



# Tai Chi Chuan

Number 26  
Winter 2010



The Journal of the International Yang Family Tai Chi Chuan Association





President's Letter

**Dear Members, Ten years ago,** I moved to the United States with my family and began my tai chi career away from China, with the creation of the International Yang Family Tai Chi Chuan Association. Friends from ten years ago have seen my progress, bit by bit. From not speaking English, today, we can use English to communicate. From our start in Seattle with the creation of the Yang Chengfu Tai Chi Chuan Center, today we have become one of the well-known Tai Chi schools in the Seattle area. From the initial three Yang Chengfu Tai Chi Chuan Centers, to today's 31 centers in 13 countries. From the first Association member, Annica Moberg, to the present more than 2000 members located in over 20 countries. From the initial registration of two Certified Instructors, to today's 33 Certified Instructors, throughout nine countries. All of this couldn't have been done without the support from the Directors, Certified Instructors, and each and every member.

In the last decade, the International Association has organized, and members have participated on three occasions, in China's Tai Chi activities and performances. At the same time, we visited the beautiful scenery in China, and enhanced our understanding of Chinese culture. This year was the tenth anniversary of the establishment of the International Association, and for the occasion, we were in Nashville, Tennessee to organize the International Tai Chi Chuan Symposium. We invited the Grandmasters of the five traditional schools of tai chi from China to the United States to teach tai chi seminars and exchange ideas with scientists and all attendees. Each Grandmaster, having seen the spreading of tai chi outside of China, and the arrangements made for them, expressed great appreciation for the Symposium organization. After the symposium, with Grandmaster Chen Zhenglei as emcee and Grandmasters Wu Wenhan, Ma Hailong, and Sun Yongtian as witnesses, my grandfather, Grandmaster Yang Zhenduo, made public his hope of

many years, announcing the acceptance of me and my brother as fifth-generation inner disciples, and announced his will, naming me the Fifth Generation Lineage Holder of Yang Family Tai Chi Chuan. My grandfather's naming me lineage holder does not change my goals for developing tai chi, but gives me double the sense of responsibility. I am determined to unite all Tai Chi practitioners of all styles and lead my grandfather's disciples, our members, and all Yang Tai Chi enthusiasts, to develop and promote all styles of tai chi chuan.

Looking back on ten years, I could not have made today's achievements without everyone's support and help. Development of Tai Chi Chuan in the future we will continue to rely on all of you. I hope we can make Tai Chi Chuan one big family, where each member adds their own strengths. My greatest wish is for tai chi to make more contributions to human health and longevity. Let's work together to spread Tai Chi Chuan to every corner of the world! ☯

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# ASSOCIATION AWARDS

**For the first time**, the Association has given awards for member contributions over the last ten years. The President's Award is for outstanding commitment and service to the Association. The Directors Award is for significant contributions to our growth and development. The Association Award is for outstanding support and participation in events. These awards will be presented every five years.

The following members are recipients of the Awards:



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Minh

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# Tai Chi Chuan

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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](mailto:editor@yangfamilytaichi.com) or mail to:

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# International Tai Chi Chuan SYMPOSIUM

*Ten Years of Our Association*

by Bill Walsh

This summer marked the tenth anniversary of the Association. It is amazing to see how the organization has grown. In 1995, we had a meeting in China with Grandmaster Yang Zhen duo, Master Yang Jun, Han Hoong Wang, Horacio Lopez, Bill Walsh and Jeremy Blodgett. Grandmaster Yang Zhen duo shared his vision of bringing tai chi to the West. For days, he wrestled with a name for the Yang Family schools. Because Yang Chengfu was well respected for his martial arts morals, personality, honesty and generosity, and he is the model for Yang Family forms, Grandmaster Yang decided the schools should be called "Yang Chengfu Tai Chi Chuan Centers." We created three Yang Chengfu Tai Chi Chuan Centers: Michigan, San Antonio, and New York City. In 1999, the Association began operations in Seattle, WA, USA, with all the Yang Chengfu Centers under it. The name of the organization was the International Yang Style Tai Chi Chuan Association (now International Yang Family Tai Chi Chuan Association.)



At the NYC Yang seminar in 1996, Marvin Smalheiser interviewed Yang Zhen duo for an article entitled "Yang Zhen duo On Unifying Internal Energy" and placed his picture, with the United Nations Building in the background, on the cover. In total, he has been on the cover of four issues of *Tai Chi Magazine*. Soon after this, new centers were added, being joined by New Jersey and two centers in Italy, Rome and Milan. Along came centers in France, Brazil, Sweden, and Montreal. Angela Soci's work in Brazil was the first to bring Tai Chi to the medical community in Brazil. Today we have thirty-one centers in thirteen countries. Our membership has grown to two thousand members.

Master Yang Jun and Fang Hong worked tirelessly for years and finally received some substantial managerial assistance from Nancy and Mike Lucero. Critical contributions to the growth of our Association were made by Jerry Karin, who created a web presence, and Jeremy Blodgett, who

helped set up the financial and legal structure. The creative contributions to the web designs, newsletter, and all aspects concerning creative presentation were developed by Margo Gagnon. Dave Barrett is the Editor of our first-class Association newsletter. All this could not have been possible without the charismatic leadership of Grandmaster Yang Zhen duo and Master Yang Jun who traveled around the globe keeping up the skill development of their students.

The Association has organized many tours of China. In 2002, 248 international members joined the 2<sup>nd</sup> Yang Family Tai Chi Chuan International Competition. On many tours, we have visited many places to enjoy the beautiful sights, and better understand the lifestyle of people in China. Handan, which has the Yang Family Museum on the historic site of the family training grounds. We have toured China's three gorges, the stone forest, Shanghai, Beijing, and Taiyuan, the



present home of Grandmaster Yang Zhenduo. We traced places where Yang Chengfu had taught and met and had banquets with Yang style students across China. We joined international competitions in Handan and Taiyuan. When we went to the Taiyuan parks in the morning to practice, we were greeted as old friends. We felt like celebrities! In Taiyuan, we practiced in front of the big Pagoda in Yinze Park, which is where Grandmaster Yang Zhenduo first started teaching in public. What a beautiful way to celebrate early morning.

This July we chose to celebrate the tenth anniversary of the International Yang Family Tai Chi Chuan Association at the Tai Chi Symposium in Nashville, Tennessee, which was sponsored by several groups honoring our tenth anniversary, the gathering of China's famous Grandmasters and the collaboration between scientists and Tai Chi Chuan enthusiasts.

This amazing celebration had great events. The first of these was our tenth anniversary party. Second, the grandmasters, representing the five major Tai Chi families of China, came to join in the celebration. They were Chen Zhenglei, Yang Zhenduo, Wu Wenhan, Ma Hailong and Sun Yongtian. This was the first time they had gathered together at the same event in the US... a most notable first! Each grandmaster taught their 16-form seminar during the week. Thirdly, Western academics presented their tai chi research, and participated in a discussion group with the grandmasters. This was the first time that academics and representatives of the five styles had come together at the same event. Also, Grandmaster Yang Zhenduo had a ceremony to accept his grandsons, Master Yang Jun and Master Yang Bin, as his inner disciples and bestowed the honor and title of "fifth generation Yang Style lineage holder" upon Yang Jun. Grandmaster Chen Zhenglei was the master of ceremonies, and Grandmasters Wu Wenhan, Ma Hailong and Sun Yongtian were witnesses.

Each day there was a morning Tai Chi practice led by Grandmasters on the great lawns of Vanderbilt University. Each morning and afternoon there was instruction in a sixteen-movement form, representative of each of the five family styles and led by

the Grandmasters. Each afternoon, there were presentations concerning the academic and scientific research examining tai chi and its health benefits. Each evening there were panel discussions and performances and Thursday night had a grand showcase with performances by the Grandmasters and their disciples, and a forty-nine movement competition form by the Directors of the Yang Family Association.

The Symposium was an extraordinary event that would be hard to duplicate. Marvin Smalheiser, editor and publisher of *Tai Chi* magazine, was a notable participant and the magazine devoted a whole, beautifully done, issue to the Symposium. *Kung Fu* magazine articles by Dale Napier, Yang Family Comes Out In Style (Nov/Dec. 2009) and "Symposium makes US Tai Chi History", further praised the event.

At our tenth anniversary party for more than 400 people, Bill Wojasinski, an Association VP, kicked off the evening. I had the honor of showing some photos and talking about the Association's growth. Dave Barrett sang and played the guitar. He excited the crowd with a rowdy version of "Ghost Riders in the Sky" and had the whole place joining in the crazy chorus. Grandmaster Chen Zhenglei spoke and sang a Chinese folk song and read an important and precious family poem that was translated to English for the very first time. Grandmasters Yang, Ma and Wu sang Chinese Opera. At the Friendship Party, members and friends gathered to acknowledge the close of the Symposium and we had a big banquet and a country-style dance led by Andy Lee, Director of the New Jersey Center. There were country-style line dances with the Grandmasters participating. What a hoot!

This Symposium was an extraordinary opportunity to meet the Grandmasters; learn from them, see them being themselves and to get a feel for their personalities. They seemed to have a wonderful time and joined in the merrymaking. They taught, gave lectures, interacted with the scientists, sang, and danced. Everyone felt their strong spirit and support! What a wonderful way to celebrate the tenth anniversary of our Association!



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**INTERNATIONAL YANG FAMILY TAI CHI CHUAN ASSOCIATION**

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

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## *Interview with the Five Grandmasters*



By Carl Meeks

Director YCF Center, KY Branch

The International Tai Chi Chuan Symposium was a huge success. Over 400 attendees were able to share information with each other, listen to some of the world's leading researchers and train in the 16 Posture Tai Chi Forms from the family Masters in each of the five traditional styles. The schedule of events during the Symposium kept all who attended going from the early morning practice with the Masters through the Masters' keynote lectures after breakfast. Each day continued after lunch with academic sessions and workshops with the Masters of each of the five traditional schools of Tai Chi Chuan and into the evening with many social events.

The Symposium provided the opportunity for practitioners of Tai Chi Chuan to get a flavor of the richness and diversity of traditional Tai Chi Chuan by studying under the direct guidance of the world's leading authorities of each of the five traditional schools of Tai Chi Chuan. Grandmasters Chen Zhenglei, Yang Zhenduo, Wu Wenhan, Ma Hailong and

Sun Yongtian appeared together for the first time in the United States to teach the 16 Forms of each family style.

At the conclusion of the Symposium the Grandmasters of the five traditional tai chi styles were invited to comment on their experience during the Symposium and compare this event to others they have attended previously. They were all very happy to share their ideas and to thank all who participated to make the Symposium a huge success. Several questions were prepared, but after a brief overview of the content of this interview, each was very enthusiastic to talk about the Symposium. What began as an interview quickly turned into a general discussion about the Symposium between each of the Grandmasters. Each one felt that the Symposium was very successful and look forward to taking from this experience to further expand the benefits of its practice throughout the world. Grandmasters Yang Zhenduo, Chen Zhenglei, Ma Hailong and Sun Yongtian were present for this interview. Master Yang Jun translated.

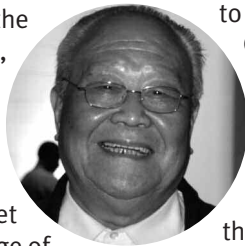


*CM: Thank you all for taking this time to talk to us. I would like to ask each of you what your thoughts are about the International Tai Chi Chuan Symposium and how it compares to previous tai chi conferences.*



**Sun Yongtian:** I feel this symposium was very well organized. Everything was ready for us at the time we arrived. The classes were well scheduled and arranged. For example, all five styles had classes scheduled for the attendees taking turn to learn each style. The 16-movement form gave people an opportunity to feel and understand the unique characteristics and features of each style. I could tell the attendees were very excited and happy. Although they worked very hard and were tired at the end of each class, my observation told me, they were very pleased and happy. So, this symposium gives all the attendants who love or are interested in Chinese culture and Tai Chi Chuan a very worthwhile event. Tai Chi Chuan will not only give them direct physical and mental health benefits, but also add fun to their life. I hope by practicing Tai Chi Chuan, it will improve people's physical and mental health, help their work, advance their career and expand their business.

