



The Journal of the International Yang Style Tai Chi Chuan Association

Tai Chi Chuan

Number 23 | Summer 2008





Drop by Drop

By Dave Barrett

For the past eight years it has been my distinct honor and high privilege to serve as the editor of our Association's Journal. What you are holding is truly a labor of love, produced entirely with volunteer efforts. Many, many people have contributed from all over the world, and with each issue's completion I am filled with a sense of wonder. The Art of Taijiquan is so deep, and its practice is immeasurably enriching.

Over the years I have been fortunate to meet many of Taijiquan's leading exponents. In conversation they have illuminated so many of the facets of our practice from history, to philosophy, to the myriad details of Taijiquan's techniques. One thread that runs through all of these interviews is their sincere hope that we will continue to improve our skills through daily practice. Master Chen Zhenglei reminded us of the cruel metric of this traditional approach, "We have a saying that if you miss one day of practice, you lose ten days of development!"

In my most recent conversation with Master Yang Jun he touched on this theme: "Do we practice for fighting? You can't fight everyday! But we still keep practicing because this practice helps you store your energy. When Qi is stored, the spirit is raised up. Your practice foundation gives you this spirit. Daily, daily, daily like there is one drop of water falling into a stream which gradually becomes a river. When the river is full, the branches are also full. This is how we extend the Qi throughout the body."

Master Wu Tunan was a famous Taijiquan historian and disciple of Wu Jianquan. Born in 1885, he lived for 104 years passing away in 1989. His words are a guiding light for my own practice: "The hour or so of daily practice becomes a time of joy, tranquility and self-achievement. Persistence then is no longer a problem." I share them with you, gentle reader, and entreat you, after having read our current issue, to get out there and practice!



NUMBER 23 | SUMMER 2008 - CONTENT

Letter from the editor	2
Tai Chi Chuan Wen Da	3
Master Profile : Ma Hailong	4
Tai Chi Chuan Symposium	8
Looking through the Lens of Science at the Knee	10
Effect of Tai Chi on Memory Retention	14
The TAO of Learning Tai Chi Chuan	16
Essential Resources for the Tao of Learning Taijiquan	22
Practice Pages	24
Letter from Portland	30
Letter from Montreal	31
Seminar Schedule 2008	32



The Tai Chi Symposium Masters



By Lance Lu
Certified Instructor

Tai Chi Chuan Wen Da

*Questions on Tai Chi Chuan answered
by Master Yang Jun*

太極拳問答

The Yang Style Tai Chi Chuan we practice is characterized by movements which are large and graceful. We practice our form at a slow and even speed. Why do we practice this way, and what are the benefits or advantages of practicing in this manner?

Yang Laoshi's answer to this question:

From an historical point of view, the first three generations of Yang Family masters all taught in Beijing, the capital city of China. Their employers were from the upper classes, high ranking officials or nobility. Beauty and grace were attributes prized by the nobility, so the form was adapted to meet the needs of these aristocrats. Yang Laoshi said, "You can't have a noble person doing crude movements more suited to a farmer." Even though the Yang Family masters also taught the elite guard and special military units, they still taught the movements to be graceful and beautiful.

Why do we practice the form slowly and why are the movements large? The answer lies in the area of using energy. First, large movements are easier for the student to learn. For instance, a large circle is easier to do and understand than a small circle. In push hands training, we often go from large circles to smaller circles, but that comes from experience and familiarity with the technique. But for learning purposes, we usually start with the big movement, and then as we come to know it, we can make it smaller. Teaching big movements allows students a more accessible way to learn the form.

From an energy storage point of view, big movements done at a slow and even speed allow the student to more easily feel and direct the internal energy. It allows the student the opportunity to gather

the energy and feel it circulate through the body as we perform each posture and transition in the form. This aspect relates to why Tai Chi Chuan is an internal martial art. Practice done this way relies more on the mind leading the Jin (refined energy) and unifying the whole body, rather than on the use of external force and strength.

The benefits from this approach or method are many. First, it allows more of the population to participate and enjoy Tai Chi Chuan. Young and old, weak or strong, even people with handicaps or injuries can learn and practice Yang style Tai Chi Chuan. Yang Laoshi reminds us that there are three levels to practicing the form. Depending on the individual, one can practice the form in high, middle or low postures. Most elderly seniors prefer to practice the form in high postures. Those who are very fit and want a challenge can practice the postures lower.

This method of Yang style practice is very well suited for promoting health. With the advent of firearms, the early Yang Family masters could see the future of the art would lie more in promoting health, than in martial arts or self defense. Seeing this trend and adapting the form by focusing the teaching to promote health has made the Yang style of Tai Chi popular and practiced all over the world. So today, we teach the majority of students who are interested in learning Tai Chi for health reasons. We also have retained the martial applications for a smaller group of students who are interested in Yang Family Tai Chi Chuan as a martial art. ☯

(This is a new column in our Journal, modeled on Chen Wei Ming's 1929 publication in which he summarizes questions and answers about Tai Chi practice that he recorded during his studies with Master Yang Chengfu. If you have a question you would like to ask Master Yang Jun please let me know! editor@yangfamilytaichi.com)



**Editor-in-chief
Yang Jun**

**Editor
Dave Barrett**

**Graphic Design
Marco Gagnon**
www.marcogagnon.com

Contributors
Ma Hailong
Lance Lu
Holly Sweeney-Hillman
Jennifer Schubert
Maria Angela Soci

Yang Jun
Dave Barrett
Pat Rice
Mike Lucero
Hon Wah Chan
Bill Wojasinski

All Tai Chi Chuan enthusiasts are invited to submit articles, letters, and pictures for publication. Both critical and complimentary letters concerning the form and content of this journal are welcome. Please send correspondence in electronic format to: editor@yangfamilytaichi.com or mail to:
International Yang Style Tai Chi Chuan Association
P.O. Box 786
Bothell, WA 98041 USA
Tel: +1 (425) 869-1185

© All rights reserved.
Any reproduction without permission is strictly prohibited.
PRINT IN USA





Master Profile: Ma Hailong

*In the past we said,
“Exercise your body to improve
your spirit”.*

*This is a Confucian principle.
This is an important element of our
philosophy: body, mind and spirit, heart,
your thought process, all can be improved by
daily practice.*

By Dave Barrett
Association Journal Editor

Master Ma Hailong was born in 1935 into one of China's most distinguished martial arts families. His great-grandfather, Wu Quanyou (1834-1902), was an officer of the Imperial Guards Brigade in the Forbidden City. At this time, Yang Luchan (1799-1872) was a martial arts instructor in the Yellow Banner camp and for many years Wu Quanyou studied with Yang Luchan and his eldest son, Yang Banhou. Due to the protocols of the day, he could not be accepted as a direct disciple of Yang Luchan as Master Yang had aristocratic students and a military officer could not be in the same class as these more august individuals. However, Wu Quanyou's training was with Yang Luchan directly and over the decades of his study he became renowned for his skills in interpreting and neutralizing an opponent's energy.



BOARD OF DIRECTORS

Yang Zhen Duo
Chairman

Yang Jun
President

ADVISORY BOARD

Han Hoong Wang
V.P.

Mei Mei Teo
V.P.

Nancy Lucero
President assistant

Pat Rice
Adviser

Fang Hong
Secretary, Department of Membership
Services

Marco Gagnon
Department of Outreach
and Development

Dave Barrett
Journal Editor
dave@yangfamilytaichi.com

Yang Jun
Department of Training Standards
yangjun@yangfamilytaichi.com

Bill Walsh
Department of Public Relations
bill@yangfamilytaichi.com

Mei Mei Teo
Department of European Affairs
meimei@yangfamilytaichi.com

Angela Soci
Department of South American Affairs

Claudio Mingarini
National Training Technical Director of Italy

INTERNATIONAL YANG STYLE TAI CHI CHUAN ASSOCIATION

The International Yang Style Tai Chi Chuan Association is a non-profit organization dedicated to the advancement of Traditional Yang Style Tai Chi Chuan.

USA

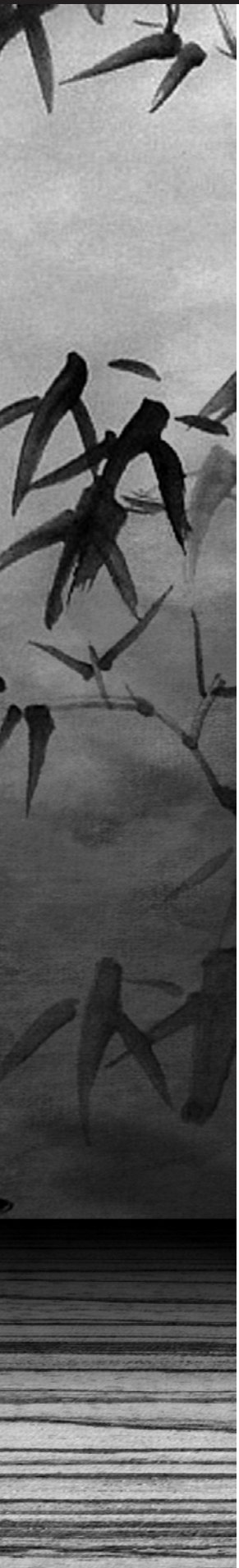
P.O. Box 786
Bothell, WA 98041 USA
Tel: +1 (425) 869-1185

SOUTH AMERICA OFFICE

Rua Jose Maria Lisboa,
612-sala 07 Sao Paulo - SP CEP -
01423-000 Brazil
Tel. 55-11-3884.8943

EUROPE

Ornstigen 1, 18350 Taby,
Sweden
Tel.: +46-8-201800



Master Ma's grandfather, Wu Jianquan (1870-1942), was a cavalry officer who subsequently taught Taijiquan and developed from his father's art what is now the Wu Style. Utilizing the "small frame" his father had learned from Yang Luchan, he made important modifications utilizing narrower circles and the distinctive foot work and body positions now seen in Wu Style Taijiquan. In 1914 along with his colleagues Yang Shaohou, Yang Chengfu and Sun Lutang, he began teaching publicly at the Beijing Physical Culture Research Institute. As he taught the general public he continued to make modifications to his style, refining the more overt martial techniques in much the same way that Yang Style has, making the motions slower and smoother for a wider appeal. In 1928, Wu Jianquan moved to Shanghai and formed the Jianquan Taijiquan Association in 1935.

Master Ma's father, Ma Yueliang (1901-1998), began studying with Wu Jianquan at the age of 18. In 1930 he married Master Wu's daughter, Wu Yinghua (1906-1996), and served as deputy director of the Shanghai Association.

From the age of 6, Master Ma began learning Taijiquan in this especially rich environment. Both his parents were accomplished teachers and his uncles had studied intensively with his grandfather. He remains dedicated to this day to sharing his family's traditions.

The war years with Japan and the subsequent Revolution were not kind to Master Ma's family. One of his uncles languished in prison for 30 years. The Shanghai Jianquan Taijiquan Association went underground during the Japanese occupation as the Japanese banned any martial arts activities. Master Ma's eldest uncle, Wu Kungi, moved to Hong Kong and established a new headquarters for the Association which has flourished internationally and is now headed by his nephew, Eddie Wu. Master Ma's family had to continue to practice underground during the Cultural Revolution and after 30 years in the shadows, the Shanghai Jianquan Taijiquan Association re-opened in 1978. During a brief visit with Master Ma last summer in Taiyuan I had a chance to ask him about this:

DB: *For how many years did your family have to practice underground?*

MH: From 1948, the Shanghai Wu Style Association was closed until 1978.

DB: *During those 30 years were people still practicing Wu style?*

MH: Because Wu style Taijiquan had a very good foundation in the Shanghai area even though our Association was closed, many people still practiced.

