



Tai Chi Chuan

Volume 1, Number 2

The Newsletter of the International Yang Style Tai Chi Chuan Association

太極拳





Growing every day

E D I T O R I A L

by Yang Jun
President

Having just ushered in the New Year, we can look back and see that 1999 was truly an uncommon year. Due to everyone's hard work and support, the Association successfully began operations, serving as a milestone in the history of the Association. Look back to 1995 when Horacio, Han and Bill started with the Yang Chengfu Tai Chi Chuan Center USA, laying a firm foundation for the International Association and paving the way for the establishment of the other Yang Chengfu Tai Chi Chuan Centers in 7 countries. Now, with the establishment of two new centers in Norway and Argentina at the end of the year, the total number of centers has already increased to 18. The International Association began with less than 100 members in August, and now has grown to over 400 members with new members being added almost every day. These successes all point to everyone's hard work. There have been some shortcomings along with these achievements. The Association lacked experience when it was established. Its structure is undefined in some areas and the system for supporting centers and individual members is not complete enough. Financially, the Association revenues do not yet cover the expenses. All of these areas require improvement.

Looking ahead to the year 2000, the International Association will proceed along its course of development as established in the Constitution. It will continue to develop Yang Chengfu Tai Chi Chuan Centers and individual members, widen the scope of the Association, and strive to better popularize Traditional Yang Style Tai Chi Chuan in order to improve the level of

practice of its members. The Association will establish a training and competition department to begin implementing the ranking system to train the coaches and judges of the Association, thus beginning the preparation for the 20th anniversary of the founding of the Shanxi Association in 2002. The newsletter is the main service provided to the members by the Association. I hope that each of you will provide suggestions and criticisms thus enriching the newsletter and improving its quality. The Association still will coordinate with the Centers to promote the seminars next year to help create the best turnout possible. The Association's development and everyone's hard work are inseparable. I wholeheartedly hope that every member can work together in unison in order to advance the causes of the Association: increasing the longevity and improving the health of mankind. ▀



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A Brief Biography *of the* Yang Family

Yang Style Tai Chi Chuan is one of the gems in the realm of Chinese martial arts. Ever since the founder of Yang Style Tai Chi Chuan Yang Lu Chan, his sons Yang Ban Hou, Yang Jian Hou, his grandsons Yang Shao Hou, Yang Cheng Fu, and the fourth generation (great-grandsons) Yang Zhen Ming, Yang Zhen Ji, Yang Zhen Duo, and Yang Zhen Guo have all worked together to research, change, develop, and spread Tai Chi Chuan. It has become extended and graceful, carefully structured, relaxed, gentle and flowing, while still maintaining the martial arts aspects. It is also a method for improving health and curing illness. Tai Chi Chuan is loved by tens of millions of practitioners, spreading Tai Chi Chuan at home and abroad. It has become the most popular of all Chinese martial arts, providing a remarkable contribution to the health of mankind.

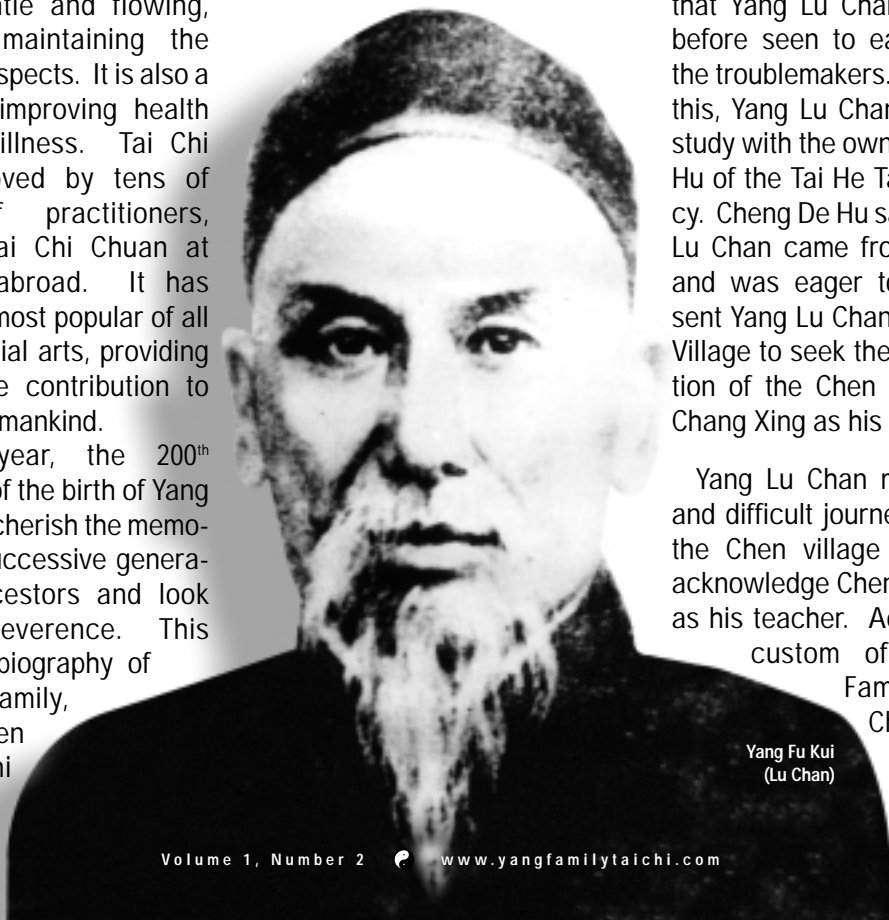
In this year, the 200th anniversary of the birth of Yang Lu Chan, we cherish the memories of the successive generations of ancestors and look back with reverence. This article is a biography of the Yang Family, allowing even more Tai Chi

Chuan lovers to understand the history of Yang Style Tai Chi Chuan.