**Yang Zhenduo:** As Master Sun just said, this symposium was very successful. In the past, we had organized similar events, but not as successful as this time. Before, we only invited the grand masters of each style to do demonstration. The attendants only watched the masters' demonstration and get some impression and limited knowledge of different styles. This time is different. They not only watched the demonstration, but also followed the masters to practice. So they learned more detail and deeply about the characteristics and features of each style. Just like Master Sun said, the attendants were very enthusiastic. So the result of this symposium was very good. This is the difference between this event and past events. Although, the attendants were tired because of the hard work, they were very energized. We Chinese say the harder work brings the bigger harvest. I could see from beginning to the end, the attendants were very elated and energized. Their spirits were very high. In the friendship party, everyone was very happy. People just



didn't want to leave. This symposium set a very good example. I especially feel all the symposium staff and volunteers did very good job to schedule and arrange the whole event. I just want to thank them again from the bottom of my heart. Their hard work made this symposium a big success. It wouldn't be possible without their hard work. I believe it will be even better next time.

**Chen Zhenglei:** I feel this event was very comprehensive, systematic and cooperative. First, it was comprehensive. Because 1) The grand masters from all five styles were here, also with their families, disciples and students. It gave the Tai Chi Chuan enthusiasts from all around world an opportunity to learn the unique characteristics and features of each style. 2) Lots of researchers, scholars and scientists were also invited to attend this symposium. Together, we discussed the intention and core value of Tai Chi Chuan and how/why Tai Chi Chuan benefits our health. This symposium covered all aspects of Tai Chi Chuan. Second, it was systematic because we had keynote speeches talking about the Tai Chi Chuan theory, principle and concepts, the classes to learn and practice the Tai Chi Chuan techniques, the seminars to report the research status, results and directions. There were demonstrations and social parties. It provided not only the opportunities to learn the Tai Chi Chuan theory and practice Tai Chi Chuan techniques, but also the opportunities to exchange ideas, understandings and experiences. So it was very systematic. Third, the schedules and arrangements of our daily activities were very detailed and thoughtful. We had enough time to move from one activity to next. That was very thoughtful, especially for the elderly. It was very important for us to have time to adjust to the jet lag. We also had time to tour, do sight-seeing, and shopping. That was also very thoughtful. In my experience of many similar events, this time was much more detailed and thoughtful. Some small details, such as wakeup calls and schedule reminders, were well taken care of. I was very satisfied. Fourth, it was very cooperative and unified. This is very important. From start to end, we all stayed in a cooperative and unified atmosphere and environment. The masters were very respectful to each other. The attendants were very cooperative. They learned all five styles, also from each other. It was a very good example that all Tai Chi Chuan styles are one big family. This is my overall feeling of this symposium.







I also would like to talk a little bit about the difference between this symposium and other events. In China, at many events I have attended, they invited the researchers, scholars and scientists and gave everyone twenty to thirty minutes to present their research paper. At the end, the masters did some demonstration, then the event was over. This time, we not only had keynote speeches, seminars and demonstrations, but also discussions. The attendants had opportunity to exchange their ideas with researchers, scholars and scientists, even masters. This was the first time. This has not happened before. I hope, in the future, we can keep this format going. The masters and researchers, scholars and scientists would have broader and deeper discussion about physical and mental benefits of Tai Chi Chuan. More importantly, we need to help each other to push Tai Chi Chuan research to a new height. Finally, I want to thank the symposium staff and volunteers. Their dedication and hard work made the symposium a big success.



**Ma Hailong:** I felt this symposium was a very successful one. I say it was successful first because of the united and cooperative atmosphere. There was a similar event held in South China Normal University several years ago. That event was not the same as this time. In China, an event of this size usually has some type of government involvement. This symposium was primarily organized by the International Yang Family Tai Chi Chuan Association. That was very impressive. Second there was the deep and strong academic and research involvement. The open conversation between the masters and researchers and scientists we had in the symposium was the first time, in my experience. Third, the attendants were from many different countries. They all paid very close attention and worked very hard throughout the whole event. For example, in one of my classes, I asked if you studied Tai Chi Chuan for only 6 months please raise your hands. No one raised a hand. I asked again for five years. No one raised a hand. Most attendants had 10 or more years of Tai Chi Chuan experience. They had very good understanding and strong foundation of Tai Chi Chuan. Although they needed to learn the sixteen-movement forms of five different styles in a short period of time, they all did very well. It was very impressive. This symposium was very well organized. The staffs and volunteers worked very hard. I was very moved. They are the heroes. Finally, I want to congratulate the success of this symposium.

**Sun Yongtian:** One more thing, during this symposium, Grandmaster Yang Zhenduo made an important decision. He accepted Yang Jun and Yang Bing as his inner disciples. They were grandfather and grandsons. Now they are also master and disciples. This is a big event well worth congratulating. Yang Jun was also named the Yang family Tai Chi Chuan fifth generation lineage holder (in Chinese, it is called Zhang Men Ren, the person holds the organization). The acceptance and announcement ceremony was presided over by Grandmaster Chen Zhenglei and witnessed by the grandmasters of all five Tai Chi Chuan styles. From the success of this symposium, I believe Grandmaster Yang Zhenduo made a correct decision. Yang Jun is well qualified for this position. We, representatives of other styles, were very honored to witness the ceremony and very happy to congratulate Yang Jun for his achievement.

*CM: Have there been similar tai chi events and how does this Symposium compare to previous tai chi conferences?*

**Chen Zhenglei:** In 1982 there was an International Martial Arts Invitation Competition. After 25 years, many teachers and friends are no longer with us. It is very sad.

**Yang Zhenduo:** That was the first Tai Chi Chuan event since 1949. I attended that event as the representative of Yang style. There were many grandmasters, such as Chen Xiaowang, Fen Zhiqiang, Hong Junshen, Gu Liuxin from Chen style; Fu Zhongwen, myself and Wu Tunan from Yang style; Yao Jizhu from Wu-Hao style; Sun Jianyun from Sun style; Ma Yueliang and Wu Yinghua from Wu style; that attended that event.

This is the first thing in my memory. That event was the first time ever in China's modern history. It was the first international Tai Chi Chuan event since 1949. All the participants were very excited and also were very encouraged by that event. Mr. Chen Xianglin, the head coach of the Wuhan City Martial Arts Team, was the primary organizer of that event. Unfortunately, Mr. Chen Xianglin is no longer with us. Many of the grandmasters I mentioned before are no longer with us as well. Only Fen Zhiqiang, Chen Xiaowang and myself are still alive. That is sad.

**Chen Zhenglei:** Grandmaster Li Tianji and Zhang Jixiu also attended the event. They also helped to organize the event. There was another event held in Sichuan in





1986. All these masters were there also. I participated for the first time in that type of national event that year. I was the youngest, also. I was 36 years old.

**Yang Zhenduo:** At that time, Mr. Chen Xiangling said that this is the first time. We will do this again in the future. Unfortunately, he passed away not long after that event.

It is very hard for me to look back. I am 84 years old now. Few of the masters in my generation are still alive. It is sad. Although the old generation is passing away, Tai Chi Chuan has passed on to the new generation. These newcomers are carrying on Tai Chi Chuan and taking it to a new height. Looking back and forth, Tai Chi Chuan has been recognized by more and more people. Tai Chi Chuan is getting more and more popular in China, as well as internationally. This trend is very exciting and encouraging. I am over 80 years old. As Master Sun said, I took Yang Jun as my student and disciple, and appointed him as the Yang family Tai Chi Chuan fifth generation lineage holder and leader. Although Yang Jun is quite young, from his past activities, I am very confident in his ability to develop and promote Yang style Tai Chi Chuan. All the achievements Yang Jun made are also from the big help given by the friends all over the world. I hope that Tai Chi Chuan will be more and more popular in the future. From the conversation with the researchers and scientists, I link that to the 16-movement or 13-movement forms we have developed. The goal is to promote Tai Chi Chuan. Many people are in the best time of their career but pass away suddenly. That is

very sad. For busy people, if you don't have time for 16 movements or 13 movements, you can do one movement such as cloud hands and still get benefit from Tai Chi Chuan. The last thing I want to say is this. This symposium was very successful. During the symposium, there were some interviews by reporters. I hope the symposium organizers can make those interviews, as well as the symposium news, available for Chinese media.

CM: Following this, the masters went on to discuss how the lessons learned from this Symposium could be shared with the tai chi community throughout the world. Master Chen suggested translating articles about the Symposium into other languages, such as Spanish, French and Italian, to be shared in European countries, and Master Sun offered to take symposium pictures, news stories and articles back to Beijing to be published in the China Martial Arts Journal. Master Yang Zhenduo also suggested publishing articles that included the events, stories and the panel discussions with the researchers and scientists. As each of the masters continue their work to promote and share their lifelong work in tai chi, I hope that all who worked and attended the International Tai Chi Symposium can also share with all of their friends the richness and benefits of this multi-faceted art. I want to thank each of the Grandmasters for their time and Master Yang Jun for facilitation and translating. I also want to thank my friend You, Yong for additional translation for this article.



# NEW

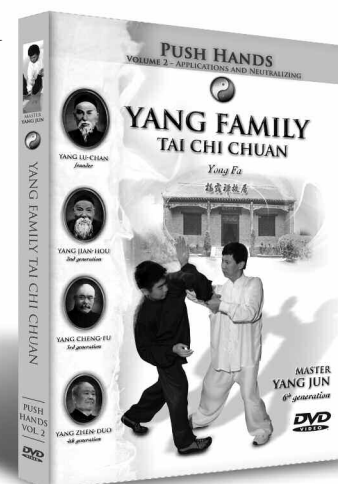
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# Yang Family *Succession*



## FORMALLY ESTABLISHED

by Pat Rice

**D**uring a traditional ceremony for accepting disciples, Yang Jun, the long-time student, became a disciple of his teacher Yang Zhenduo, and Yang Jun, the grandson of the current head of the Yang Family, became the designated future leader. Grandmaster Yang Zhenduo has formally declared that Yang Jun is the Zhang Men Ren, the next lineage holder of the Yang family style of Taijiquan. The translation of this phrase is Zhang (control) Men (family, style, organization) Ren (person) and means this person is in charge of the Family or Style. This phrase is translated as, “lineage holder” or “gatekeeper” to indicate the position of great authority and power.

### Disciple Ceremony

In a private ceremony on July 11, 2009, immediately following the 2009 International Tai Chi Chuan Symposium, in Nashville, Tennessee, the succession of leadership within the Yang Family traditional taijiquan was sealed. The significance of the ceremony was two-fold. First, the relationship of teacher to student was formalized. Yang Zhenduo, the fourth generation of the Yang Family, and teacher to thousands, officially accepted his grandson Yang Jun as a disciple. Second, Yang Zhenduo proclaimed that Yang Jun is the next lineage holder of Yang Family taijiquan.

In the same ceremony, Yang Bin, younger brother of Yang Jun, was also accepted as a disciple. Although Yang Bin resides in China and was

not physically present, his place in the Yang lineage and heritage is considered essential to establishing Yang family, and he was included in absentia in all aspects of the ceremonial declarations and in the accompanying documents.

A Disciple Ceremony formalizes the relationship between teacher and student, and it is appropriate even when there is a family relationship between them. It has a rich tradition in China and in other cultures, and it carries deep significance. The ceremony is a strong emotional experience for everyone involved in this powerful symbolic declaration of trust, authority, duty, and love.

The ceremony was constructed and carried out as close to traditional methods as possible, given the







location and circumstances. Grandmaster Yang Zhenduo had intended to conduct the ceremony during the celebration of his 84<sup>th</sup> birthday in China in August, and had not prepared to have it while in the United States. Upon the advice of other grandmasters to consider the future and also to take advantage of their presence and the convergence of many individuals in Nashville following the International Tai Chi Chuan Symposium, he decided to hold it at that time and in that location. There it could be witnessed by the four grandmasters of the other taijiquan families and by representatives of the International Yang Family Tai Chi Chuan Association. Attending were grandmasters Chen Zhenglei of the Chen family, Wu Wenhan, representing the Wu/Hao Style, Ma Hailong of the Wu family, and Sun Yongtian as head of the Sun Style.