DB: *So when the Association re-opened in 1978, this must have been a very happy day for your father and mother. From that point the rest of the world began to learn about your father Ma Yueliang and he began to travel.*

MH: My father went to Europe with my mother and began to teach internationally.

DB: *So now the Shanghai Association is going strong?*

MH: From my point of view, I feel we could be stronger. One of the difficulties in Shanghai is that not very many young people are joining our practice. Most of our members are middle-aged and older. If we don't have young people studying this is a problem. I am putting more energy into developing younger people and drawing them into our practice.

DB: *Are young people in China today so busy: focused on career, on gaining wealth, is this why they are not interested?*

MH: This is one reason, secondly many new sports have recently become popular in China especially basketball, tennis and soccer. Another reason is that our traditional practice takes a long, long time to develop. It's not like one or two days of practice or a few months, or even one or two years of practice to get a good result. This makes it difficult to attract young people.

DB: *My feeling is that Tai Chi practice gives one a certain amount of peace, contentment, and happiness that other sports do not. This is a special quality. All over the world there is the same problem with young people, so many choices and distractions. Once they can taste this peace through practice, this may draw them in to study Tai Chi.*

MH: What you say is excellent and I agree with your point. We are starting to emphasize this in our outreach activities to young people.

DB: *I've read that your father, Ma Yueliang's special skill was central equilibrium and his ability to neutralize incoming force. Can you describe how Wu style developed this skill?*

MH: The ability to neutralize energy developed because early on the founders of Tai Chi realized that there was something missing from other styles of Chinese martial arts. They also combined Chinese philosophy with their techniques. For example, neutralizing incoming force does not just depend on using your own strength; it utilizes the opponent's energy to strike back.

DB: *So how do we do this? By rotating the central axis of the body?*

MH: Basically you need to find the point of balance in your opponent and make it easier for them to lose their center.

DB: *Many say that it was very difficult to find your father's center.*

MH: His skill at Push Hands was extraordinary. Most opponents could not find his center. This technique comes from long practice. My father and uncles and members of their generation practiced all the time. My brother, Ma Jiangbao, lives in the Netherlands and his technique is pretty good, almost like my father's. He has some students who are quite skilled as well. So from daily, daily practice they begin to acquire this skill.

DB: *This ability goes back to Wu Quanyou and his development of yielding skills and can we consider this a special quality of Wu style Tai Chi Chuan?*

MH: For Wu style, neutralizing ability is one standard aspect of our practice. Another key to our practice is that it must be quiet, calm and tranquil. If you cannot enter into tranquility during practice, you cannot develop your skills very well. In our Wu Style, we have 5 concepts that guide our practice: 1st is calm, 2nd is slow, 3rd is lightness, 4th is serious practice, and the 5th is non-stop study. You must practice every day!!

DB: *Many international students practice maybe once or twice a week, perhaps only during class time, and take the rest of the week off. So what can you say to these friends to encourage them to practice every day?*

MH: In practicing Tai Chi, I feel it is best to practice every day for a sufficient period of time, for example, every day for an hour of practice. It doesn't matter morning or evening, that's OK, but you should do it every day. So we have a concept in Tai Chi that describes conserving or storing vital energy. It's like you are saving money in a bank! By practicing every day you are gathering and storing this energy constantly. If you practice one day and stop for two days you won't improve. My father and uncles practiced 5 hours a day. Every day they would arise before dawn at 5 am to begin practice, until 8 am and then practice in the evening as well. It is a special aspect of Tai Chi study that you cannot learn in one day; it is a very gradual process.

DB: *What draws the student onwards, to practice more intensively? My personal feeling is that my practice brings me relaxation, peace and happiness. Is this a correct focus for our development of serious practice?*

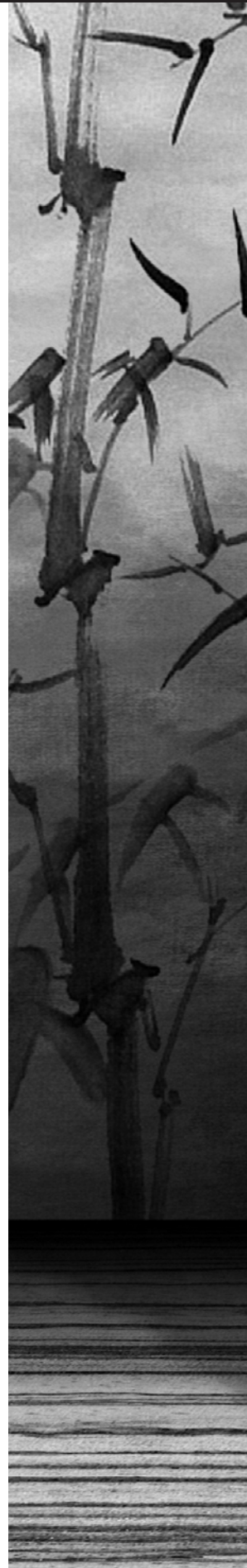
MH: In the past we said, "Exercise your body to improve your spirit". This is a Confucian principle. This is an important element of our philosophy: body, mind and spirit, heart, your thought process, all can be improved by daily practice. More importantly, you are not just practicing to improve yourself; your practice effects others as well. You develop a sense of equanimity. Through your exercise this has a positive effect on society. One Confucian saying was, "good people also love other people". Another aspect of this philosophy is that you should focus on taking care of your family. Thirdly, use your energy to help society.

DB: *My personal experience is that Tai Chi practice has a very positive affect on the personal, familial and social spheres of the student.*

MH: Practicing Tai Chi Chuan has this ultimate result: not only is it good for your personal health, it effects others as well. So that when you practice, not only focus on your personal development, but also take care for other people. This is very important.

DB: *Let me thank you for these special insights. Many of our international group here in China talked to me about you by saying, "Oh, Master Ma Hailong, he seems so happy. He seems like a very nice man." After having talked with you, I can understand more about how you personally have this special quality. It comes from your attention to every day practice. Thank you so very much.*

MH: After I return to Shanghai I'll send you some more research materials to continue your study. ☯





Master Yang Zhenduo
Yang style

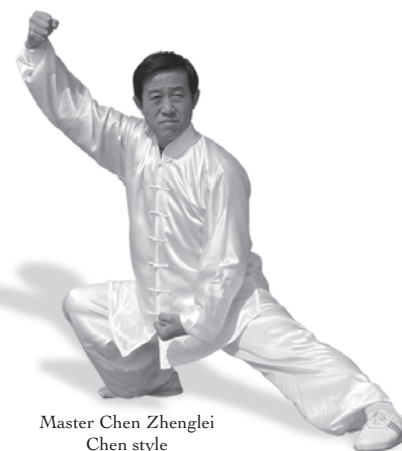


SYMPOSIUM

*Health, Education and Cultural
Exchange*

JULY 6-10, 2009
NASHVILLE, TENNESSEE, USA

by William W. Wojasinski,
Director, Louisville Center



Master Chen Zhenglei
Chen style

During the first week of July 2009 at Vanderbilt University in Nashville Tennessee, the 5 leading Chinese Masters of Traditional Tai Chi Chuan will participate in an International Symposium designed to foster continuing interest, development and growth of this treasured art. Offering a unique insight into Chinese culture and the art of Tai Chi Chuan, this Symposium will be the first of its kind in the United States.

The theme will focus on the development and growth of Tai Chi Chuan in a way that promotes Chinese Culture to the public and enhances both public and professional understanding of the art as a means to improved health and an invaluable addition to the education system. There will be educational forums on the many documented benefits of regular practice as well as Master classes in each Traditional Style. Also featured will be a Masters Showcase, question and answer opportunities with the Masters and featured speakers, morning practice and other special events designed to foster an exchange of knowledge and cultures. This Symposium will offer a great opportunity to learn about the evidence-based foundation and best practices of Tai Chi Chuan and to observe the highest levels of skill and performance of this magnificent art.

The vision for the Symposium is to provide an opportunity to bring the full benefits and best practices of Tai Chi Chuan to the widest possible audience in healthcare, education and the general public. The goal of the educational forums is to provide evidence-based information about the potential benefits of the art and will feature credentialed speakers in the fields of health, fitness, and education. Through these academic sessions, healthcare professionals may become more open to learning about Tai Chi Chuan and comfortable with recommending this art to their patients. In education, the academic session focus is to demonstrate that Tai Chi Chuan has an important role in bringing physical activity, mental focus training, and health promotion to the classroom.

Designing an academic opportunity that is focused solely on Tai Chi Chuan in a way that offers a unique and highly professional level of expertise to Symposium participants is a hardy challenge. In support of this academic opportunity, our plan is to establish a professional development program for healthcare professionals and educators that awards continuing education/professional development credit for Symposium participation. Through this Symposium we will be able to increase public awareness, support and understanding of Tai Chi Chuan as a lifelong physical activity and not only help practitioners improve their knowledge and skills, but also increase professional support for quality physical education, sport, and health promotion programs.

*10th Anniversary Celebration
of the International
Yang Style Tai Chi Chuan
Association*

*During the Symposium
we will celebrate the
10th anniversary
of the International
Yang Style Tai Chi Chuan
Association's role
in promoting the theory and
technique of Traditional
Yang Style Tai Chi Chuan
throughout the world.
Join us for this Special
Celebration*

Vanderbilt University in Nashville Tennessee will provide the venue for the International Tai Chi Chuan Symposium. Located 1.5 miles from downtown Nashville, the Vanderbilt campus is a spectacular 330-acre area that has architectural treasures dating back to its founding in 1873. Designated as a national arboretum in 1988, the beautiful campus has over 300 species of trees and shrubs including one of every species of tree that is indigenous to the state of Tennessee. One tree, the Bicentennial Oak is certified to have lived during the American Revolution and is the oldest living thing on campus.

Located on the Peabody campus at Vanderbilt, The Commons will be the epicenter of the International Tai Chi Chuan Symposium. The Commons is the location of the residence halls, dining facility, and indoor and outdoor public spaces. The Commons will also provide Symposium attendees a wireless computing environment.

Registration and check-in on 5 July 2009 is planned for The Commons Center. This area is the hub of The Commons and serves as both town square and state of the art dining facility. The building includes a main dining hall, private dining rooms, community space for relaxation or social activities, and a fitness facility. The Commons Center is also home to The Common Grounds, a 24 hour coffee shop and campus market conveniently located very close to all Commons Residence Halls. The Commons Center is the place



Master Ma Hailong
Wu style



Master Sun Yongtian
Sun style



Master Wu Wenhan
Wu (Hao) style

where Tai Chi Chuan enthusiasts attending the Symposium can gather to dine together, practice together and grow together as a community.

Symposium participants who wish to stay on campus will be housed in one of the new state of the art residential accommodations offering both traditional single and double rooms. All residence halls are located within easy walking distance of the Commons Center and are secure 24 hours a day (controlled entry). More information on the residence halls and the amenities unique to each can be found on the Vanderbilt website references provided in this article.

Serving as the host city to the International Tai Chi Chuan Symposium, Nashville Tennessee is a popular tourist destination that boasts world-class museums, major-league sports teams, an eclectic dining and after-hours scene, and an eye-catching skyline ringed by a beautiful countryside of rolling hills, rivers and lakes, and wide open green spaces. Known as Music City USA, Nashville is the heart and soul of country music.

Music calls Nashville home for a reason. You can find every genre of music from bluegrass or rock to country or gospel every night of the week all over town. During the summer, the city is ablaze with many concert festivals. Several nights during the week have live outdoor concerts scattered around town. While music is the lifeblood of Nashville, visitors will also find a city of culture and history, of restaurants and live entertainment, of pro sports, tours, shopping, natural beauty and pure Southern charm.

Each year, the city of Nashville opens its downtown Riverfront Park on the 4th of July to spectators wanting to enjoy free entertainment and fireworks for Nashville's biggest one-day event. Hailed as one of the best fireworks displays in the nation, this annual event attracts more than 100,000 spectators. Country music artists perform while accompanied by the Grammy-winning Nashville Symphony.