Yang Fu Kui, later called Yang Lu Chan (the "Lu" having two different Chinese characters as accepted) was born in 1799 and died in 1872. Yang Lu Chan's family was from Hebei Province, Guangping Prefecture, Yongnian County and since childhood his family was poor. He would follow his father in planting the fields and as a teenager held temporary

jobs. One period of temporary work was spent in doing odd jobs at the Tai He Tang Chinese pharmacy located in the west part of Yongnian City (the pharmacy was opened by Chen De Hu of the Chen Village in Henan Province, Huaqing Prefecture, Wenxian County). As a child, Yang Luchan liked martial arts and started studying Chang Chuan, gaining a certain level of skill. One day he saw some hoodlums who came to the pharmacy looking for trouble. One of the partners of the pharmacy used a kind of martial art that Yang Lu Chan had never before seen to easily subdue the troublemakers. Because of this, Yang Lu Chan decided to study with the owner Cheng De Hu of the Tai He Tang pharmacy. Cheng De Hu saw that Yang Lu Chan came from the heart and was eager to study and sent Yang Lu Chan to the Chen Village to seek the 14th generation of the Chen Family Chen Chang Xing as his teacher.

Yang Lu Chan made a long and difficult journey on foot to the Chen village in order to acknowledge Chen Chang Xing as his teacher. According to the custom of the Chen Family, Tai Chi Chuan was generally



Yang Fu Kui
(Lu Chan)

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by
Jeremy Blodgett

not taught outside of the family. Chen Chang Xing stipulated that Yang Lu Chan was to be allowed to enter only as far as the front compound and not into the rear compound. After spending several years at the Chen village without receiving anything, one day Yang Lu Chan awoke to the sounds of "Heng!", "Ha!" coming from the back courtyard. Yang Lu Chan climbed up a tree in the front courtyard and peered into the rear compound. What he saw was Chen Chang Xing teaching a group of students Tai Chi. Yang Lu Chan was extremely happy.

From that day on, every night he would go watch them practice, and then secretly practice on his own. After practicing this way for a period of time, Yang Lu Chan's skill greatly improved. Once while playing around with one of the younger men of the Chen Family, Yang Lu Chan unintentionally used a burst of Tai Chi Chuan energy to push him down. This drew the attention of Chen Chang Xing who personally asked Yang Lu Chan how he was able to do that. After Yang Lu Chan explained the reason, Chen Chang Xing directed Yang Lu Chan to have a competition with a student, resulting in the defeat of the student. Chen Chang Xing was very surprised by Yang Lu Chan's talent and also saw his sincerity and kind nature. He made an exception and accepted Yang Lu Chan as a student from outside the village. Yang Lu Chan spent several years practicing hard from morning to night and then returned to Yongnian. At that time, the martial art circles in Yongnian heard that Yang Lu Chan had returned from studying and people came one after another to compete with him. One time while competing, Yang Lu Chan lost control and was knocked down by his opponent. Upset with himself, he decided to go back to the Chen Village to improve his skill. After several more years spent studying, he once again returned to Yongnian to test his skill with the top martial artists. Although this time no one bested

him, he also did not have the clear upperhand. Yang Lu Chan thought to himself, although he had gone to the Chen Village twice to study, he hadn't learned the essence of Tai Chi. Because of this he traveled to the Chen Village for the third time in order to improve his skill.

Chen Chang Xing saw that Yang Lu Chan was sincere in his desire to improve, and that he as also studied very hard. He was deeply moved and gradually passed on his knowledge to Yang Lu Chan. After several years of hard practice and study, Yang Lu Chan's skill was pure, and his martial ability was very advanced. He became one of the outstanding Chen Style practitioners. This time when Yang Lu Chan returned to Yongnian no one dared to test him.

After Yang Lu Chan turned 40, he was referred by another to come to Beijing to teach Tai Chi Chuan. At a competition ring set up at a lord's mansion, the challengers were scattered and his reputation swelled. Yang Lu Chan gained the nickname "Yang the Invincible", and