This timing for the ceremony provided an extraordinary opportunity to confer the title and authority from one Yang Family generation to the next, in the presence of the most influential and well-known individuals living in today's world of taijiquan. The solemnity and import of the ceremony was multiplied enormously by this panel of distinguished witnesses, especially empowering to one still so young as Master Yang Jun. Yang Jun is age 41, Yang Zhenduo is age 83.

Preparations included transforming an ordinary hotel suite into a semblance of a ceremonial room. A table was prepared to serve as an altar, covered with a cloth and set with gifts of fruit and flowers to be offered to the ancestors. The previous generations—Yang Luchan, Yang Jianhou, and Yang

Chengfu—were represented in a poster of photographs. Using sheets of red paper, a complete banner was constructed, written by grandmaster Ma Hailong, and this was hung behind the altar and across the width of the room, announcing “Great Grand Master Yang Zhenduo Accepts Disciple Ceremony.” Seating was arranged for witnesses and guests.

The four grandmasters Wu Wenhan, Sun Yongtian, Ma Hailong, and Chen Zhenglei signed the formal documents as witnesses. Witnesses from the International Yang Family Tai Chi Chuan Association were Pat Rice, Advisor, Bill Wojasinski, Vice President, and Carl Meeks, Yang Chengfu Center Director from Kentucky. Also signing as witnesses were Lin Qiuya, a disciple of Yang Zhenduo, Chairman of Yang Family Tai Chi Chuan Association in Malaysia; Song Bin, disciple of Yang Zhenduo, vice president of Shanxi Yang Family Tai Chi Association; and Chen Juan, 12<sup>th</sup> generation of Chen family taijiquan and 20<sup>th</sup> generation of Chen family, the daughter of Chen Zhenglei.

Also present was Hu Ruidi, wife of Grandmaster Yang Zhenduo and grandmother of Yang Jun and Yang Bin. Honored guests included Lu Lili, wife of Chen Zhenglei, Liu Ying, wife of Wu Wenhan, Wang Peili, wife of Ma Hailong, Peng You, a disciple of Grandmaster Chen, Wang Chong, goddaughter of Ma Hailong, and Zhao Wei, assistant to Sun Yongtian. Jack Yan, a disciple of Grandmaster Chen, was translator. Yang Jun's wife Fang Hong and their son Yang Jie were also present for the momentous occasion.

## The Proceedings

Grandmaster Chen presided as the master of ceremonies. He introduced the proceedings by saying, “There is no end to the good things happening here. The International Tai Chi Chuan Symposium and the 10<sup>th</sup> anniversary of the International Yang Family Tai Chi Chuan Association have just finished. Today, there is a very happy Tai Chi occasion that will happen. Most respected Tai Chi Grand Master Yang Zhenduo is accepting valuable disciples. We are all feeling so fortunate to participate in this important ceremony.” Yang Jun and Yang Bin having made appropriate presentation of their application and statement of desire to become formal disciples of Grandmaster Yang Zhenduo were about to be initiated into the special relationship that exists between master and disciple.

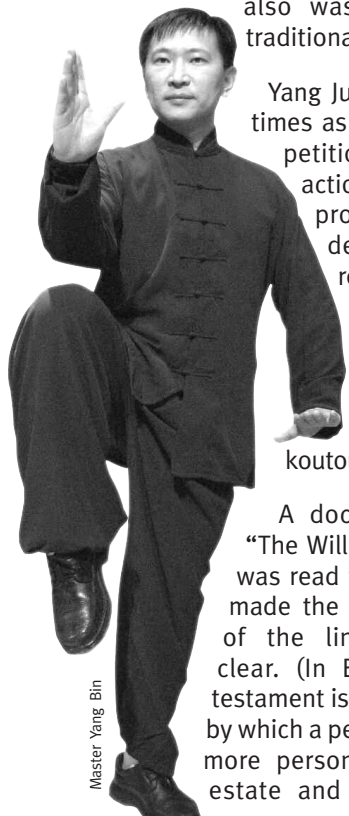
Grandmaster Yang Zhenduo then rose and first addressed his ancestors. He gave a “Report to the Forefathers” about what he was about to do. He said, “Today, I will accept Yang Jun as the fifth generation lineage holder of the Yang Family. I have three brothers. My two older brothers have passed away. My younger brother's health is not good. Now, I am 83 years old. The situation demands that I name the fifth generation lineage holder. The advice that the other Masters have given me is that I should name the Zhang Men Ren as soon as possible. The Symposium was successful and has given me an important realization. I did not accept Yang Jun and Yang Bin as disciples because I thought they were still too young, but now they are mature. I give my thanks to all the Masters for suggesting that





we hold this ceremony in the United States. I was not in good health before I came here. If something had happened, and I had not named the fifth generation yet, it would be a regretful thing! So, there should be no delay permitted in naming the fifth generation lineage holder. We are having this ceremony. There is no lack of successors to carry on. I have many disciples, but Yang family members should carry on this important work. I transfer this important task to them. I hope they continue to work hard to develop Yang Family Tai Chi Chuan, in order for Tai Chi Chuan to better serve the people of the world. This is all I want to report to the older generations.”

Yang Jun approached and first presented his formal disciple application document to Grandmaster Yang Zhenduo, whose wife Mrs. Hu Ruidi was seated by him throughout the ceremony. The application of Yang Bin, (Yang Jun’s brother, age 37), was likewise presented, as petitioner for discipleship. A monetary gift also was offered, in the traditional red envelope.



Master Yang Bin

Yang Jun kowtowed three times as part of the formal petition. This symbolic action is a traditional protocol that shows deep respect and reverence, by kneeling and bowing so low as to touch or knock the head to the ground, the literal meaning of koutou (modern spelling).

A document known as “The Will of Yang Zhenduo” was read to the assembly. It made the formal declaration of the lineage succession clear. (In English, a will or testament is a legal declaration by which a person names one or more persons to manage his estate and provides for the

transfer of his property at death. In this situation, the word “will” is translated to indicate a proclamation or formal announcement with legal force.)

Earlier in the week’s events of the Symposium, during the celebration of the tenth anniversary of the establishment of the International Yang Family Tai Chi Chuan Association, Grandmaster Yang Zhenduo had made a public announcement that Yang Jun should be considered the “fifth generation” of the Yang Family teachers of taijiquan, because he learned directly from the fourth generation. The same is true for Yang Bin. Their generation is literally the “sixth” in the Yang family, being the grandsons of Yang Zhenduo. Yang Daofang, the father of Yang Jun and Yang Bin, was prohibited from teaching because of the Cultural Revolution in China during his adulthood.

### Master Yang Jun’s Response

Yang Jun stood to make his response. He made a statement of accepting the will, and declared his resolution to develop Yang Family Taijiquan. He said, “Being a Yang Family descendant, I am very honored that my grandfather passes this important task to me. I thank all the Masters, designated witnesses, and guests for witnessing for me. I will devote my entire life to developing Yang Family Tai Chi, and I would do this even without my grandfather’s directive. Now that my grandfather has passed this important task to me, I must do it even better. I will bring together all my grandfather’s disciples, and we will develop Yang Family Tai Chi together in the same direction. Thanks to the forefathers! Thanks to every one!”

### Witnesses’ Remarks and Statements of Support

The witnesses were invited to make remarks and add their statements of support for the Yang Family.

Master Wu Wenhan: “I am honored to participate in this ceremony. First, I offer my congratulations to Mr. Yang Zhenduo, Mr. Yang Jun, and Mr. Yang Bin. Because of the entire Yang family’s hard work, Yang Family Tai Chi Chuan is not only popular in China, it has spread all over the world. Mr. Yang Zhenduo shows great foresight in accepting Mr. Yang Jun and Mr. Yang Bin as disciples and naming Mr. Yang Jun as the fifth generation lineage holder. It makes Yang Family Tai Chi Chuan fresh and young, and will bring its development to greater heights. Meanwhile, I hope Mr. and Mrs. Yang Zhenduo have a long life, and Mr. Yang Jun and Mr. Yang Bin bring together all the Yang Family colleagues to continue developing Yang Family Tai Chi Chuan. Thank you.”

Master Sun Yongtian: “Congratulations to Great Grand Master Yang Zhenduo for accepting Yang Jun and Yang Bin as disciples and instituting Yang Jun as the fifth generation lineage holder. This is an important milestone for the entire Tai Chi circle. Our five styles are all solidly united. Yang Family Tai Chi Chuan is developing very fast. Master Yang Zhenduo still continues to develop Yang family Tai Chi even when he is 83 years old. Because of his hard work, he has made a strong foundation. Yang Jun has organized the International Tai Chi Symposium, and this event is so great, everyone can feel it has been successful. All the masters and the attendees are very happy and satisfied. The Symposium went very smoothly. It is a good fortune to have Yang Jun here as successor, because of this Yang Family Style will continue to develop greatly.”

Master Ma Hailong: “First, Congratulations to the grandfather for accepting Yang Jun as fifth generation, and naming him as the Zhang Men Ren. This is a very wise decision and shows great foresight. It is very important, and







well worth celebrating. I am honored to be here. I hope my Gongfu Brother Yang Jun bears this responsibility well and continues to develop Yang Family Tai Chi Chuan more and more.”

William Wojasinski, on behalf of the Association witnesses: “We are honored and humbled to attend this event. During this past week, we conducted the Symposium which is helping to develop all taijiquan styles, and which celebrated the tenth year of the Yang Family Association. We pledge to support Master Yang Jun to continue this growth.”

### Formalizing the Documents

Immediately afterwards, the panel of witnesses signed the pertinent documents: the two Applications for Discipleship, and the Will. Grandmaster Yang’s signature was accompanied by his thumbprint as a seal. The documents were then considered complete and placed in storage as permanent historical records.

### Celebrating

The solemnity of the occasion having been appropriately observed,

the joyfulness then erupted. With many toasts and much celebrating, the company had a lot of fun for a long time afterwards. Fang Hong, wife of Yang Jun, reported in an informal announcement made to the Association’s Center Directors that “after the ceremony, we drank, danced, and sang. Master Sun Yongtian made a lot of jokes that made us laugh endlessly. Master Ma Hailong danced the Salsa with his goddaughter, and his wife sang a song from Spain. Master Chen Zhenglei and his wife sang a song. Even my son Jason performed a Di Tang Chuan which he created by himself.”

The camaraderie transcended generations, languages, and cultures, as everyone could share in the celebration and the joy, extending countless congratulations and good wishes for the future of all.

### Summary

Fang Hong aptly characterized the event as she reported, “This ceremony was simple and solemn. I said it was simple because we decided to have this ceremony the same day it happened. We did not have lots of time to prepare it. I

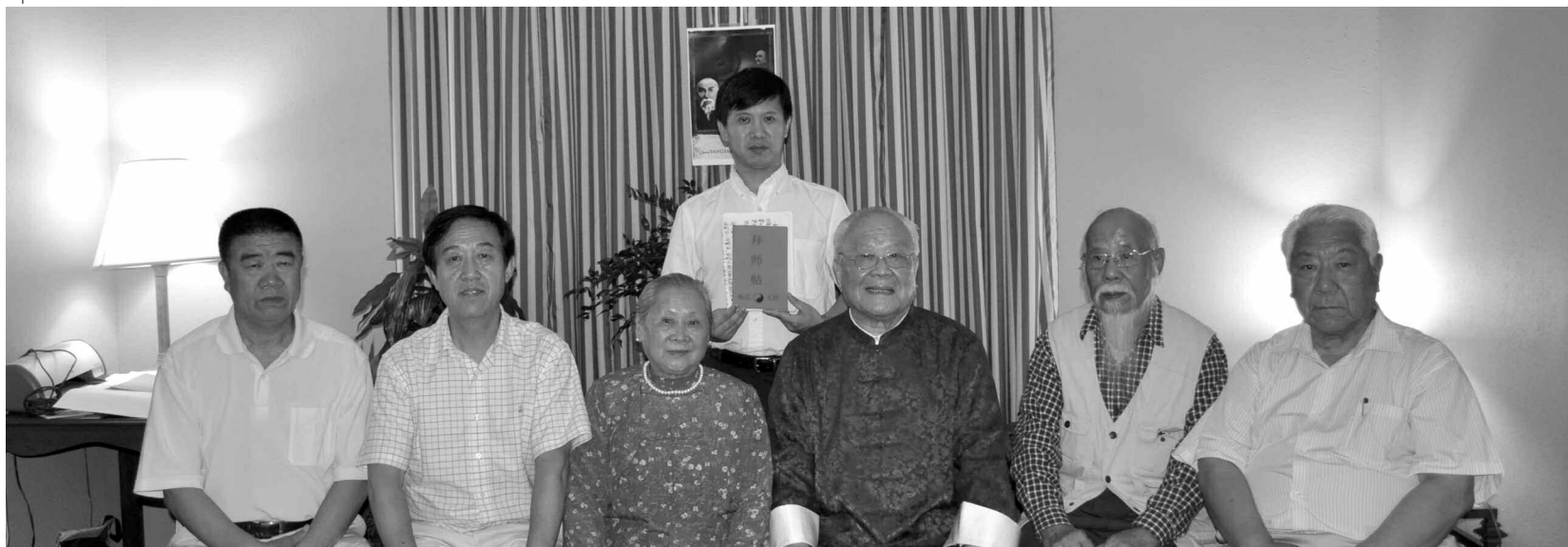
said it was solemn because the Grand Masters all five styles were there to witness this special ceremony as well as the other special witnesses.”