Participants should consider beginning their Symposium experience by attending the free Music City July 4th 2009 Celebration. Vanderbilt University will reserve space for pre-symposium participants and post-symposium participants to reside in the residence halls for those arriving early to attend the July 4th Celebration or staying over to tour the Nashville area after the Symposium ends.

SYMPOSIUM SCHEDULE

Symposium dates: 5 - 10 July 2009

5 July 2009 – Check-in/Registration
(The Commons Center at Vanderbilt University)

6 July 2009 – Symposium Begins

6-10 July 2009 – Symposium Workshops, Academic Sessions, Special Events

10 July 2009 – Symposium Ends

WEBSITE : www.taichisymposium.com

Contact : info@taichisymposium.com

A Symposium Newsletter is available to provide the latest information and announcements on Symposium developments as well as special offers & announcements on upcoming events in Music City. The May 2008 issue has been released and can be downloaded from the Download page of the Symposium website (www.taichisymposium.com). Subsequent issues will be published in August, November, February 2009 and May 2009. Individuals interested in receiving the Symposium Newsletter can sign up through the Contact Us page on the Symposium website.

The International Tai Chi Chuan Symposium on Health, Education and Cultural Exchange promises to be a spectacular event. As Symposium information becomes available it will be provided at www.taichisymposium.com. On-line registration at the website is planned for early fall. You can also use the website references provided to learn more about what Nashville has to offer.

Make plans to begin your Symposium with a July 4th weekend of music and fun in spectacular Music City! Experience for yourself what makes Nashville special. It's a city that resonates with life and vibrates to the beat of every kind of song. It's a town that sizzles with American music, Southern hospitality, unbelievable cuisine and a boundless spectrum of nightlife. Come early and stay late to get the most fun and excitement that Nashville and the surrounding areas of Tennessee can offer.

Experience Tai Chi Chuan to its fullest. Once learned, it is a treasure that can last a lifetime. ☯



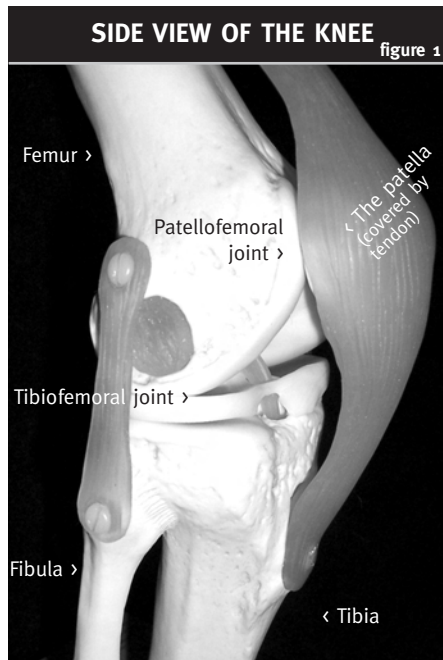
By Holly Sweeney-Hillman,
Center Director,
Montclair, NJ

Looking through the *Lens of Science* at the **KNEE**

*Another in our series of essays
about the Biomechanics of
Tai Chi Chuan*

All Tai Chi students and teachers have great interest in the topic of the knee. Students know that protecting their knees from injury while practicing is essential and instructors understand the importance of helping students develop good habits of using their knees. The goal of this article is to give all Tai Chi players an understanding of their knee joints and some tips on how to align, stabilize, and strengthen their knees more effectively.

The knee is the largest and perhaps most complex joint in the human skeleton. Although we refer to it as “the knee”, as if it were a single joint, it is actually comprised of two joints (the



tibiofemoral joint and the patellofemoral joint) which coordinate the movements of four bones (the femur, the tibia, the patella, and the fibula). *Figure 1*

The basic movement of the knee joint is moving forward into flexion, what is usually called “bending” and moving vertically into extension, which is generally called “straightening”. If you look at a person going upstairs, one leg is in extension and one leg is in flexion. *Figure 2*

Even though the joint appears to be moving in only one direction at any given time, the actual movement in the joint is occurring in three planes simultaneously, hence the complexity of this



figure 2

hardworking joint. However, at any one moment during movement of the knee, the action of one muscle group will clearly dominate, making it an easy joint to understand from the viewpoint of muscle action.

THE TIBIOFEMORAL JOINT

Of the two joints that comprise the knee, the tibiofemoral joint is the larger and more complex. Figure 3 shows this joint in a bent position.

Sometimes this joint is referred to as a “hinge joint” but this is a misleading description. The primary movements of the tibiofemoral joint are rolling and gliding but there is also a spiral aspect to its movement which will be explained in a moment. Figure 4 diagrams the rolling, gliding movement of the femur over the tibia. You can get a feeling for this movement by holding one palm outstretched to represent the flattened top of the tibia (shin bone of the lower leg) and making a fist with your other hand

figure 3



to represent the rounded end of the femur (thigh bone). Resting “the face” of your fist on top of your palm, slowly bring down your elbow so that your fist rolls against your palm until the face of your fist points forward. This movement simulates the rolling, gliding movement of the thigh bone resting on top of the tibia as it moves from extension (straightened knee), Figure 5a, to flexion (bent knee), Figure 5b.

There is another movement that happens in this joint of which you may be unaware involving a bone that you may not have thought about very much. However, knowledge of this movement and the bones involved can help you align your knee with more precision and stability as you move from straight leg to bent leg postures.

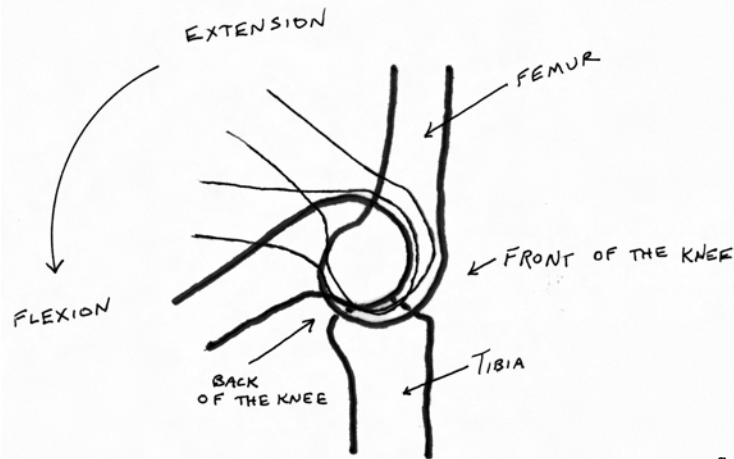


figure 4

SIDEVIEW - Diagram of the movement of the Tibiofemoral joint

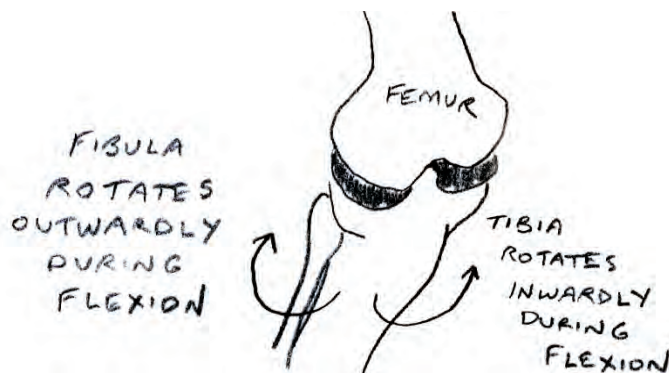
figure 5



figure 5B



The movement is called “the screw-home mechanism” of the tibiofemoral joint. The little bone to the outside of the tibia in your lower leg, your fibula, assists with this movement. The purpose of the “screw-home” movement of the tibia and the fibula is to give more stability to the knee joint in any position of the knee because it utilizes muscle energy to stabilize the knee joint from side to side as it is moving. Muscle involvement always decreases strain on the ligaments which guide and stabilize the movement of any joint. In the case of the knee, a joint which experiences extremely high loads during movement (two to four times your total body weight in activities like going up and down stairs), muscle involvement to stabilize the joint is critical in preventing injury to the joint.



The “Screw-Home” mechanism of the Tibiofemoral Joint
(Adapted from Nordin, Frankel, 1989)

Figure 6 illustrates the kinematics of the “screw home” mechanism. Simply stated, when you go from a flexed knee (for instance, when you are sitting in a chair) to a straightened knee (standing up), your tibia rotates towards your fibula and your fibula rotates toward your tibia. In other words, they rotate toward one another as you stand up. If you were to sit back down, they would rotate away from each other: the fibula rotating outwardly and the tibia rotating inwardly as your knee bent. You can probably feel the rotating movement of the fibula if you place your fingertips on the top of the fibula when you are seated, Figure 7a, and keep them there with a little pressure against the fibula as you straighten your legs, Figure 7b.

As your knee bends forward, the outward rotation of the fibula helps keep your knee from falling inward because it opposes the inward rotation of the tibia. To

correct the problem of your knee bending inward too much during flexion, your mind intent needs to stay with the fibula to make sure you allow it a root so that it can rotate outwards as you bend your knee. As you bend your knee forward, keep your fibula lined up with your little toe. The metatarsal joint of the little toe serves to root the fibula. With a firm root, the fibula can effectively balance the inward rotation of the tibia and keep the knee from falling inwards as the leg bends. In Figure 8, you can see the alignment of the top of the fibula, where the man’s finger is pointing, directly over the little toe side of his foot.

If you practice this technique of aligning the fibula over the little toe side of your foot as your knee is bending forward, it will feel like your lower leg just below the tibiofemoral joint stretches open a little as your knee is bending. Indeed, the bones of your lower leg are opening away from each

other as the fibula rotates outward toward the little toe side of your foot and the tibia rotates inward towards your big toe. This rotation in opposing directions stretches the interosseous membrane which connects the two bones of your lower leg deep within the flesh of your lower leg.

THE PATELLOFEMORAL JOINT

In flexion or extension, the patella (kneecap) slides back and forth along a groove in the femur (thigh bone). Figure 9 shows the patellar tendon pulled back to expose the grooved path on the surface of the femur on which the patella travels up and down during extension and flexion. You can also see how the patella is attached to the inner surface of the patellar tendon.

The purpose of this joint is to give greater leverage and power to the quadriceps muscles which attach into the patellar tendon. The patellofemoral joint increases the efficiency of the quadriceps muscles by about 30%. Without this joint, it would be nearly impossible for the quadriceps muscles to generate enough force to do simple activities such as step up onto a stair.

You can experience the independence of the patellofemoral joint by placing one hand over your kneecap when your knee is in a bent position and placing the fingers of your other hand in the crease which marks the location of the tibiofemoral joint, Figure 10. If you straighten your knee,



you can feel the kneecap pulled upwards by your quadriceps muscles. You will feel the distance between the two joints increase as you stand up if you keep one hand touching the kneecap and the other hand touching the back of the knee at the level of the tibiofemoral joint.

MUSCLE DYNAMICS OF THE KNEE

As stated earlier in this article, muscle dynamics of the knee are fairly explicit. The hamstring muscles in the back of the thigh and the quadriceps muscles on the front of the thigh move and stabilize the position of the knee as it goes from extension to flexion and vice versa. The action of the quadriceps brings the knee from a flexed to an extended position, the action of the hamstrings brings the knee from an extended to a flexed position. In other words, when you stand up from a seated position, it is the power of the quadriceps that makes this movement possible. When you go from a standing to a seated position, the hamstrings are the prime movers.

When you practice Tai Chi, you work for extended periods of time in bent leg, or flexed, leg positions. This requires a lot of strength in the hamstring muscles.