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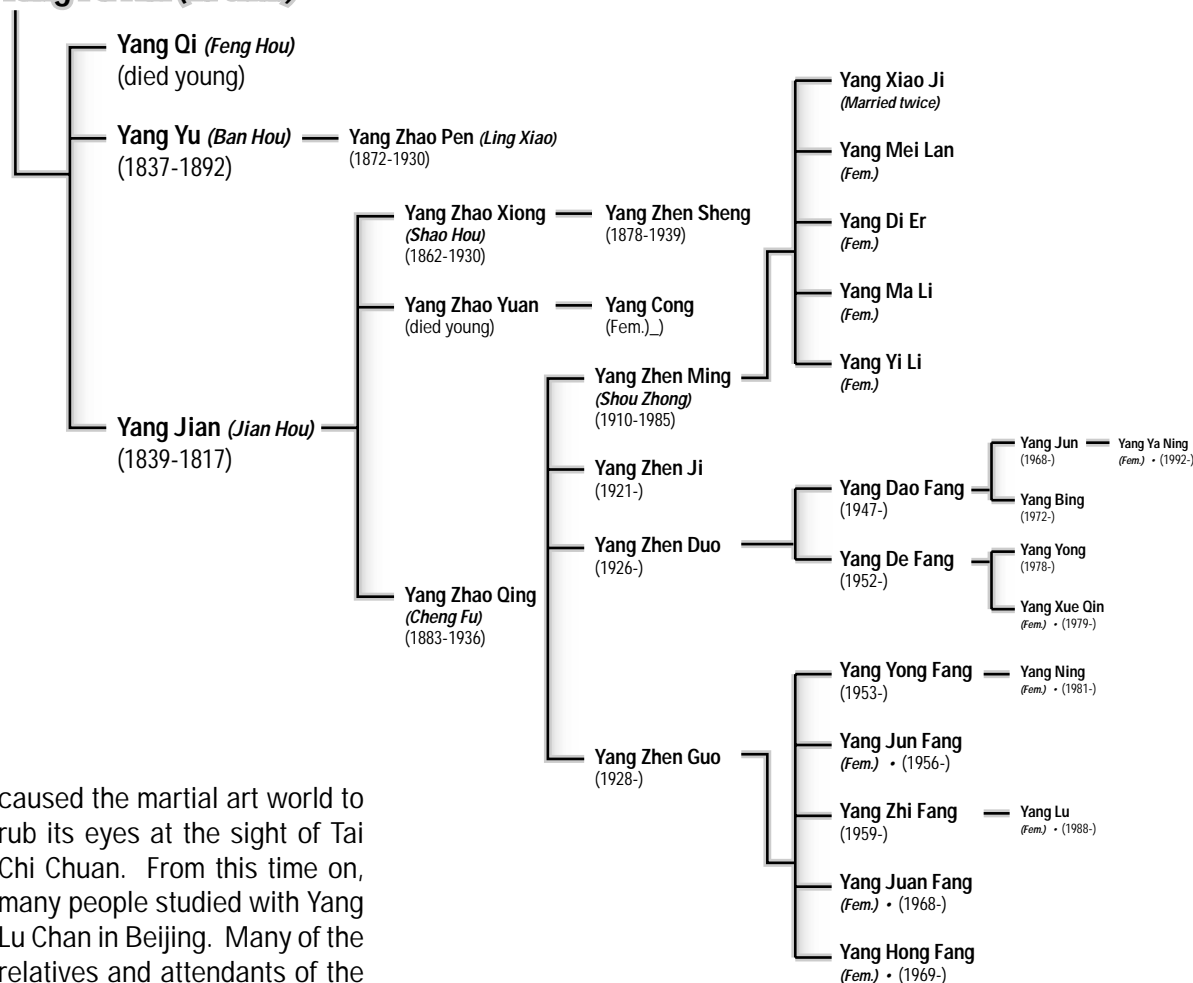
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The Yang Family Tree

Yang Fu Kui (Lu Chan)



caused the martial art world to rub its eyes at the sight of Tai Chi Chuan. From this time on, many people studied with Yang Lu Chan in Beijing. Many of the relatives and attendants of the Qing Dynasty's Emperor also wanted to receive instruction. Later, Yang Lu Chan served as the head martial art coach for the Imperial Guard.

In the beginning when Yang Lu Chan was studying, his purpose was mainly to be able to control the opponent and protect himself. While teaching in Beijing, some of the Emperor's relatives and attendants were not able to master some of the more difficult

moves. During this time he also noticed some of the sick and weak who had passed through a period of practice and had become very strong. He came to understand the life prolonging effects of practicing Tai Chi. Yang Lu Chan gradually started deleting some of the foot stamping, jumping, and releasing energy moves. The moves gradually became slower with the strength on the inside, while still maintaining the martial arts aspects of

attack and defense. It was now better suited for all people to practice and develop the curative and strengthening functions. The change of Yang Lu Chan's thoughts on Tai Chi Chuan would later have a great effect on the second and third generations of the Yang Family. ▀

To be continued...

HISTORY

A Talk *on the* Practice

M A S T E R T A L K

Although there are rather a lot of different styles of Chinese martial arts, they are all alike in that successive generations have striven all their lives and with all their might to explain the principles and theory contained in these techniques, but these efforts have never been totally successful. Nevertheless, if a student will expend the effort of one day of practice, he will receive the achievements of a day of work. Over days and months this accumulates till "when the water arrives the dikes are ready".

Tai Chi Chuan is the art of letting hardness dwell within softness and hiding a needle within cotton; from the point of view of techniques, physiology, and physics, there is considerable philosophy contained within it. Hence those who would research it need to undergo a definite process of development over a considerable period of time. Though one may have the instruction of a fine teacher and the criticism of good friends, the one thing which is most important and which one cannot do without is daily personal training. Without it one can discuss and analyze all day, think and ponder for years, but when one day you encounter an opponent you are like a hole with nothing in it - you are still quite inexpert, lacking the skills (kung fu) borne of daily practice. This is what the ancients meant by "thinking forever is useless, better to practice". If morning and evening there is never a gap, hot or cold never an exception, so that the moment you think of it you proceed to do your training, then young or old, man or woman, you will alike be rewarded with success.

These days from north to south, from the Yellow River regions to the Yangtse River regions, more and more comrades are learning



Tai Chi Chuan, which is heartening for the future of martial arts. However, among these comrades, there is no shortage of those who concentrate and practice hard, study sincerely, and whose future ought to be limitless, yet typically they fail to avoid two kinds of pitfall: in the first case they are very talented, still young and strong, able to apply one criticism to many places, their understanding surpasses that of most people; alas once they make some slight achievement, they are satisfied too quickly, stop in the middle and never really get it. In the second instance, the person is anxious to make rapid progress, throwing it together sloppily, so that before a year is through, they have gone completely through barehand, sword, knife and spear. Although they can 'paint a gourd by following a template', they really haven't achieved the enlightenment in this. The moment you scrutinize their direction and movement, upper and lower body, internal and external, none of it turns out to be standard. In order to correct them, you have to correct every move, and corrections given in the morning are forgotten by evening. That's why you often hear people say: "it's easy to learn tai chi, but hard to correct it". The reason for this saying is

people trying to learn too fast. Such a group takes their mistakes and transmits them to the next generation, necessarily fooling both themselves and others, and this is the most discouraging thing for the future of the art.