Master Yang Jun affirms his dedication by saying, “The Will means to me that I’m leader of the fifth generation of Yang Family Taijiquan. It also means to me I have the duty to keep developing Yang Family Taijiquan. I have a duty to keep passing Yang Family Taijiquan to the next generation.”

In summary, it was an historic occasion that will be recorded forever in the annals of taijiquan. Possibly no other event has been witnessed by so many high-ranking leaders of the art of taijiquan. Perhaps Nashville, Tennessee was unlikely as the site for a traditional Chinese ceremony and the formal passing of the title from one taijiquan family’s generation to the next, but the time was perfect, the body of witnesses and guests was impeccable, and the happiness was unlimited. ☯

Pat Rice is adviser to the International Yang Family Tai Chi Chuan Association. Director, Yang Chengfu Tai Chi Chuan Center, Winchester, VA.





# MASTER YANG ZHENDUO'S WILL CONCERNING YANG FAMILY TAI CHI CHUAN 5<sup>TH</sup> GENERATION LINEAGE HOLDER

Translated by Fang Hong

Yang Family Tai Chi Chuan has been spreading for more than one hundred years since Yang Luchan created it. After the hard work of four generations, participants are found all over the world. It is currently one of the most popular Tai Chi Styles. It is a treasure of Chinese Wu Shu. In order to continue the worldwide development of Yang Family Tai Chi Chuan, I have officially decided to accept Yang Jun as the inner disciple and the 5<sup>th</sup> generation of Yang Family Tai Chi Chuan.

Yang Jun stayed with me when he was a baby. He started his Tai Chi journey when he was five years old. He started to teach Tai Chi Chuan with me overseas when he was eighteen years old. We are grandfather and grandson as much as teacher and disciple. After more than thirty years of hard work, in accordance with everyone's recommendations and my observations, I establish Yang Jun as the 5<sup>th</sup> lineage holder of Yang Family Tai Chi Chuan.

Yang Jun is mature, skilled and humble. He is good at gathering everyone together, and he wants to devote his entire life to Tai Chi. In accordance with everyone's comments, I establish Yang Jun as the 5<sup>th</sup> lineage holder of the Yang Family. I am sure he can take on this important task as 5<sup>th</sup> lineage holder. I know he will continue to develop the Yang Family Tai Chi Chuan, gather all colleagues of different styles to spread Tai Chi Chuan, and make Tai Chi Chuan serve more people and help more people to improve their health and longevity.

Testator: Yang Zhenduo (signature and finger print)

Witnesses: Wu Wenhan, Sun Yongtian, Ma Hailong, Chen Zhenglei, Pat Rice, William W. Wojasinski, Carl Meeks, Lin Qiuya, Song Bin, Chen Juan

Will accepted by: Yang Jun

Time: July 11, 2009

Location: 2330 Elliston Place, Nashville, Tennessee 37203 USA

楊振鐸先生有關楊氏太極拳第五代掌門人之遺  
楊氏太極拳自楊露禪創立以來流傳兩百年，經四代不  
懈的努力傳播，學者遍及海內外，為當今流傳最為廣  
泛的太極拳流派之一。中華武術的瑰寶，為使楊氏太極  
拳在海內外能更健康、廣泛的繼續發揚光大，我確定  
楊軍為正式入室弟子楊氏太極拳家族第五代傳人。  
楊軍自幼與我生活在一起，從五歲開始練拳，八歲  
隨我在海內外教拳。我們既為翁孫，也為師徒。經過  
三十餘年的歷練，根據各方意見以及我親身的觀察，認為  
應確立楊軍為楊氏第五代掌門人。  
楊軍做事沉稳，技術全面，為人謙和，心懷太極，  
組織能力強，願為太極拳事業奉獻終身。根據各方意  
見我現在正式確立楊軍為楊氏太極拳家族第五代掌  
門人。我認為他也能担起第五代掌門人的重任，希望  
他繼承和發展楊氏祖傳，團結各大流派同仁共同  
發展太極拳事業，使太極拳為人類的健康長壽做出  
更多的貢獻。

遺囑人：楊振鐸

見證人：

吳文翰 孫永田 馬海龍 陳正雷

Patrice Williams Wojasinski Carl Meeks

林秋雅 宋斌 陳娟

受囑人：楊軍 楊軍

時間：2009年7月11號

地點：美國田納西州納什維爾市漢普頓大酒店

納斯頓0330號301房間





太極拳問答

# Tai Chi Chuan Wen Da

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

Compiled by Mike Lucero

*Some of the theories have to do with the physical body, like lifting the head and sinking the chest. And others have to do with more internal things like "use intent not force" and "match inside and outside." How does "match inside and outside" go along with "use intent not force?" How do those work together?*

Looking at each principle, they all have some basic meaning. Like the physical parts; you need to have correct body shape; that's head up, shoulder down, elbow down, chest sink, relax your waist. Those all are about your body shape. Then you can have a good result of the energy, of the rooting. When you practice Tai Chi Chuan, we need you first to be rooted enough. Second, you have to practice your energy to be unified enough. So, all principles actually help you become like that.

The energy parts have different requirements. One part is your coordination. For example, upper body, lower body, they have coordination. Another part is internal/external, you also have coordination; you cannot divide them into two different things. Then another part is about the energy method. For example, you have to not use force, use relaxation as a method. Use the energy continuously flowing, and the method also asks you to make clear your energy's empty and full. So, one part is about the coordination, one part is about the method. So, I will say they all work together to help your energy be unified together.

We talk about Tai Chi Chuan's energy not being only one local area's energy. We talk

about the energy from two different directions. One is external. One is internal. Externally, the energy comes from your root. So, developed by your legs, controlled by your waist, shown on your hands. Then, from the internal point of view, it comes from your dantien. It comes from your qi. Qi connects with your lungs. The lungs are where you breathe. Each time you have to have a good breathing method and match with external movements, then together you can explode energy. Use your mind to lead your movement, use relaxation as the method. We have a saying "mind leads the qi, qi leads the energy." So, mind is there, qi is there, energy is there. When your mind intends to do something, then the qi and energy will go there.

Remember, in Tai Chi Chuan we talk about yin/yang, which has two sides. Without external, there is no internal. Without internal, external also has no energy. Remember we talked about yin and yang's relationship. They always have to be together. Without one the other will be gone also. When we want to send out energy or explode, there always are external movements to be coordinated together. For example, even if you think, "mind leads qi go, qi leads energy go", "mind arrives, qi arrives, energy arrives", you still have to do the physical movement. You cannot just think very hard without moving. Your mind tries to do very much but if your body or energy doesn't coordinate externally, physically doesn't coordinate, then still it's not very good. You cannot have energy in there. If your "external" is doing very much but



## Q&A DEPARTMENT

### 太極拳問答

your mind is scattered: here I try to strike, but my attention goes here and here, you cannot make them match; sometimes even your mind doesn't give the strike feeling in there, sometimes you use wrong breathing (ie inhaling when trying to strike) still you pull your energy back. You still cannot send out your energy. That's why, all the principles help you make the correct energy method.

Tai Chi Chuan also has another side, which is the method of how you can save your energy. How you can, by making your opponent move more, "borrow" energy from your opponent. We say your energy should be continuously moving. When you move, there is energy. So, when you stop, you have to start again. You have to use your energy to start again. That's why we say, when you move back and move forward, you try not to stop, keep the energy moving. Then you will save your energy. At the same time (if you have some experience from push hands) they push your left side, you can connect with the right. They give you more energy, you send back more energy. When they push you over, the more they push, the more you can use your energy to bring the energy back to your opponent. That's why we also have the saying you "try to borrow energy from your opponent, and send it back to your opponent." All this is about your relaxation, that's the basic method. To unify the energy, this is the center, the essence, and all the other parts support this essence. Without one of the principles, then you cannot do it. So, that's the relationship between the principles. Without one, it's not going to work.

***When practicing does the energy come from the feet or from the waist?***

For the energy, we know it comes from two parts; one part is internal, the other is external or physical. The two parts actually need to coordinate with each other. From the movements, physically, we have guidelines; root at the feet, develop in the legs, control with the waist, and strike with the hands. So this is about the physical process. We have the saying, "the waist leads the movement". But, how do you use the waist to lead the

movement? Basically, when the leg pushes, I want you to feel your waist. You cannot move the strength of your legs into the back and arms if the waist does not move. It's more like: push with the back leg, support with the front leg, and your torso naturally pushes forward when the waist moves with the legs. That's how we can feel "waist leads the movement" to send energy to the hands. It is crucial to coordinate with the lower body; one leg pushing, the other supporting. You push with the back leg and support with the front leg without resisting. You should feel the push and you should feel the support. In Chinese, we have a saying, "shen xing yao ding". Ding is like upward feeling or push feeling, yao ding means use the waist to push your torso forward.

***In the push movement, do we change the shape of our lower back?***

When you shift back, we want you to relax your waist and sink your chest. If you over those, can you use your energy to push? I don't think so. Because you did relax, but only thinking about trying to drop down your tailbone to close in. If your tailbone closes in too much, how can your waist push? You cannot push. So you still have to lean your torso forward; now your waist can have the push energy more to go forward. We want your torso to sink, but if you sink too much it's still not very good. Maybe it's good for when your opponent comes to you, to neutralize, to give more space to get away from your opponent's energy. But it's not very good for you to send out energy. Moving your center too far back makes it harder for you to move forward.

***So when you talk about rounding the back, the back does not include the waist, it's the upper part of your back?***

I would say somehow it is pushing out a little bit but I don't really need you to exactly ... one thing from principles we call "ba bei", which means you should feel more in the back area being pulled. So if you feel too much in the lower part or lower back then this is too much.





*So in other words, the back needs to remain flexible, not only the waist.*

Okay, I don't want you to be wobbling too much. I would say it's not too stiff and not changing. There is something kind of like a whip moving back, kind of like a whip feeling, and I also feel it gives you this kind of circling in the waist area— it's very small, probably from outside you can't see it, but it feels like a circling motion in the waist. Some people call this area the dantian, but actually, if you only use the dantian you can't make this motion. Physically, there is coordination in there, I don't really want you to feel this kind of straight-back-straight-forward, it's kind of a wave.

Yang style tai chi chuan needs to show the following things: "jian jie ming liao" – simple, clear, and "zhong zheng an shu".

- "zhong zheng"— this person looks very centered, upright person, and when he says bad things he does not feel good, and when he says good things he feels upright and good.
- "an shu"— you have to feel comfortable.

The Chinese government chose Yang style to create a simplified form because it's simple and clear.

Tai Chi Chuan is more than a hundred years old. From generation to generation it is passed from teacher to student, with each student's understanding of the art slightly different from their teacher's. I learned, and now I teach, but what I teach is going to be a little bit different. Also I teach everybody in this class; is everybody in the class the same? Not the same. We cannot be like a computer. No, we can't. That's normal, right? For example, my great grandfather's student Cheng Manching learned from my great grandfather. Does his form look like my great grandfather's? It's very much different. Can you recognize the form? Yes you still can; basically, the sequence is the same, you can see the shape looks like it, but still they are

very much different. Yang style, we want to keep simple, clear, this direction, as my great grandfather did when he fixed the form. So this point we don't want to change.