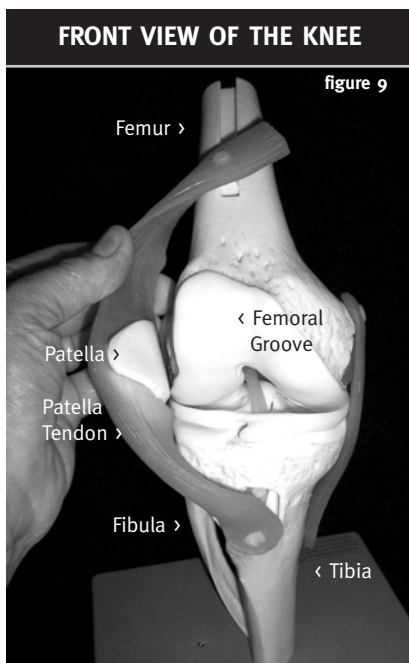


figure 9

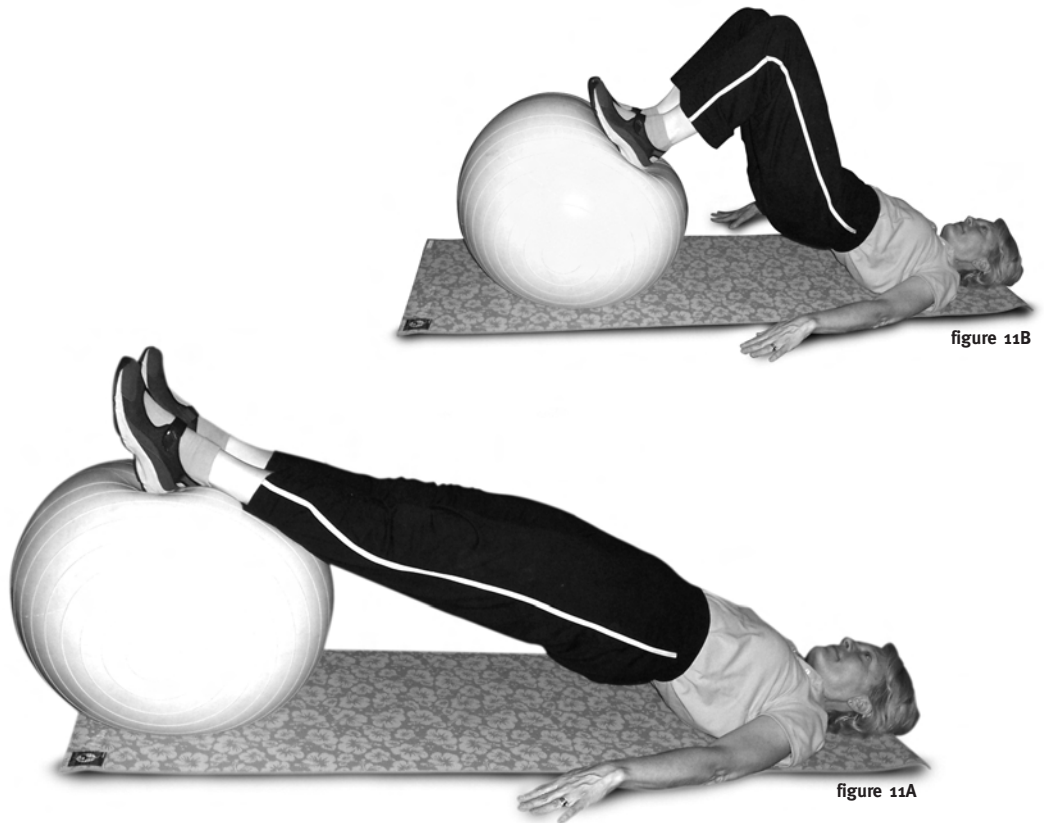


figure 11B

figure 11A

A common mistake beginning Tai Chi students will make is to “stand up” as they move their weight from one leg to another. Doing exercises that strengthen their hamstring muscles will help them stabilize their knees so that they can move from one leg to another without changing level. Figure 11 illustrates an effective and safe hamstring conditioning exercise which is also good for developing core strength. Begin with your feet resting on a physio ball with your legs outstretched and your hips lifted off the floor, Figure 11a. Keep your hips from sagging down

and draw your heels towards your hips, flexing your knees, Figure 11b. Then, slowly extend your legs to allow the ball to roll away from you, keeping your hips off the floor as your legs slowly straighten. Allow your hips to rest on the floor before you start again. Repeat four more times and gradually increase the number of repetitions as your hamstrings get stronger. 🧘

Sources for this article:
Basic Biomechanics of the Musculoskeletal System, 2nd edition
 Nordin and Frankel, pgs. 115 – 133.
Atlas of Skeletal Muscles, 2nd edition, Stone and Stone



figure 10



By Maria Angela Soci,
Center Director,
São Paulo

The Effects of Tai Chi Chuan practice on MEMORY RETENTION in Senior Women with a LIGHT COGNITIVE DEFICIENCY

*Scientific research conducted by the Yang Chengfu Tai Chi Chuan Center – São Paulo –
Brasil with the resources from the Clinic Hospital of São Paulo – Brasil.*

Study Design:

Participants in the study were 26 women, all above 60 years old, without any signs of depression and dementia, with a diagnosis of light cognition deficiency.

The testing methods used were: Subjective Scale of Memory Complaints, Rivermead Memory Behavioral Test and Direct and Indirect Verbal amplitude Digital.

The first 13 patients received Tai Chi classes (60 minutes) twice a week and the second group of 13 patients comprised the control group (without any physical activities) for 12 consecutive weeks.

The Tai Chi training was organized by the Yang Chengfu Tai Chi Chuan Center Director Maria Angela Soci and the practical instructions were given by Dr. Priscilla Rosa, physiotherapist and Tai Chi instructor with the São Paulo Center.

Research Results:

After three months, the group practicing Tai Chi was tested as showing a significant improvement in memory and a decrease in self-identified memory related complaints.

The Standard Profile of the Tai Chi group has increased significantly indicating a better memory performance comparing with the control group. On the subjective scale of memory complaints the Tai Chi group has demonstrated a decrease of complaints about memory significantly higher than the control group.

Research Conclusions:

The results demonstrate that after three months of practicing Tai Chi there was a statistically significant difference when comparing both groups in the Standard Score of the Rivermead Behavioral Memory test (PDR) and in the Subjective Scale of Memory Complaints (ESM). The data indicate that a significant improvement of memory and perception of memory was accomplished by the seniors practicing Tai Chi and also a decrease in memory complaints.

The study also proved that the improvement in memory was not only related to the improvement of attention and concentration, the group who practiced Tai Chi presents better memory preservation when compared with groups having no physical activities. So these data suggest that



Mrs. Gomez

Medical Team:

- Dr. Juliana Yumi Tizon Kasai,
- Dr. Alexandre Leopold Busse,
- Dr. Regina Miksian Magaldi,
- Dr. Priscilla Rosa de Moraes,
- Dr. José Antônio Curiati,
- Dr. Wilson Jacob Filho



Here is our regular group in Clinical Hospital, performing some parts of 103 Tai Chi Chuan Traditional Yang Style form.

Tai Chi practice may have a “protective effect” for the onset of dementia although more studies are needed to confirm these results.

Actually complaints about memory difficulties in seniors are common, being identified by more than 40% of individuals above 60 years. These difficulties with memory may interfere in regular activities without necessarily indicating the onset of dementia; however it has been shown that patients with consistent memory complaints have a higher possibility of developing dementia in the near term.

In western societies dementia is among the most important causes of diminished functional capacities, and so the interest in finding ways to prevent or slow the onset of this disease has been a public health priority all over the world.

There are many authors who relate that a variable number of normal seniors have cognitive behavior comparable to that of younger individuals. That’s why memory loss, even though not associated with dementia, deserves more attention in respect to diagnosis and therapy.

Any physical exercise can have beneficial effects on seniors’ health, but age appropriate exercises are very few. Bearing in mind that the process of aging brings with it organic decline: joint mobility problems, visual deficits, loss of balance and decline in muscular strength, Tai Chi Chuan has distinctive characteristics making it suitable for safe senior exercise.

The art of Tai Chi Chuan which originally was developed as a Martial Art has been practiced for centuries in China as an excellent physical activity and is used as a health system by seniors, because of its slow speed and soft movements. A great variety of benefits related to Tai Chi practice have been described and numerous studies demonstrate the positive impact Tai Chi practice has on balance, muscular strength, flexibility, postural control and fall prevention in seniors. Tai Chi also has been proven to be good for osteoarthritis and rheumatic arthritis, and beneficial in controlling blood pressure and improving general cardio-respiratory health.

The doctors at the Hospital were amazed by these results and have decided to continue the program of Tai Chi practice inside the hospital and to continue the experiment to gather even more data.

This is just the beginning of an ambitious research project to be undertaken by the specialists of the Clinical Hospital of São Paulo in conjunction with the São Paulo Yang Chengfu Tai Chi Chuan Center. Our goal is to scientifically prove that Traditional Yang Style Tai Chi Chuan has many true and surprising benefits for the health of all human beings.

Today, the Yang Chengfu Center of São Paulo continues to teach inside the PROPES (Health Aging Program) of the Clinical Hospital of São Paulo, the

largest hospital in Latin America! We have a regular schedule of Tai Chi classes and all the seniors studying there come with a specific prescription from their doctors. This is a very important achievement for our country! Although research programs may be done in other countries, our national parameters are different. Brazilian doctors will respect the national production of scientific knowledge indicating Tai Chi practice will help their patients. We hope these results will positively influence other countries in Latin America. Our study will be repeated in 2008 and we are already gathering more information to promote other kinds of studies using the same scientific format.

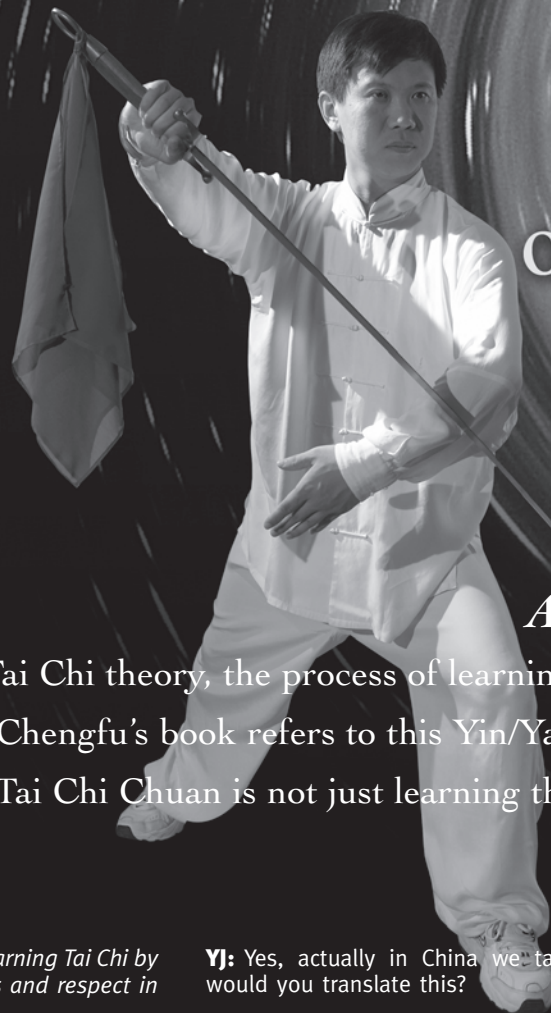
Now, we want to introduce you to one of our seniors who has been being participating in the study and still practices Tai Chi with our group in the Hospital.

Mrs. Maria Gomes dos Santos is 75 years old and she has been practicing since June 2006 and has felt a great difference in all parts of her body: no more pains in the knees, hands and fingers! “I have more vitality doing the activities of daily life! No more forgetting where are my personal things, name of friends and relatives! My posture is much better now and I feel balance, support and strength in my legs”, smiles Mrs. Maria Gomes telling us about her achievements with Tai Chi!