In Tai Chi Chuan, we first learn the form or frame. That is to say, according to each posture name from the manual, we are taught the postures by a teacher, one at a time. The student does his best to calm his mind, and silently attentive, pondering, trying, he performs the moves: that is called 'practicing the form'. At this time the student focuses on 'inner', 'outer', 'upper' and 'lower'. 'Inner' means 'using intent rather than force'. 'Lower' means 'the chi is sunk to the cinnabar field (dantian)'. 'Upper' means 'Empty, lively, pushing up and energetic (xu1 ling2 ding3 jing4 - refers to requirements for the head). 'Outer' means: the entire body is light and nimble, all the joints are connected as a whole, (movement proceeds) from foot to leg to waist, sink the shoulders and keep elbows bent (low). Those beginning their study should first take the above several instructions and perfect them, pondering and trying morning and evening. Move by move, you must always carefully seek these. When you practice a move, strive for correctness, and only when you have practiced it till it is right go on to the next move. Proceed in this way until you have gradually completed all the postures. This way there is nothing to correct and you do not tend over time towards violating the principles.

In practice as you are moving, the bones and joints of the entire body must all relax and extend and be natural. The mouth and abdomen must not block breathing. The four limbs, the waist and the



by
Yang Chengfu
translated by
Jerry Karin

of Tai Chi

legs must not use strong force. Something like these last two sentences is always said by people learning internal arts but once they start to move, once they turn the body or kick the legs or twist the waist, their breath becomes labored and their body sways; these defects are all due to stopping the breath and using strong force.

1. When you practice, the head must not incline to either side or tilt forward or backward. There is a phrase 'you must suspend the tip of the head'. This is as though something were placed on the top of the head. Avoid at all cost a stiff straightness! That's what is meant by 'suspend'. Although the gaze should be directed levelly ahead, sometimes it must turn in accordance with the position of the body. Even though the line of the gaze is empty, it plays an important role in transformations and supplements what is left wanting by the body and hand positions. The mouth seems open but it's not, seems closed but not quite.

Nose and mouth inhale and exhale: do what is natural. If some saliva accumulates below the tongue, swallow it; don't spit it out.

2. The torso should be centered and not leaning. The line between *ji liang* and *wei lu* (?) should hang straight and not be bent to one side. But when you encounter transformations between open and closed you should have the flexibility of waist turn which comes of sunk chest, pulled up back and lowered shoulders.

This is something you need to pay attention to in the beginning stages of learning. Otherwise, as time goes on it will become

hard to change and will turn into stiffness, so that although you have put in a lot of practice, it will be hard to improve your applications.

3. The bones and joints of the two arms all need to be relaxed open. The shoulders should hang down and the elbows should bend downward. The palms should be slightly extended and the fingers slightly bent. Use intent to move the arms and chi to suffuse the fingers. As the days and months of practice accumulate, the internal energy connects and becomes nimble, and mysterious ability grows of itself.

4. In the two legs you must distinguish 'empty' and 'full'. Picking up and dropping (of the feet) should be like way a cat moves. When your body weight shifts to the left, then left is 'full' and the right is termed 'empty'. If you shift to the right, then right is 'full' and the left is termed 'empty'. What is termed 'empty' is not really empty, the position still hasn't been abandoned, but rather there is the intent of (possible) expanding or shrinking left there. What is termed 'full' is just weighted and that's all, it is not using too much force or fierce strength. So when the leg bends it should go until it is straight up and down, further than that is called excessive force. The torso will tip forward and then you will have lost the centered posture and the opponent gets an opportunity to attack.

5. In the kicks we must distinguish between the two types: toe kicks (in the manual left and right separate leg, also called left and right flap legs) and heel kicks. In toe kicks, pay attention to the tip of the foot, whereas in heel kicks pay atten-

tion to the entire sole of the foot. When the intent arrives then the chi arrives and when the chi arrives then energy arrives by itself. But your bones and joints must relax open and you must stably kick out the foot. This is the easiest time to give rise to strong force. If the body is slightly bent then you will be unstable and the kicking foot will not deliver much force.

In the process of learning Tai Chi, we first learn barehand form (a solo exercise), such as Tai Chi Chuan, or Tai Chi Long Fist; after that comes single-handed push hands, fixed step push hands, moving step push hands, big rollback (*da4lu3*), sparring (*san4shou3*); and finally comes the weapons such as Tai Chi sword, Tai Chi knife, Tai Chi spear (13 spear).

As to practice times, every day after getting up practice the form twice. If you don't have time in the morning, then twice before bed. You should practice seven or eight times a day, but at very least once in the morning and once at night. If you have been drinking heavily or have eaten a lot, avoid practice.

For places to practice, a courtyard or large room with good air circulation and lots of light are suitable. But avoid places directly exposed to strong wind or places that are shady and damp or have poor air quality. Because once the body starts exercising, the breath naturally becomes deeper so strong wind or poor quality air, because they would go deep into the belly and harm the lungs, might easily cause illness. As for practice clothes, loose Chinese clothing or short clothing along with wide-toed cloth shoes are suitable. When you practice, if you happen to perspire a lot don't remove all your clothing or rinse with cold water; otherwise you might get sick. ▀

Posture *du* Jour

"Every posture should be very clean and every frame should have its own beauty."¹

Yang Zhenduo

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I have been practicing Traditional Yang Style Tai Chi Chuan since July 1990. Every day after warming up, and before beginning any Forms practice, I devote 5 minutes to a process I refer to as Posture DuJour. In this article, I will briefly describe this systematic process that has become an integral and beneficial part of my training regimen.

First of all, I divide my annual training schedule into 3 cycles of 4 months each: 1. Jan. - Apr. "Earth"; 2. May - Aug. "Human"; and 3. Sept. - Dec. "Heaven". I then number the days of each cycle on a calendar to 120, 123, and 122 days respectively.