*What is the meaning of "use intent rather than force"*

Let the body relax while practicing Tai Chi. Use your mind to lead the movement because where your mind goes, qi goes with it, and also goes the energy. When you do not use force, your body will be light, and your movements will become more natural. After you practice for a while and reach a higher level of mastering Tai Chi, your mind will become clear and centered. Your mind and body movements will become one. At that stage, your body will be able to perform Tai Chi movements without thinking.

*Can we talk about the stepping method?*

We say we walk like a cat walks because they always want the feeling of grabbing. We're walking like a cat, to help us have the rooting feeling. When you are stepping out, your heel lands on the ground and, to ball, to toe, and toes have a feeling of grabbing the ground. The key is the feeling of being rooted. The grabbing is natural, don't overdo it.

In your practice, I feel some people's knees are bending too much. That, is one of the areas we also have to be careful of. Most of the time, when you are just starting to practice, you don't want to bend your knee. But the more you practice, you have to take care that your knee doesn't bend too much. Normally, because you may feel your leg is strong enough, you think you can do more bending at the knee. But then, if you bend the knee too much, you don't have the push/support between the legs, that sort of rooting feeling. If you are not doing it right, it doesn't work well when you try to practice exploding energy.

*Can you talk about "the song of push hands," where it says "song of striking hands." Is that a different saying? Is that the training later?*

Yes, good question. It connects a little with





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### 太極拳問答

the development of push hands. Today what we call "push hands" in Chinese we call "tui shou", tui means push, shou means hands. In the beginning, we didn't call it push hands. At a certain time we called it "sticking hands". Because you always feel sticking to your opponent, they gave it that name. At a certain time they also called it, in Chinese we call "jiao shou", jiao is like exchange: you give me something, I give you something. At a certain time we also called "da shou" (beating hands), because when your opponent's hand comes to you you kind of beat it to the side. That's why it was called beating hands. That's the process of the names.

Today, it looks like "pushing hands", we more use the push technique and we do less striking. By the way, when we did push hands long ago, you were allowed to strike, punch, grab, twist, (but no kicking.) Those kinds of techniques were allowed. Even today, we still have a saying, if your opponent separates from you, you can strike your opponent. So, they made push hands become more about connecting and safer for practicing. But, that doesn't mean we are totally different than before. When we get a certain moment, for example, when we are in moving steps, when we are in big rollback, there is a certain time when we are separating from the opponent. You're not always in touch with the opponent, and you have to go from not-touching to touching. You have to practice those kinds of transition movements, because in real-time you are not always touching. So that's why we have certain movements creating separation from your opponent, to do the slap (ie. in big rollback), because we want you to try to separate from your opponent and quickly reconnect.

When you get all the way to the end of push hands, it pretty much looks like free fighting. The footwork: you match with your opponent; wherever your opponent is moving, you are free to move with your opponent. And the hands: at certain times you can connect, at certain times you can separate. Even when you separate, you still try to find the motion that can be in touch with the opponent if your opponent comes close enough to you.

In the "poem of push hands" they use "da shou", which is considered just the same as

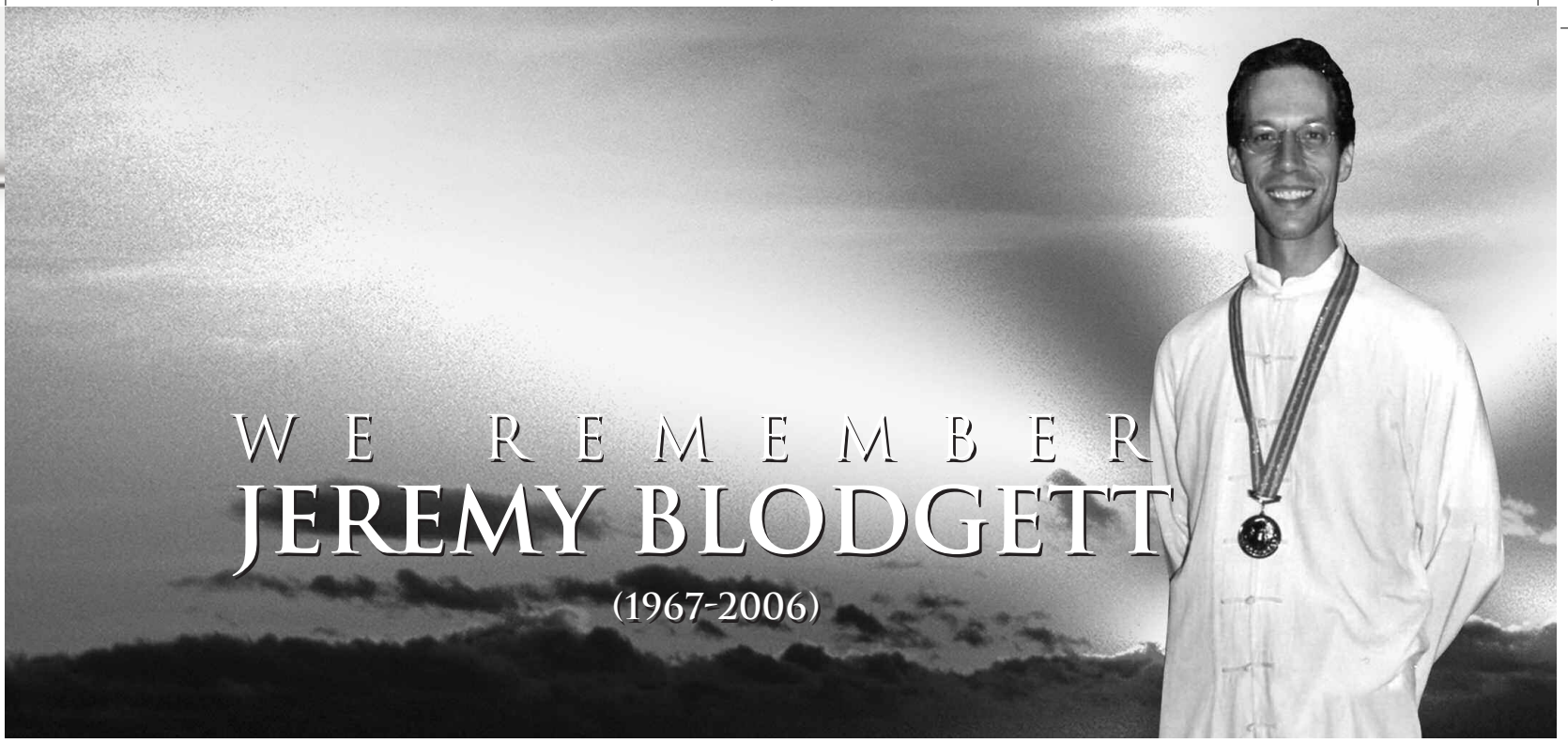
what we today call "push hands." Exactly the same, just a different name.

*Why do we want our head up? What's that used for?*

We have one principle we call "push your head up". In Chinese we call "xu ling ding jin", xu is empty, ling is like leading up, ding is like push, jin is like energy. So that's 4 words.

First, when your head is up, you feel, physically, like you are taller, maybe one cm. One inch is too much, it will make you feel stiff. One cm is probably the correct feeling. So, you feel a little bit taller than normal. And this is a physical feeling. And you have to imagine something is on your head that you have to keep from falling. You have energy pushing up. In Chinese we call "tou lu zhong zhen", which means your head is centered, not "pian yi", pian is like leaning, yi is like still like leaning. That's the Chinese saying, which is keep your head centered. Also, the feeling is like you feel your spine lining up. Also, I want you to feel "ling". "xu ling", like you have a hook on your head and something is pulling up. Pull your head up and you will feel the rest of you sinking downward. And remember, in Tai Chi Chuan we talk about yin/yang. Even in your body shape. We want qi sinking down, we want your root more stable. But you cannot have everything go down down down, then everything is down. If there is no up, how you can go down? So the head needs to be leading up; then the rest of you will more feel qi can sink down. So, that's the balance side of the first principle. Physically, you have to feel you are a little taller, but when we're doing the form, for example, brush knee and push, you have to be clear the head is not exactly pushing in the spine direction. This push is not correct, actually. The head has to be "zhong zhen", centered, straight up. That's the feeling, but sometimes its not exactly straight up. When we ask you to look down, you don't look down with your eyes looking down, but the top of the head straight up. That's not correct, either. So it depends on the movement, but generally, if you're going more to the front direction, the head is more exactly centered, and doesn't lean. ☯





# WE REMEMBER JEREMY BLODGETT

(1967-2006)

by Yang Jun

**F**ourteen years ago in China, Jeremy Blodgett and I were talking about our dreams for the future. I wanted to bring together Yang Style Tai Chi students in an association to develop our skills as a family of international friends. He wanted to learn Chinese, earn his MBA and pursue a career based in Asia. We started with nothing, and now the Association has 31 Centers in 13 Countries. Without his help I do not think we would have developed so successfully. More than that, in the course of working together we became very close friends. Let me tell you our story.

The first time I met Jeremy was in Sweden during the Summer Seminar, 1995. I could speak no English and he had very limited Chinese; he said kind words to my Grandfather and me, smiled a lot and was very friendly. After the Seminar the three of us toured Stockholm, talked over dinner and became friends.

It was during this next period of two years that we began to develop the concept of the International Association.

In 1995 very few people in China had personal computers, it seems hard to believe but especially laptops were quite rare. We started with certifying three Centers; Michigan, San Antonio and New York. I wrote in Chinese and Jeremy would translate and produce the documents on his computer. It was during this work that we became very close friends.


While he was living in Taiyuan, no matter how cold the weather he would always come to Yingze Park on the weekends to practice with the group there and made many, many park friends. He

continued to study privately with me and would also attend public classes in the park. His Chinese was improving day by day as was his Tai Chi!

In 1999 I moved to Seattle, Washington to begin building my dream of an international association. At every step of the way my good friend Jeremy was there to help: finding me an apartment, a school location, advertising, translating my classes and substitute teaching. All I had to do was focus on teaching my classes and building my student base. We lived in the same apartment building, and Jeremy returned the many kindnesses he had received in Taiyuan. He was the man who dealt with the lawyers, the accountants, the tax people, immigration, so many details of the business of creating an international association. I do not think I would have made this difficult move, changing cultures and languages so successfully without his help.

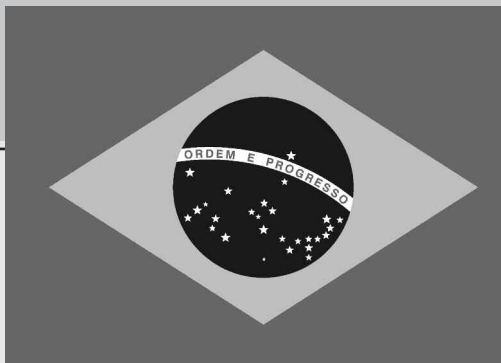
I want everyone to celebrate this wonderful person, this warm and friendly fellow traveler. Many years from now, when the pain of his loss has become more bearable, we will still see the solid results of our work together, we will still remember Jeremy Blodgett.

A memorial fund has been established in his name to benefit education in China.

Jeremy Blodgett Memorial Fund, c/o Wells Fargo Bank, 1200 Silver Lake Road, New Brighton, MN, 55112 

Reprinted from journal 19, Summer 2006





# First Prize Award

received by researchers in Brazil using Tai Chi Chuan to  
**IMPROVE ELDERERS' MEMORY**

by Angela Soci,  
 Director, Sao Paolo  
 Yang Chengfu  
 Tai Chi Chuan  
 Center, Brazil

Great news is that our paper received the First Prize Award given by Einstein Hospital in São Paulo, and will be published in the *Einstein Scientific Journal* which is shared with all the most important Health institutions of the world. This step will make public the great benefits achieved through the practice of Yang Family Tai Chi Chuan in elders, especially the method developed in São Paulo by the Yang Chengfu Tai Chi Chuan Center.

