trans. Feng and English, Vintage Books.

to be flexible and soft. This is evidenced in nature when a strong wind blows down a thick rigid tree while a flexible sapling can weather the storm. Examples like this in nature help us to refine our understanding of Taiji as a fighting art. I find it a challenge to remain soft and flexible when in a physical confrontation. I find it is perhaps more difficult to remain flexible in my mind, especially amidst pressure to conform, or to do it "right". This is true, moreover, when thinking about what is "real" taiji. My awareness is that there are many styles (and varieties of those styles) that are practiced with sincerity and dedication and do not violate the principles of Taiji. In my own practice I am working at embracing differences in cultural, spiritual and martial style; in fact, to be accepting of all differences and embrace all efforts to

be in harmony with one's self and the world. I would like to invite other practitioners to join me in this.

These are some thoughts I had as I saw the potential for Taiji to be a force in global understanding and peace, especially as I watched people of different cultures and nationalities push hands as well as dance together.

I never had an opportunity to publically thank Christian Bernapel for arranging the Strasbourg gathering but would like to do so; to thank Sam Tomarchio for providing this forum for discussion; to Wang Yen-nien for sharing his deep knowledge and wisdom and for being available to students world wide; and to Shifu Tsuei Wei for his gift of a form that I practice daily and has transformed my life. ❖



DIRECTORY OF AWYMTA INSTRUCTORS

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

CALIFORNIA/NORTH

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

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

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

Akai Jong
517 Laurent St.
Santa Cruz, CA 95060
Big Sur, CA 93920
(408) 466-0121

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

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

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

CALIFORNIA/SOUTH

Wilma Wong
2348 Wilson Ave.
Venice, CA 90291
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Harry Wu
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91030
(213) 258-7224

FLORIDA

Jeff Pentz
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ILLINOIS

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Chicago, IL 60620
(773) 487-8007

MARYLAND

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Garrett Park, MD 20896
(301) 565-3320

MICHIGAN

James Carlson
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Sturgis, MI 49091
(616) 467-1831

NEW YORK

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

WASHINGTON

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

WISCONSIN

Don Coleman
801 Emerson St.
Madison, WI 53715
(608) 251-4726

NOTE:

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

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

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJIQUAN ORGANIZATIONS

BELGIUM

AMICALE DU YANGJIA MICHUAN TAIJIQUAN
18 av Leopold II
5000 Namur, BELGIUM
Tel.: (32) 81-74-24-94
Contact: Jean-Luc Perot, President

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

CANADA

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

ENGLAND

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

FRANCE

COLLEGE EUROPEAN DES ENSEIGNANTS
DU YANGJIA MICHUAN TAIJIQUAN
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68100 Mulhouse, FRANCE
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Contact: Jean-Claude Trap, Secrétaire

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BP 3002
49017 Angers Cedex
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Fax: (33) 41-37-05-92
Contact: Claudy Jeanmougin

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

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

THE NETHERLANDS

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

RUSSIA

THE RUSSIAN ASSOCIATION OF YANGJIA
MICHUAN TAIJIQUAN
86 Vavilova St., Apt. 40
Moscow 117261
RUSSIA
Tel.: (7) 095-938-5124
Fax: (7) 095-938-5000
Contact: Albert Efimov

SOUTH AFRICA

YANGJIA MICHUAN TAIJIQUAN CLUB
OF SOUTH AFRICA
48, Kidbrooke Place
P.O. Box 801
7200 Hermanus
Republic of South Africa
Tel.: (27) 283-61842
Fax: (27) 283-61307
Contact: Maureen Poole, president

SWITZERLAND

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

TAIWAN

WORLD YANGJIA MICHUAN TAIJIQUAN
FRIENDSHIP ORGANIZATION (TAIWAN)
32-2F Fuguo Rd.
Shihlin, Taipei, Taiwan 111
Republic of China
Tel.: (886) 2-2837-1779
Fax: (886) 2-2837-2258

WORLD YANGJIA MICHUAN TAIJIQUAN
TEACHER'S UNION
32-2F Fuguo Rd.
Shihlin, Taipei, Taiwan 111
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Fax: (886) 2-2837-2258

The WORLD YANGJIA MICHUAN TAIJIQUAN
FRIENDSHIP ORGANIZATION (TAIWAN) and
the WORLD YANGJIA MICHUAN TAIJIQUAN
TEACHERS' UNION (TAIWAN) were

established by Wang Yen-nien "...to preserve the integrity of the Yangjia Michuan style of Taijiquan; to prevent the loss of this traditional art; to care for our ancestor Yang Luchan the Undefeated's great fame; and to insure that the Yanjia Michuan Taijiquan method of cultivating one's physical and mental capabilities is perpetuated and extended throughout the world forever."

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

For more information, write to the address listed above.

UNITED STATES OF AMERICA

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



YMT CATALOG



BOOKS

Yang Family Hidden Tradition of Taijiquan, Illustrated and Explained by Wang Yen-nien, Vol. I: (2nd ed.) The basic exercises plus all three sections of the form.

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

Vol. II: Applications

Cost: US\$80.00 (English & Chinese)

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These lightweight fans are highlighted by the Chinese characters *Yan Nian* (literally, extended years).

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AUDIOTAPES

Yangjia Michuan Taijiquan by Wang Yen-nien. A ninety minute audiotape of Wang Laoshi calling out the breathing and postures (in Chinese) for all three duans of the YMT form.

Cost: US\$12.00

ORDERING

All prices for books, fans and audiotapes include shipping.

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

Note: At this time we will *not* be able to mail individual orders from AWYMTA. Individual orders will be accepted only if you can pick them up at the AWYMTA office.

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

VIDEOS

Push Hands Basic Exercises (NY, 1996)
Five volumes, approx. 90 minutes each.

**Cost: US\$175.00 (members)
US\$250.00 (nonmembers)**

US\$ 4.00 shipping & handling

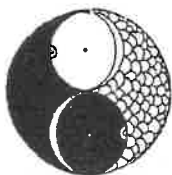
Make check payable to: New York Michuan Tai Chi and mail to: 25 Indian Rd., Suite 6F
New York, NY 10034

For more information call 212-567-3694.

JOURNAL BACK ISSUES

A limited number of back issues of the Journal are available at a cost of \$3 per issue in the U.S. and \$4 per issue internationally. Make check payable to AWYMTA.

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FALL 95	1	FALL 97	20
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If your instructor is not Mr. Wang Yen-nien, Please describe their relationship:		If you have not studied Yang Family Hidden Tradition Taijiquan. Please specify what style of Taijiquan or Gong Fu you have studied.	
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WHAT IS AWYMTA?

WHAT IS YMT?

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

THE PURPOSE OF YMT

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

THE PURPOSE OF AWYMTA

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

THE OBJECTIVES OF AWYMTA

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

MEMBER ELIGIBILITY

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

MEMBERSHIP FEES

Regular Membership: \$35.00 per year
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If you have ideas or suggestions about anything that you think can help improve the Journal, let us know.

The Journal is written by and for its members. Become involved and send us your submissions and suggestions.

Mail to:
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El Cerrito, CA 94530

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