Each posture will become in turn the Posture of the Day according to the sequential order of the 103 movement long form. Therefore, on Day 1, I will stand in the preparatory posture for 5 minutes; on Day 2 I will perform the opening posture continuously for 5 minutes, and so on. Thus at the conclusion of 103 days every posture in the sequence has been practiced for at least 5 minutes, whereas some repeated postures such as single whip will be practiced for a total of 45 minutes.

Each repetition of a posture is performed from the competition point of the previous posture;

thus transition practice also becomes an essential element in the practice process. As I repeat each Posture DuJour, I carefully check it for structural alignment and functional integrity using the 10 Essentials as checklist criteria: "Am I holding my head as if suspended from above?" "Am I sinking my shoulders, dropping my elbows, settling my wrists and extending my fingers?" and so on.

Whenever I come to a repetitive posture sequence such as brush knee and push or wave hands like clouds, etc., I will practice these movements in a continuous line fashion back and forth across my training area. Step back and repulse the monkey for example, will then be practiced on both sides of the body continuously for 5 minutes on each of the three days.

During the final 17 days or so of each cycle, I devote my Posture of the Day practice time to working through Yang Zhenduo's list of 35 Application Postures². Grasp the birds tail is the focus of day 104, and on subsequent days I practice 2 postures per day in the order that they are listed. Some of these pairings such as single whip and lift hands and step up on Day 105 are suitable for continuous practice if done in unison. A few of the postures on the application list are only

named for one side of the body, e.g. right separation kick. When these instances occur, I always practice the movements on both sides of the body. Therefore, on Day 113 I will practice high pat on horse and right and left separation kicks as a continuous sequence.

In a magazine interview Master Yang Zhenduo offered the following training advice:

"The posture has to be correct first... You must learn the principle in each posture. Ask, 'Why are we doing it this way and why not the other way?' 'What is the reason that we have to hold our hands and feet and torso just so? Once you can know the postures from this standpoint they will be correct.'³

During my 5 minute Posture DuJour practice, I constantly strive to heed these instructions from Master Yang Zhenduo. I have found that this relatively small daily expenditure of time, repeated cycle by cycle, pays major dividends in terms of postural refinement. I highly recommend the Posture of the Day process to my fellow Yang Style practitioners. ▀

¹ *Tai Chi Magazine Vol. 19 No. 5 Oct. 1995 p.9*

² *Yang Style Taijiquan by Yang Zhenduo p. 255-56*



By Ed Boates

YANG Tai Chi. *Style*

A personal Approach to the Healing Process

Useful *Chinese* Phrases

- 武术 Wu Shu
Martial Arts
- 内家拳 Nei Jia Quan
Internal Martial Arts
- 外家拳 Wai Jia Quan
External Martial Arts
- 推手 Tui Shou
Push Hands
- 放松 Fang Song
Relax
- 用法 Yong Fa
Application
- 阴阳 Yin Yang
Yinyang
- 开合 Kai He
Open/Close
- 刚柔 Gang Rou
Hard/Soft
- 刚柔 Xu Shi
Empty/Solid

I began practicing Tai Chi just one year ago. While at first it represented only an exercise of memory for me, struggling amongst the different stances and all the techniques related to correct movement. Soon however, it became a means to relaxation. I now realize that the most important factor at any level of practice is to be taught by a good teacher, one who is able to not only transmit technical knowledge, but also convey a correct attitude.

My teacher in Rome, Claudio Mingarini, is highly dedicated to teaching and offers his support strictly following the Yang Style tradition. He has opened the door that leads to considering Tai Chi an component of daily life rather than a mere exercise related to one's gym schedule.

For this reason, I feel that I was "gently pushed" towards increasing the amount of time to dedicate to practice. The benefits I have reaped are both

physical and psychological. I'm now recovering from chronic pain in my lower back that was occasionally worsened by episodes of intense shooting pain. I'm gaining a new sense of energy from practice, running all through my body. It has increased my circulation, balance and sense of strength. Now, the more I go on with my practice, the more I feel its positive effects throughout my day.

In other words, the feeling growing in me is that "I am here and I can". It is like, all of a sudden, I found a new force in me. I can use it instead of depending on healing drugs or other attempts at remedy. This great result is what I call "the path to the healing process".

I am happy to add my compliments to Master Yang Zhenduo and Master Yang Jun, who were able to create such a high standard of teaching and dedication all around the world. ▶

Claudio Beelli
Marchesini
Rome, Italy

Ranking Committee Scoring

ARTICLE 1

Standard Scores for Hand, Sword, and Saber forms

Full score for each form is 10 points. Scoring and deductions are as follows:

1) Tai Chi Chuan Standard Score

a) Standardization of movements is worth 6 points:

Every hand shape, stance, step, torso position, torso movement, kick, and maintaining of balance not in accordance with the standard requirements will result in a deduction of 0.05 points for each slight mistake; 0.1 points for each significant error, and 0.2 points for each serious error. Total deductions for multiple occurrences of the same mistake will not exceed 0.3 points.

b) Application and coordination are worth 2 points:

Applicants who use the appropriate tai chi energies and energy points and perform continuously with connected hand, eye and body movements and footwork will receive full score. Slight deviation from the requirements will result in a deduction of from 0.1 to 0.5 points; significant deviation will result in a deduction of from 0.6 to 1.0 points; serious deviation will result in a deduction of from 1.1 to 1.2 points.

c) Spirit, concentration, speed, and style are worth 2 points:

Applicants with natural expression, effective concentration, appropriate speed, and manifested style in accordance with the requirements will receive full score. Slight deviation from the requirements will result in a deduction of from 0.1 to 0.5 points; significant deviation will result in a deduction of from 0.6 to 1.0 points; serious deviation will result in a deduction of from 1.1 to 1.2 points.