By Dave Barrett
Association Journal Editor



The Tao of Learning

A Conversation with

Following Tai Chi theory, the process of learning and storing techniques

Yang Chengfu's book refers to this Yin/Yang process: your body

Tai Chi Chuan is not just learning the form, this is only half

This is the Tao of learning

DB: I want to begin our discussion about learning Tai Chi by asking you about the importance of ethics and respect in the study process.

YJ: In China we have a saying that "de" or morals come first. Respect is earned not from your technical skills but from moral bearing. For example, Yang Chengfu's techniques were good, but his success was based on his character. He was gentle and centered and gained many followers because of this. My grandfather is widely respected also for his ethics and how he treats other martial arts practitioners.

DB: If we turn this around, this is a quality that the student needs to have as well?

YJ: Sure, I want people who study Tai Chi Chuan not just to focus on learning the techniques, first you need to have a stable and centered mind and an even personality. We haven't talked too much about this because when I first began teaching I didn't understand Western culture very well. I didn't want to force people to study by the Chinese methods.

DB: Let's make sure people understand that this is a special quality of personality: you need to be even tempered, patient and kind. Are there any other aspects to this that will help students succeed?

YJ: Yes, actually in China we talk about the Tao. How would you translate this?

DB: Tao means the way, the way of nature.

YJ: Everything has a Tao, cooking has cooking Tao, business has business Tao. We have the Tao of martial arts. Our family respects all martial artists for their time and hard work developing their skills. We respect different Tai Chi styles and families in this way. This is a simple example. I don't want to force Oriental culture onto the Western people, but gradually people should understand what is the Tao of the martial arts, not only learning the techniques but we say that your skill level is not just technical, but how well you understand this Tao.

DB: This is an important element in long term study success and the attitude of the student should reflect this understanding?

YJ: You know, actually I'm thinking we should talk to the beginning students about these elements of respect, for example when we begin class with the salute, it shows this kind of spirit. We can start from that point and gradually introduce these cultural elements.

DB: Let's talk about the Tao of study, of learning. For beginners, the time that it takes to bring a beginner along, how do we help them work through the confusion of the



g Tai Chi Chuan

h Master Yang Jun

es is Yin, to bring them alive through the push hands process is Yang.

y stores the techniques and push hands activates their living use.

lf, the good Tai Chi player always combines Yin and Yang.

arning Tai Chi Chuan.

memorization process. How in the Tao of learning do we solve this problem of memorization?

YJ: This is actually a big problem for modern people, how they study. Compared to the traditional process, it seems that everyone is very rushed; one part of the rush can be from yourself, one part can come from the teacher as well.

DB: *Does the modern student want too much, too fast?*

YJ: This is one reason. In the traditional process, the first years they generally don't teach you very much. You work with classmates on basic training but during this time you hear a lot, you see a lot so that when you get past the basics, you are not surprised by what's new. It's very gradual.

DB: *The teaching model we have here in the West is lesson by lesson, step by step.*

YJ: Not only that, in today's life here, we study in class and then everybody separates, then you have no helpers during your own practice. In China before and after class people take time to help each other. The way life is here, it's difficult to change. Maybe slowing down a little bit, taking more time to work together can help some people. Times have changed and our teaching methods need to change as well. If you want to keep growing you have to change. When I teach it's not always a fixed program, like

a machine. You have to follow the students, how much can they take, and what are they interested in.

DB: *Should we require that students have memorized sequences and can do them before introducing new motions?*

YJ: No, I don't want to say that because that would be too strict for them, it may be that they feel they could never learn it. Of course we need to require proficiency, but each class you need to keep interesting. If you do the same thing over and over, people will lose interests before they can get any benefit from Tai Chi Chuan. This may be a reason students get halfway and then disappear.

DB: *I want to ask you about this because it seems many begin Tai Chi study but very few follow through. Is this because the form is long and difficult to learn?*

YJ: It's because the classes are not interesting.

DB: *Let's talk about how to keep the beginners interested. When I studied in Hong Kong my teacher there said that new motions need to be done at least a dozen times before they begin to sink in. They need to be repeated over and over. In your experience learning and teaching in China is this how it is done? Is this how the student gains confidence, through constant repetition?*



« The same movements, each time talk a little bit differently, to make them do the same thing but with new feeling. »

YJ: I will say that Tai Chi Chuan has very deep theoretical support. The movements themselves, whenever you do something over and over, can become boring. It doesn't matter who is studying, this happens to me too! The point is you have to understand from the inside to discover new things. It's not just making the motions standard and beautiful. Everybody is different: some learn fast, some slow. I believe if you only do the movements, only focusing on corrections the students become discouraged. They feel they can never get it right.

DB: Too many corrections and repetitions can be a problem.

YJ: That's right.

DB: How do we keep the beginners moving forward, by adding meaning to the motions?

YJ: Yes.

DB: What particular meaning is important for beginners?

YJ: The biggest problem for beginners is their foundation.

DB: Physical foundation, footwork, stance work?

YJ: That's right. You need to train this foundation without making it boring. As you are doing this you should be telling them what they should feel. Let them discover what the inside feeling is. The same movements, each time talk a little bit differently, to make them do the same thing but with new feeling.

DB: So you build a foundation and then you add layers of meaning on top of that, so that the repetition is not mechanical.

YJ: That's right, then when they are working on the foundation at the same time they are learning the theoretical basis, this keeps them interested. Just correcting arm or shoulder positions for example will not hold peoples interest.

DB: Corrections need to be given carefully, not always in the negative, "don't do this" and what I enjoy about you and your grandfather's method is that often you will say, "Try it like this". The beginner needs to be convinced that they can learn it.

YJ: Every teacher needs to be sensitive to their students; from their faces you can tell if they are interested.

DB: How do you keep students interested?

YJ: If people are bored with the movements, I talk about theory. From one corrected mistake I tell them why you don't want to do this. By adding this information, we can expand to include other motions where this mistake can cause problems. You know, I don't do many corrections with new students, unless they have worked with me for some time before, generally I don't touch them.

DB: Why not?

YJ: Some people like hands on, some don't. Before you really know them, some people are shy. This is natural.

DB: Let me summarize this part of our discussion about beginners: The teacher needs to be gentle and students need to be patient. When the beginner becomes discouraged, confused and feels like dropping out, what can we do to help them follow through?

YJ: Everyone has their own personality. We can't expect everyone to stay with it if they decide this exercise is not for them, you can't pull them back. For those who are undecided, you need to encourage them. How? Actually it is by engaging their mind. Explain clearly what type of Tai Chi Chuan they are learning and the benefits of practice. Tai Chi Chuan is very interesting from a philosophical point of view and the theory is linked to this. You can never finish talking about this. So not just the motions, but what they feel from the inside.

DB: How long does this beginning process last? According to the Progression of Practice chart we see a 2 to 3 year period. Some people may feel that after 8 months to a year they should be finished. Why should we spend more time at the beginning level?

YJ: We need more time because generally the people I see in class do not practice enough.

DB: What is enough practice?

YJ: Yang Chengfu said it very clearly: everyday 7 times practice. We don't have that much time but if people can put a half hour to an hour in, that would be good. The feeling comes from your daily practice, you have the time, and you have the motions. If you don't work like this the motions are not familiar enough then you cannot have the feeling.

DB: Let's define feeling, what do you mean by feeling?

YJ: Different levels have different feelings.

DB: How about the beginning level?

YJ: Beginning level you don't have anything actually, you are busy with the movements and trying to coordinate these with the principles. Even doing this it may not be Tai Chi Chuan just yet, only exercise motions.

DB: What is the Tao of Tai Chi feeling?

YJ: These feelings generally start in the second year of practice, of course every school can be different. At my school we take a year to finish the form, sometimes a year and half.

DB: After a year and half, what do you mean by the feeling that leads the student to progress?

YJ: After this time we are not just focused on the movements but on how to go from external into internal, which means you should feel gradually how the Yin/Yang changes take place: from back to forward, left to right, not just externally but with the internal moving together. This takes time. Actually your whole life! At the beginning your motions may be square or angular and tense, gradually, gradually becoming more soft and fluid.

DB: After two years the feeling should be of softening, becoming more rounded, more relaxed and fluid?

YJ: Everybody at the beginning is too stiff and tense, you may think that you're not but look around, we all have this problem. It's like you have rough corners and you take sandpaper and gradually, gradually round and smooth them out. Takes time. The more you do it, the more you feel it, the more you feel it, the more interest you have.

DB: For me this is the most fascinating thing about long term Tai Chi study. The more you feel relaxed and fluid, the more that you want to practice.

YJ: That's right! Every day you have new feelings.

DB: Let's talk about what you are looking for in the 4 to 7 year student, the detailed practice section on the chart.

YJ: After you experience these feelings and practice daily they stay with you. You need to understand energy and how it works. You need to know that relaxing unifies the body's energy, especially when you do push hands. If you don't relax, if you can't forget yourself, if you concentrate too much on how you do the motions then you yourself are tight. At this point these new techniques of practice, especially push hands can help you by testing your feeling.

DB: In the Tao of learning Tai Chi at a certain point do we need to have contact with a partner?

YJ: In learning Tai Chi we have two processes one is the acquisition of technical skills and the other is actually using them, to make them alive.

DB: How do you make the techniques come to life?

YJ: Following Tai Chi theory, the process of learning and storing techniques is Yin, to bring them alive through the push hands process is Yang. Yang Chengfu's book refers to this Yin/Yang process: your body stores the techniques and push hands activates their living use. Tai Chi Chuan is not just learning the form, this is only half, the good Tai Chi player always combines Yin and Yang. This is the Tao of learning Tai Chi Chuan. Finally we need to balance ourselves within this process. This is for those people who wish to deeply understand Tai Chi Chuan. For most people who are just interested in Tai Chi Chuan as a health exercise, we don't make this a requirement.

DB: Do you think those who practice for health can benefit from push hands practice?

YJ: Oh yes. It's all about Yin and Yang like I said: Yin stores the techniques, Yang will test whether these work or not. When you experience the Yang this can help the Yin, your techniques have more meaning. So this is like Yin/Yang helping each other.

DB: Combining these elements together, I've noticed that some of my students when I have a chance to practice push hands with them; their form practice improves as well.

YJ: Not only their movements, but how they understand their energy.

DB: Exactly, it's their quality of energy that changes when they return to form practice.

YJ: You cannot use words to describe Tai Chi Chuan's energy. If you say, "too hard", well what's "too hard"? "Too soft"? Sometimes you can not use language to make them understand.

DB: They have to learn by touch.

YJ: However not everyone wants to be touched. You have to respect that. From my point of view, I learned a lot from push hands. This helped me immensely to understand how the theories of Tai Chi Chuan can work in real time. Try it, after you try you find what works better, then you put this into your daily hand form practice. Actually, this helped my development a great deal.

DB: Every Tai Chi student feels at times that they are stuck, they are not improving. Once they reach a certain level they can't get beyond that. Did this happen to you?

YJ: Yes this happens to everyone, I think. Any study is like this; calligraphy for example, sometimes it seems you never get any better. In China we have a saying about after each peak there is a valley, but if you keep going you'll reach the next peak.

DB: Could you give us an example of when you might have been stuck in a valley? How did you get up to the next peak?

YJ: This happened to me many times. For example, when you just practice forms you may not feel stuck; you have confidence in your practice. You're comfortable.

DB: Sometimes you don't even know that you are stuck? What happens then?

YJ: It's when you push hands and find that others can always control you, then you feel your defects. At one time there were some people who could always control me, I couldn't do anything.

DB: How did you get through that?

YJ: It's tough. I had no balance of technique and feeling. I couldn't get past that.

DB: Did you change your body position, or your mind? Was there some certain key?