The research took place in the Clinical Hospital of São Paulo in 2007. The title of the paper is: "The effects of Tai Chi Chuan practice in cognition of Aged Women with a light cognitive deficiency" Scientific research made by the Yang Chengfu Tai Chi Chuan Center – São Paulo – Brasil with the resources from the Clinic Hospital of São Paulo - Brasil.

Group of professionals: Juliana Yumi Tizon Kasai, Alexandre Leopold Busse, Regina Miksian Magaldi, Maria Angela Soci, Priscila Rosa de Moraes, José Antônio Curiati, Wilson Jacob Filho

The study was made with 26 elder women all above 60 years old and without any signs of depression or dementia, diagnosed with light cognition deficiency. The first 13 patients received Tai Chi Chuan classes (60 minutes) twice a week and the other group of 13 patients made the control group (no physical activities) for 12 consecutive weeks. The sequence of practices of Tai chi were organized by the Yang Chengfu Tai Chi Chuan Center Director Maria Angela Soci including stances and the first section of the Hand Form and the practical instructions were given by Dr. Priscilla Rosa, physiotherapist and Tai Chi instructor from the Yang Chengfu Tai Chi Chuan Center.

The results were that three months of Tai Chi Chuan practiced produced:

- better memory performance
- reduced complaints about memory

Complaints about memory in elders are common, voiced by more than 40% of individuals over 60 years old. Difficulties with memory may interfere with regular activities (even without dementia), but it has been demonstrated that patients with consistent memory complaints have a high possibility to develop dementia soon.

In Western societies, dementia is among the most important causes of loss of functional capacities, and so searching for ways to prevent or retard the beginning of this disease has been a public health priority all over the world.

The focus of our study was memory and there is something very surprising about our results! The data suggest that Tai Chi Chuan Traditional Yang Style may have the "protector effect" for dementia, although more studies are needed to confirm these results. The doctors of the Hospital were amazed by the results and so decided to preserve the practices inside the hospital and also to repeat the experiment to gather even more data. The doctors of the same hospital are now redoing the same research with new test criteria and more patients involved, to confirm the results and publish in other international scientific journals.

This is the beginning of great and better work to be done by the specialists of the Clinical Hospital of São Paulo, in conjunction with the São Paulo Yang Chengfu Tai Chi Chuan Center, promoting and proving scientifically that Tai Chi Chuan Traditional Yang Style has many true and surprising benefits for the health of human beings.

Although physical exercise has well known positive effects on elder health, appropriate exercises are very few, keeping in mind that the process of aging comes along with physical decline, like joint problems, visual deficits, loss of balance and muscular strength, etc. The literature suggests that Tai Chi Chuan has all the necessary characteristics for an appropriate physical activity for elders.





ALBERT EINSTEIN  
Israeli Institute of  
Education and Research

Certificate – einstein scientific journal

The scientific work "Effect of practice of tai chi chuan in elders with memory complaints" authored by Juliana Yumi Tizon Kasai, Alexandre Leopold Busse, Regina Miksian Magaldi, Maria Angela Soci, Priscilla de Moraes Rosa, Jose Antonio Esper Curiati and Wilson Jacob Filho was awarded 1<sup>st</sup> place in the category Multiprofessional Health

"Professor Eric Roger Wroclawski Award - 2009"

São Paulo, 15 October 2009

Dr. Claudio Lottemberg -  
President of the Hospital Albert  
Einstein

Dr. Claudio Schvartsman- Vice  
President of the Hospital Albert  
Einstein

The art of Tai Chi Chuan, originally developed as a martial art, has been practiced for centuries in China as an excellent physical activity and used as a health system by elders because of its low speed and soft movements. A great variety of benefits from Tai Chi Chuan practice has been described and numerous studies demonstrate a positive impact of Tai Chi Chuan practice in balance, muscular strength, flexibility, postural control and, consequently, fall prevention in elders. Tai Chi Chuan also has proved to be good for osteoarthritis and rheumatic arthritis, the cardiorespiratory system, blood pressure control, etc.

Today, we are already running two more different research studies related to Balance and Flexibility of elders. We have plans to develop new studies related to other benefits, not only for the elder population, but including different ages. The Yang Chengfu Center of São Paulo, with the PROPES (Health Aging Program) of the Clinical Hospital of São Paulo, the biggest hospital in Latin America, has regular Tai Chi Chuan practice sessions where all the elders who are practicing come with doctors' prescriptions. This has never happened before. Tai Chi Chuan is being recognized as a preventive method and the new studies will open the minds of doctors even more.

**TITLE:** *Effects of Tai Chi Chuan on cognitive function of older women with Mild Cognitive Impairment (MCI).*

Juliana Yumi Tizon Kasai, Alexandre Leopold Busse, Regina Miksian Magaldi, Maria Angela Soci, Priscilla de Moraes Rosa, José Antônio Esper Curiati, Wilson Jacob Filho

**OBJECTIVE:** To detect the effects of TCC on cognitive performance of older women with MCI.

**METHODS:** In this pilot study, 26 elderly women with MCI were recruited (cognitive complaint emanating from patient and/or family, reporting a decline in cognitive functioning relative to previous abilities during the past year and cognitive impairments evidenced by clinical evaluation). Cognitive tests performed were: Memory Complaints Scale (MCS), Rivermead Behavioral Memory Test (RBMT) and Direct and Indirect Digit Span (DD and DI) from Weschler Adult Intelligence Scale (WAIS). Thirteen participants attended a 60-minute TCC (Yang style) exercise class twice per week for 24 weeks and 13 participants were the control group. The TCC group was also evaluated in terms of learning the TCC exercises, through a TCC Learning Test.

**RESULTS:** The intervention group improved significantly in the RBMT, after 24 weeks ( $p=0,001$  and  $p=0,009$ , respectively). The usual care group did not change significantly in the cognitive tests during the study. There was a direct relation between the TCC Learning Test and the RBMT ( $p=0,008$ ), appointing that the patients with better TCC practice performance showed better memory performance. The TCC group also improved significantly in the MCS, after 12 and 24 weeks ( $p=0,001$  and  $p=0,010$ , respectively).

**CONCLUSION:** In this study, a 24-week program of TCC provided improvement in memory performance and memory complaints in older adults with MCI. Additional randomized studies with bigger sample and longer follow-up are recommended to determine if these benefits can be achieved.

**KEYWORDS:** Tai Chi Chuan, memory, cognitive function, elderly, mild cognitive impairment. ☯



# PRACTICE DEPARTMENT

## 太極拳

#79 Needle at Sea Bottom #80 Fan through the back #81 Turn Body White Snake spits Tongue  
#82 Step Forward Deflect Parry and Punch #83 Step up and Grasp the Bird's Tail

Put weight on your right leg; make sure your right knee aligns with your right toes. Do not lean your upper body too far forward, square your body and sink your right arm.



Right fingers point downward, straighten your left arm by your left side; look forward in the same direction as your right arm.



Lift up your body, with left hand touching your right forearm.



Step forward to form bow stance, at the same time separate both arms.

Left palm strikes forward and right palm pulls back by the temple and slightly higher. Look forward in the same direction as your left arm.



Shift forwards to form bow stance, bring in right palm to side of your right hip, at the same time turn your body square and strike forward with left palm.

In the ending posture, your upper body leans forward.



Shift backward, turn left palm and raise right palm to front of torso, sit right palm.





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Shift backward; turn your body, left heel turn by 135°, right hand presses down and left arm circles over your forehead.



Shift weight to your left leg, right hand gradually makes a fist.



Right leg steps forward, keep both legs at shoulder-width apart. Lower your right foot and strike forward, open your right fist, lower your left arm, sit your left palm: ready to strike. Remember to sink your shoulder and drop your elbow.



Put weight on left leg, bring in your left palm to body front, right arm extends forward, both palms align in body center line.



Continue to shift backwards, circle both arms downward and bring in your right leg.



Right leg steps forward, legs are on opposite sides of a center line.

Open your right toes by 45°. At the same time, circle both arms to the left side, right hand gradually makes fist, sit left palm.





# PRACTICE DEPARTMENT

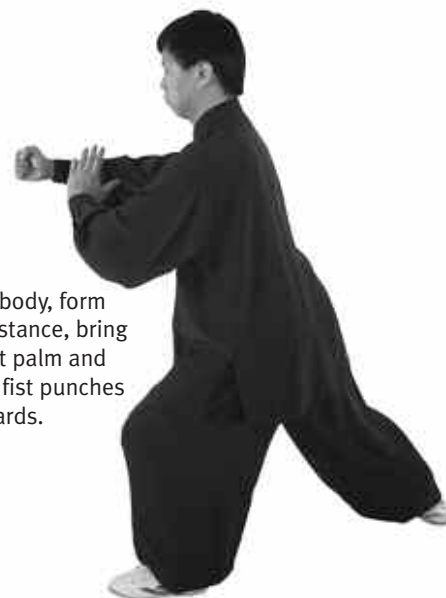
太極拳

Shift weight forward to your right leg, circle both arms forward and from left to right.



Turn your body to the right corner by 45°, at the same time left leg steps forward, separate both arms with left arm in front of body, sit left palm. Sit right fist by the side of your right hip.

Turn body, form bow stance, bring in left palm and right fist punches forwards.



Close both arms on your left side as your right foot touches ground. Look forward.



Form bow stance, right arm ward-off upward and left palm presses downward. Curve right arm (1/4 of a circle), left hand is about one fist distance from your right arm.



Turn to your right, rotate both arms and circle both arms to the right corner, right palm faces out and your left palm turns in.







Shift weight slightly backward; slightly lift up your left toes.



With waist turning, open left foot to the left by 45°, at the same time circle both arms; left arm ward-off upwards and right arm circles downward. Look forward in your left arm direction.



Shift forwards, turn your body to the left; rotate left arm and circle right arm, right leg steps forward.



Turn to the left, shift backward, both arms circle to the left corner and slightly lower both arms. Look toward the direction of right hand.



Turn your body to the right; bring both arms in front of your body, left palm touches the middle of your right forearm and is ready to push forward.



Form right bow stance and press both arms forward. Curve right arm (¼ of a circle), look forward.



# THE LOOKING THROUGH THE LENS OF SCIENCE

## The Nature of Balance and the Practice of Tai Chi Chuan

### PART II

## BRINGING BALANCE HOME

As explained in Part I on the Nature of Balance (Issue #24 and the 10th Anniversary special edition), balance is a complicated skill that takes human beings considerable time and practice to learn. Since it is a learned skill, balance strategies differ from individual to individual and individual capabilities generally change throughout the course of a lifetime. There are three main types of balance skill: static, dynamic and adaptive. Learning and practicing Tai Chi Chuan builds skill in all three areas, thus improving overall balance for those who study and practice for a period of time.



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

Part II on the topic of balance will focus on how to utilize research findings to make teaching methods more effective for students who are particularly concerned about balance. As this specific topic is explored, ideas will be generated that teachers can creatively apply to other aspects of teaching Tai Chi Chuan.

Research on balance can be divided into two main categories: feedback challenges and feedforward challenges. Feedback challenges begin with an external event, like tripping over an object. Feedforward challenges begin with anticipation of performing an action, like throwing a ball.