2) Tai Chi Sword Standard Score

a) Standardization of movements is worth 6 points:

Every hand shape, stance, step, kick, torso position, torso movement, jump, and maintaining of balance not in accordance with the standard requirements will result in a deduction of 0.05 points for each slight mistake; 0.1 points for each significant error, and 0.2 points for each serious error. The ending postures will be used as the standard. Total deductions for a single move will not exceed 0.2 points. Total deductions for multiple occurrences of the same mistake will not exceed 0.3 points.

b) Application and coordination are worth 2 points:

Applicants who use the appropriate tai chi energies and energy points and perform continuously with connected hand, eye and body movements and footwork will receive full score. Slight deviation from the requirements will result in a deduction of from 0.1 to 0.5 points; significant deviation will result in a deduction of from 0.6 to 1.0 points; serious deviation will result in a deduction of from 1.1 to 1.2 points.

c) Spirit, concentration, speed, and style are worth 2 points:

Applicants with natural expression, effective concentration, appropriate speed, and manifested style in accordance with the requirements will receive full score. Slight deviation from the requirements will result in a deduction of from 0.1 to 0.5 points; significant deviation will result in a deduction of from 0.6 to 1.0 points; serious deviation will result in a deduction of from 1.1 to 1.2 points.

3) Tai Chi Saber Standard Score

a) Standardization of movements is worth 6 points:

Every hand shape, saber technique, stance, step, torso position, torso movement, kick, jump, and maintaining of balance not in accordance with the standard requirements will result in a deduction of 0.05 points for each slight mistake, 0.1 points for each significant mistake, and 0.2 points for each serious mistake.

b) Application and coordination are worth 2 points:

Applicants who use the appropriate tai chi energies and energy points and perform continuously with connected hand, eye and body movements and footwork will receive full score. Slight deviation from the requirements will result in a deduction of from 0.1 to 0.5 points; significant deviation will result in a deduction of from 0.6 to 1.0 points; serious deviation will result in a deduction of from 1.1 to 1.2 points.

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Method *and* Standards

ARTICLE II

Standard Deductions for Other Mistakes

Deductions for the following 5 kinds of mistakes are all carried out by the Ranking Committee

- 1) Failure to complete form:

Applicants failing to complete the form will not receive a score.

- 2) Forgetting:

Each occurrence of forgetting, according to the degree, will result in a deduction of from 0.1 to 0.3 points.

- 3) Weapon or clothing influencing move:

The tassel wraps around any part of the body and influences movements; the tassel or saber silks or article of clothing touches the ground; buttons open; or weapon touches the ground, hits the body or a similar kinds of mistake will result in a deduction of from 0.1 to 0.2 for each occurrence.

- 4) The weapon changes shape, breaks, or falls to the ground:

The weapon bending or changing shape will result in a deduction of from 0.1 to 0.3 points. The weapon breaking will result in a deduction of 0.4 points. The weapon falling to the ground will result in a deduction of 0.4 points each occurrence.

- 5) Loss of balance:

Swaying will result in a deduction of 0.1 points for each occurrence. Each use of the non-weight supporting leg to maintain balance will result in a deduction of 0.2 points, with more than one use in a row resulting in a deduction of 0.3 points. Each instance of falling to the ground will result in a deduction of 0.3 points.

Deductions for the following 6 kinds of mistakes are all carried

out by the Ranking Committee President.

- 6) Opening and closing postures:

Opening and closing postures not done to the proper direction will result in a deduction of 0.1 points.

- 7) Repeated performance:

a) The practitioner because of a subjective reason is forced to stop during the competition. After receiving approval of the Ranking Committee President, the applicant may perform again without a deduction.

b) Due to forgetting or making a mistake, the weapon losing the ring, etc. the applicant stops during the competition. The applicant may begin over with a deduction of 1 point.

c) If due to being sick or injured, the applicant is unable to continue competing, the Ranking Committee President has the right to stop his or her performance. If after receiving basic aid the applicant is able to continue, the applicant can be placed in the last position with a deduction of one point. If the applicant is already the last person, he or she can be the first person in the next form evaluated. If due to being sick or injured the applicant cannot continue competing within the above time frames he or she must withdraw.

- 8) The number of moves:

If the number of moves is too many or too few, each extra or lacking move will result in a deduction of 0.3 points.

- 9) Direction of moves:

Every move that varies from the standard by more than 45 degrees will result in a deduction of 0.1 points.

- 10) Sequence of moves:

Moves that are out of sequence will result a deduction of from 0.1 to 0.3 points.

- 11) Weapons and clothing:

Weapons and clothing not in accordance with the regulations will result in the scores being cancelled (this item may be interpreted liberally).

ARTICLE III

Scoring Procedures

- 1) Committee Scoring

The Committee will, according to the demonstrated skill level of the applicant, award scores based upon the scoring categories, less any deductions. The Committee will show scores using two decimal places, with the last digit being either a 0 or 5.

- 2) Determination of Average Score

- a) *Five member Committees:*

The highest and lowest score will be excluded with the remaining three scores being averaged to determine the applicant's score.

- b) *Four member Committees:*

The highest and lowest score will be excluded with the remaining two scores being averaged to determine the applicant's score.

- c) *Three member Committees:*

The highest and lowest score will be excluded with the remaining score determining the applicant's score.

- d) *Applicant's scores will be rounded up to the next tenth when ending in 5 or more, and rounded down when 4 or less.*

- 3) Determination of Final Score

- a) *The Ranking Committee President will reduce the applicant's final score by any deductions for mistakes described in Article II Item 6 through 11.*

- b) *The Ranking Committee President will display the appropriate final score for the applicant.*





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by

Netta Frister Aaron

Welcome to Stockholm *Sweden*

Situated throughout fourteen islands on Lake Mälaren, Stockholm is a beautiful town. In the summer it's very blue with water all around and very green with all the parks. Today it's Tuesday and summer is far away. We have now just entered the new millennium, something the Swedes don't take lightly. I walk along the busy streets of the city center. Everybody seems to gather in the shopping areas. The sun sets around two o'clock, so it is already dark. The sidewalks are packed with people hurrying back and forth carrying different bags. Many talk on their cellular phones but have difficulties communicating in the noisy commotion. The snow that fell earlier today has already melted in the streets full of people, lights and cars.