YJ: Actually Tai Chi Chuan is not about movements, it's about energy. We don't fight with the opponent's posture, we fight with their energy. If you just focus on posture that's the reason you always get stuck. One point is you need a teacher to guide you; the other is that you need to think by yourself. After I studied push hands for 3 or 4 years it seemed like anyone could beat me.

DB: That seems hard to believe now.

YJ: It drove me crazy, everybody was better than me. That really discouraged me when I was 16 or 17, it was frustrating.

DB: Do you remember when it changed?

« Tai Chi
Chuan is not
just learning
the form, this
is only half,
the good
Tai Chi player
always
combines Yin
and Yang »





« The principles, the motions and the energy all need to work together. »

YJ: Not long after that, maybe another year. My personality is such that I like thinking about problems, looking for solutions, I tried to understand why I could not succeed.

DB: *What was it?*

YJ: I can't get very detailed here but basically it was that I was focusing on the wrong points, like most people if I can't do it I was looking at my motions, what should I do with the movements? Actually that is not yet the real understanding. The real thing is to understand the energy.

DB: *So for students in the middle years of their practice this could be an important point: that the physical position is not as important as the energy feeling?*

YJ: I will not agree with that, the movements are always important.

DB: *Well let me ask that if someone is stuck in the valley they should use both sides: the physical posture and the energy feeling? How do they do this?*

YJ: The principles, the motions and the energy all need to work together. For example in push hands, they may be using the wrong type of energy because they don't understand the opponent. This is a very general answer, it can get very detailed. Every opponent is different. Is the energy for that particular situation correct or not?

DB: *I'd like to ask about the feeling of correct energy usage in the hand form. Should we use the "rooted in the feet, developed in the legs, controlled by the waist, issued from the back" model for using our own energy?*

YJ: Yes, you should feel that. Also you can test those kinds of feelings in push hands.

DB: *When we talk about this continuous flow of energy from the feet to the extremities, how can we help people understand?*

YJ: I think first the teacher needs to understand. I know many of our teachers in their own practice are not quite clear yet on this point. Often they are forcing the energy. Could you do the bow stance?

DB: *Right now?*

(At this point Yang Laoshi asked me to stand up and perform a simple weight shift in the bow stance from back to forward. Feeling a bit like the proverbial lamb being led to the slaughter, I did a very ordinary bow stance and moved my weight forward. Gently but firmly he offered the following critique. Then he stood up and when he shifted forward you could almost see the energy pouring from his back leg into the front and a very fluid back pressure from the front leg supporting his motion. Then he did a series of Fajin (explosive energy) releases in the fixed step, sinking and rooting instantly as the energy released outwards almost like he was sitting down on a chair. The transformation from fluid to explosive energy was like a lightning strike!)

YJ: Yes, how you make the bow stance? How do you root it? Make a step, go. Actually this kind of rooting, I feel you're not really rooting.

DB: *How come?*

YJ: Too stiff, not relaxed enough. We need to push from the back and support from the front. This is the basic method. But how do we use this push and support? Actually, a lot of people do this with stiff energy and you end up neutralizing your forward motion. In this case you are using the supporting energy from the front leg against yourself. This is not natural motion. You have to transfer your weight more smoothly, using a fluid transport of energy. When you explode the energy you can see it's like sitting here, that's when we have rooting. So how can the students understand this? You can't just say, "push and support, push and support", you need to get this feeling from push hands and then bring this back to your hand from practice. Relax, use it naturally.

DB: *I'd like to ask you how the weapons practice is a part of the Tao of learning Tai Chi.*

YJ: Actually after you learn push hands I'd say that the weapons are just a part of the body. You use the same relaxation, same natural motion.

DB: *What is the correct sequence for traditional study? Do we learn hand form, push hands and then the weapons?*

YJ: Yes, actually the most important two parts are hand form and push hands.

DB: *You would recommend that we begin push hands before we start the weapons forms?*

YJ: That's the traditional way. From studying these two methods you have more understanding of Tai Chi Chuan. Learning weapons if you don't understand energy, it's just external motion. However people have different goals, for example, creating beautiful motions with the weapons. We can't make it a rule that they study push hands. Today's Tai Chi Chuan is not just focused on the martial arts elements. It's used in many ways for many purposes. It depends on your interest.

DB: *Can the weapons be used as a tool to extend the energy correctly?*

YJ: I don't really want people to practice weapons with each other. It's dangerous but yes, you can stick, adhere, connect and follow with the weapons the same as in push hands. The only difference is that the weapons have specific techniques such as thrusting, lifting, etc. The energy is the same as what you learn from the postures of the hand form and the energy research in push hands.

DB: *We've talked about the beginning levels, then the detailed practice of adding push hands and weapons forms over a number of years, what I'd like to ask about is the process of refining this knowledge, it can last your whole life?*

YJ: Yes, once you get into the refinement practice probably you will be interested in Tai Chi Chuan for your whole life!

DB: *Some students are 15 or 20 years into study, I myself have been practicing for 30 years. There are a whole set of different issues that come up. For example, the practice can become too automatic, or I may be satisfied with my study, and stop developing my skills. I may figure that after 30 years I must know Tai Chi Chuan by now. What suggestions do you have in this situation to continue the Tao of learning Tai Chi Chuan?*

YJ: Tai Chi Chuan is something that you continuously study, it's never finished. I will say that half of your study is from your teacher, the other half is by yourself. You have daily practice feeling and you have to focus on the theoretical foundation. Do you practice automatically or can you feel your Qi flowing through your whole body? Is your body full of Qi? Do you feel it moving inside your body like a wave as Yin and Yang are changing? Every motion has two parts: storing energy and releasing energy. Do you feel clearly the Yin/Yang changes with each motion at all times? When you have this kind of wave feeling, some waves are small, some big, then you clearly feel the gathering and releasing Qi process. Finally we say you want to feel that the whole body is full of Qi.

DB: *When we talk about gathering or storing of energy sensations is it useful to think of sending the energy to one part of the body like the Dantian?*

YJ: I don't want you to focus on just one point but it is connected to the Dantian. When we talk about Fajin energy there are external and internal aspects. Tai Chi Chuan is always like that. For example externally is the body coordinated? Internally the feeling is like inhale and exhale; we have to use the breath correctly. The Qi is connected to what organ? The lungs and how you use the lungs will affect the motion of Qi. When we use Fajin we are sending the Qi to the part of the body that delivers this energy. You want to send the energy to the palm? How do you do this? The Qi must sink to the Dantian and not only is it stored there but it connects with the pre-natal Qi. They affect each other. You need the right method, to get the correct energy.

DB: *When you practice what do you concentrate on? Is it this gathering and extending of energy through the body?*

YJ: At a certain time I did, but not now. This energy process for me now is naturally automatic.

DB: *So what are you focusing on now?*

YJ: I'm not focusing on anything. My mind is calm. I enjoy the comfort of the motions.

DB: *This is a very important point because the long term student can get distracted by technical details then their mind becomes tight and the natural feelings are elusive. Are we seeking an open, calm and peaceful feeling in our practice?*

YJ: Yes that's what we want. Finally what we learn is the spirit of Tai Chi Chuan, not just the motions and the techniques. That's not only what we want. From daily practice we constantly smooth out the motions and you don't need to think. At the beginning of course you must consider techniques and energy motions in the body. After

daily, daily practice do you just focus on these? When you do push hands, are you thinking when you push the opponent what kind of breathing? You don't.

DB: *So we want to be completely natural?*

YJ: That's right!

DB: *When we go to China and I watch the Senior players, some of whom have been practicing for 50 years, ladies and gentlemen in their 70's and 80's, their motions are so natural, their quality of energy is so smooth. How do they do this? In terms of developing a natural quality of mind, body and motion is this a spiritual thing?*

YJ: The spirit should be completely natural, that's the final result. The reason Tai Chi Chuan has so many different styles (actually anyone can create a style) it's because the way they practice is comfortable and natural for them. Finally after we learn the movements and make them natural, we forget the movements, this is the study process. You must be completely joined with Tai Chi Chuan, you don't have anything external, it all belongs to you.

DB: *Do you have this feeling?*

YJ: Yes I do.

DB: *What does it feel like?*

YJ: Natural, I don't care which kind of motion I'm doing. I do the standard forms but I can do them many different ways as well, they are all comfortable. I don't care about specific sequences anymore.

DB: *Did anybody tell you how to do this?*

YJ: It comes from yourself. The teacher can show patterns, how to join with the opponent, how to make the energy correct. After you learn the patterns, who cares about what specific circles you do?

DB: *How do we achieve this totally natural, spontaneous practice?*

YJ: There are two parts, one is mental the other physical just like all of Tai Chi Chuan. Physically refined energy is not stiff or forced. Mentally from push hands experience, you realize that stiffness cannot help you; the opponent's energy can get into your body. Mind is correct then the energy will be correct. Finally when you get into the natural way, my grandfather always says, Tai Chi Chuan looks like nothing.

DB: *What do you mean?*

YJ: No movement, no shape, only go with the energy. You don't care what form, what movements. Often when I demonstrate and I only have 5 minutes I don't care. 5 minutes, OK! I create my own form, I don't care. People ask me what form was that, I don't know, I don't remember but in that moment my motions are spontaneous. I follow the standards of course, but I don't care what comes next. We want to be as natural as possible. After you learn everything, try to make yourself natural.

DB: *Thank you so much for this fascinating conversation!* ☺

*« Mind is correct
then the energy
will be correct.
Finally when you
get into the
natural way,
my grandfather
always says,
Tai Chi Chuan
looks like
nothing. »*





ESSENTIAL RESOURCES

for the

Tao of Learning Taijiquan



By Pat Rice
Center Director,
Winchester,
Virginia

Taijiquan is a physical art and science, with philosophical and spiritual components, and though its transmission was most often conveyed in oral and physical form, an important aspect of its preservation has been through the written word and, later, photographs. Many contemporary practitioners rely upon books and, more recently, upon motion/video media to assist our learning and understanding. With the proliferation of such resources, we thought a guide might be useful in sorting out the helpfulness of these. Within the Traditional Yang Family Style, of course we begin with the family's productions that are intended to serve its practitioners.

BOOKS

1. The book that many of us first encountered is Yang Style Taijiquan by Yang Zhenduo, published by Morning Glory Publishers in Beijing, 1988, with the familiar white-and-blue cover. It's now out of print, but if you find a copy anywhere, grab it up and read it from cover to cover, repeatedly! It's the most helpful book (in English) in existence for our lineage. This work contains a foreword by Yang Zhenduo, articles on "The Evolution of the Yang School of Taijiquan" by Gu Liuxin, "Talks on the Practice of Taijiquan" narrated by Yang Chengfu and recorded by Zhang Hongkui, "The Ten Essentials of Taijiquan" narrated by Yang Chengfu, recorded by Chen Weiming, and "Some Important Points Concerning the Yang School of Taijiquan," "Taijiquan—An Exercise for the Whole Body," and "Correct and Wrong Forms, Postures, and Movements" by Yang Zhenduo. The main portion of the book is the instructional section, "Illustrations of the Yang School of Taijiquan," with the hand form presented in photographs accompanied by written instructions. The final section is "How to Use Taijiquan," applications of 35 movements with instructions and photos.
2. Among the earliest mass-published written resources are the three books that are records of Yang Chengfu's teachings published in Shanghai by Chen Weiming: Taijiquan Shu (The Art of Taijiquan, 1925), Taiji Jian (Taiji Sword, 1938), and Taijiquan Ta Wen (Questions and Answers on Taijiquan, 1929). In 1934, Yang Chengfu published Taijiquan Tiyong Quanshu (Essence and Applications of Taijiquan). Louis Swaim has very ably translated (2005) this latter book as Yang Chengfu: The Essence and Applications of Taijiquan, an instructional manual as narrated by Yang Chengfu, including sections on push-hands and dalu, plus the taijiquan classics.