**Reaction time affects a person's ability to balance during a feedback challenge.**

Reaction time can be broken down into the following components:

- 1- Conversion of stimulus (e.g. tripping) into nerve impulse signals
- 2- Transmission of signals to the brain
- 3- Perceptual identification of the signal

- 4- Choice of response by the brain
- 5- Transmission of response to effectors (structures which will carry out the response, e.g. muscles, joints)
- 6- Activation of effectors

Research has shown that components #3, perception, and #4, choice of response take up, by far, the largest part of the total reaction time. Other important experimental findings about reaction time include the following:

- 1- Reaction times get longer when sensory signals in the environment become more complex.
- 2- Dramatic shortening of reaction time occurs when a research subject is told in advance to concentrate on one particular signal in the environment.
- 3- Research subjects can react faster to tactile signals. Visual and auditory signals generally require more response time.
- 4- Average reaction times become shorter with practice.
- 5- Older subjects improve proportionately more with practice than younger subjects in some studies.<sup>(1)</sup>

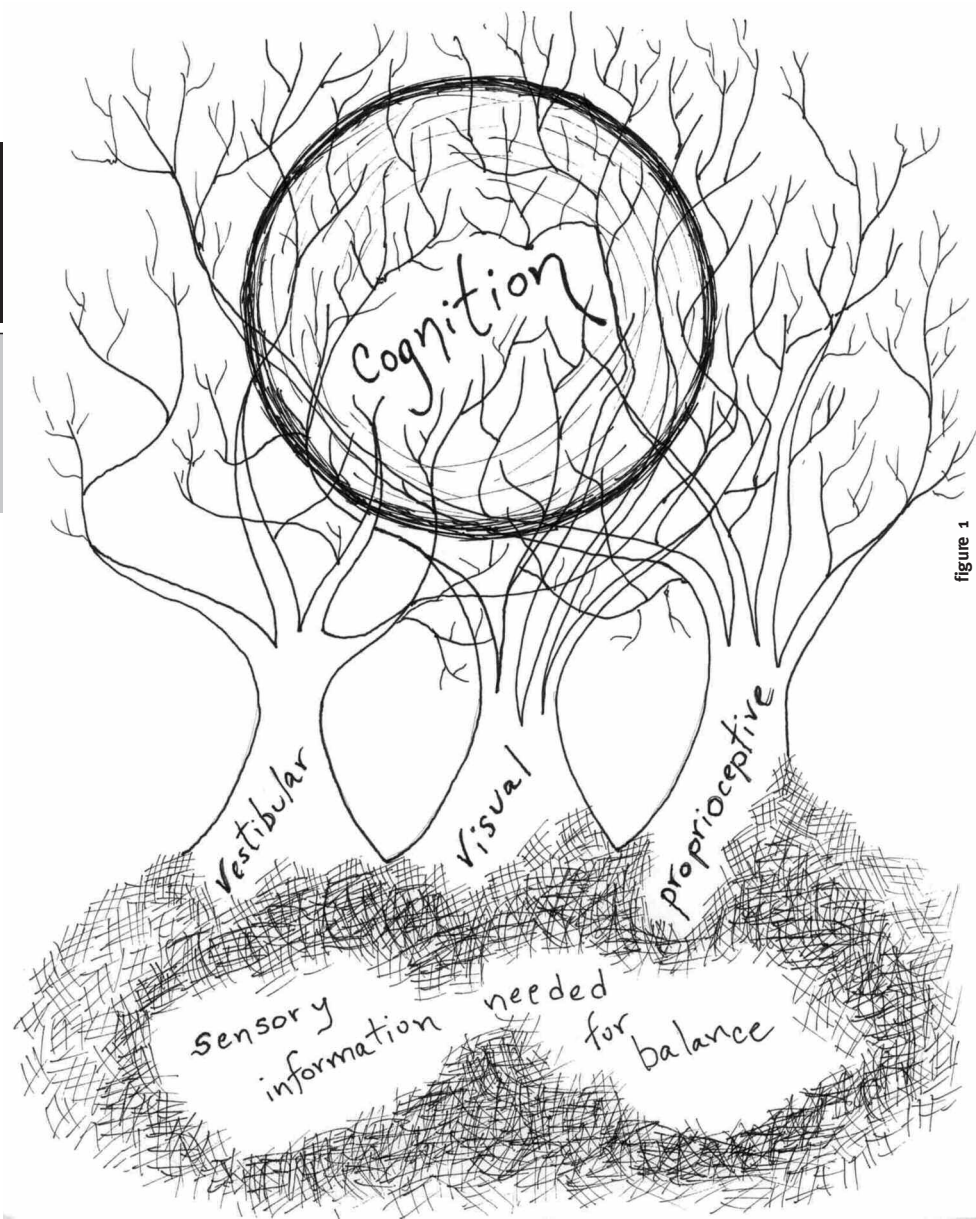


figure 1

**Feedforward balance challenges, like throwing a ball, require that a balance strategy is activated in advance of the intended movement to maintain balance.**

It is known that one of the age-related changes that effects feedforward situations is the slowing of nerve conduction speeds because this slows the activation of postural muscles. However, experiments have shown that deficits in cognition (i.e. knowing what to do to maintain balance) contributed more to slower response speeds in feedforward situations than the age-related changes in nerve conduction speeds.<sup>(2)</sup>

The following points can be summarized from research findings on feedback and feedforward balance challenges:

- 1- Balance improves with task repetition.
- 2- Reaction times improve when subjects are told in advance to concentrate on certain signals.
- 3- Complexity of signals in the environment can adversely affect balance.
- 4- Reaction times to feeling (tactile signals) are faster than reaction times to seeing or hearing.
- 5- Perception and cognition exert the greatest influence on response times in all balance situations.

How can these findings about balance be used to improve teaching methods?

First, we'll need to glance back at some concepts from Part I on The Nature of Balance. In Part I, the idea of a "dendrite forest" was introduced. (Figure 1) This fanciful image was used to explain how cognition develops links between different parts of our nervous system. I like to use the term "inner net" to describe these

connections formed in the nervous system. Each person's inner net is different because it is shaped by the experiences, thoughts, and practices of an individual. Every person develops his own inner net as a natural part of being alive and it is a unique creation. The job of a teacher could be described as someone who helps students build certain skills into their inner nets.

Within every person's inner net are neural pathways. A good way to understand the concept of neural pathway is to imagine all the highways and roads on a map, all the ways that you can go from one place to another. In each person's inner net, there are many neural pathways that route sensory information to different areas of the brain and conduct nerve signals along paths that will form actions. These neural pathways

are created by experience. If an experience is repeated often enough, eventually, a major highway will be created in the person's inner net.

For a teacher to help students develop their inner nets, it's important for a teacher to observe and try to understand the highways that already exist in their students' inner nets because each student will be working from those highways as they begin the learning process. Although every person is unique, neural pathways built for common movement activities like standing, sitting, and walking tend to be somewhat similar from one human to the next. These highways are the starting point for the student, so it's good for a teacher to understand some things about the existing roads in their students' inner net.



## LOOKING THROUGH THE LENS OF SCIENCE : THE NATURE OF BALANCE PART II

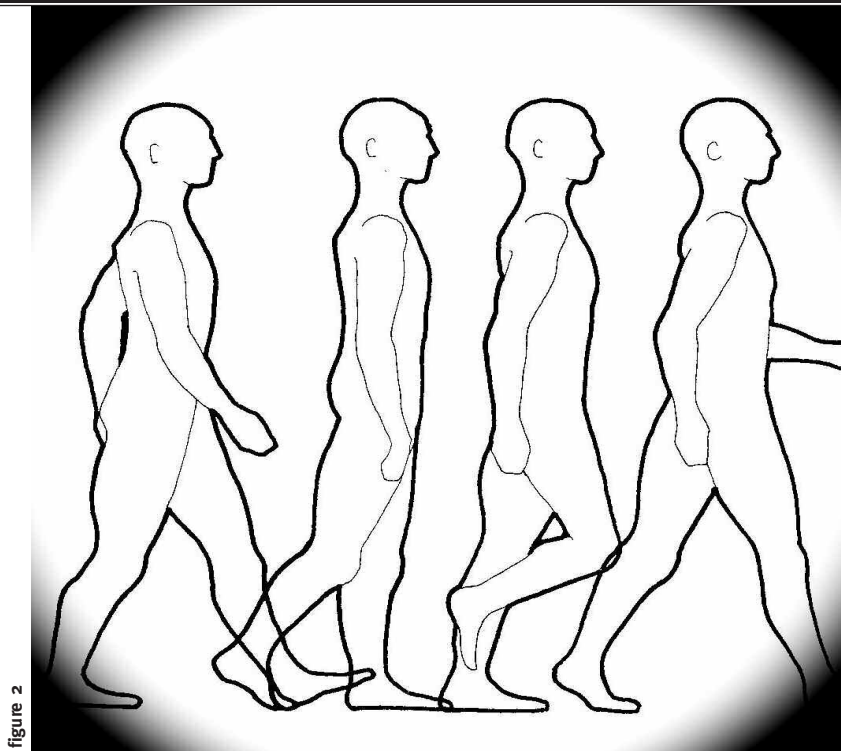


figure 2

Of all the many highways in our inner nets, the one for walking is well worn and very familiar. So, let's take a look at walking. (Figure 2) We notice from the diagram that walking is a continuous motion, distinctive among gaits because of the efficient pendulum-like movement of the legs. (Figure 3) In normal walking, the following can be observed:

- the head doesn't move up and down very much.
- the center of mass of the body is kept more or less midway between the two legs so that the body will move forward continuously in a fairly straight line. (Figure 3)
- When the weight is transferred from one leg to another, both legs are extended rather than bent at the knee.
- The faster and longer the stride, the more necessary it is to lock the forward knee at the moment of initial foot impact so that the knee doesn't buckle as the body weight moves over the foot. This pattern of locking the knee can be a standard feature of some people's inner nets, even when they are walking slowly. This pattern can also appear when the thigh muscles become

weaker due to aging, illness, or immobilization following injury.

Although walking is a healthy activity for many reasons, it doesn't build strong balance skills. This may seem like a shocking statement, but if we look at a diagram of balancing (Figure 4), we can see balance skill involves an inverted pendulum type of movement. This inverted pendulum is also termed 'postural sway'. The neural pathways activated by walking are different from the neural pathways needed for controlling postural sway. This is why teachers need some inverted pendulum exercises to help students who are working on balance skills.

#### How do you create an "inverted pendulum" exercise?

Obviously, just standing is an inverted pendulum exercise. It is interesting that traditional Tai Chi training involved many standing exercises. If we go back to the summary of research findings presented previously in this article, we can get some ideas about how to make standing exercises more effective for building balance skills.

Research summary point #5 said that perception and cognition exert the greatest influence on

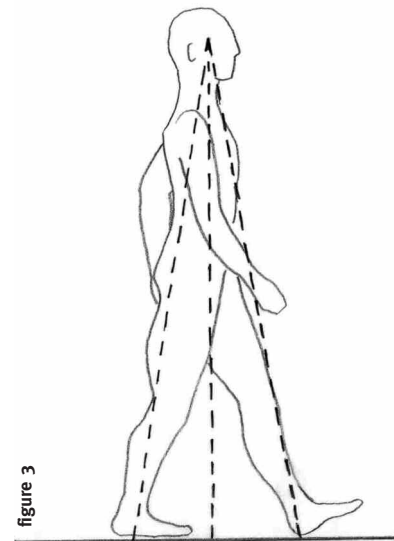


figure 3

response times in all balance challenges. Point #4 said that reaction times to feeling (tactile signals) tend to be faster than reaction times to seeing or hearing. So, how can we design an exercise that develops perception of tactile signals and cognition useful for balance?

As explained in Part I on the Nature of Balance, we know that cognitive skill is developed by mindful repetition.<sup>(3)</sup> "Mindful" means that the action to be performed has been thought through ahead of time and will also be linked to various sensory domains that will provide information before, during and after the movement. Since we want to emphasize perception of tactile information, let's begin the standing exercise by helping students become more aware of signals generated by their feet.

One way to do this is to make a diagram that helps student identify various tactile signals generated from the contact of their feet against a supporting surface. The purpose of the diagram is to show students the areas of pressure generated when the body is moved over the feet. The smoother, harder and flatter the surface the easier it is to distinguish pressure, so a good wooden floor would be perfect for the exercise. Also, removing footwear will make the sensory information more vivid but may not be practical if the surface is

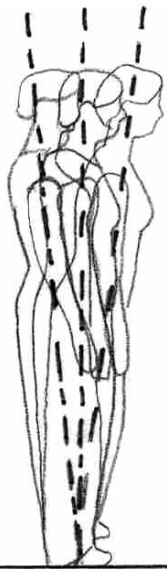


figure 4

not safe for bare feet. Footwear that has copious foam padding or orthopedic inserts will make the exercise more difficult but not impossible.

Figure 5 is an example of a “pressure map” of the foot. The dotted line indicates the location of the ankle joint. The circle behind this line shows where the pressure of the floor against the heel bone can be felt and the crescent shape behind this circle shows the “rim” of the heel, the last possible point of contact with the floor when the pendulum of the body is swinging backwards.