Just a few blocks more and I reach the little red door. It is our taijiquan center in Stockholm.

Once the door is closed behind me I am enveloped in a completely different atmosphere. A calm, peaceful silence greets me. On the walls I see beautiful calligraphy, a group photo from China and little porcelain pieces of a man doing the free hands form. Three steps down is where I leave my coat and shoes. Opposite, on the noticeboard, I see a poem by Lao Tze, a list of students that signed up for a holiday dinner and one for the push hands class starting soon. In the inner room students are having tea and chatting a bit before class. This is where pictures of Masters Yang Zhenduo and Yang Jun and Master Feng Zhi Qiang and the honorary prize we won in

group competition in China in 1997.

Going past the dressing rooms I reach the main room. Here as well as in all rooms, the floor is wooden. Today the candles in the clay holders are lit and the the big yin yang wall-hanging softly reflects the light. All the plants are looking great, as usual.

Well, now you are familiar with the look of our studio in Stockholm; A taiji studio established by our teacher Therese Teo Mei Mei and run with firm and caring hands. Therese came to Sweden in 1986 and together with Thomas Heineman and started the long journey towards making taiji known and practiced here.

Today you can come here and practice taijiquan, both Yang and Chen styles, taiji qigong, neigong, swimming dragon, etc. You can drop in at lunch time or after work. You may choose to sign up for a course once a week or join a full weekend. Every once in a while the public gets invited to an open house. Here they see examples of different forms and get to try it out for themselves.

Swedes are rather hardworking and want to be efficient and thorough. Not long ago this country was ranked first in the world in standard of living. 200 years without war made it possible to invent, grow and develop quite peacefully. The rich state served it's citizens with good service from the cradle to the grave. Hospitals, schools, senior homes and so on were all supported by taxes. The Swedes had faith in their politicians. The situation has drastically changed over the past ten years. The economic

crisis that led to high unemployment rates, rapidly growing foreign debts and slowed growth has given this little country a different face. Many Swedes actually lost faith and many lost their jobs. Others worked too much and burned out early. Privatization of big sectors of created confusion. Stress and imbalance grew along with the new information era.

Taiji seemed to be a great option to turn this lifestyle toward healthier ways. For seven consecutive summers, the center offered free taiji qigong practise to the public, right in a park in the middle of city. It was great to see people, young and old, and from all walks of life gathered to practise taiji. Well dressed business-women took off high heels and men set down attache cases in the grass, taking a little while for themselves to train taiji. Through this morning practice - quite frequently visited by newspapers and television - taiji became more known and widespread.

Mei Mei now enters from the office and the warming up starts. In the advanced class a different student takes charge each time. Today it's Eivor Haijan. We will talk with her later. We start the 103 form slowly. In the beginning some don't follow the tempo but after a few minutes we all found the flow and work together. We continue with the 49 form - it takes training to remember the different forms and many forget parts. Still, Mei Mei never loses her patience for teaching. We do some corrections. There are so many details to integrate... 

CONVERSATION *with* STOCKHOLM STUDENT, EIVOR HAIJAN

How did you come in contact with Taiji, Eivor?

"Taiji would probably be something for you" an instructor once told me. When I asked "what is Taiji?" he replied "something Oriental, slow and beautiful". That was 20 years ago.

When did you start classes with Mei Mei?

One beautiful summer-morning in 1988 a radio ad aired about "Taiji for everybody" in the public park Kungsträdgården, the place Netta described earlier in her article. Mei Mei and Thomas were on a stage showing us, the people of Stockholm, something about Taiji. Being a part in the moving crowd was fantastic.

What does taiji give you?

It's fun, difficult and challenging and it definitely has improved my health. When I started I had a neck problem, bad balance, locked shoulders and my upper-body tilted backwards. These problems caused me daily discomforts and pain. In class I gradually became aware of my body problems and the practising provided good results. I remember once asking Therese how long time she thought it would take to correct my postural problems. When she told me at least 5-6 years I honestly felt discouraged. Looking back now and realizing that the number of years have doubled, I'm still glad to say I have achieved a better posture without hardly any pain. My experience is that taiji has given me an understanding and knowledge which I have been able put into practical use.

Finally, what do you think of taiji in the future?

Taiji practice has increased during the last decade and is not something mystical anymore. More and more people know of taiji, many have tried it and practise. For those who are interested there are many study-circles. Taiji is often used as rehabilitation in Health-Care. The closely related Qigong has more recently spread like a wildfire and become a remedy for illnesses, stress, aches and pains. I think both Taiji and Qigong are here to stay. ▽

GROUP *practice*

In his seminars, Master Yang Zhenduo says "San ren tong xing bi you wo shi" (when three walk together, one must be my teacher.) We learn from our mistakes as well as from our observations of a movement being done correctly. Those of us who practice Tai Chi together act as a mirror for one another and, at different times, as one another's teacher.

Our teacher, Han Hoong Wang, encourages her students to practice between classes. Learning a new Tai Chi form, or trying to improve a familiar one, requires attention to detail. Diagrams and tapes are helpful tools but feedback from others regarding the sequence of a form, the application of a principle a move, the

performance and meaning of a move are invaluable. Each person tends to recall certain parts which, when put together, complete the form.