Swaim provides frequent "translator's comments" to clarify the text and photographs. He is also the translator (1999) of Fu Zhongwen's Mastering Yang Style Taijiquan. Barbara Davis includes Chen Weiming's commentary in The Taijiquan Classics: An Annotated Translation (2004), and she has translated Taiji Sword (2000). Benjamin Lo with Robert W. Smith translated (1985) T'ai Chi Ch'uan Ta Wen: Questions and Answers on T'ai Chi Ch'uan.

3. Master Yang Zhenduo has published Chinese Taijiquan Scriptures: Taijiquan, Yang, in Chinese, with sections on the hand form, applications, sword, saber, and texts with photographs of both Yang Zhenduo and Yang Chengfu. We eagerly await its translation into English.

VIDEOS

Don't we wish we had video footage of Yang Chengfu and the other masters! So many questions would be answered...

What we do have, fortunately, is video footage of Master Yang Zhenduo and Master Yang Jun. I mention these with the caveat, carefully stated by Master Yang Zhenduo when explaining his reluctance to commit his version of the form to video, that such a production is merely a "frozen in time" expression of the form as the performer understood it at that stage of his practice. We must allow even the masters and experts their continued development and therefore possible subsequent revision of various movements, transitions, etc. That being said, using these resources is one of the best possible means of calibrating our practice to the standards set by the Yang Family. Attending seminars or regular group classes or private lessons is the best method to learn as well, but not practical for daily personal training. With video, we can practice with confidence as we review again and again, confirming or correcting our memory of lessons and workshops and performances, discovering additional insights and enjoying the examples of the grace and power so evident in their performances.

You should own all of these, and use them often!

1. Traditional Yang Family Style Taijiquan is an instructional set in four parts by Master Yang Zhenduo with Yang Jun, recorded and produced in 1990 by A Taste of China. When they came to the U.S. for the first time, Master Yang and Yang Jun graciously agreed to be videoed at that time. Part 1 is performance of the traditional hand form routine by Yang Jun. Part 2 is an "Introduction to Traditional Yang Family: History and Principles," a lecture by Yang Zhenduo. Part 3 is the extended instruction in the

complete form by Master Yang. Part 4 is Master Yang Zhenduo's performance of Section One. Professionally produced in Washington DC, available through A Taste of China's website www.atoc taijiquan.com.

2. The Yang Family Tai Chi Chuan instructional DVDs by Master Yang Jun: Hand Form, Push Hands, Sword Form and Saber Form, plus Yang Family Tai Chi Chuan Demonstration (non-instructional). All these are professionally produced and available from the Association's website or from a Yang Chengfu Center. More to come in the push-hands department....

MORE BOOKS

Frequently a book on taijiquan contains a few pages on the history and philosophy, with the major portion devoted to the author's version of his/her form or routine. Text and illustrations occupy about ninety percent of the pages. For students of that teacher, it's great, but for other stylists, not as valuable. Quality varies from amateurish to very professional texts.

There are several books on taijiquan that are not form or style instructions, and quite a few are particularly useful, with extraordinary insights and explanations. These in particular I have found to be worth re-reading on a regular basis.

1. The Dao of Taijiquan: Way to Rejuvenation, by Jou Tsung-hwa. First published in 1981, currently available through Tuttle Publishing (North Clarendon, Vermont, www.tuttlepublishing.com).

Master Jou is known primarily for his three books in the field, the other two being *The Tao of I Ching, Way to Divination* and *The Tao of Meditation: Way to Enlightenment*. He was also the developer of the Tai Chi Farm and its famous Zhang San-Feng festivals, held from 1964 to 1988, when his untimely death ended his achievements in publication and teaching. His book on Taijiquan was received with great enthusiasm internationally, particularly since there were few works of quality being published at that time. This book's foreword has several letters or essays expounding on his progressive understanding of how Taijiquan works as a martial art and as a spiritual practice. The book covers the roots and history of Taijiquan and its development into family styles, the philosophies underpinning the art, foundation practices of qigong and meditation and physical training, the taijiquan "classics," advice on practice, a recounting of Chen Weiming's experiences as the student of Yang Chengfu, and a chapter on push-hands theory and drills. Written as a college textbook and read by hundreds of thousands of players for decades, it's still one of the best books you can own.

2. Taijiquan: The Art of Nurturing, the Science of Power, by Yang Yang. Zhenwu Publications, Champaign, Illinois, 2005. Available through the Center for Taiji Studies website at www.chentaiji.com.

Although there are numerous books that could have gone into this "number two" spot, my favorite is this one. Having first studied with local teachers in Henan province near the Chen Village, Yang Yang also trained with famous eighteenth generation Chen style masters. His Ph.D. in Kinesiology from the University of Illinois is based in extensive research in Taijiquan and human dynamics, which are topics of intense interest in the emerging

contemporary field of integrative medicine. Dr. Yang Yang teaches seminars based on his continued research and he is establishing connections with medical communities in major hospitals such as the Mayo Clinic and Harvard Medical School.

Yang Yang has gathered into a single resource the essentials of what anyone needs to know about Taijiquan. The foreword has a discussion of "what is taijiquan" that is as elegant and clear as you are likely to find anywhere. He identifies the three cornerstones that he regards as essential to a complete curriculum: taiji form, qigong, and push-hands. The subsequent chapters provide an overview, define key principles and terms, and discuss the "dual cultivation of the martial and spiritual aspects of taiji practice." He advises readers on what to seek—and what to avoid—in finding a teacher. The discussion of wuji meditation contains practical advice on posture, scientific explanation of meditation's effect on the nervous system, and the relationship of these to the practice of Taijiquan. The chapter on taiji form practice is particularly useful with its inclusion of traditional methods and poems; universal criteria expressed in terms of yin and yang and postural requirements; reverse breathing; stages of development; and Fajing. He explains push-hands in terms of its place in the training system, its general principles, techniques, methods of practice, and as a "neural science." Sayings from the oral tradition are used throughout the book in order to help document them and to explain their continued relevance to today's learning methods.

His writing is simple yet profound, clear, and easy to read. The author describes with great practicality the difficulties everyone encounters along the way and answers many questions that arise; he assists us to a happy reconciliation of Chinese and Western cultural approaches to training. This book helps us achieve the integration of the various components of health, martial, physical, and spiritual benefits available through Taijiquan.

3. Dr. Yang Jwingming: choose any! I could mention Taijiquan Theory of Dr. Yang, Jwing-ming: The Root of Taijiquan, Tai Chi Secrets of the Yang Style: Chinese Classics, Translations, Commentary, and several others here. All of his books and videos are extremely useful and of top quality. He always covers fundamentals: definitions, history, principles, theory, qi and qi circulation, breathing, martial aspects, moral values, and training methods. Everything is thoroughly researched and well organized. More than 35 books, many videos that are companions or that stand on their own. Available through the website www.ymaa.com.

OTHER RESOURCES, OTHER TOPICS

Publications about Taijiquan in the last couple of decades now number in the thousands. Widening our field of research into related and essential topics such as qigong, philosophy, and traditional Chinese medicine (TCM), there is a multitude of materials that we could investigate. Over the next several issues, we'll continue to summarize and review the best of these.

If there's a particular resource that you have found useful, share this information with others. We'd like to invite others to present reviews of print or video materials for these pages.



#63: Grasp Bird's Tail | #65-67: Cloud Hands | #68: Single Whip

太極拳



End Position:
Ward-off left



Shift weight back, with waist leading,
turn in left leg by 45°.



Shift weight to
the left, use waist
to rotate left arm.
Curve right arm to form
Ward-off shape, gradually
lift up and bring in right leg.



Shift back and turn body to the left;
with waist leading, both arms circle from right
to left and slightly lower, roll-back ends on the
left side at 45°.



Turn waist to the right and draw in both
arms, rotate both hands. Left hand
touches the middle of right forearm.



Shift forward to form bow
stance, press both arms forward.
End Position: keep both shoulders
and elbows down, suspend the head
top and look forward.



Circle left arm to the right and right arm to the left; close both arms on the left side. At the same time, right leg steps forward. Suspend the head top and look forward.

Left hand fingertips are about one fist distance below right forearm, keep left armpit open.



Shift forward to form bow stance, right arm warding-off upward and left arm pressing downward. End Position: right arm forms 1/4 circle, right elbow directly above right knee, and right fingers slightly higher than right elbow.



Turn body to the right.

With waist leading, turn both arms and circle to right side by 45°. Both eyes follow the right hand, looking forward.



Turn upper body to face forward, separate both hands and keep them shoulder width apart, extend both arms, palms facing downward.



Shift back, bend and draw in both arms, sit both palms below chest level. Do not lean backward.

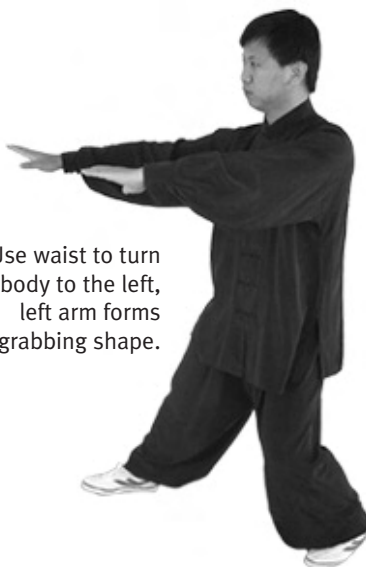


Shift forward to form bow stance pushing both palms forward at the same time. End Position: sit both palms and keep them shoulder width apart.

太極拳



Shift back and level both arms, keep at shoulder width apart.



Use waist to turn body to the left, left arm forms grabbing shape.



Following the waist, both arms rotate to the left by $\sim 225^\circ$ to NE, turn in right leg by 135° to SE.



Shift forward and turn body to the left. Meanwhile, circle left arm, rotate left palm and sit left wrist.



Shift forward to form bow stance, at the same time left palm strikes forward.



Shift right, waist leads body turning, circle left arm to the right, curving left arm in front of body, and turn in left leg to point to the front. Don't turn in left palm.



Shift weight to the right, bring in both arms, and turn left leg with left ball of foot touching ground.



Continue to shift weight to the right, extend right arm to SW corner, right hand forms hook, right arm slightly higher than shoulder level. Curve left arm and keep left armpit open.

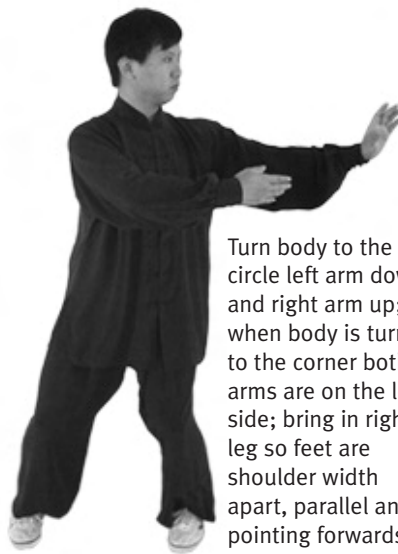


Lift left leg and step forward, at the same time warding off upwards with left arm.



Shift to the left, turn body to the left, left arms pulls from right to left and follows a curved path.

Right arm circles down and the hook hand gradually opens, right palm faces inward; keep right arm rounded and right armpit open.



Turn body to the left, circle left arm down and right arm up; when body is turned to the corner both arms are on the left side; bring in right leg so feet are shoulder width apart, parallel and pointing forwards.



Shift to the right, rotate body to the right, right arm warding-off upward, left arm rotates from grabbing until left palm faces inward, curve left arm.

太極拳



Turn body to the right, rotate right arm from ward-off to grab, circle right arm to the right side, left arm warding-off upwards, when body is turned to the corner both arms are on the right side; left leg steps out side-ways and parallel.