In front of the dotted line of the ankle joint, there is a long expanse of white paper indicating lack of pressure, for this is where the arches of the foot are located. In this area, the surface of the foot is lifted up by the suspension system of the arches. Moving forward, past the arches, there are circles linked together within a broad band of pressure. This part of the foot map shows the metatarsal joints, the “middle joints” of our toes. They are the workhorses of our feet, large and sturdy, built to withstand and distribute pressure. Almost everyone knows about the metatarsal joint of the big toe, it is frequently called “the ball of the foot”. However, students may not realize they have a total of five metatarsal joints, each playing an important role in balance, particularly the metatarsal joint of the 5<sup>th</sup>



figure 6



figure 7



figure 8

(or, “little”) toe. In front of the metatarsals, there is a circle toward the end of each toe, indicating the toe pads that are the last point of contact with the floor when the pendulum of the body is swinging forward.

It would be a good idea to color code the pressure map that you make for your students. This way, you can talk about the various areas of pressure by color, which may be a little easier than using anatomical names. Also, you can use color coding to indicate warning and danger, borrowing from traffic signs. For instance, the color of the heel pressure circle could be yellow (indicating caution) and the rim of the heel crescent could be red (indicating danger) because, as you can see from the foot map, there is not too far for the body to swing back behind the ankle joint before falling backward off the heel. The metatarsals could be colored blue to indicate a calm area of even pressure, and the toe pad circles could be colored green because they are the last point of contact before stepping forward when we walk.

Having shown students the foot map and explained it, you can now use it to perform an inverted

pendulum standing exercise. The purpose of the foot map is to teach students how to focus on sensory information that will help them balance. With each repetition of the exercise, students will be developing their inner nets and cognition so they will be able to anticipate what to do, how to do it, and then be able to analyze the results of their performance.

To begin the exercise, instruct your students to stand with their weight supported just in front of their ankle joints, so they can feel a light and even pressure across their metatarsals. (Figure 6) Then, have them move their weight back behind their ankle joints, so they feel a pressure signal from their heels, then have them cautiously move their weight back until they feel pressure on the extreme rim of their heels. (Figure 7) At this point, have them move forward again, feeling the heel pressure diminish as their body weight crosses their ankle joints. As they continue to move forward, the next pressure zone they feel will be the metatarsals and the next will be the toe pads. (Figure 8) Once pressure is felt in the toe pads, it is time to let the pendulum swing back towards the ankle joints and heels once more.

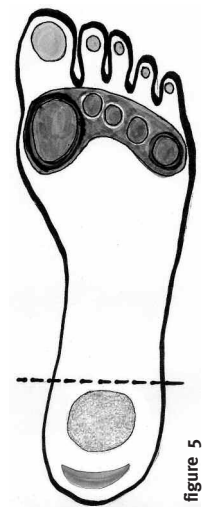


figure 5



## LOOKING THROUGH THE LENS OF SCIENCE : THE NATURE OF BALANCE PART II

It is important for the teacher to keep relating the pressure zones that the students are feeling (tactile signals) to the foot map diagram (visual information) to the words that identify the different zones of pressure (auditory information). As the students are moving through the exercise, the teacher can provide helpful dialogue, such as: "Moving back, behind your ankle joint, you can feel you are entering the yellow caution zone of the heel, then the red zone of the rim, that's the signal that it's time to move forward. Swing forward slowly, crossing to the front of your ankle joints, continuing forward you can feel the broad blue zone of your metatarsals, then the green 'go' zone of your toe pads, now it's time to swing back." In this way, sensory domains are linked together, the activity becomes about mindfulness and cognition is developed. Also, students are learning to identify tactile signals that inform them if their body pendulum is swinging too far, thus enabling them to react faster to a balance challenge.

The next step in the exercise is to give students a strategy for maintaining balance when their body pendulum has swung a little too far. What is it? Bending at the hips, knees and ankles while they keep their bodies relaxed, or, in Tai Chi language: sinking. Have your students practice sinking when they have reached the rim of their heels on the backward part of their pendulum swing and have them practice sinking when they have reached the toe pads on their forward swing. Bending the joints of the legs in order to stop the pendulum swing of the body will probably not be intuitive for your students. When they feel their body swinging too far they are more likely to lock their knees in an effort to stabilize and lift up their arms to try to grab hold of something. This response represents existing pathways in their inner nets, mindful practice will allow them to create a response that is more effective during a balance



figure 9

challenge because it reduces, rather than increases, postural sway by lowering the center of mass.

Initially, the inverted pendulum swing should be practiced with weight on both feet. When students are secure and confident with the exercise, it can be done as a single leg balance exercise. Ideally, the students should practice with their arms relaxed down, keeping their attention focused on feeling the different zones of pressure in their feet and learning to recover their balance by sinking when they have reached the near limit of their balancing range.

The last important consideration is repetition. It takes a great deal of repetition to develop new pathways in our inner nets. Encourage students to practice this exercise whenever they can to help them increase and maintain their balance skills. This exercise can also be practiced as a two person exercise, one person swaying, the other person providing security in case balance cannot be recovered. (Figure 9)

This is only one example of a balance building exercise, many others could be developed from the important points summarized

from research studies on balance. When you develop a balance exercise, keep in mind:

- Repetition is essential.
- Students will do better when they are told in advance what is important to notice as they are doing the exercise.
- Don't ask students to pay attention to many things at once. Identify a few distinctive pieces of sensory information (signals) on which to focus their attention.
- Signals that involve feeling (tactile signals) will allow faster responses.
- Tell them how to respond in order to maintain balance most effectively. ☯

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# 2010 SEMINARS

**SEATTLE** ..... WA, USA  
*January 30-31* ..... *Push Hands*

**DIRECTORS SEMINAR**  
*Feb 20-24, 2010*

Contact Hong Fang at  
 (425) 869-1185  
 fanghong@yangfamilytaichi.com

**MEXICO CITY** ..... MEXICO  
*March 19-21* ..... *Hand Form*

Contact Daniel Corona at  
 +52 5559055963  
 daniel@yangfamilytaichi.com

**PLOVDIV** ..... BULGARIA  
*April 9-12* ..... *Hand Form*

Contact Stanislav Bagalev at  
 ++395 888-228-842  
 sifubagalev@abv.bg  
 www.yangtaichi-bg.com

**STARAZAGORA** ..... BULGARIA  
*April 13* ..... *Push Hands*

Contact Tihomir Todorov at  
 ++359 898-531-692  
 yangfamilytaichichuan@abv.bg  
 www.yangfamilytaichi.bg

**PARIS** ..... FRANCE  
*April 16-19* ..... *Hand Form*

*April 20* ..... *Push Hands*  
*April 21* ..... *Saber Form*  
 Contact Duc & Carole Nguyen Minh  
 at 33-1-69-33-33-64  
 duc@yangfamilytaichi.com

**BUDAPEST** ..... HUNGARY  
*May 15-16* ..... *Hand Form*

Contact Mihály Vadas at  
 +36 – 30 -4450800  
 mihaly.vadas@t-online.hu

**KOLN** ..... GERMANY  
*May 21-23* ..... *103 Hand Form*

*May 24* ..... *Saber form*  
*May 25* ..... *Push Hands*  
 Contact Frank Grothstuck at  
 +49-221-625629  
 frank@yangfamilytaichi.com

**FIRENZE** ..... ITALY  
*June 10 13* ..... *Hand Form*

*June 14* ..... *Saber Form*  
*June 15* ..... *Push Hands*  
 Contact Roberta Lazzeri at  
 +39-347-7309931  
 roberta@yangfamilytaichi.com

**LAUSANNE** ..... SWITZERLAND  
*June 18-21* ..... *Hand Form*

*June 22* ..... *Push Hands*  
 Contact Robert Irraush at  
 robert@yangfamilytaichi.com

**NEW YORK CITY** ..... NY, USA  
*July 16* ..... *Push Hands*

*July 17-19* ..... *103 Hand Form*  
 Contact Mari Lewis at  
 203-247-7326  
 mari@yangfamilytaichi.com

**MONTREAL** ..... CANADA  
*August 5* ..... *Push Hands*

*August 6* ..... *Saber Form*  
*August 7-8* ..... *Hand Form*  
 Contact Sergio Arione at  
 (514) 684-9584 | (888) 548-2454  
 sergio@yangfamilytaichi.com  
 www.taichimontreal.com

**TROY** ..... MI, USA  
*August 26* ..... *Push Hands*

*August 27-29* ..... *Hand Form*  
*August 30-31* ..... *Sword Form*  
 Contact Han Hoong Wang at  
 (248) 680-8938  
 han@yangfamilytaichi.com

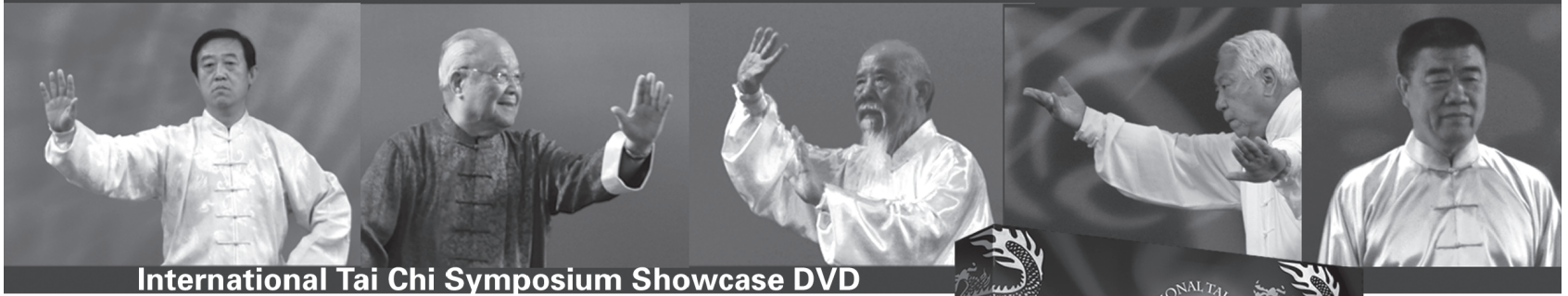
**BUFFALO** ..... NY, USA  
*September 10-12* ..... *Hand Form*

Contact Robert A. Gott at  
 (716) 822-0222  
 bobgott@yangfamilytaichi.com

**LOUISVILLE** ..... KY, USA  
*November 13-14* ..... *Hand Form*

Contact Carl D. Meeks at  
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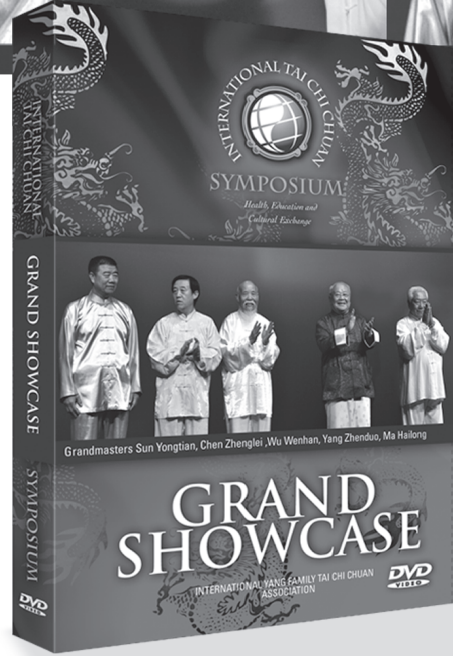
### International Tai Chi Symposium Showcase DVD

**The Grand Showcase of Martial Arts was held one evening during the first International Tai Chi Chuan Symposium at Vanderbilt University in July of 2009.**

It was truly a remarkable event, a display of great martial arts skill. While it was intended for the Grandmasters of Tai Chi Chuan to perform in their individual styles, it also contained the performances of some world-class martial artists demonstrating their skills in Tai Chi Chuan and other internal martial arts.

A 120 minute DVD of the live Masters' Showcase event from the 2009 International Tai Chi Symposium.

\$28.00 available at: [www.yangfamilytaichi.com](http://www.yangfamilytaichi.com)



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