Many people enjoy the privacy of practicing alone. If you are not one of these, or even if you are, consider joining or starting a practice group. The energy and camaraderie created in a group are attractive incentives for a student to set aside

practice time in a busy schedule. The non-competitive, nurturing milieu that Han creates in her classes can also exist in group practice. The combined spirit on the members of the group can inspire enthusiasm in all. We know this from experience. ▽

« When three walk together, one must be my teacher »

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Usein M. Alieff
Bernadine Crawford
Beverly Fisher
Amelia Steiger

Michigan Center



Check your Center for availability (prices may be higher due to shipping and tariffs, especially outside of the U.S.). You may also purchase directly from Association by e-mailing us with your order at sales@yangfamilytaichi.com VISA/MC accepted. Purchaser is responsible for shipping charges and applicable tariffs.

S-H-C-H-O-O-P-R-D-U-C-T-S



T-Shirt

White, 100% Heavy-weight cotton, featuring 4 color Association logo on front.

member _____ \$10
non-members _____ \$12

Saber

The official saber for Traditional Yang Style Tai Chi. Made to the Yang Family specifications ant the famous Long Chuan factory. Regular and long.

member _____ \$50
non-members _____ \$55



Sword

The official sword for Traditional Yang Style Tai Chi. Made to the Yang Family specifications ant the famous Long Chuan factory. Regular and long.

member _____ \$55
non-members _____ \$60

Book (in Chinese)

The latest book by Master Yang Zhenduo. Includes Sword and Saber Forms, 49 Form, Applications, Yang Chengfu picture, and much more.

member _____ \$15
non-members _____ \$17



Yang Chengfu Poster

Large (24" by 33") high quality black and white poster showing poses of only Yang Chengfu. Collectors item.

member _____ \$10
non-members _____ \$12

Yang Zhenduo Poster Set

4 large color prints with pictures of Yang Zhenduo for each move and transition. Chinese captions. A must for someone learning the form.

member _____ \$40
non-members _____ \$45



Tassels

A higher quality tassel than what is included with your sword purchase.

member _____ \$8
non-members _____ \$10

Sword Bag

For carrying and protecting your swords and sabers. A limited supply of many different kinds and colors. Velvet, silk, denim, in single and double (for both a sword and saber) sizes.

member _____ \$14
non-members _____ \$16



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Turn in this form to your local Center Director, or if you do not belong to a Center, mail it the Association Home Office listed on the back page. Membership cards are produced and mailed on a monthly basis.

Individual Membership Application

YES!

- ✓ I wish to become a member of the International Yang Style Tai Chi Chuan Association
- ✓ I wish to receive copies of Tai Chi Chuan Newsletter
- ✓ I wish to receive 10% discount on Semenan tuition
- ✓ I wish to receive discount on Association products
- ✓ I wish to receive discount on Seattle Classes

Name: _____

Address: _____

City, State: _____

P.C.: _____ Country: _____

Phone #:() _____ Fax #:() _____

E-mail: _____

Local Center, if applicable: _____

Birthday: ___/___/___ Language of Preference: _____

My payment of is enclosed

Cheque Visa MC

Individual \$20 Family \$30

Lifetime \$200

Card #: _____

Expiry Date: _____

Signature: _____



All Association members who have practiced Traditional Yang Style Tai Chi Chuan for at least three years, who are convinced they possess the ability to be teachers of Traditional Yang Style Tai Chi Chuan, and who are deemed to have the necessary skill level, may apply in writing to the Association for authorization to establish a local Yang Chengfu Tai Chi Chuan Center. Interested members should contact The Association Home Office, or the Europe Office for locations in Europe.

PLEASE RETURN YOUR PAYMENT TO THE INTERNATIONAL YANG STYLE TAI CHI CHUAN ASSOCIATION
606 Maynard Ave. So. Suite 107, Seattle, WA 98104 U.S.A.



2000 Seminars

World Tour of the
Yang Style Tai Chi Chuan

Master Yang Zhenyuan
with Yang Jun



ROME, ITALY:

Hand Form: May 22 to May 26, 2000

Saber Form: May 27 to May 29, 2000

Contact: Claudio Mingarini

Phone: 39-6-8610590

E-mail: claudio@yangfamilytaichi.com



PAU, FRANCE:

Hand Form: June 1 to June 4, 2000

Saber Form: June 5 to June 7, 2000

Contact: Andre Leray

Phone: 33-5-59022186

E-mail: leray@yangfamilytaichi.com



COLOGNE, GERMANY:

Hand Form: June 10 to June 14, 2000

Contact: Frank Grothstuck

Phone: 43-221-625629

E-mail: frank@yangfamilytaichi.com



STOCKHOLM, SWEDEN:

Hand Form: June 16 to June 20, 2000

Push Hands: June 21, 2000

Contact: Therese Mei Mei Teo

Phone: 46-8-201800

E-mail: meimei@yangfamilytaichi.com



HAMBURG, GERMANY:

Hand Form: June 24 or June 25, 2000

Contact: Stephan

E-mail: stephan@yangfamilytaichi.com



WINCHESTER, VIRGINIA:

Hand Form: July 2 to July 6, 2000

Corrections: July 7 to July 9, 2000

Contact: Pat Rice

Phone: (540) 667-7595

E-mail: pat@yangfamilytaichi.com



MONTREAL, QUEBEC:

Hand Form: July 11 to July 14, 2000

Sword Form: July 15 to July 17, 2000

English Translation

Contact: Sergio Arione

Phone: (514) 684-9584

E-mail: sergio@yangfamilytaichi.com



SAN ANTONIO, TEXAS:

Hand Form: July 22 to July 25, 2000

Sword Form: July 26 to July 28, 2000

Contact: Horacio Lopez

Phone: (210) 225-2743

E-mail: horacio@yangfamilytaichi.com



PORTLAND, OREGON:

Hand Form: August 5 to August 8, 2000

Sword Form: August 9 to August 11, 2000

Contact: Dave Barratt

Phone: (503) 357-8917

E-mail: dave@yangfamilytaichi.com