Shift to the left, turn body to the left, left arm warding-off upwards, rotate right arm from grabbing until right palm faces inwards, curve right arm.



Turn body to the left, circle left arm down and right arm up; when body is turned to the corner both arms are on the left side; bring in right leg.



As right leg touches ground, turn in right foot by 45°.



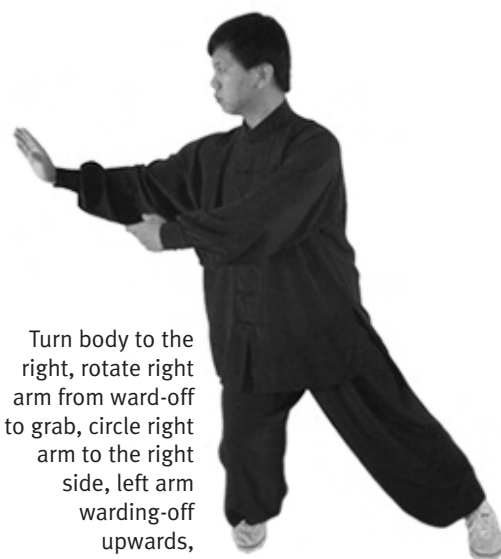
Shift to the right, turn body to the right, right arm warding-off upward; rotate left arm and circle left arm downward.



Transition to Single Whip: Rotate right arm from ward-off to form hook hand, curve left arm.



Shift to the right, rotate body to the right, right arm warding-off upward, left arm rotates from grabbing until left palm faces inward, curve left arm.



Turn body to the right, rotate right arm from ward-off to grab, circle right arm to the right side, left arm warding-off upwards, when body is turned to the corner both arms are on the right side; left leg steps out side-ways and parallel.



Shift to the left, turn body to the left, left arm warding-off upwards, rotate right arm from grabbing until right palm faces inwards, curve right arm.



Shift forward to form bow stance, at the same time left palm strikes forward.



Tai Chi for Two

By Jennifer Schubert

In Tai Chi practice, we are often reminded to imagine energy or Qi, flowing through our joints, effervescing from the bubbling well points, washing over the front, middle, and back of our bodies. We move slowly so that we can observe the subtle, internal, movement of this energy. Imagining this internal energy came quite easily to me, but then I may have had an advantage over the other students in my beginners' class: my internal energy wiggles and kicks and is due in July.

While I was excited to be pregnant, I was also concerned that it would exacerbate some back problems I had been struggling with for the past four or five years. A physical therapist recommended Tai Chi, so I decided to try it at the beginning of my second trimester. Although the physical and mental aspects of Tai Chi cannot be divorced in practice, I want to analytically separate them for a moment in order to emphasize how beneficial Tai Chi has been in dealing with the rapid changes my body has undergone in a mere seven months.

One of the most obvious effects of pregnancy is weight gain, particularly in the front of the body. Tai Chi's emphasis on moving slowly and internally monitoring the body's movements, has allowed me to adjust to my shifting center of gravity not only during practice, but also in my daily life. If I do not learn the proper placement of my body and weight in "repulsing the monkey," or "flying obliquely," I cannot use gross muscle strength to fake it; I simply don't have enough of it to counterbalance my belly. The small adjustments my patient teacher, Dave Barrett, makes to my feet, knees, hips, arms, shoulders, or hands, stabilize me in the moment, as well as help me develop an awareness of what stability feels like and how to adjust my own movements, whether I am practicing Tai Chi on my own, walking down a flight of stairs or putting on my shoes.

Returning to the idea that our mental intent leads and controls the body, I want to make a brief comment about buoyancy. Pregnancy puts a tremendous strain on the joints,

not only because they must support more weight, but also because hormones are actively working to relax and loosen the joints, making it even more difficult for the body to stabilize itself. While some compression of the joints, especially in the spine, is unavoidable during pregnancy, practicing Tai Chi has helped me develop a feeling of buoyancy, a sense that the air around me is not only pressing down on me but also supporting me. Imagining your feet as having bubbling well points that effervesce upwards is much more enjoyable than thinking of those same appendages as being encased in concrete, which is often how they feel by the end of a long pregnant day. By practicing Tai Chi, as well as my favorite animal-imitating exercises, such as sea turtle swimming, I am able to reestablish a supportive relationship with gravity and the air around me, which allows me to move more comfortably in my day-to-day life.

While I hope that my child learns to speak for himself as he grows up, I don't think he would object to me making a few observations about his Tai Chi experience, or at least what I think it might be based on his movements. He is very active throughout the day and as he's grown, what initially felt like butterflies in my stomach have become full-fledged kicks and punches—loving ones to be sure, but they can still throw you off a bit. His movements are usually rather strong before I start my Tai Chi warm-up exercises, but as I move through the light stretching to rowing the boat to the Qi permeating exercise, I feel his movements less sharply. By the time I begin preparation for the Tai Chi sequence, he is completely calm and I feel as if he is moving with me rather than against me. He remains equable throughout the form practice and seems especially partial to the Longevity Qigong, with which we always close our classes. For at least a half hour or so after performing the sequence, he seems content, and if he does feel like reminding me of his presence, it is usually with a gentle tap. Later he returns to his rambunctious ways, but I think he enjoys the hour of restful motion Tai Chi provides.

I know I do.



Bonjour from Montreal!



2008 is a special year for the Montreal Center. We are celebrating 20 years of operation and service. It's our 20th Birthday!!

On August 23rd, 1988 we opened the doors of the Yang Family Tai Chi Center in Montreal.

Our School grew from 500 square feet in its beginnings to its current 10,000 square feet.

Here is a review of this wonderful odyssey:

- Grandmaster Yang Zhen Duo came to Montreal, for the first time, in 1998.
- There have been seminars almost every year since 1998 with Master Yang Jun.
- Grandmaster Yang Zhen Duo graced us with his presence in two of these seminars.
- Presently there are classes in Tai Chi Hand Form, Sword, Sabre and Push Hands
- The School hosts approximately 40 Tai Chi classes weekly and has recently in the past few years started up a Tai Chi class for children and teenagers.
- Our Center has also survived 2 fires and 3 floods.
- More than 2500 hours of volunteer work have been donated between 2000 and 2003 to rebuild and renovate our school, without which we could not have survived.

Everyone pulled together each time we were faced with these challenges and we have become a strong family because of these efforts. We truly have developed the spirit

of giving and the meaning of family through the challenges we have endured to make our school what it is today.

Many volunteers still continue to regularly contribute to the success of our school through teaching and other services.

Together with the Yang Family's support and the Center's employees and volunteers we have made the Center what it is today: a home away from home, a place where we all come to enjoy our classes and our fellow students.

From August 22nd to August 26th, 2008 Master Yang Jun will teach seminars in Montreal.

On the evening of August 23rd, 2008 we extend an invitation to everyone to come celebrate with us our 20th Anniversary.

This will be an evening of entertainment, demonstrations and a great meal prepared by the volunteers of our Center.

We hope you will be able to attend, as we would love to share this special seminar and celebration with each and every one of you.

Please visit www.taichimontreal.com for ongoing information and memories to be posted throughout the next few months.

Sincerely,
The Montreal Yang Cheng Fu Tai Chi Chuan Center.





YANG FAMILY SEMINARS

with **Master Yang Jun** *Sixth Generation Yang Family*

www.yangfamilytaichi.com



Winchester ----- VA USA

July 2-4, 2008 — Hand Form
July 5-6 2008 — Sword Form
Contact: Pat Rice
111 Shirley Street
Winchester, Virginia 22601
Tel.: (540) 667-7595
pat@yangfamilytaichi.com
www.atocaijquan.com

PORTLAND ----- OR USA

July 18-20, 2008 — Hand Form
Contact: Dave Barrett
24300 Northwest Timber Road
Forest Grove, Oregon 97116
Tel.: (503) 357-8917
dave@yangfamilytaichi.com

NEW YORK CITY ----- NY USA

Aug 2-4, 2008 — Hand Form
Aug 5-6, 2008 — Sword Form
Aug 1, 7, 2008 — Push Hands
Contact: Bill Walsh
22 Birch Trail, RR 5
Carmel, New York 10512
Tel.: (845) 225-0662
Fax: (845) 225-5350
bill@yangfamilytaichi.com
www.nycyangfamilytaichi.com

MONTREAL ----- QC CANADA

August 22-24, 2008 — Hand Form
August 25-26, 2008 — Sword Form
Contact: Sergio Arione
19 Centre Commercial Street
Roxboro, Montreal
Quebec, Canada H8Y 2N9
Tel.: (514) 684-9584
Toll free in N.A.: (888) 548-2454
sergio@yangfamilytaichi.com
www.taichimontreal.com

CRETE ----- GREECE

Sept 5-8, 2008 — Hand Form
Contact: Kostas Kotsifakis
Nikolaou Skoula 59
Chania, CRETE, GREECE
Tel.: +30-6944334698
Fax: +30-28210-27335
kostas@minosnet.gr
www.yangtaichi.gr

BARCELONA ----- SPAIN

Sept 12-14, 2008 — Hand Form
Contact: José Luis Serra
International Taiji Quan Center
Jonqueres 8 bajos 1^a esc. A
08003 Barcelona (Spain)
Tel.: 0034 932680385
ceitai@telefonica.net

SAN PAULO ----- BRAZIL

Oct 7-9, 2008 — Hand Form
Oct 10-11, 2008 — Sword Form
Oct 12, 2008 — Saber Form
Contact: Angela and Roque Soci
Rua Jose Maria Lisboa, 612-sala
07-Sao Paulo - SP CEP - 01423-000
Brazil
Tel: 55 11 3884.8943 Or 55-11-47046578
angela@yangfamilytaichi.com
www.sbtcc.org.br

DIRECTOR SEMINAR ----- WA USA

Oct 25-29, 2008
Directors and Certified Instructors Only
Contact: Fang Hong
4076 148th Ave NE
Redmond, WA 98052 USA
fanghong@yangfamilytaichi.com

TROY ----- MI USA

Nov 8, 2008 — Hand Form
(2nd section)
Nov 9, 2008 — Hand Form
(3rd section)
Contact: Han Hoong Wang
P.O.Box 99194

Troy, Michigan 48099
Tel.: (248) 680-8938
han@yangfamilytaichi.com
www.michigantaichi.com

BERLIN ----- GERMANY

April 9-13, 2009 — Hand Form
(9-12am)
April 9-13, 2009 — Hand Form
(3-5pm director reviewing)
April 9-13, 2009 — Push Hands
(3-5pm)
April 14-15, 2009 — Sword Form
Contact: Johannes Mergner
Kaiser-Friedrich-Str. 89
10585 Berlin
Tel.: +49-30-34787871
Fax: +49-30-36407017
johannes@yangfamilytaichi.com

PARIS ----- FRANCE

April 17, 2009 — Theory (7-9pm)
April 18-19, 2009 — Hand Form
April 20, 2009 — Push Hands
April 21-22, 2009 — Sword Form
Contact: Duc Nguyen Minh
27 Allee des Gravières de La
Salmouille- 91190 Gif.
Tel.: +33-1-69 33 33 64
Fax: +33-1-60 12 24 19
duc@yangfamilytaichi.com

FLORENCE ----- ITALY

May 7, 2009 — opening ceremony
and theory
May 8-10 2009 — Hand Form
May 11-12 Sword Form
May 13 Push Hands
Contact: Roberta Lazzeri
via Santo Spirito 32
50125 Firenze (Italy)
Tel.: +39 347 7309931
email: roberta@yangfamilytaichi.com
http://taichi.firenze.it/

www.yangfamilytaichi.com



**INTERNATIONAL YANG STYLE
TAI CHI CHUAN ASSOCIATION**

P.O. Box 786
Bothell, WA 98041 USA